

# **Suugaanta Carruurta Soomaaliyeed**

## **Somali Children's Literature**

(still a very rough draft copy)  
last modified Friday, 9 June 2000

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table of contents

thanks

introduction

text

## **Hordhac-Introduction**

## **Tusmo-Contents**

Khiyaano/Deception

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AxmedXuseyn/Ahmed Hussein

...followed by the rest of the book....

## **Khiyaano**

Axmed Xuseyn

Bari baa waxaa jiri jiray xayawaan badan oo wada lahaa qaalin geel ah. Xayawaankaasi waxay kala ahaayeen Dawaco, Libaax, Mas, iyo Bakayle, iyo waliba waxaa kaloo la lahaa Dab iyo Biyo.

Dawacadu waxay ahayd khiyaanoolay. Maalin maalmaha ka mid ah ayaa waxaa dhacday dawacadii ayaa maskii ku tiri, “Waryaa Masow, libaaxu wuxuu rabaa in uu na wada cuno uu qaato qaалinta kaligiis; markaa orodoo soo dil.”

Markaa maskii sidii ayuu sameeyay.

Haddana dawacadii waxay u tagtay dabkii, waxayna ku tiri, “Waryaahee, maskii wuxuu dilay libaaxii, haddana wuxuu rabaa in uu na wada dilo; markaa orodoo soo gub.”

Sidii ayuu sameeyay.

Ka dib dabkii wuxuu ku dhacay biyihii, wuuna damay.

Aakhirii waxaa isku soo haray dawacadii iyo bakaylihii.

Maalin maalmaha ka mid ah ayay waxay wada wateen qaалintii. Waxaana horay socday bakaylihii, gadaalna waxaa socday dawacadii.

Qaalintii geela ahayd ayay dabada wax uga dhufatay. Waxay is tiri, “Qaalinta waxay harraantinaysaa bakaylaha,” laakiin iyadii ayay harraantisay. Sidii ayay ku dhimatay.

Halka waxaa qaалintii ku qaatay bakaylihii.

## Deception

Ahmed Hussein

Once there lived a group of animals who owned [shared?] a camel together. Those animals were respectively Fox, Lion, Snake, and Rabbit; and [furthermore; still?: *waliba?*], Fire and Water also shared her.

The fox was a deceiver. One day it happened that the fox said to the snake, “Hey Snake, the lion wants to eat us all and take the camel just for himself; so run and kill him..”

So the snake did that.

Again the fox went up to the fire, and said to him, “Hey you, the snake killed the lion, and now he wants to kill us all; so run and burn him.”

He did that.

After that the fire fell into the water and went out.

Finally, the fox and the rabbit were left together.

One day they drove the camel together. And the rabbit went along in front, and the fox went along in back.

She hit the camel on the behind with something. She said to herself, “The camel is going to kick the rabbit,” but the camel kicked *her*. That is how she died.

The rabbit ended up with the camel there.

## **Daruur, Dabeyl, iyo Qorrax**

Aamina Shire

Bari baa waxaa jiri jiray daruur, dabeyl, iyo qorrax. Maalin maalmaha ka mid ah ayay dabeyshii tiri, “Anaa kaa xoog weyn, Daruuray.” Markaa way murmeen cabbaar: “Anaa kaa xoog weyn,” iyo “Anaa kaa xoog weyn.”

Dabadeedna qorraxdii ayaa tiri, “Labadiinaba anaa idinka xoog weyn.”

Daruurtii ayaa ku tiri qorraxda, “Iga maad xoog weynid.”

Dabeyshiina sidoo kale ayay ku tiri qorraxdii. Markaa qorraxdii waxay ku tiri labadoodaba, “Waynu tashanaynaa saddexdeenuba, oo waxaynu eegaynaa midka xoog weyn.”

Intii ka dib waxay arkeen nin jidka maraya, waxayna ku tashadeen in ay ka saaraan jakadkuu xidhnaa. Dabeyshii ayaa tiri, “Anaa ka saarayaa jakaddiisa.”

Dabeyshii dhinac kasta ayay ka martay, laakiin labadiisa gacmood ayuu xoog ugu qabsaday si aanay dabeyshu uga bixin jakaddiisa. Dabeyshii way ka saari kari wayday.

Dabadeedna daruurtii ayaa xigtay, waxayna tiri, “Markaan qooyo, isagaa iska saari doona.”

Biyo badan ayay ku shubtay. Sidii sii le’eg iska muu saarin jakadkiisii, sababtoo ah waxay noqatay dhaxan. Intii ka dib qorraxdii ayaa tiri, “Ii baneeya; labadiinuba waxba ma haysan, aniga ka saaraya ninka jakaddiisa.”

Qorraxdii aad iyo aad ayay u kululaatay. Markaa ilbidhiqsi ayay ninkii ka keentay dhidid badan. Dabadeedna wuu iska saaray jakadkii. Daruurtii iyo dabeyshii waxay ogaadeen in laga xoog weynyahay labadoodaba.

## Cloud, Wind, and Sun

Amina Shire

Once upon a time there lived Cloud, Wind, and Sun. One day the wind said, "I am stronger than you, Cloud." Then they argued for a while: "I am stronger than you," and "I am stronger than you."

Finally the sun said, "I am stronger than both of you."

The cloud said to the sun, "You're not stronger than me."

And the wind said the same thing to the sun. Then the sun said to both of them, "The three of us are going to have a meeting, and we are going to see the one which is strongest."

Right after that they saw a man passing by on the road, and they decided to take off the jacket he was wearing. The wind said, "I am going to take off his jacket."

The wind passed around him from all direction, but he grabbed the jacket strongly with his two hands so that the wind could not take off his jacket. The wind failed to be able to take it off.

Then the cloud followed, and she said, "When I get him wet, he will take his jacket off."

She poured a lot of rain on him. Exactly as before, he did not take off his jacket, because he had become cold. After that the sun said, "Get out of my way; neither of you have anything; *I* am going to take off his jacket."

The sun got really really hot. Then in the blink of eye, the man was sweating a lot. Finally he took his jacket off. The cloud and the wind knew that the sun was stronger than both of them.

## Diin iyo Bakayle

Maryan Axmed

Bari baa waxaa jiri jiray diin iyo bakayle. Waxay ahaayeen saaxiibo wanaagsan oo isla nool. Diinka waxa uu ahaa mid caqli badan, laakiin waxa uu kaluu ahaa mid aad iyo aad u jiidama oo aad u socod yar. Bakayluhuna waxa uu ahaa mid yara fudfudud. Waxa kaluu ahaa mid aad u dheereeya xagga socodka ama orodka.

Maalin maalmaha ka mid ah ayaa Bakayle yiri, “Diiinow, ila baratan.”

Waxay calaamad ka dhigteen labo geed oo xarig dhexda uga xireen. Waxayna halkoodii ka bilaabeen orodkii. Ka dibna marka ay wax yar ordeen, ninkii bakayle la oran jiray inta uu qosol ku dhuftay ayuu yiri, “Anigu waan seexanayaa intaad sii gaatamaysid, ka dibna marka aan hurdayda dhameysto ayaan ku soo gaarayaa adiga oon kala barkaba imaanin.”

Halkii ayuu Bakayle ku seexday, Diinna orodkiisii yaraa ku sii socday.

Waxa uu socdaba Diin waxa uu u dhowaaday meeshii xariga yaallay. Ninkii la oran jiray Bakayle ayaa ka soo kacay hurdadii, arkayna Diin oo meesha ka muuqan, ka dibna ka bilaabay orod, laakiin ninkii bakayle la oran jiray meeshaas ayuu ku haray oo Diin uga badiyay baratankii, maxaa yeelay, wuxuu dhibyareystay orodka. Diinna ku guuleestay isagoo ahaa mid yara jiidama. Sidaa awgeed ayay Soomaalidu ku maahmaahday, “Ninkii seexdo siciis dibi dhal.”

Bakayluhu hadduusan seexan diinku kama uusan raayeen.

---Dhamaad.

## Turtle and Rabbit

Marian Ahmed

Once there live a turtle and a rabbit. They were good friends who lived together. The turtle was a smart one, but he also really dragged along and was slow-paced. And the rabbit was an energetic one. Walking and running-wise, he was also very fast-paced.

One day Rabbit said, "Turtle, race with me."

They made a marker out of two trees which they placed rope in between. And they started the run from their place. And afterward, when they had run for a little while, the man called Rabbit burst out laughing and said, "I'm going to sleep while you're tiptoeing off, and after that, when I finish my nap, I will catch up to you before you've even come to the middle."

Rabbit slept there, and Turtle went off in his slow paced-run.

Continuing right onwards, Turtle neared the place where the rope was. The man called Rabbit got up from his nap and saw Turtle appearing there, and after that he started running, but the man called Rabbit was left behind there while Turtle beat him in the race, because he [Rabbit] thought the race would be easy. And turtle succeeded in it, even though he was a slow foot-dragger. That is why the Somalis quote the proverb, "The man who sleeps, his cow gives birth to a bull."

If the rabbit had not slept, the turtle would not have beaten him.

---The End



## Yaxaas iyo Dawaco

Maryan Axmed

Bari baa waxaa saaxiib ahaa yaxaas iyo dawaco. Dawacadu waxay ahayd mid caqli badan, waxayna ka cabi jirtay biyaha wabiga, meesha uu yaxaaska joogo.

Maalin ayay la kulantay yaxaas oo ay wada sheekaysteen. Marka dawacadu ma aysan lahayn carab, laakiin yaxaasku wuu lahaa. Dawacadii ayaa ku tiri, “Yaxaasow, waxaa jirto arrin aad iyo aad u wayn.”

Markaasuu ku yiri, “Waa maxay?”

Misay ku tiri, “Haddaan kuu sheego u malayn maayo in aad iga caawinaysid.”

Markaasuu ku yiri, “Waa ballan haddaan aqaano ama ogahay arrinka jiro in aan kaa caawiyo.”

Ka dib waxay tiri, “Waxaa la aroosayaa walaashay. Marka waxay rabtaa in loo alalaaso, oo anigana ma’aan haysto carab aan ugu alalaaso, ee waxaan kaa rabaa caawa in aad i amaahisid carabkaaga, si aan walaashay ugu alalaaso arooskeeda. Adigana aan kuugu soo celiyo, bari subaxdii marka aan biyaha soo doonanaayo.”

Sidii ayuu yaxaaskii u siiyey carabkiisii dawacada. Yaxaaskiina ku carab waayey, dawacadiina ku heshay carab. Marka waxaa lagu maahmaahaa, “Intaadan falin ka fiirso.” Yaxaaska ka ma uusan fakarin waxa ku dhici doona bari. Maantana Yaxaas waa carab la’aan, Dawacana waxay leedahay carab, laakiin dhibaataada jirto, qofkii Dawaco la oran jiray, waa ka xaaraan biyo ay ka cabto wabi danbe, maxaa yeelay, yaxaas ooy sirtay ayaa halkaas weli ku sugaayo.

