HIKMAD SOOMAALI

BY

Muuse Haaji Ismaa‘iil Galaal

EDITED
WITH GRAMMATICAL INTRODUCTION AND NOTES

BY

B. W. Andrzejewski

Lecturer in Cushitic Languages
School of Oriental and African Studies

GEOFFREY CUMBERLEGGE
OXFORD UNIVERSITY PRESS
LONDON CAPE TOWN
1956
CONTENTS

EDITOR'S PREFACE

GRAMMATICAL INTRODUCTION

I. The Dialect 1
II. Letters and Diacritics used in the Spelling 1
III. Frontness 4
IV. Tone Marks 11
V. The Spelling of Verbal Endings 14
VI. The Spelling of the Present Tense forms of the Compound Verb leeyahay (leh+yahay) 'to have' 15
VII. The Spelling of the Subject Pronouns aan, aad, &c. 15
VIII. The Spelling of the Impersonal Pronoun La and the Object Pronoun Ku 16
IX. The Spelling of the Conjunctions (Co-ordinates) e, oo and the Irregular Adjective ah 17
X. The Spelling of the Irregular Adjectives ah and leh 17
XI. The Spelling of those forms of Nouns, Verbs, and the Definite Article which end in -e, -a, or -o before a pause 18
XII. Alternative Forms of the Possessives kjis and tjis 20
XIII. Contraction 20
XIV. Word Division 23
XV. Subsidiary Agreement Signs (SAS) 24
XVI. Bibliography 28

TEXTS

1. Miilikii tibta iyo mäoyan ka bahaaday 31
2. Gari Jiiaah bay taqaan 31
## CONTENTS

<table>
<thead>
<tr>
<th>3. Talaglyyo</th>
<th>page 32</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Ina'adeerow, khayaanada i bar!</td>
<td>33</td>
</tr>
<tr>
<td>5. Waa yaab</td>
<td>33</td>
</tr>
<tr>
<td>6. Wankii gesaha lahaa</td>
<td>34</td>
</tr>
<tr>
<td>7. Ninkii is yipii, 'Ninka kale haji!'</td>
<td>34</td>
</tr>
<tr>
<td>8. Nabad go'day ma hiqanto</td>
<td>35</td>
</tr>
<tr>
<td>9. Usha haddii La jiifsho na bannaan</td>
<td>35</td>
</tr>
<tr>
<td>10. Bakhaylkii is jilkaambiifay</td>
<td>36</td>
</tr>
<tr>
<td>11. Ishaa Umar ka lulata</td>
<td>36</td>
</tr>
<tr>
<td>12. Bclaayo daaman La qabtay leedahay c dabo La qabto ma leh</td>
<td>37</td>
</tr>
<tr>
<td>13. Abaalgud</td>
<td>37</td>
</tr>
<tr>
<td>14. Bakhaylkii beeladda yiqiin</td>
<td>38</td>
</tr>
<tr>
<td>15. Garaw jidaankij iyo gel heradji iyo rag gogoshij</td>
<td>39</td>
</tr>
<tr>
<td>16. Ninkii boogta qabay</td>
<td>40</td>
</tr>
<tr>
<td>17. Inankii aabbiij sp'aaalay</td>
<td>41</td>
</tr>
<tr>
<td>18. Inanlayalkii La hantay</td>
<td>42</td>
</tr>
<tr>
<td>19. Wahaan daafa'ad ahayni dabaday ka humaadah</td>
<td>43</td>
</tr>
<tr>
<td>20. Ninkii hoolihjiisii Laga sporyeeyay</td>
<td>44</td>
</tr>
<tr>
<td>21. Ninkii ilkaa la'aa ye naagtii ka qimatay</td>
<td>45</td>
</tr>
<tr>
<td>22. Ignaal Bowkah</td>
<td>47</td>
</tr>
<tr>
<td>23. Faaliiyihii La bjkeyday</td>
<td>49</td>
</tr>
</tbody>
</table>

## NOTES

| Introduction to Notes | page 62 |
| Notes on story No. 1  | page 64 |
| No. 2                 | page 69 |
| No. 3                 | page 72 |
GRAMMATICAL INTRODUCTION