---Dhamaad

## Crocodile and Fox

Marian Ahmed

Once, a crocodile and a fox were friends. The fox was a very smart one, and she used to drink water from the river where the crocodile lives.

One day she met the crocodile and they had a conversation together. So the fox did not have a tongue, but the crocodile did. The fox said to him, "O Crocodile, there is something that is very very important."

Then he said to her, "What is it?"

Thereupon she said to him, "If I tell you, I don't think that you can help me with it."

Then he said to her, "I promise that if I know or understand the problem that you have, I will help you with it."

After that she said, "My sister is getting married. So she wants people to ululate for her, and I don't have a tongue I can ululate with, so I want you to lend me your tongue tonight, so that I can ululate for my sister at her wedding. And I will return it to you tomorrow morning when I come get myself water."

So in that way the crocodile gave his tongue to the fox. And the crocodile lost a tongue, and the fox found a tongue. Thus people quote the proverb, "Look before you leap." The crocodile did not think about what would happen in the future. And today Crocodile is tongueless, and the person called Fox has a tongue, but there is a problem: it is forbidden for the fox to drink from any river, because crocodile, whom she tricked, is always waiting there.

---The End

## **Didiin iyo Dawaco**

Bashir Muse

Maalin maalmaha ka mid ah, Diin iyo Dawaco waxay is ku dheheen in ay baxaan oo guri helaan. Markaas way is dagaaleen. Markii is dagaaleen, waxa is dhaheen jidka-cadka qaado, anigana jidka madowga. Jidka cadka waxaa qaatay didiinkii, dawacadiina waxay qaadatay jidkii madowba.

Markaas dawacadii waxay heshay guri oo jajaban oo folxulmo badan oo wasakhleh. Didiinkii wuxuu helay guri qurux badan oo toddobo qolleh oo dheere badan. Markaas ka bacdi, roob baa imaaday, markuu roobkii imaaday, dawacadii way qoyiday. Markaas way soo carartay, waxay u imaatay didiinkii gurigiisi, waxay ku tiraahday, "Guriggayga aa ka qurux badan."

Waxay kalow ku tiraahday, "Haddii la i soo weeraro, meel kaste aan ka boodi karaa, laakiin adiga meel aa ka boodi kartid ma leh."

Didiinkii wuu maseeray. Markaasna wuxuu dhahay, "Gurigaaga ii baddal."

Markii gurigii kala baddashteen, roob xun oo kii hore ka darnaa imaaday. Markuu roobkii imaaday, didiinku si xun uu u qooyay, markaasna wuu fahmay. Wuu soo orday gurigii dawacada intuu imaaday oo ayadoo huruddo, dab intuu qaatay oo dabada kaga daajiyay. Dawacadii waa boodday, markii ay boodday, way orodday. Mar dambana, may soo laaban, didiinkii gurigiisi uu is ka deggen, ilaa uu nooloshiisa dhan, mar dambanadawacadii ma arkin.

## **(Turtle and Fox)**

Bashir Muse

(No translation yet)

## **Didiin iyo Dawaco**

Istar Cali

Waxaa jiri jiray dawaco iyo didiin. Waxaa dhacay in ay gaajoodaan. Dawacadii baa waxay soo fakartay in ay ka guuran meeshay gaajada ahayd. Markaas baa waxaa ka hor yimid labo waddo oo midna caddahay, midna madowdahay. Dawacada waxay moofday in aa waddada cad fiicantahay, sidaa oo ah didiinkii buu yiri, “Waa yahay.”

Markaas bay baxaan oo qateen labadii waddo. Didiinkii baa wuxuu helay guri weyn oo qurux badan oo nadiif badan. Dawacadiina waxay heshay guri jajaban oo duulduuleel ah, oo meel kastaba roobka soo galayo. Markaas bay ku dhaxamootay. Waxay soo fakartay in ay ka sirsiraato didiinkii gurigii qurux badnaa. Waxay ku tiri, “Gurigayga baa ka fiican, sababto ah gurigayga meel kasta ayuu ka duuleela. Markii oo cadowga imaado, meel kasta ayaan ka bixi karaa.”

Markaas buu dhahay, “Ma suubbinayi.”

Way ka tagtay, waxayna ku tiri, “Bari ka maalin, ha ii baryin.”

Markaas ayuu ku yiri, “Waa yahay.”

Waxay u soo laabbisatay sidii colkii ayayna ka nixisay asaga. Markaas asaga oo ordayo buu gurigeedii tagay. Wuxuuna ku yiri, “Iiga baddalo gurigaaga.”

Sidii bay ku heshay gurigii, asagana ugu wareejisay gurigeeda.

---Dhamaad

## Turtle and Fox

Istar Ali

There once lived a turtle and a fox. It happened that they were starving. It was the fox who had the idea that they should move away from where the starvation was. So then two roads came up to them, one of which was white, and one of which black. The fox thought that the white road is good, so the turtle said, "Okay."

Then they set off and took the two roads. The turtle found a big house which was very beautiful and clean. And the fox found a broken-down house full of holes, into which the rain came absolutely everywhere. Right away she got cold there. It occurred to her to cheat the turtle out of his beautiful house. She said to him, "My house is better, because it has holes everywhere. If the enemy comes, I can leave from anywhere."

Then he said, "I'm not doing it."

She went from him and said, "Then don't come begging me some other day."

Then he said, "Well okay then."

She dressed up like the enemy and frightened him out of it [the house]. Then he ran and went to her house. And he said to her, "Exchange your house for mine."

That is how she found the house, and traded her house to him.

---The End

## Gabadhii Caqliga Badnayd

Sucdi Cabdi

Waa baa waxaa jiri jiray toddobo gabdhood iyo hooyadood. Maalin maalmaha ka mid ah, ciyaalka hooyadood waxay ku tiri, “Maanta waan baxayaa. Raashin ayaan idiin doonayaa.”

Waxayna ku tiri, “Markaan dhoho, ‘Fiifi khalfarooma shukumaana mandee iridaan lamafuroowa,’ albaabka fura.”

Markaas kaddib way baxday. Waraabihii ayaa dhegeysanayay, markay hooyadooda u sheegaysay gabdhaheeda sirta. Ka bacdi wuu soo qarqaraacay albaabka asagoo isticmaalaya sirta uu maqlay.

Kaddib ciyaalka waxay dhaheen, “Hooyo waayo ee aan albaabka ka furno.”

Gabdaha mid ka mid ah ayaa tiri, “Hooyo ma ahan, ee waa waraabihii.”

Mar saddexaadkii ayuu soo qarqaraacay; gabdhii caqli leeda ayaa waxay tiri, “Haddii aad furaysaan albaabka, dirin igu duuduuba ee i tiiriya.”

Markaas way sameeyeen, waxayna fureen albaabkii. Nasiibdaro, waraabihii ayuu noqday, wuuna cunay ciyaalkii oo dhan.

Markaas kaddib hooyadii ayaa imaatay oona waxay aragtay carruurtii oonu joogin. Ka bacdi gabdhii caqliga badnayd ayaa ka soo baxday dirinta oona u sheegtay wixii dhacay. Hooyada waxay u dacwootay boqorka xayawaanada. Boqorka wuxuu is kuugu yeeray xayawaanadii oo dhan. Markaas kaddib god dheer ayaa la qoday, waxayna ka dhex shideen dab, markaasna waxay ka taageen waran. Boqorka wuxuu dhahay, “Qof kasta ha ka boodo godkaan, maadaama aan ogeyn qofkii cunay ilmaha.”

Xayawaanadii dhan way ka wada boodeen, waxaana ugu danbeeyay waraabihii. Nasiibdaro, wuxuu ku dhacay godkii. Ilmihiina sidii ayay ku soo baxeen. Markaas kaddib hooyadii ciyaalkeedii way wadatay. Shirkiina meeshaas ayuu ku dhamaaday.

## The Smartest Girl

Sucdi Abdi

Once there lived seven girls and their mother. One day the children's mother said to them, "I am going to leave today. I am going to get food for you."

And she said to them, "When I say, '*Fiifi khalfaroowa shukumaana mandee iridaan la ma furoowa,*' open the door."

So after that she left. The hyena was listening when their mother told her daughters the password. After that he knocked on the door, using the password that he heard.

After that the children said, "It's Mom, so let's open the door."

One of the girls said, "It's not Mom, it's the hyena."

The third time he knocked, the smart girl said, "If you open the door, wrap me up in a *dirin* and stand me up."

So then they did it, and they opened the door. Unfortunately, it happened to be the hyena, and he ate all of the children.

So then after that the mother came and saw that the children were not there. After that the smartest girl came out of the *dirin* and told her what happened. The mother [reported her case] to the king of the animals. The king called all the animals together there. So then after that a big hole was dug, and a fire was lit from the middle, and then stood up a spear there. The king said, "Let everybody jump across this hole, because we don't know the one who ate the children."

All the animals each jumped across, and the last one was the hyena. Unfortunately, he fell in the hole. And that is how the children came out. So then after that the mother led her kids home. And the matter ended there.



## Gabar Qurux Badan oo Qoob Dameer Leh

Saytuun Jamal Sharif iyo Raxmo Cali

Waxaa jirtay gabar qurux badan oo cag dameer leh. Waxay ahayd gabar degmada lagu arko tan ugu qurux badan, waxayna lahayd jir aad u quruxsan.

Dumarka degmada ayaa ku sheekaysan jireen ama ka hadli jireen.

Sababtoo ah mar ayay timid degmada, markaa raggii degmada oo dhan ayaa u waasheen oo jeclaadeen; waxayna ka tageen dumarkoodii iyo reereheedii oo gabadhii quruxsanayd bay raaceen goor galab ah. Mana aysan soo noqon mar dambe. Gabadhu waxay ragga ula hadli jirtay si wanaagsan oo macaan.

Laakiin raggu ma ogayn in ay tahay jini.

Dumarkii degmada aad bay u xanaaqeen, markay ogaadeen nimankoodii in aysan soo noqonayn. Markaa wey is u tageen ama way shireen, waxayna go'aansadeen haddii gabadhii quruxda badnayd ku soo noqoto degmada ma arkin.

Koox arday dugsi sare ah ayaa arkeen gabadhii. Waxay ardadu sugayeen bas. Baskii baa ka daahay wayna daalanaayeen; qoraxduna way sii dhacaysay. Baskii muusan imaan, cid caawisana maysan helin. Waxay go'aansadeen in ay lugeeyaan. Markaa wiil ardayda ka mid ah ayaa yiri, "Ma lugeynayo."

Ardadii kalana waxay dheheen, "Halkan kaagama tagi karno."

Markaa waxay arkeen baabuur guduudan oo cusub oo gabar qurux badan wadato. Markaa waxay ku tiri ardadii, "In aan ni qaado ma rabtaan?"

Ardadii way wada hadleen dhexdoodii. Gabar ardayda ka mid ah ayaa tiri, "Ma raaci karno gabar aanaan garanayn."

Ardadii kalana way ku raaceen, laakiin wiilkii hore u yiri, "Ma lugeynayo," ayaa yiri, "Aniga ayaa gabadha quruxsan raacaya."

Ardadii waxay ku dheheen wiilkii, "Ha raacin qof aadan aqoon," laakiin wuu diiday, wuuna raacay gabadhii, wuxuuna u sheegay gurigiisa iyo meeshuu u socday.

Waxay tiri, "Iska ilow gurigaaga ee aniga ayaad i raacaysaa."

Wiilkiina waxba ka muu dhihin arrintaa ee wuu iska aammusay. Moddo yar ka bacdi wiilkii wuxuu arkay gabadha cagteeda qoobka dameer u eg. Markaa wuu weydiiyay isaga

oo naxsan.

## A Beautiful Girl Who Has a Donkey's Hoof

Zaitun Jamal Sharif and Rahama Ali

There once lived a beautiful girl who had a donkey's foot. She was the girl that everyone in the village saw as most beautiful, and she had a very beautiful body.

The women of the village used to gossip and talk about her.

So because of this, once she came to the village, then all the men of the village were crazy about her and loved her; and they left their wives and families and one evening all went off with her. And they never came back. The girl used to talk with the men nicely and sweetly.

But the men did not know that she was a jini.

The women of the village were bitterly angry at her when ....

*[the remainder of this paragraph still needs translating]*

*[the remainder of this paragraph still needs translating]*

A group of high school students saw the girl. The students had been waiting for a bus. The bus was late, and they were tired; and the sun was going down. The bus had not come, and they could not find the helper. They decided that they would walk. Then one of the student boys said, "I'm not walking."

And the other students said, "We can't leave you here."

Then they saw a new red car driven by a very beautiful girl. Then she said to the students, "Do you all want me to take you?"

The students talked amongst themselves. One girl student said, "We can't go with a girl we don't know."

The other students went along with her, but the first boy said to them, "I'm not walking; I'm going with the beautiful girl."

The students said to the boy, "Don't go with a person you don't know," but he refused them, and went with the girl, and told her where his house was and where he was going.

She said, "Just forget about your house and come with me."

And the boy did not say anything about the matter, and just kept silent. A short time afterwards, the boy saw the girl's foot, which looked like a donkey's hoof. Then he asked

her, even though he was scared.

Waxay tiri, “Anigu dad ma ahi ee jini baan ahay; ee ha ka baqin dhibaato, gabar wanaagsan baan ahaye.”

Ka bacdi wuu guursaday gabadhii, dadkiisiina dib danbe uguma noqon. Ayada xataa dib danbe uguma noqon degmadii, waxayna ku noolayd xeeb iyo bad cidlo ah. Dumarkii degmaduna way sugayeen weligood weligood ilayn Quruxley baa nimankoodii dhacdaye.

She said, "I am not human; I am a *jini*; but don't be afraid of the problem; I am a nice girl."

After that, he married the girl, and his family never saw him again. *She* never came back to the village, and they lived on an isolated island off the coast. The women of the village waited---forever and ever---as Beautiful One had stolen their husbands.

# Wiil Geel Ka Dhumay Gabadh Helay

Farxiya Cali

Sheekada waxay ku saabsantahay wiil oo geelii ka dhumayo. Markaa wiilkii wuxuu aaday magaalo loogu sheegay magaalada seytane way fogtahay.

Wiilka dadkiisa baaddiyo bay degnaayeen. Maalin maalmaha ka mid ah ayaa wiilkii wuxuu dhahay, “Geelii magaalo halkaas ah ayaa la iigu tilmaamay.”

Markaa wiilkii wuxuu dhahay, “Geelii baan doonayaa.”

Markaa waddaha uu marayay duur bay ahayd. Habeen bay ku noqotay, in yar ka bacdi, roob badan baa soo dhacay. Wiilka habeenkii meesha ayuu seexday. Roobkii hillaac xun buu lahaa. Dabadeedna wiilkii wuu gam’ay. Daqiiqad ka bacdi ayaa reer baaddiye gabadhoodii ayagoo banaanka ku caaweynayaan baa libaax gabadhii dhibsaday. Gabadhii libaaxii boodada ayuu uuga degay. Gabadhii habeenkii oo dhan baa libaaxii geedo suu ula dhacay.

Libaax gabadha lugtuu ka cunay, dhiig badan ayaa ka baxay. Libaax wuxuu geestay meeshii wiilkii geela raadinayay uu hurday, buu habeenkii meeshii soo dhiganayaa. Markaasaa wiilkii sharqantii oo maqlay, ayuu ku kacay, tooshkii ayuu ku ifiyay. Wuxuu arkay libaaxii oo gabadhii cuni raba. Markaasuu wiilkii gabadha libaaxa ka reebayaa. Libaaxii wuxuu damcayaa in uu wiilka cuno, balse wiilkii toorraydii uu watay buu libaaxii calooshii ka geliyay. Dabadeedna libaaxii wuu dhintay. Wiilkii go’ii uu watay, buu intuu qaaday ayuu gabadhii lugta uuga duuduubay. Wiilkii caws intuu soo qaaday buu wuxuu ka suubbiyay furaash.

Markaas ayuu gabadhii ku seexiyay cawskii uu uuga sameeyay furaashka. Saacad ka bacdi waagi baa bariyay. Gabadha dadkeedii oo raadinaya meydkeedii ayay waxay arkeen wiilkii oo gabadhii kor fadhiya. Gabadhii dadkeedii waxay ku dheheen wiilkii, “Aad iyo aad baa u mahadsantahay, maana u maleynaynin in ay gabadhayada noolaanayso. Kolba waxaan is lahayn, haddii aa lafeheedii heshin intaa isku soo arooriisaan adduugteen.”

Dabadeedna gabadhii reerkoodii gurigii bay u qaadeen. Gabadhii wax badan bay tabcaan ahayd. Wiilkii wuxuu ku dhahay reerkii gabadha daalay, “Gabadha waxay u baahantahay in la baanto sida lugta xoog u yaalato.”

Gabadhii wax badan baa la baanin jiray. Gabadhii sareerta may ka soo kici jireen. Reerkii gabadhii daalay ayaa waxay weydiiyeen wiilkii tuulada uu u socday. Markaas wuxuu ku dhahay, “Geel baa iga dhumay. Geelii baa raadinayay.”

## A Boy Who Lost Camels and Found a Girl

Farhiya Ali

The story concerns a boy whose camels go missing from him. So then the boy went to a city which was said to be way too far away.

The boy's family lived in the countryside. One day the boy said, "They directed me to a town over there for the camels."

Then the boy said, "I am going to look for the camels."

Then the road he was walking along was all wilderness. It became nighttime there, and a short time afterwards, it rained a great deal. The boy spent the night there. Along with the rain came plenty of lightning. Finally the boy fell asleep. One second after that, the daughter of some country people was abducted by a lion while they were spending the evening outside. The lion grabbed the girl by the thigh. All night, the lion dragged the girl through the trees.

When the lion ate a chunk out of her leg, lots of blood came out. The lion took her to the place where the boy who was searching for the camels was sleeping, and stored her away for the night. Then when the boy heard the screams, he got up and pointed the flashlight. He saw the lion, who was about to eat the girl. Then the boy took the girl away from the lion. The lion desired to eat the boy, but as the boy guided his dagger, he put it into the lion's belly. Finally the lion died. The boy took the sheet that had and wrapped up the leg in it. The boy took grass and made a mattress from it.

Then he lay the girl down on the grass from which he had made the mattress. An hour later, dawn arrived. The girl's family, who were looking for her corpse, saw the boy sitting next to the girl. The girl's family said to the boy, "Thank you very very much; we didn't think that our daughter would be alive. We never thought that...*[remainder of this sentence still untranslated]*."

And finally the girl's family took her home. The girl was ill for a long time. The boy said to the people who were the girl's family, "The girl needs to be cared for so that her leg will become strong."

The girl was given much care. The girl was not able to get up from the bed. The girl's family asked the boy which village he was going to. Then he said to them, "I lost my camels. I was looking for them."



Reerkii waxay dheheen, “Geel soo dhumay baa wuxuu joogaa balli cabbaar noo jira. Waxaa laga yaabaa geelaas amay kuwaagii yihiin.”

Wiilkii balligii loo tilmaamay, buu aaday. Geeliisii buuu ahaa geelaas. Geelii intuu kaxeeyay, buu magaaladiisii ku celiyay.

Afar maalmood ka bacdi, wiilkii wuxuu soo fiirinayay in ay gabadhii libaaxii uu ka badbaadiyay lugtii in ay u fiicnaatay. Markaasaa gabadha reerkeedii bay waxay ku dheheen, “Wiilkaan waa wiilkii libaax kaa reebay.”

Gabadhii wiilkii waxay ku dhahaysaa, “Abaalkaaga ma gudi karo, waayo naftayda ayaa badbaadisay.”

Gabadha markay biskootay ayaa reerkii gabadha daalay ayaa la siiyay wiilkii gabadha badbaadiyay. Shan maalmood ka bacdi wiilkii gabadhii ayuu guursaday. Sheekada intaas bay ku dhamaatay.

The people said, "Some lost camels are at a lake a short ways from where we live. Maybe those camels might be yours."

The boy was given directions to the lake, and he went there. Those camels were his camels. Driving the camels, he took them back to his city.

Four days afterwards, the boy was looking to see whether the girl (who he had saved from the lion)'s leg was better. Then the girl's family said to her, "This boy is the boy who took you from the lion."

The girl said to the boy, "I can't repay your kindness, because it is my life that you have saved."

When the girl got better, the girl's family gave her in marriage to the boy who had saved her. Five days afterwards the boy married the girl. That is where story ended.

## Riyadii Rumoowday

Naciima Abuukar

Waa baa waxaa jiri jiray gabar qurux badan oo ka dhalatay reero boqor. Gabadhaas waxay jeclayd in ay hesho wiil qurux badan, wayna kuriyoon jirtay. Maalin maalmaha ka mid ah ayaa waxay aadday bannaanka meel u dhow gurigooda. Gurigoodana waxay lahaayeen barxad weyn iyo caws badan iyo ubaxyo badan. Waxayna aragtay wiil fuushan faras oo xiran maaskaraato wajiga. Way u carartay ayadoo u yeerayso oo leh, “Waar kaalay, kaalay, kumaad ahayd?”

Dabadeedna wuxuu ceeriyay faraska oo wuu tagay.

Markaa waxay weydiisay waardiyaha ilaaliya guriga iyo bannaankaba. Wuxuuna ku yiri, “Waa inan ka dhashay reero boqor oo u yimid booqasho.”