I

THE DIALECT

The texts in this book are written in the Isaaq (Isaaq) dialect of Somali, spoken in the central area of the Somaliland Protectorate. This dialect differs very little from the dialects spoken by the Esa (Hise), Gadabursi (Ghadabuursi), and the Northern Darod (Daarood) people. The speaker of this dialect understands and is understood by all the Darod people and the Northern Hawiya (Hawiye) but may have some difficulty in communicating with the Southern Hawiya and the Benadir (Banaadir) people, and would have to live for a few months among the people of the Rahanweyn (Rahanwlin) group in order to understand them without any difficulty.

Geographical and ethnographical data concerning the speakers of these dialects can be found in the works given in the Bibliography under the heading 'Physical and Social Background'.
GRAMMATICAL INTRODUCTION

Sulaanka uu arkaay oo He saw the sultan and spoke (arkaay oo) la hadlay. with him.

This convention does not apply, however, to the final -y of the 3rd Person Singular Masculine Past Tense (Short Form) of any verb, e.g.

Týkay oo is ka seehay. He prayed and went to sleep.

(In a purely practical orthography, designed for everyday use, the symbol ý could be dispensed with.)

Unlike Armstrong I use only five vowel symbols and a general sign for ‘Frontness’ (see Section III). The relation between my vowel symbols and those of Armstrong is as follows:

<table>
<thead>
<tr>
<th>My symbols</th>
<th>Armstrong’s symbols</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>e</td>
<td>c</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>ý or í*</td>
<td>i</td>
</tr>
<tr>
<td>ø, e*</td>
<td>e</td>
</tr>
<tr>
<td>ø, ø, a*</td>
<td>æ</td>
</tr>
<tr>
<td>ø, o*, u*</td>
<td>ð</td>
</tr>
</tbody>
</table>

(short and long) (short and long)

The asterisk indicates a symbol which, although itself not marked with a cedilla, represents the same vowel as the corresponding symbol marked with a cedilla. For the reading conventions covering the cases of this kind see Section III of the Introduction.

Readers will notice that Armstrong’s í corresponds to both ý (*i) and i. In my opinion Armstrong’s spelling system is incomplete here and would require an additional symbol to represent such pairs as:

<table>
<thead>
<tr>
<th>dit</th>
<th>put down (Imper. Sg.)</th>
<th>dit</th>
<th>he put down</th>
</tr>
</thead>
<tbody>
<tr>
<td>shîd</td>
<td>light (a fire)</td>
<td>shîd</td>
<td>he lit (a fire)</td>
</tr>
<tr>
<td>hîd</td>
<td>shut, tie</td>
<td>hîd</td>
<td>he shut, he tied</td>
</tr>
<tr>
<td>liq</td>
<td>swallow</td>
<td>liq</td>
<td>he swallowed</td>
</tr>
</tbody>
</table>

E.g. maýa no

waan akhrîyaa I read
mjindiyo knives
waan têgayaa ýe I am going

Berghold uses the symbol ý for this sound and describes it on pp. 125–7 of his ‘Somali Studien’ (see Bibliography, ‘Texts’).

I have introduced in the texts the following reading convention:

The letter -y at the end of a word is to be read as ý when it is immediately followed by the Conjunction oo or e or the Irregular Adjective ah (ih), e.g.,

Waa nin qayrkay ah He is a man of the same age as (qayrkay ah) myself.
GRAMMATICAL INTRODUCTION

lis milk, sharpen (Imper. Sg.) ljs he milked, he sharpened
diday I fainted ,,, diiday I refused

Long vowels are marked, as in Armstrong’s transcription, by doubling the vowel letters.
The Glottalization of the final vowels w, y, i, n, and r, which occurs before a pause in certain grammatical categories is not marked in my spelling here. In some cases it might be necessary to mark it, in order to avoid ambiguity, as in

beer(°) cultivate, dig (Imper. Sg. 1st Conj.)
beer a liver (Masc. Noun)
hadal(°) talk, speak (Imper. Sg. 1st Conj.)
hadal talk, speech (Masc. Noun)
waq suri(°) I shall write
waq suri it is a piece of wood

Cases of this kind, however, do not occur in the texts given in this book.