Markaasay ku laabatay guriga oo ay fakartay. Waxay is weydiisay, “Yuu ahaa wiilkan?”

Waxay u wacday naagta shaqaalaha, waxayna tiri, “Waxaan rabaa in aan ogaado wiilkan.”

Waxay ugu jawaabtay, “Waa inankii reer Jeele oo miyaadan aqoonin?”

Waxayna ugu jawaabtay, “Alla waxaan aqaanay inan jiro bari oo ka dhashay reer Jeele, laakiin ma’aanan ogayn in uu yimid.”

Maalmo ka bacdi ayaa wiilkii ku soo laabtay guriga, waxaana la baray gabadhii. Markaasay meeshii iska jeclaadeen, dabadeedna labada waalid ayaa go’aansadeen in la isi siiyo wiilka iyo gabadha. Waana la isku daray oo la isku guuriyay. Waxayna gabadhii tiri, “Waxaan helay wiilkii aan kuriyoon jiray.”

## **Riyadii Rumoowday**

Naima Abukar

Once there lived a very beautiful girl who was born of royalty. That girl longed to find a very handsome boy, and she used to dream about him. One day she went outside to a place near their house. And at their house they had big yard and lots of flowers and grass. And she saw a boy sitting on a horse and wearing a mask on his face. She ran towards him while calling out to him, saying, "Hey, come here, come here, who were you?"

And then he slapped the horse and left.

So then she asked the guard who looked after the house and the area around it. And he said to her, "He's a boy born of royalty who came to visit."

Then she returned home and thought. She asked herself, "Who was this boy?"

She called to the nanny and she said, "I want to know who this boy is."

She answered her, "He's the Jeele boy; didn't you know that?"

And she answered her, "Oh, I knew a boy born of the Jeele people who went east, but I didn't know that he had come."

Some days afterwards, the boy came back to the house and was introduced to the girl. Then after that they fell in love with each other, and after that, both sets of parents decided to give the boy and the girl to each other in marriage. And they were engaged and were married to each other. And the girl said, "I've found the boy I used to dream about."

## **Ina Boqor iyo Gabadhii Eyga Ahayd**

Kaltuuma Cabdi

Bari baa waxaa jiri jiray wiil ina boqor ah oo la yidhaahdo Faysal. Faysal aabbihii wuxuu oran jiray mar walba, “Wiilkaygiyow, goormee guursan doontaa, maxaa yeelay, aniga iyo hooyadaaba waan gebownay, oo waxaan jeclaan lahayn in aad guursato, oon boqortooyada kugu wareejino.”

Faysalna intuu xoogaa aammuso ayuu oran jiray aabbihii, “Aabbo, aniga kama helo gabdhaha boqortooyadeenna deggan.”

Maalin maalmaha ka mid ah, Faysal oo dabaqooda korkiisa ka fiirsanaya badda ayuu arkay gabar ku dabaalanaysa, oona ku dabaalanaysa meel dadka kale ka fog. Markaasuu intuu dabaqa gudhiisa u soo cararay ayuu aabbihii u sheegay in ay gabar cusub magaaladu ku soo biirtay, uuna doonayo in uu guursado.

Faysal muusan ogayn in gabadha uu doonayo laga aqoon magaalada. Marka Faysal gabadhii meel walba ayuu ka raadiyay, laakiin wuu heli waayay.

Maalin ayadoo dabaashii ka socota ayuu gurigeedii u raacay, ayadoosan ogayn. Markii uu arkay iyadoo aqalkeeda galayso ayuu xaafaddiisa isaga soo laabtay.

Faysal wuxuu kaloo ogaaday in gabadhaas loo yaqaano, gabar ey ah, waayo waxay u labbisan jirtay sida eygoo kale.

Maalin maalmaha ka mid ah Faysal ayaa gabadhii booqasho ugu tagay, isagoo u wada dhar qurux badan. Markuu gurigeedii imaaday ayadoo qubeysanaysa, dharkeedii eyga jirkiisa u ekaa ayuu ka soo qaaday, uguna baddalay dharkuu u waday. Gabadhii markay dharkii cusbaa ku soo baddalatay oo banaanka u soo baxday, markaas ayuu Faysal la yaabay quruxdeeda.

Faysal gabadhii intuu kaxeeyay ayuu is baray ayada iyo waalidkii.

Markii muddo badan maalintaa laga joogay, Faysal intuu gabadhii guursaday ayay boqoraddiis noqotay.

## **The King's Son and the Girl Who Was a Dog**

Kaltuma Abdi

Once there lived a boy called Faysal, who was the son of a king. Faysal's father often used to say, "O my son, when will you marry? After all, your mother and have gotten old, and we would like you to marry, so that we can turn the kingdom over to you."

And Faysal would be silent for a moment, and then he used to say to his father, "Father, I haven't found her from among the girls living in our kingdom."

One day while Faysal was looking out at the sea from the top of their villa, he saw a girl swimming, swimming in a place far away from the other people. Then he ran inside the villa and told his father that a new girl had joined the city, and that he wanted to marry her.

Faysal did not know that the girl was not known in the town. Then Faysal looked everywhere for the girl, but he could not find her.

One day while she was coming back from her swim, he followed her to her house without her knowing. When he saw her entering her home, he went back to his neighborhood.

Another thing that Faysal discovered was that that girl was known as a dog-girl, because she used to dress herself to look like a dog.

One day Faysal went to visit the girl, bringing with him beautiful clothes. When he came to her house, while she was bathing he took away her clothes that looked like a dog's body, and switched them with the clothes that he had brought for her. When the girl changed into the new clothes and went outside, then Faysal was amazed with her beauty.

Faysal invited her off with him and introduced her to his parents.

A good while after that day, Faysal married the girl and she became his queen.

## Siti Sanduuq Ku Jirto, Buuf Bannaanka Joogto

Faisa Xassan

Waa baa waxaa jiri jiray nin qabo labo naagood. Waxayna u kala dhaleen labo gabdhood. Gabadha waxaa la kala dhihi jiray Siti iyo Buuf. Labada gabdhood waxaa qurux badnayd Siti. Nasiibdaro Siti hooyadeed way dhimatay ayadoo yar. Siti danta waxay ku kalliftay in ay la noolaato naagta aabbeheed qabo. Siti koriimadeedii waxay la kulantay dhibaatooyin aad u badan, waayo naagta aabbeheed qabo ma jecleen Siti oo waxay uga maseeri jirtay gabadheeda. Gabadheeda waxay ahayd gabar aad u foolxun. Sidaa daraadeed waxay siin jirtay Siti cuntada ay gabadheeda soo reebto. Mararka qarkood waxay siin jirtay baranbaro. Hawsha guriga ayay ku qaban jiray, dhulka ayay jiiifin jirtay, way dili jirtay, dharka aabbeheed uu u keeno way ka qaadi jirtay, oo waxay siin jirtay gabadheeda. Siti markay nafta uu yaabto waxay aadi jirtay qabriga hooyadeed ayadoo oohnaysa oo oranaysa, “Hooyooy, cuntadayda reereeb, sariirtayda dirin.”

Waxay u sheegtay dhibka haysta oo dhan. Ka bacdi hooyadeed waxay u sheegtay in ay aaddo geela awooweheed, ayna ku tiraahdo, “Geela awoowow, afka haah dheh.”

Markaas wuxuu ka nadiifin jiray wasaqda oo dhan, wuxuuna siin jiray cunto fiican.

Maalin maalmaha ka mid ah waxaa dhacday in boqorka wiilkiisa loo dhigay xaflad weyn. Xafladdaas oo ah in uu wiilka boqorka qaangaaray, uu raboodayna in uu guursado gabar. Boqorkana wuxuu amar ku baxshay dadka oo dhan in ay ka soo qaybgalan xafladda, qaas [f=khaas] ahaan gabdhaha, siduu wiilkiisa uga doorto gabadha gabadhaha ugu quruxda badan.

Siti waxay jeclaatay in ay ka qaybgasho xafladda. Nasiibdaro waxaa u diidday eeddadeed, oona ku xirtay sanduuq. Siti eeddadeed waxay bilaawday in ay gabadheeda u labbisto, ayna u xirto dhar wanaagsan oo aad u qurux badan, siduu u doorto wiilka boqorka. Markii xafladda la wada imaaday, wiilka boqorka ayaa soo baxay, asagoo korsan faras aad u qurux badan. Wuxuuna ku wareegay gabadhaha xafladda imaaday, asagoo ka xulanaya gabadha noqon doonta xaaskiisa. Nasiibdaro wiilka boqorka kama helin gabadhaha xafladda imaaday, dibna ayuu uga noqday.

Isla markiiba boqorka amar dagdag ah ayuu bixiyay in guri kasto la baaro, lagana soo baxsho wixii gabar ah oo ku haray. Askarta guryaha guri ka mid ah ayagoo baarayaan ayay arkeen shimbir sanduuq ku taagan, kuna heesaysa, “Siti sanduuq ku jirto, Buuf bannaanka joogto.”

## **Siti Is Inside the Box, Buuf Is Outside**

Faiza Hassan

Once there lived a man who married two women. And they each bore him a daughter. The daughters were called Siti and Buuf respectively. Of the two girls, Siti was the most beautiful. Unfortunately Siti's mother died while she was young. Siti had no choice but to live with the woman her father married. Growing up, Siti met with many problems, because the woman her father married did not like Siti and she used to be jealous of her for her daughter. Her daughter was a very ugly girl. Because of that [for that reason], she used to give Siti the food that her daughter left over. Sometimes she used to give her a cockroach. She used to make her do the housework, she used to make her sleep on the floor, she used to hit her, she used to take the clothes her [Siti's] father brought her and give them to her own daughter. When Siti could not take it anymore?, she used to go to her mother's grave, crying and saying, "Mommm, my food is leftovers, my bed is a mat."

She told her all the problems that had. Afterwards her mother told her to go to her grandfather's camel and say to it, "O my grandfather's camel, say 'Aah.'"

Then he would clean all the filth off of her and give her good food.

One day it happened that a big party was held for the prince.

That party was about the fact that the prince had reached maturity, and he need to marry a girl. And the king send out an order to all the people, that they come join the party, especially the girls, so that his son could choose the most beautiful of the girls.

Siti was eager to join the party. Unfortunately, her stepmother forbid her, and she locked her in a box. Siti's stepmother started to get ready so that her daughter would get dressed and put on very nice beautiful clothes, in order that the prince would choose her.

When everyone had come to the party, the prince came out riding a very beautiful horse, and he circled around the girls who had come to the party, picking out the girl who was going to be his wife. Unfortunately the prince did not find her out f the girls who came to the party, and finally he went back from there.

Right away the king sent out an immediate order that every house be checked and that anything remaining that was a girl be brought out. While the soldiers were checking one of the houses, they saw a bird standing on a box and singing, "Siti is inside the box, Buuf is outside."