Readers familiar with Bell’s Somali Language will find that my spelling differs very little from his, and those acquainted with the systems of spelling used by Berghold, Cerulli, Maino, Moreno, Reinisch, von Tilling, and the Somali Writing will readily recognize the correspondences in the symbols.

III

FRONTNESS

In the spelling used in this book ten vowel qualities are recognized in both short and long vowels.

Series A  Series B

( i )  ( j )
( e )  ( y )
( a )  ( ø )
( o )  ( ø )
( u )  ( y )

Examples:

djis build (Imper. Sg.) djs he built
djef find ,,, djef he found
djeb a sandal or shoe
djeg he set (a fractured bone)
djeg dig (Imper. Sg.)
djeg he dug
djef show ,,, djef he showed

diday I fainted diiday I refused

djeb a type of poem (song)
djeg he recited a ‘hees’
djef chest (thorax)
djeg he folded

Djef livestock

Nool a passenger’s fare

du lay I flew

du lay I attacked

The vowels of Series B differ from those of Series A in that they are articulated with the mid part of the tongue more advanced towards the hard palate and the teeth ridge than in the corresponding vowels of Series A. This feature, common to all vowels of Series B, I propose to call Frontness.

Frontness, or its absence, extends over whole words or even groups of words, i.e. whole words or groups of words have vowels belonging to the same series. Armstrong, who was the first to discover this fact, refers to it as Vowel Harmony in her article ‘The Phonetic Structure of Somali’ (see Bibliography).

When Frontness is a constant characteristic feature of a particular form of a word in all possible contexts I propose to call it Constant Frontness.

Some words have Constant Frontness in all their forms. The Verb jooq (1st Conj.) ‘to stay, to wait’, for example, has Constant Frontness in all its forms (in all its Persons and Tenses). Similarly the Noun maqagle has Constant Frontness both in its Singular and Plural form.

Some words, on the other hand, have Constant Frontness only in some of their forms. In the Verb keen (1st Conj.) ‘to bring’, for example, the forms of the Present Tense Continuous have
Constant Frontness but the forms of the General Present Tense have no Constant Frontness. The Noun sheeko-da 'a story' has Constant Frontness in its Plural form but no Constant Frontness in its Singular form.

When Frontness is a constant feature of a form of a given word it would be wasteful to repeat the cedilla under each of its vowel letters. Consequently the reading convention is introduced here that a cedilla under the first vowel letter of a form indicates that all the vowels of that form have Constant Frontness. We shall write therefore mağaalooyin instead of mağaalooyyn, lbaah instead of lbaaḥ, &c.

Sometimes for the reasons of junction it may be necessary to spell two or more words together. In applying the convention concerning the cedilla the reader must regard the components of combinations of words spelt together as separate forms. The combinations of words spelt together are broken into their components in the list of Contractions in Section XII of the Introduction or in the Notes. All the Definitive (the Definite Article, the Demonstratives, the Possessives, and the Interrogative Definitives kye and tge) are spelt together with the preceding Noun to which they refer, but they also are considered as separate forms.

In those Compound Nouns and Verbs which have Constant Frontness the cedilla is placed, not under the first vowel letter of the whole Compound, but under the first vowel letter of that component which can be associated with a word which has Constant Frontness, e.g. shimbirlbaah (instead of shimbirlbaah) 'an owl' (literally 'a lion-bird') where -lbaah can be associated with the word lbaah 'a lion'; gedegaagooye (instead of gedegaagooye) 'a soothsayer, a herbalist' (literally 'a grass or herb cutter') where gedaa- can be associated with the word gedo 'grass, herb' and gaagooye can be associated with the word gooy (v2) 'to cut'.

In those words which have Constant Frontness only in some of their forms, the occurrence of Constant Frontness is often associated with the presence of certain suffixes, e.g. qor 'write' but (ha) qorin 'don't write'. A system of marking which would indicate such suffixes might be useful, but owing to the complexity of the matter would be too elaborate for the purposes of this book.