Askartii waxay dhegeysteen waxay shimbirta dhahayso, waxayna fahmeen in sanduuqa qof ku jira. Ka bacdi way ka soo saareen, waxayna noqotay gabar aad u qurux badan. Isla markiiba si dagdag ah ayaa gabadhii iyo gabadho kale oo laga soo helay guryaha ayaa la keenay xafladdii. Boqorka wiilkiisa mar labaad ayuu ku soo wareegay gabdhaha xafladda ka soo qaybgalay. Nasiib wanaag wuxuu ka helay Siti.

Sidaa daraadeed Siti waxay noqotay reer boqor.

The soldiers heard what the bird was saying, and they understood that there was somebody inside the box. After that they took the person out, and it turned out to be a very beautiful girl. Right away the girl and the other girls who had been found from the houses were brought to the party. For the second time, the prince circled around the girls who joined the party. Luckily he found Siti from among them.

For that reason, Siti became one of the king's family.

## Eeddo Dadqalato Ah

Xorriya Shire

Bari baa waxaa jiri jiray nin iyo naagtiisa. Waxayna ahaayeen reer miyi. Waxayna haysteen labo ciyaal ay dhaleen. Waxayna kala ahaayeen gabar iyo wiil. Waxaana weynaa wiilka. Wiilkuna wuxuu jiray toban sano. Gabadhuna waxay jirtay siddeed sano. Waxayna haysteen xoolo badan. Labada ciyaalka ayaa u raaci jiray xoolaha.

Maalin maalmaha ka mid ah ayaa waxaa dhacay ciyaalkii hooyadood ayaa dhimatay. Markaas baa ciyaalkii silceen oo hooyo la'aan ku dhacday. Markaas baa aabbohood wuxuu sameeyay naag kale ayuu guursaday. Markaas baa naagtii, maalin maalmaha ka mid ah ayay ilmihii waxay u dirtay duurka, si ay qoryo u soo guraan, arigana u ilaaliyaan. Markay baxeen ayay odaygii qalatay, sababtoo ah naagtii waxay ahayd dadqalato. Markii danbe ayay ilmihii ku soo noqdeen gurigii oo ay aabbohood waayeen. Markaas bay dhaheen, "Meeye aabbeheen?"

Markaas bay dhahday, "Ma arkin."

Wax yar ka bacdi ayaa ilmihii waxay arkeen dhiig. Sariirta korkeeda ayay ku arkeen dhiigga, waxayna arkeen aabbohood oo dhintay. Waxay isla markii bilaabeen in ay ka cararaan gurigii. Naagtii eeddadood ayaa bursatay, laakiin way gaari waysay. Way ka fagteen ooy magaalo kale ku galeen.

## **A Cannibal Stepmother**

Hurriya Shire

Once there lived a man and his wife. And they were country people. And they had two children of their own. And they were a girl and boy each. And it was the boy who was the older one. And the boy was ten years old. And the girl was eight years old. And they had many animals. The two children used to accompany the animals.

One day it happened that the children's mother died. Then the children suffered because of the absence of a mother. Then their father, what he did was marry another woman. Then one day the woman sent the children to forest to gather firewood and look after the sheep and goats.

When they left, she slaughtered the old man, the reason being that the woman was a cannibal. Subsequently the children came back to the house and could not find their father. Then they said, "Where is our father?"

Then she said, "I haven't seen him."

A little while after that, the children saw blood. They saw the blood on the bed, and they saw their father, dead. At the same time they started to run away out of the house. The woman, their stepmother, chased them, but she failed to catch up. They escaped from her and went into another city.

## Dheg Dheer

Aamina Shire

Bari baa waxaa jiri jiray naag la yiraahdo Dheg Dheer. Dheg Dheer waxay ahayd naag dadka cunta. Maalin maalmaha ka mid ah waxay guriga uga tagtay inanteeda. Markaa inanteedu ma aha dad cun. Waa inan wanaagsan oo markay hooyadeed rabto inay cunto dadka way ka qarisaa. Maalin baa waxaa u yimid inanteeda labo gabdhood oo raba inay ka cabbaan biyo gurigii dad qalatada, sababtoo ah way daalanaayeen. Mayna ogayn guriga waxaa deggen naag wax cunto. Intaanay dhameyn biyihii dad qalatadii gabadheeda ayaa tiri, “Dhuunta, hooyaday ayaa soo socota.”

Markaa waxay hoosgaleen alaabtii guriga hoos taallay. Markay gabdhihii dhuunteen bey Dheg Dheer timi. Markaasay tiri, “Waxaa ii uraya naaso gabdhood.”

Gabadheeda ayaa tiri, “Hooyo, kuweyga ayaa kuu uraya; ma in aad i cunto ayaad rabtaa, hooyo?”

Intii kaddib way seexatay. Labadii gabdhood iyo dad qalatada gabadheeda ayaa waxay ku tashadeen in ay dilaan dad qalatada. Waxay u karkariyeen saliid. Markaa waxay uga shubeen dhegaha. Saddex minid ka bacdi way dhimatay. Dadqalatada gabadheed way rabtay in ay hooyadeed dhimato, sababtoo ah waxay aad u cuni jirtay dadka masaakiinta ah.

---Dhamaad.

# Long Ear

Amina Shire

[when] a woman who called Long Ear. Long Ear was a woman who ate people. One day she left her daughter in the house. So now her daughter is not cannibal. She is a good girl who hides the people from her mom when she wants to eat them. One day there came to her daughter two girls who wanted to drink water from the cannibal's house, because they were tired. And they did not know that the house was where the cannibal lived. Before they finished the water, the cannibal's daughter said, "Hide, my mother's coming."

Then they hid under the furniture in the house. When the girls hid, Long Ear came. Then she said, "I smell girls."

Her daughter said, "Mom, it's me who you're smelling; do you want to eat me, Mom?"

A while after that she went to sleep. The two girls and the cannibal's daughter decided to kill the cannibal. They boiled up some oil. Then they poured it out into her ears. Three minutes afterwards, she died. The cannibal's daughter wanted her mother to die because she used to eat so many poor people.

---The End

## **Dheg Dheer**

Subeyda Axmed

Dheg Dheer waxay ahayd naag dadqalato ah, waxayna dhashay saddex gabdhood. Mar walbana waxay jecleyd inay dadka soo sasabato. Markay guriga keentana, waxay ugu sheekeyn jirtay wax aan jirin. Marka ugu danbeysana waxay u kaxaysan jirtay gurigeeda, meesha ay dadka ku cunto. Waxayna ka dhooqi jirtay dhiiga.

Maalintii ugu danbeysay, ilmaheedii ayaa waxay isku dayeen inay dilaan, maxaa dhacay, maalin walba dadka ayay cuntaa. Waxayna ugu sheekeeyeen inay u soo heleen qof ay cunto, waxayna u diyaariyeen biyo kulul inay ku ridaan.

Markii ugu danbeysay biyihii ayay ku rideen. Sidaas ayay ku dhamaatay sheekadii: Dheg Dheer dhimataa, dhulkii roob baa ka da'ay.

Markay dhamaatay, gabdhaheedii way guursadeen, waxayna dhaleen ciyaal.

## **Long Ear**

Subeyda Ahmed

Long Ear was a cannibal woman, and she bore three daughters. And she always loved to lure/flatter/trick? the people. And when she brought them to the house, she used to tell them a lie. And at last she used to guide them to her house, where she eats the people. And then she would suck their blood.

The last day, her children decided to kill her, because she eats people every day. And they told her that they had found her someone to eat, and they prepared hot water to put her in.

Finally they put her in the water. That is how the story ends: when Long Ear dies, rain fell throughout the land.

When she came to an end, the daughters got married, and they bore children.



## Faaduma Farala'

Faisa Xassan

Waxaa jiri jiray shan gabdhood oo la noolaan jireen aabbohood. Sida la joogay nin ayaa u imaaday. Ninka wuxuu warsaday gabdhaha aabbohood in uu siiyo gabadhiisa gabar ka mid ah. Markaas wuxuu siiyay gabadhiisa midda ugu weyn.

Ka bacdi marka uu arosay ayuu watay. Intay jidka ku jireen, ninkii gabadhii ayuu cunay. Markaasuu soo laabtay asagoo oranaya, “Adeer, xaaskayga way iga jirrantahay; gabar kale ayaan rabaa oo ii shaqeynaysa intay naagtayda iiga caafimaadayso.”

Ka bacdi gabar kale ayaa la siiyay. Haddana intay jidka ku jireen ayuu cunay. Mar saddexaad ayuu soo laabtay, haddana gabar kale ayuu warsaday, asagoo oranaya, “Adeer, gabadhii kale beer ayay ii falaysaa ee mid kale i sii oo ariga ii raacdo.”

Haddana mid kale ayaa la siiyay. Intay jidka ku jireen ayuu cunay. Sidoo kale middii afaraadna wuu cunay. Ka bacdi wuxuu soo doontay gabadhii ugu yarayd oo la oran jiray Faaduma. Ayadana waa la siiyay; laakiin Faaduma aad ayay u caqli badnayd. Waxayna tiri, “Waqti ha la i siiyo,” maxaa yeelay, way shakisay oo waxay dareentay ninka in uu yahay qoormaris. Isla markiiba waxay diyaarsatay alaab. Alaabtaas waxaa ka mid ahaa bisbaas, cusbo, iyo liin dhanaan ay isku qastay si ay isugu badbaadiso haddii ay wax dhacaan.

Maalintii labaad ayay safarkii bilaabeen ayagoo raacaya geel. Markay cabbaar socdeen ayaa ninkii ku yiri, “Iga nasi geela si aan u nasto.”

Faaduma ayaa wadday geelii oo waxayna aragtay geela tuurtiisa oo la cunay. Geelii ayaa orday oona iska tuuray Faaduma iyo alaabtii geela saarnayd. Faaduma aad ayay u naxday, maxaa yeelay, meel ay aaddo ma haysanin. Markaasuu bursaday, laakiin geed ayay ka kortay.

Ka bacdi wuxuu isugu yeeray xayawaanadii oo dhan, si ay u cunaan Faaduma, laakiin waxay dagtay sir fiican. Xarig ayay geedka ka laalaadisay, waxayna ku tiri, “Qofkii xariga soo kora ayaa i cunaya.”

Markay soo koraanba xariga ayay u jartaa, waxayna ku dhacaan ceelka. Laakiin wali ma soo daggan karto, maxaa yeelay, dadcunka dhiiggiisii ayaa ku haray hareeraha ceelka oo hadday taabato way dhimanaysaa.

## Fingerless Faaduma

Faiza Hassan

Once there were five girls who lived together with their father. While they were there, a man came to them. The man asked the girls' father to give him one of the girls in marriage. So then he gave him the oldest girl.

After that, when he married her he led her off. While they were on the road, the man ate the girl. Then he came back, saying, "Uncle, my wife is ill; I want another girl who will work for me while my wife is getting better."

After that he was given another girl. And again, while they were on the road, he ate her. For a third time he came back, and again he asked for another girl, saying, "Uncle, the other girl is plowing a farm for me---so give me another one who will accompany the sheep and goats."

And again he was given another one. While they were on the road, he ate her. And in the same way he ate the fourth one. After that he wanted the youngest girl, who was called Faaduma. And she was given to him; but Faaduma was very intelligent. And she said, "Give me some time," since she was doubtful and suspected that the man was a *goormaris*. Right away she prepared some material. That material consisted of hot pepper, salt, and lime that she mixed together so that she could save herself if something happened.

The next day they started the trip with him riding a camel. When they had traveled for a while, the man said to her, "Take over the camel for me so that I can rest."

Faaduma led the camel, and she saw that the camel's hump had been eaten. The camel ran, and threw off Faaduma and her material that had been on the camel. Faaduma was very scared, because she had no place to go. Then he chased her, but she climbed up a tree away from him. After that, he called together all the animals to eat Faaduma, but she set up a good plan [trick]. She hung a rope down from the tree, and she said to them, "The one who climbs the rope will eat me."

Whenever they climbed up, she cut the rope, and they fell into the well. But she could not escape yet, because the cannibal's blood remained around the well, and if she touched it, she would die.

Shimbiir ayaa u timid oo baalla'. Waxayna ku tiri, "Haddii aan baalka kuu daaweeyo, fariin ma iigu geynaysaa ciddayda?"

Shimbirtii way yeeshay go'aankii, ka bacdina waxay geysay fariintii. Aabeheed ayaa soo raacay shimbirtii oona keentay geedkii ay Faaduma saarnayd. Markaas aabeheed wuxuu dhaqay dhiiggii meelaha ku daatay. Sidaasaytana Faaduma soo dagtay, laakiin Faaduma farteedii ayaa ka go'day, maxaa yeelay, dhiig yar oo meesha ku haray ayay taabatay. Sidaasayna dadka ugu waceen, "Faaduma Farala'."

A bird with an injured wing came to her. And she said to it, "If I treat your wing, will you take a message to my people?"

The bird agreed to the deal, and after that it took the message. Her father followed the bird, who took him to the tree that Faaduma was up in. Then her father cleaned the blood that had spilled all over the place. So finally Faaduma came down, but her finger was cut off because she had touched a little bit of blood that remained in the place. And that is why the people called her "Fingerless Faaduma."

## Beenaale

Axmed Xuseyn

Bari baa waxaa jiri jiray nin shactiroole ah. Wuxuu qabay naag reer baaddiye ah. Wuxuu iskaga dhigay nin jaamici ah laakiin waxba muusan aqoonin. Wuxuu ku yiri, “Waxaan ka soo baxay jaamacad.”

Maalin maalmaha ka mid ah ayaa waxaa dhacday in naagtuu qabay loo keenay waraaq ka timi reerkoodii. Markaa waxay u keentay ninkeedii. Waxay ku tiri, “Ii akhri waraaqdaan,” laakiin isagu ma yaqaano sida wax loo akhriyo.

Wuxuu ku yiri, “Waraaqda ma gaari baa lagu keenay?”

Markaa waxay tiri, “Haa.”

Wuxuu yiri, “Jidadka Soomaaliya way jajabanyihiin; marka baabuurka ruxrux maayay bay fartii waraaqda ku qornaa isku dardarsantay. Markaa ma akhrin karo.”

Markaa waxay ogaatay in uusan oqoonin sida wax loo akhriyo.

## Liar

Ahmed Hussein

Once there lived a man who was a jokester. He married a woman from the countryside. He pretended to her to be a college-educated man, but he did not know anything at all. He said to her, "I've graduated from *college*."

One day it happened that the woman he married received a letter that came from her relatives. So she brought it to her husband. She said to him, "Read me this letter," but he does not know how to read.

He said to her, "Was the letter brought by car?"

Then she said, "Yes."

He said, "The roads of Somalia are broken-down; when the car was shaken up, the handwriting written in the letter got mixed up. So I can't read it."

Then she discovered that he did not know how to read.

## **Aqoon Waxaa Leh Ninkii Wax Barta**

Kaltuuma Cabdi

Bari baa waxaa jiray nin jikaar ah oo la yidhaahdo Cumar. Maalin maalmaha ka mid ah ayaa Cumar wuxuu u yimid oday aqoonyahan ah. Odayga waxaa la oran jiray Bilaal. Cumar intuu Bilaal masaajidka ugu yimid ayuu wuxuu ku yidhi, “Sheekhow, waxaan ogahay in shaydaanku ka samaysan yahay dab---marka haddii naarta la galiyo, maxay ka dhibaysaa?”

Bilaal intuu aammusay xoogaa ayuu Cumar ciid indhaha uuga firdhiyay. Cumar intuu indhaha qabsaday ayuu xanaaq ku baxay. Dabadeed wuxuu la yimid labo nin oo askar ah. Labadii nimood wuxuu midkood ku dhahay Bilaal, “Ninkaan wuxuu kugu haystaa in aad caro ku firdhisay; marka arrintaan run miyaa?”

Bilaal wuxuu yidhi, “Su’aal ayuu i weydiiyay, caraduna waxay ahayd jawaabtiisii, waayo bani-aadanku wuxuu Illaahay ka sameeyay caro. Markaan asaga carada ku firdhiyayna intuu xanuunsaday ayuu indhaha qabsaday. Taasi waxay na tusaysaa in uu shaydaanku sidaas oo kale u xanuunsanayo haddii naarta la galiyo isagoo dab laga sameeyay.”

## Knowledge Belongs to the Man Who Studies

Kaltuma Abdi

Once there was a man called Omar who was a *jikaar*. One day Omar came up to a wise old man. The old man was called Bilaal. When Omar came up to Bilaal in the mosque, he said to him, "O Sheikh, I know that the devil is made of fire---so if he is put into hell, what harm will it do to him?"

Bilaal was silent for a moment, and then he scattered sand into Omar's eyes. Omar covered his eyes and left angrily. After that, Omar came with two policemen. One of the policemen said to Bilaal, "This man claims that you scattered sand in his eyes; is this true?"

Bilaal said, "He asked me a question, and that sand was the answer, because God made human beings from sand. When I scattered the sand at him, he covered his eyes in pain. That shows us that the devil will be in pain the same way if he is put into hell, even though he is made of fire."



## **Saaxiibtinimo**

Kaltuuma Cabdi

Bari baa waxaa jiri jiray labo wiil oo saaxiibo ah, oo la kala yidhaahdo Cali iyo Xasan. Maalin maalmaha ka mid ah waxay tageen duurka. Ballantoodii waxay ahayd in ay kala cararin haddii uu midkood arko bahal. Xoogaa markay socdeen ayaa wuxuu Xasan arkay shabeel. Markaasuu intuu cararay ayuu geed dushii koray. Cali markii uu shabeelkii arkay ayuu intuu dhulka seexday, iska dhigay qof mayd ah. Shabeelkii intuu Cali uriyay ayuu iska tagay. Xasan markuu arkay in uu shabeelkii tagay ayuu u yimid Cali, markaasuu ku yidhi, “Saaxiibow, in uu shabeelkii dhegta wax kuugu sheegaayay ayaan arkee; muxuu kuu sheegay?”

Cali intuu dhulka ka soo is taagay ayuu ugu jawaabay, “Wuxuu igu yidhi, ‘Saaxiibadaada duurka kaaga cararaayaan ha la saaxiibin.’ Saaxiibtinimadaadana ma doonaayo.”

## **Friendship**

Kaltuma Abdi

Once there lived two boys who were friends who called Ali and Hasan. One day they went into the forest. Their promise to each other was that neither of them would run away from the other if one of them saw a wild beast. After walking for a short time, Hasan saw a leopard. Then he ran away and climbed up a tree. When Ali saw the leopard he lay down on the ground and pretended to be a dead person. The leopard sniffed Ali and just went away. When Hasan saw that the leopard had gone away, he came up to Ali, then he said to him, "O friend, I saw the leopard saying something into your ear; what did he tell you?"

After Ali stood up from the ground, he replied, "He said to me, 'Do not be friends with friends who will run away from you in the forest.' I don't want your friendship."

# Qaalid

Kaltuuma Cabdi

Bari baa waxaa jiri jiray wiil la yidhaahdo Qaalid. Qaalid wuxuu la degganaa aabihii oo waayeel iyo indhooleba. Maalin waxaa dhacday in uu Qaalid u wado aabihii duurka. Markay cabbaar badan duurka ku socdeen ayuu Qaalid arkay geed hoosleh. Markaasuu ku yidhi, “Aabbo, geedkaan hoostiis ayaan ku fadhiisinayaa; waxaanna kuu soo laabanayaa galabta.”

Qaalid intuu tagay ayuu u soo laaban waayay aabihii. Markii ay qorraxda dhacday, dhurwaa ayaa aabihii cidlada ku cunay.

Qaalid markuu geboobay, inankiisii ayaa keenay oo fadhiisiiyay isla geedkii, uuna ku yidhi isla erayadii uu aabihii ku yidhi. Qaalid inankiisii wuxuu ku yidhi, “Orod oo iska tag, maxaa yeelay aniga ayaa aabbahay geedkaan uuga tegay, ku idhina waxaad igu leeday, oo suuna dhurwaa ku cunay.”

Qaalid wiilkii wuu ka tagay, isagoo og in uu aabihii ku dhacayn wixii awawgii ku dhacay, laakiin markii uu galabtii u soo laabtay, wuxuu arkay aabihii oo dhurwaa cunay, markaasuu iska ooyay.

## **Qaalid**

Kaltuma Abdi

Once there lived a boy called Qaalid. Qaalid lived with his father, who was both elderly and blind. One day it happened that Qaalid was leading his father through the forest. When they had walked for a long while in the forest, Qaalid saw a shady tree. Then he said to him, "Father, I will sit you in the shade of this tree, and I will return to you in the evening."

After Qaalid left, he forgot to return to his father. When the sun went down, a hyena ate his father out in the deserted place.

When Qaalid got old, his son brought him and sat him down at the same tree, and he said to him the same words that he had said to his father. Qaalid said to his son, "Run off, and just go, because I left my father at this tree, and I said to him what you said to me, and so hyena ate him."

Qaalid's son left him, thinking that what happened to his grandfather would not happen to his father---but when he returned to him in the evening, he saw that a hyena had eaten his father. Then he just cried.