There exist in this dialect personal variations as far as Constant

Frontness is concerned. The word kish 'a bag', for example, is pronounced by some people as kish and by some as kish.

For those readers who find it difficult to distinguish between the presence and the absence of Frontness the following listening exercise may be helpful: they should compare the Imperative Singular of any verb with its 3rd Person Singular Masculine Past Tense, Short Form (Bell, § 121). When these two forms differ in their vowel quality, the Imperative Singular has no Frontness and the 3rd Person Singular Masculine Past Tense, Short Form, has Frontness. If they do not differ in their vowel quality they both have Frontness, e.g.

- tūn strike
- dāb trap
- ēeg look
- tōos wake up
- rōg turn
- gāad reach
- jōoji stop

- tūn he struck
- dāb he trapped
- ēeg he looked
- tōos he woke up
- rōg he turned
- gāad he reached
- jōoji he stopped

This exercise is based on the rule that all the Short Forms of the 3rd Person Singular Masculine Past Tense have Constant Frontness while some forms of the Imperative Singular have Constant Frontness and some have not.

Often Frontness is only a positional feature, i.e. it occurs only in the neighbourhood of Constant Frontness, within the same uninterrupted utterance, i.e. an utterance within which there are no pauses. In the examples below the whole sentences marked with the letter A have no Frontness at any point, while sentences marked with the letter B have Frontness in all their vowels. Constant Frontness is marked with a cedilla as described above.

A Waa saan shabeel. It is a leopard's skin.
B Waa saan lbaaḥ. It is a lion's skin.

A Waa daar yar. It is a small house.
B Waa daar wēyn. It is a big house.

A Soor bay karisay. She cooked some food.
B Soor buu kāriyay. He cooked some food.

A Beerta ha waraabin. Don't water the garden.
B Beerta ha jibin. Don't buy the garden.
GRAMMATICAL INTRODUCTION

A Ma faras baa? Is it a horse?
B Ma diji baa? Is it an ox (a bull)?
A Wuu iman doonaa. He will come.
B Wuu gaaqî doonaa. He will reach.

Frontness which is present only in the neighbourhood of forms which have Constant Frontness I propose to call Positional Frontness. There is no phonetic difference between Constant and Positional Frontness. It may be mentioned here that no words or grammatical forms are differentiated through the presence or absence of Positional Frontness.

There is a great deal of fluctuation in the extent of Positional Frontness. This fluctuation depends on the occurrence of pauses, on the speed and style of the pronunciation, and not seldom on the individual preferences of the speakers. It would be very difficult to represent Positional Frontness without narrowing down the spelling to the transcription of one particular realization (utterance) of the given text.

Positional Frontness is left unmarked in the present texts but those readers who wish to pursue this aspect of Somali pronunciation may find useful the following approximate indications concerning Positional Frontness:

1. Within an uninterrupted utterance words which precede a form which has Constant Frontness tend to have Positional Frontness.

2. When immediately preceded by a form which has Constant Frontness and immediately followed by a pause the following words and their combinations tend to have Positional Frontness:

The Syntactic Particle (Indicator) baa.
The Adjectives lâh, la', and ah in their simple (non-verbal) forms.
The Conjunctions oo (yooy, yoo), e (yee, yee), iyo, na, se, and the unclassified word ba.
The Subject Pronouns aan, aad, uu, ay, aynu, aanuu, aydin.
The Negative Particle aan.
The following Auxiliary verbal forms: doonaa (doona), doontaa (doonta), doonaa (doonna), doontaan, doonaan, doono, doonto, doonno, maayo, mayso,

mayno, maysaan, maayaan, lahaa, lahayd, lahayn, lahaydeen, lahaayeen.

All the Demonstratives, Possessives, and the Definite Article.

These two tendencies are illustrated by the sentences given below, where the following conventions are adopted:

(a) The signs (-B) and (-B) indicate that the vowels of all the syllables between them have Frontness, i.e. belong to Series B. If the sign (B-) or (B-) occurs within a combination of words spelt together, hyphens are placed before and after the brackets.

(b) The absence of these signs indicates absence of Frontness.

(c) It is assumed that there are no pauses within the sentences unless especially indicated.

(d) It is understood that the marking of Frontness in these examples is based on one particular utterance which although typical is not meant to represent or imply any general rules concerning the extents of Positional Frontness.

1. (B-) Lo' baan qrooriiyay. (-B) I watered some cattle.
   Lo' baan raay. I looked after some cattle.

(B-) Beer buu jibsaday. (-B) He bought a garden.
   Beer buu beeryay. He cultivated the garden.

(B-) Waa laba dyoulyood. (-B) They are two dhows.
   Waa laba markaab. They are two ships.

(B-) Looha ha kxeenin. (-B) Don't bring the board.
   Looha keen. Bring the board.

(B-) Roob baab djaay. (-B) Rain fell.
   Roob baab helay. Rain fell. ('Rain found it /him, her, them/.'

(B-) Suldaanku ma gyaayay. (-B) Does the sultan know?
   Suldaanku ma arkaay? Has the sultan seen it (him, her, them)?

(B-) Waan tquipay. (-B) I shot at it (him, her, them).
   Waan qaabtay. I caught it (him, her, them).

(B-) Odayaashii Berber-(B)-uu u sheegay. He told the elders of Berbera.
   Odayaashii Bur'u u sheegay. He told the elders of Bur'o.
GRAMMATICAL INTRODUCTION

(B-) Booq baa Oodwyne (-B) qabtay. Booq (a man's name) went to Oodwyne.
Booq baa ‘Adan qabtay. Booq went to Aden.
Markaasu Bootaan (B-) dameerkii saantili ka biihiyay (-B). Then Bootaan (a man's name) took the skin off the he-donkey.
Markaasu Bootaan dameerkii saantili ka saaray. (Approximately the same meaning as above.)
Haddaan La kala (B-) roonaan roob ma dp'o (-B).
Unless people are better than one another rain does not fall. (Unless one party shows more good will than the other, reconciliation [and its blessings] never comes.)
Haddaan La kala roonaan [Pause] (B-) roob ma dp'o (-B). (The same meaning as above.)

2. (B-) Waanuu gaadi doonnaa (-B). We shall reach.
Waanuu iman doonnaa. We shall come.
(B-) Ma aqalkiiisii baa (-B)? Is it his house?
Ma aqalkaagii baa? Is it your house?
(B-) Waa nin tajir ah (-B). He is a rich man.
Waa nin doqon ah. He is a foolish man.
Halkanu (B-) waa meel bikooleh (-B). Here is a place in which there is (which has) water.
Halkanu waa meel teer leh. Here is a place in which there is (which has) dry grass.

(B-) Wuuuu d oo naayyo ba (-B) [Pause] waan siin. I shall give him whatever he wants.
(B-) Wuuuu d oo naayyo (-B) ba waan siin. (The same meaning as above.)
(B-) Markaasu waaqay oo (-B) [Pause] is ka daadaqay.
Then he didn't find it (him, her, them) and went away.
(B-) Markaasu waaqay (-B) oo is ka daadaqay. (The same meaning as above.)
Waaqay oo (B-) wadaadkaa (-B). I am accompanying that man of religion.

GRAMMATICAL INTRODUCTION

Waaqay oo (B-) waalaynkaa (Pause) baabuurkaa. I am traveling on that lorry.
(B-) Wadaadkaa (-B) [Pause] raadj. Accompany that man of religion.
(B-) Wadaad (-B)-kaa raaj. (The same meaning as above.)

Further examples may be found on pp. 152-61 of Armstrong's article 'The Phonetic Structure of Somali' (see Bibliography).

IV

TONE MARKS

Tone marks are used in this book only when they are necessary for eliminating ambiguity in meaning or for elucidating certain points of grammar, and the system of tone marking introduced here is designed only for that purpose. It is not designed, however, to deal with the intonation patterns which are associated with various types of emotional colouring (e.g. surprise, anger, encouragement, sarcasm, &c.) or notational implications (e.g. emphasis, doubt, assurance, implicit suggestion, &c.), for which a different system of notation would have to be used.