## Cigaal Shidaad

Subeyda Axmed

Cigaal Shidaad wuxuu ahaa nin aad iyo aad fulay u ah, oo wuxuu ka cabsan jiray hooskiisa. Maalin maalmaha ka mid ah ayaa Cigaal loo yeeray si uu ugu qaybqaato duulimaad, lagu duulayo cadow. Waxaana la diyaariyay fardihii iyo raggiiba; waxaa loo duulay dagaalkii. Wax yar ka bacdi, markii labadii col is galeen ayuu Cigaal soo dusay oo uu ku noqday meeshii dumarkii iyo carruurtii oo dhaawac iyo dhimashaba sugaya jooheen.

Waxayna weydiyeen Cigaal, “Maxay tahay waxa kaligaa ku soo celiyay?”

Wuxuuna u sheegay been oo wuxuu ku dhahay, “Raggii iyo fardihiiba waa la madhiyay.”

Markii dumarkii ay maqleen way baroorteen, carruurtiina way ooyeen. Fiidkii ayaa waxaa soo noqday, ciidankii iyo fardihii oo aan waxba ka maqnayn, dadkii oo dhan waxay ku qayliyeen oo ay caayeen Cigaal oo meel isku nabaayo.

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Maalin maalmaha ka mid ah ayaa Cigaal wuxuu raacay geel badan oo ay ku jiraan labo halaad oo uu leeyahay. Markuu gaaray, daaqii ayuu meel kayn ah oo cagaaran ku duway, si ay u cunaan, dabadeedna uu uga maalo caano badan halihiisa caawa. Isla markay gaadheen halihii ayddii ayaa libaax soo galay, labadiiba dilay oo cunay asagoo arkaya. Geelii buu galabtii danbe soo carraabiyay, asagoo ugu heesaya, “Wixii Ayro dilay, Alifana kordhigay, waan arkaayoo wuu ilgiiraa, dameer le’ekaa, kase dabo waynaa.”

Dabadeedna wuu soo xareeyay geelii.

“Walaalkii halahayga maalow, kuwaaga caawa ii lis.”

Wuu u lisay, markuu cabayna wuu iska seexday. Markuu soo kacay ayaa waxaa la yiri, “Cigaalow, na soo tus meeshii halihii lagu cunay.”

Cigaal ayaa yiri, “Haddii kun dhinac iga maraan, anna aan dhexda galo, waan idin soo tusi raqdii geela.”

## Cigaal Shidaad

Subeyda Ahmed

Cigaal Shidaad was a very very cowardly man, who was afraid of his own shadow. One day Cigaal was called to take part in a raid, in which they were going to attack an enemy. And horses and men were prepared; they went off to the battle. A little while afterwards, when the two enemies attacked each other, Cigaal snuck out and went back to the place where the women and children who were waiting for the injured and the dead were.

And they asked Cigaal, “What is the reason that you have come back alone?”

And he told a lie and said to them, “The men and the horses were all finished off.”

When the women heard him they wailed in mourning, and the children cried. At dusk the troops and the horses came back, having not lost even one; everyone was yelling at and abusing Cigaal while he was hiding in a place.

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One day Cigaal accompanied a group of camels in which were two she-camels which he owned. When they arrived, he moved them to pasture in a green forested place so that they could eat, and then in the evening he milked a lot of milk from his she-camels. At the same time that the she-camels arrived in that place, a lion came in that killed and ate both of them while he was watching. The next afternoon he brought the camels home, singing “The thing that killed Ayro, and added Alifa, I saw it; its eyes were multicolored; it was same size as a donkey, but with a bigger butt.”

And then he corralled the camels.

“O brother who milks my she-camels, tonight milk yours for me.”

He milked them for him, and when he drank it, he just fell asleep. When he woke up he said, “Cigaal, show us the place where the she-camels were eaten.”

Cigaal said, “If a thousand pass on my side, and I go in the middle, I will show you the slaughtering-place of the camels.”

Dabadeed dad badan ayaa raacay [----] oo libaaxii dilay. Habeenkii meeshii libaaxa lagu dilay ayaa la seexday. Markuu gam'ay Cigaal ayaa lugtii libaaxa lagu xidhay lugtii Cigaal, libaaxiina afka qori looga kalaqaaday. Subaxii ayuu arkay lugtiisa oo libaaxii la dilay ku xidhan. Dabadeed markuu xariggii iska furay ilaa gurigii ayuu cararayay oo uu xaar isku sii daynayay. Asagoo qaylinaya ayuu gurigiisii galay. Dabadeedna ku yidhi naagtiisii, "Naa oodda igu rog."

Markaasay tiri, "Maxaa kaa soo uraya?"

Afadiisii ayuu la soo baxay oo wuxuu ku yiri, "Daruur qudhuntay ayaa igu da'day."

Dabadeedna way ka maydhay Cigaal qudhunkii. Meeshaasna waxaa ku dhamaatay sheekadii Cigaal Shidaad oo ahaa nin fulay ah oo ka cabsado xataa shinbirta duulaysa.

After that everybody came along and the lion was killed there. That night they slept in the place where the lion was killed. When Cigaal fell asleep, the lion's leg was tied to Cigaal's leg, and they put a gun into the lion's open mouth. In the morning he saw his leg tied to the lion that had been killed. After that when he untied the rope, he ran home while having soiled himself. He went into the house yelling. And then he said to his wife, "Hey, cover me with the *ood*."

Then she said, "What am I smelling off of you?"

He went outside with his wife and he said to her, "A stinky cloud rained on me."

And then she washed the stink off of him. There ends the story of Cigaal Shidaad, who was a cowardly man who was even afraid of the birds as they are flying.



## Suldaan

Farxiya Cali

Suldaankuna geeso lahaa. Ka bacdi, ninka u shaqeynayay geesihis arkay. Markaa suldaankii wuxuu ku dhahay ninkii, “Maxaad aragtay?”

Wuxuu yiri, “Suldaanow, geesahaaga ayaan arkay.” Ka bacdi, Suldaanka ninkii buu u dhaartay. Wuxuu yiri, “Haddaan maqlo suldaanka magaalada jooga geeso ayuu leeyahay, waan ku gowracayaa.”

Ninkii u dhaartay baa uur xumo gashay. Ka bacdi, ninkii magaalada ayuu ka baxay. Dabadeedna afar casho ayuu socanayay. Meeshuu tagay ayuu god ka qoday. Dabadeedna godkii buu afka saaray. Markaasuu wuxuu ku yiri, “Suldaanka magaalada jooga geeso ayuu leeyahay.”

Markaasuu god ku xabaalay, meeshiina roob baa ku da’ay. Markuu ku da’ay, naq baa ka soo baxay. Riyihii naqii bay cuneen; markaasaa carruurtii caanaha loo lisay. Caanihii markay cabbeen bay ku hadleen, “Suldaan magaalada jooga geeso ayuu leeyahay.”

Markii hadalkii la maqlay, Suldaankii ninkii buu qaabsaday. Wuxuu yiri, “Yaa warka sheegay?”

Ninkii wuxuu yiri, “Suldaanow, afar casho ayaan socanayay. Markaasaan god qoday baan godkii afka saaray. Markaa godka baan ku iri, ‘Suldaanka magaalada jooga geeso ayuu leeyahay.’ Markaa meeshii baa roob ku da’ay. Markaasna meeshii ka soo baxay naqii, riyooyin baa naqii cuneen. Riyihii baa carruurtii loo lisay, ku hadqaaday. ‘Suldaanka magaalada jooga geeso ayuu leeyahay’ baa carruurtii dheheen. Magaaladii warkii baa ku faafay.”

## Sultan

Farhiya Ali

...and the sultan had horns. Later on, the man who was working for him saw his horns. Then the sultan said to the man, "What did you see?"

He said, "Sultan, I saw your horns." After that, the sultan threatened the man. He said, "If I hear that the sultan who lives in the city has horns, I will slit your throat."

The man whom he threatened felt hurt. Following that the man left the city. In the end he was traveling for four days. At the place where he got to, he dug a hole. Finally he put his mouth up to the hole. Then he said into it, "The sultan who lives in the city has horns."

So then he buried the hole up and rain fell in the place. When it fell there, grass came up out of it. The goats ate the grass; then they were milked for the children. When they drank the milk, they said, "The sultan who lives in the city has horns."

When he heard the talk, the sultan grabbed the man. He said, "Who told the news?"

The man said, "Sultan, I was traveling for four days. Then when I dug a hole, I put my mouth up to the hole. Then I said into the hole, "The sultan who lives in the city has horns." Then rain fell there. And then when the grass grew out of that place, goats ate the grass. When the goats were milked for the children, they said something, "The sultan who lives in the city has horns" is what the children said. Then the news spread in the city."

## **Beecmushtar iyo Daanyeero**

Kaltuuma Cabdi

Waa baa waxaa jiri jiray nin beecmushtar ah oo gadi jiray koofiyaal. Maalin asagoo koofiyaashiisii geed hoostiis ku gadaaya ayuu intuu hurdooday iska seexday. Markii uu xoogaa badan hurdaayay ayuu soo kacay galabtii, wuxuuna arkay koofiyaashii uu gadaayay oo ka maqan meeshuu uga tagay. Markuu alaabtiisii meel walba ka waayay ayuu geedka korkiis fiiriyay. Markaasuu arkay daanyeero qaba koofiyaashii.

Beecmushtarka wuxuu ogaa in ay daanyeeradu ka dabasameeyaan dadka waxay sameeyaan.

Markaasuu koofiduu qabay tuuray. Dabadeed markaa daanyeeradii kuwoodii ayay tuureen, isaguna intuu koofiyaashii soo xaabsaday ayuu la cararay.

## **Salesman and Monkeys**

Kaltuma Abdi

Once there lived a salesman who sold hats. One day while he has selling his hats under the shade of tree, he felt sleepy and dozed off. After sleeping for a long while, the salesman awoke late in the afternoon, and he saw that the hats he had been selling were missing from where he had left them. When he could not find his stuff anywhere, he looked up in the tree. Then he monkeys wearing his hats.

The salesman knew that monkeys copy what people do.

So then he threw down the hat he wore. Following that, the monkeys threw down theirs, and after gathering up the hats, he ran away with them.

## **Nin Baa Wuxuu Lahaa Hal Geel Ah...**

Najma Xuseyn

Sheeko ku saabsan nin iyo naagtiis. Nin baa wuxuu lahaa hal geel iyo soddon ari ah. Hashii waa u dhali wayday.

Nin buu u tagay. Ninkii wuxuu ku yiri in uu geela iibbato baa rabaa:

“Hal baa leeyahay, hashiina way ii dhali wayday, ee maxaan sameeyaa?”

Wuxuu ku dhahay, “Waryaa, doqon baad tahaye: waxaa ku xirtaa god libaax afkiisa. Markay tiraahdo ‘Caaa,’ waxaa tiraahdaa ‘Cawo nirig’ ee waxaa qashaa ari soddon jeer. Markay tiraahdo ‘Caaa,’ adiguna waxaa tiraahdaa ‘Cawo nirig.’”