For the present purpose the following tones (relative pitches of the voice) have to be distinguished:

High Tone, High-Falling Tone, Mid Tone, Low Tone.

It is important, in this connexion, to take into account the two possible positions of every syllable: (a) a syllable is either followed immediately by another syllable, in the same or the next word, or (b) it is followed by a pause (at the end of a sentence, or within a sentence).

The tone marks used in the present texts are as follows: '. ' .

1. The mark indicates

High Tone in position (a), e.g.

Mā gābād, bān? Is it a girl?

• • /
GRAMMATICAL INTRODUCTION

Mā dāmēer bāa? Is it a she-donkey?

Wārābē má tāqātāy? Did you shoot at a hyena?

Mid Tone in position (b), e.g.

Wāa gābād. It is a girl.

Wāa dāmēer. It is a she-donkey.

Wārābē—(Pause)—mā tāqātāy? Did you shoot at a hyena?

Note that in an utterance free from any specific emotional colouring High Tone can never occur in position (b).

2. The mark ‘ indicates
High Falling Tone in both positions, e.g.

Mā dāmēer bāa? Is it a he-donkey?

Wāa dāmēer. It is a he-donkey.

In position (b) the High Falling Tone normally reaches a lower level at the end than in position (a).

3. The mark " indicates
Mid Tone in position (a), e.g.

Nin má yįmi? Did a man come?

Wūu yąqąan nįnkił. He knows the man.

Low Tone in position (b), e.g.

Mā yįmi nįn? Did a man come?

Nįnkił wūu yąqąan. He knows the man.

Low Tone on a long vowel or on a short vowel + w or y + a consonant is characterized by a slight fall in position (b).

On some rare occasions it might be necessary to use two additional tone marks, " for the syllable which has High Tone in position (a) and High Falling Tone in position (b) and ’ for the syllable which has Mid Tone in both positions. Occasions of this kind have not arisen in the present texts.

In long vowels the tone marks are placed over the first vowel letter only, but refer to the whole vowel (and indeed the whole syllable).

The reader who finds it difficult to recognize or to make tonal distinctions should begin with pairs of words and sentences differentiated by tone pattern only, such as:

Mā njįg bāa? Is it a male baby camel?
Mā njįg bāa? Is it a female baby camel?

Jįjį! Stop!
Jįjį. He stopped.

Wąąkū kęęną. He brought you.
Wūu kū kęęną. He brought it (him, her, them) in it.

Mā yąqąąn? Does he know?
Mā yąqąąn. He does not know.

Nin bāa shābēl djįljāy. A man killed a leopard.
Nin bāa shābēl djįljāy. A leopard killed a man.

There is a correlation in this dialect between tone and stress.
Readers may find information on this subject on pp. 147–8 of Armstrong’s ‘The Phonetic Structure of Somali’ and in §§ 580–2 of D. Jones’s The Phoneme (see Bibliography, ‘Phonetics’).
THE SPELLING OF VERBAL ENDINGS

My spelling of verbal endings differs from that of other writers (Armstrong, Bell, von Tiling)—who also differ from each other—and has the following characteristics:

The letter y is never doubled; this is made possible by introducing the symbol ñ.

All the regular forms of the Affirmative Past and Past Continuous Tenses, with the exception of the 2nd and 3rd Person Plural, end in -ay.

E.g. Waan keenay. I brought it (him, her, them).
Waan u yeeday. I called him (her, them).
Waan këenayay. I was bringing it (him, her, them).
Waan u yeedayay. I was calling him (her, them).

All the endings of the Affirmative Continuous Tenses begin with -ay.

E.g. Waan këen-ayaa. I am bringing it (him, her, them).
Waan u yeed-ayay. I was calling him (her, them).

The Invariable form of the Negative Past Tense Continuous ends in -eyn or -eynin, e.g.

Mu uu jmaneyn. He was not coming.
Mu uu jmaneynin. He was not coming.

The characteristic parts of the endings of those verbs of the 2nd Conjugation which end in -ee (e.g. samee ‘to do, to make’) in the Imperative Singular, are spelt as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Present Cont.</th>
<th>Past Tense Neg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>waan</td>
<td>sameeyaa</td>
<td>samaynayaa</td>
</tr>
<tr>
<td>wuu</td>
<td>samaysaa</td>
<td>samaynaysaa</td>
</tr>
<tr>
<td>waad</td>
<td></td>
<td>ma samayn    (samaynin)</td>
</tr>
<tr>
<td>way</td>
<td>samaynaa</td>
<td>samaynayaan</td>
</tr>
<tr>
<td>waynu</td>
<td>samaynnaa</td>
<td>samaynayaan</td>
</tr>
<tr>
<td>waannu</td>
<td>samaynsaan</td>
<td>samaynayaan</td>
</tr>
<tr>
<td>waydin</td>
<td>samaynaysaan</td>
<td>samaynayaan</td>
</tr>
<tr>
<td>way</td>
<td>samaynyaan</td>
<td>samaynayaan</td>
</tr>
</tbody>
</table>

Other Tenses follow a similar pattern: -ey- before a vowel and -ay- before a consonant.

The verbs of the samayso ‘to make for oneself’ type have -ay- not -ey- before s.

In all the verbal endings when they occur in forms with Constant Frontness (marked by a cedilla) the final -ay or the medial -ay- have the alternative pronunciation -ey, -ey-, e.g. wuu bòoday or wuu bòodey ‘he jumped’, wuu dëwaynayaay or wuu dëweynayaay ‘he is treating (medically) him (her, them)’.

The difference between -ay, -ay- and -ey, -ey- in the endings of such forms is very small and elusive and there are some speakers who use only -ey, -ey- in such positions. For the sake of grammatical uniformity I have standardized these endings by spelling them with -ay, -ay- throughout.

VI

THE SPELLING OF THE PRESENT TENSE FORMS OF THE COMPOUND VERB leeyahay (leeh-yahay) ‘TO HAVE’

These forms are spelt here as follows:

(waan) leeyahay (waannu) leenahay
(waad) leedahay (waynu) leedjhiin
(wuu) leeyghay (way) leeyjhain
(way) leedahay

VII

THE SPELLING OF THE SUBJECT PRONOUNS aan, aad, etc.

The Subject Pronouns (Bell, § 29, Subject Pronouns—Verbal) unless in combination with the Particle aan or the Conjunctions na or se are spelt here as follows:
GRAMMATICAL INTRODUCTION

1st Pers. Sg. aan  1st Pers. Pl. (Incl.) aynu
2nd " aad  2nd " aynu (aad, aa)
3rd " Masc. uu  3rd " ay
" " Fem. ay

When the forms ay, aynu, and aydin occur with Positional Frontness (see Section III), they may have alternative pronunciations ey, eynu, and eydin respectively. I have standardized the aynu, ay, and aydin forms throughout the texts.

VIII

THE SPELLING OF THE IMPERSONAL PRONOUN La AND THE OBJECT PRONOUN Ku

The Impersonal Pronoun La 'people, they,' (an equivalent of the French 'on' as in 'on a dit'—it was said) and the Object Pronoun Ku (-Gu) 'you' (Sg.) are always spelt with a capital letter whether alone or in combination with other Pronouns or Prepositions.

This device is introduced here to eliminate confusion between the Impersonal Pronoun La and the Preposition la, and the Object Pronoun Ku (-Gu) and the Preposition ku (-gu).

In pronunciation they are often, but not always, distinguished by tone, e.g.

Wāa Lā ārkāy. 'It (he, she, they) was (were) seen, people saw it (him, her, them).'
Wāa lá ārkāy. 'I (he) saw it (him, her, them) with him (her, them).'
Wāan Lū ārkāy. 'I saw you (Sg.).'
Wāan kū ārkāy. 'I saw it (him, her, them) there (in it).'
Sākā Kū mā ānā ārag. 'I did not see you this morning.'
Sākā kū mā ānā ārag. 'I did not see it (him, her, them) there (in it) this morning.'

At the beginning of a sentence both Ku and ku, La and la are spelt with a capital letter, but they could be distinguished, if need be, by repeating the word in brackets, e.g.