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Naagtiisii ayuu ku yiri, “Naayaa, ari ii keen.”

Markaas ayay ku tiri, “Arigii wuu dhamaaday ee iga tag.”

Markaas ayuu ku yiri, “Naa, haddaan caawa kuu imaado, haddaanna saas kuu marinin mindi.”

Asagii baa is mariyay. Saas buu ku dhintay.

Markaas bay ayadiina ku tiri, “Waryaa, anigana haddaan kuu imaado, haddaanna saas kuu marinin mindi.”

## A Man Has One Camel...

Najma Hussein

A story concerning a man and his wife. A man had a she-camel and thirty sheep. The she-camel failed to bear young for him.

A man came to him. The man said to him that he wanted to sell the camel:

“I have only one, and the she-camel has failed to bear young for me---so what do I do?”

He said to him, “Hey, you’re stupid: you tie the camel up at the mouth of a lion’s cave. When she says ‘Aaah,’ what you say is ‘A good-luck baby camel’ and then thirty times you slit a sheep’s throat.” When she says ‘Aaah,’ what you say is ‘A good-luck baby camel.’”

He said to his wife, “Hey, bring me a sheep.”

Then she said to him, “The sheep are finished off---go away from me.”

Then he said to her, “Hey, if I come to you in the evening, then I will draw the knife across you that same way [as the sheep].”

He drew it across *himself*. That is how he died.

And so then *she* said to him [not knowing he was dead], “Hey, and if I come to you in the evening, then I will draw the knife across you that same way.”

Ayadiina mindi bay is marisay, wayna dhimatay.

Sidii buu ninkii ku dhintay, naagtiina ku dhimatay, xoolihiina ku dhamaadeen.  
Somaalidu waxay tiraahdaa, “Nin iyo xoolihiisa ma kala haraan been ma aha.”

---Dhamaad

And *she* drew the knife across herself, and died.

That is how the man died, and how the woman died, and how the herd was finished off.  
The Somalis say, "It's no lie that a man and his herd do not persist separate from the other."

---The End



## Nin Xeer Baaddiyo

Anisa Maxmuud

Sheeko ka tirsan nin reer baaddiyo ayaa jiray oo lagu dhacay baaddiyo oona weligiisay magaalada ma aadin. Waxaa ka shaqeyn jirey beero iyo xoolo.

Maalin maalmaha ka mid ah waxaa maqlay tacsiiyo in aa areerkiisii dhintay. Waxaa aaday safar oo tacsiyada; waxaa qaatay bas. Usiga baska fuulo Xaweyna loo gaaray.

Waxaa yiri, “Maxaa waaye waxaan ordaayo?”

Nin meesha fadhiiyo aa weydiiyay, waxaa la yiri, “Waa baabuur.”

Waxaa weydiiyay, “Haddana maxaa waaye nalka qofka haayo?”

“Waxaa waaye, baabuurka nalkiisii. Ma cabsanay miya? Ninkaas, war nin ma aha waxaa waaye waa baabuur nalkiisa.”

Saa loo joogay, baabuurkii shil aa galay. Ninkii waa suuxay. Marka isbitaalka la geeyay. Saa loo joogay, ninkii waa soo kacay. Waxaa yiri, “Dadkaan dharka cadka wataan, yaa waaye?”

Ninkii oo baska isla fuuleen waxaa dhahay, “Waa xeer caqarad.”

Marka dhakhtarka uu maaday, waxaa yiri, “Foomanka ii soo caruuriya.”

Ninkii waa naxay, waxaa dhahay, “Maxaa waaye dadkaan oo xaanshiyaashay wataan?”

Ninkii waxaa yiri, “Ku ma dhihiino waa xeer aqarad?”

“Markaas maxaa waaye waxaan qorayaan?”

“Waa ninkii jannada la geenaayo iyo naarta la geenaayo.”

Dadkii dhakhtaraha ah ayay wareysanaayeen waxaa qorayeen magacayaasha. Marka uyuga la soo gaaray, waxaa dheheen, “Magacaa?”

“Magacay waa Xeer Baaddiyo.”

Markaas ninkii saaxiibkiisii ahaaye la weydiiyay, “Magacaa?”

“Magacay waa Been Hawaas.”

## **The Country Man**

Anisa [last name?

....

Once there was a country man who stayed in the country and never went to the city. We made his living from farms and from animals.

One day he heard that his uncle was dead

Markaas qallin oo cagaar aa loo qoray; ninka kale Been Hawaaska ahaaye waa arkay. Marka la qoray, ninkii kale ma arkeynin. Waxaas dhahay, “Maxaa qorooyeen? Waxaa waaye?”

“Waa magac qofkii naarta iyo jannada la geenaayo.”

Waxaa dhahay, “Noocee qallinka cagaar maa janno ah; qallinka oo guduudka waa naar.

“Ma aragtay qallinka aniga la igu qoray?”

“Qallinka adiga loogu qoray waa guduud, adigana naarta galaysaa.”

Ninkii waa orday, waana qeyliyay.

...then they wrote with a green pen...

("Country Man" translation unfinished

*Editing notes:*

The pages were each separated using “next page” section breaks, not page breaks. This was in order to prevent the footnotes from falling into the same numbering system for the entire document, but it will require that they be renumbered for the few stories that have more than one page.

Daruur, Dabeyl, iyo Qorrax: jakadka mise jakadda? Anaa ka saarayaa mise anaa ka saaraya?

Gabadh Qurux Badan oo Qoob Dameer Leh still needs some translation, as does Wiil Geel Ka Dhumay, Gabadh Helay (note that original title had “dhumaa,” not “dhumay”---a present, then a past, just as in Subeyda’s Dhag Dheer story.)

Marian is certain that she does not use a double “rr” in car[r]ab ‘tongue’  
Bashir’s story still needs going over and translation

Naciima: *things to watch out for in the translation...*

Naciima says “jeclayd” is stronger than just ‘want’---so I translated it as ‘long [for]’  
I’d also like to maintain the parallel structure of “fuushan faras” and “xiran maaskaraato” if possible as “riding...,wearing...”---even though fuushan doesn’t really mean ‘riding’ [at least not motion-wise]

“dream about” or “dream of”? ---which sounds better?

ceeri: hit the horse with hand to make it go (not spur)

inan jiro bari: a boy who lives here, but went to the east for some purpose

naagta shaqaalaha: an older woman who takes care of the children and cooks, cleans, etc.

I’m also suspicious of that “meeshii iska...” --- does it mean “they fell in love right there”?

Dhag Dheer-Subeyda: sasabo - trick; wax aan jirin – something that wasn’t true

Is it “to put her in” or “to put [qofkii] in”

When she [= sheekadii, mise Dhag Dheer?] came to an end....

Saaxiibtinimo: bahal – any kind of wild animal; “bahalaa ku jiro” = what your mom said to keep you from going there; arkee = arkaye (= arkay, when you’re not finished saying what you want to say)

Qaalid: erayadii replaces original arayadii; qaalid = khaalid, doesn’t it???

Suldaan: naq = daaq? What about this odd beginning in –na?

Beecmushtar iyo Daanyeeero: this story is told in the dialect of her mother, which has progressive marker in –aay- rather than –ay-

Nin Xeer Baddiyo: Note that Anisa’s dialect of Somali is rather different from most of the other students, so it will take some extra attention to transcribe and translate it accurately. The focus particle seems just to be “aa,” such that I think the few “ayaa”s in there came in

from my asking her if she had said “ayaa” and her accommodating the majority dialect. This word “xeer”--- for some reason I can’t tell if she’s saying “xeer” or “heer”---definitely means “reer”: Anisa was adamant about that.

Still waiting on the most recent version of Cunug Yar, corrected by the author. After that, it still needs translation.

Two new stories are still just in the early draft stage: a new one by Istar, and Aamina’s resurfaced story, “Caruusaddii Dhibaatad Keentay.” Both will need going over and translation with their authors.

Beyond that, we have two stories in English by Cabdirisaaq and Saytuun; still waiting on the Somali versions.

Geela horay horay waxba u ma harraantiyo; wuxuu u harraantiyaa gadaal.

The Somali word used here is *qaalin*, which actually specifically means ‘young female camel’. We have translated *qaalin* as ‘camel’ throughout this story for the sake of clarity.

Camels never kick to the front; they kick to the back.

This does not imply that Rabbit is human; it is just a Somali way of referring to Rabbit in a more interesting way.

This proverb is almost the same as the English expression “You snooze you lose.” The reason is this: among the herders of Somalia, a heifer (*sac*) is more valuable than a bull (*dibi*). When the cows are giving birth at night, if a man were to go to sleep, and then his cow gave birth to a heifer, someone else might switch it with a bull calf. Then when he woke up, he would be told that his cow had given birth to a bull.

This does not imply that Fox is human; see the note in “Turtle and Rabbit.”

ma suubbinayi = ma suubbinayo

Halhayskan ayay ugu sheegtay si ay uga cabsiiso didiinkii oo u siiyo gurigiisii qurxaanaa.

The literal translation is “Beg me some other time, don’t beg me.” [is this a pun on the two meanings of “bari”?] ]

*dirin* – a kind of mat, sewn together.

uuga = uga

amay = armay

jecleen = jecalayn

wasaqda = wasakhda

qoormaris = qoorismaris - qof oo wax is mariyo, dabadeed wuxuu isku baddalayaa xayawaan dadka cuno.

The word *adeer*, which is literally ‘(paternal) uncle’, is a general term of respect for older Somali men.

*qoormaris* - a person who smears something on him/herself, and then turns into an animal that eats people. Also called *qoorismaris*.

As in the green citrus fruit, not the whitewashing material.

aqoonin = aqoonin

jikaar - qofka oo wadaadada su’aalo weydiiya isagoo og jawaabtiis, si uu u ogaado

aqoontooda.

*jikaar* - a person who asks questions of learned people, even though he already knows the answer, just to test their knowledge.

arkee = arkaye = arkay ee...

uuga = uga

ayd = meel

ood – buste weyn oo reer baaddiye isticmaalaan

An *ood* is a kind of blanket used by country people. Not to be confused with the homophone *ood*, meaning ‘brushwood fence’.

The pun here is impossible to translate. ‘*Caaa*’, the noise the camel makes when giving birth (or when a lion attacks), and “*cawo*” ‘good luck’ sound similar. So the devious man says to our hero, “When she says ‘*caaa*,’ you say ‘*cawo* [*nirig*]’ (= ‘a good luck [baby camel]’).” This is his punning way of telling our somewhat dim hero that when the camel cries out, she is giving birth---when in fact she is being eaten by a lion. He repeats this statement to make it clear.

The man tells him to slaughter thirty sheep to celebrate the birth of the new baby camel.

The knife, which he still had in his hand after slaughtering the thirty sheep---his threatening demonstration backfired.

xeer = reer

usiga = isaga

PAGE 1

PAGE 48