GRAMMATICAL INTRODUCTION

Lā (Lā) ārag. 'Someone saw it.'
Lā (Lā) ārag. 'He saw it with him (her, them).'

IX

THE SPELLING OF THE CONJUNCTIONS (CO-ORDINATES) e, oo, AND THE IRREGULAR ADJECTIVE ah

The Conjunctions e, oo, and the Adjective ah (ilih), when immediately preceded (without a pause intervening) by a word ending in -i, -ii, -aa, or -ee have the following forms:

plorer or ye
yor or yoo
yāh (yihl)

The difference between ye and ye, yoo and yoo, is connected with the grammatical category of the preceding word, e.g.

Buuggā akhri yoo i sug! Read the book and wait for me!
Hīlibka kari yoo marrtida sīi! Cook the meat and give it to the guests!

(akhri and kari belong to different Conjugations).

As the forms yoo, yoo, ye, and ye cannot occur immediately after a pause, they must be substituted by oo and e, respectively, if a pause is made immediately before any of them.

X

THE SPELLING OF THE IRREGULAR ADJECTIVES ah AND leh

These two Adjectives are spelt with h at the end although this final h is not pronounced, unless followed by the Conjunctions e and oo.

The h is written to show the connexion between ah, leh and ilh, ilhl, i.e. the forms of ah, leh with the Subjectival -i (Bell, § 86, vi).
XI

THE SPELLING OF THOSE FORMS OF NOUNS, VERBS, AND THE DEFINITE ARTICLE WHICH END IN -e, -a, OR -o BEFORE A PAUSE

A form of this type often ends in a different vowel when it is immediately followed by another word, and not by a pause. If variations of this kind were to be recorded in the transcription, orthographic chaos would result.

In order to avoid this and to throw into relief the grammatical inflexions I have introduced the following reading convention:

(a) When a form of this type is immediately followed by any word other than the Conjunction e or the ihi form of the Irregular Adjective ah, the final -e, -a, -o are all to be read as a.

(b) When a form of this type is immediately followed by the Conjunction e, the final -e, -a, -o are all to be read as e.

(c) When a form of this type is immediately followed by the ihi form of the Irregular Adjective ah, the final -e, -a, -o are all to be read as i.

This convention does not apply when there is a pause (even a short one) after the final -e, -a, -o, and when the pronunciation is very slow.

EXAMPLES:

(a) aano lo'aad ('aana lo'aad) cow's milk.
cf. 'aano milk
maro wanaagsan (mara wanaagsan) good cloth.
cf. maro cloth
buste yar (busta yar) a small blanket.
cf. buste blanket
Nin gadwade ah ma heshay? Have you found a guide?
cf. gadwade a guide

(b) Waa dawa'a e tago! (Waa dawa'e e tago!) It is a jackal, shoot it at it!
cf. dawa'a a jackal
Faraska kooree aan tago (!) (Faraska kooree aan tag'e e!)
Saddle the horse so that I may go.
cf. aan tago let me go
(Saddle the horse, let me go!)

Sidaas ma aha e. (Sidaas ma ahe e.) And (but) it is not like that.
cf. Ma aha It is not
Waa ninka e la hadal! (Waa ninke e la hadal!) It is the man, speak to him!
cf. ninka the man

(c) Nin gadwade ihi halkan ma yimi? (Nin gadwadi ihi halkan ma yimi?) Did a guide come here?
cf. gadwade a guide
'Ool bisho ihi halkan ma maray? ('Ool bishi ihi halkan ma maray?) Did a fighting brotherhood pass by here?
cf. bisho a fighting brotherhood

Qabo faraska! (Qaba faraska!) Catch the horse!
cf. qabo catch
Aan salaanoo suldaanka! (Aan salaananya suldaanka!) Let us greet the sultan!
cf. Aan salaanoo! let us greet
Meeshaad tagto ba Rabbi ka 'absood! (Meeshaad tagta ba Rabbi ka 'absood!)
cf. meeshaad tagto... the place to which you go
Tage nimanku. (Taga nimanku) The men have gone.
cf. taga they went
GRAMMATICAL INTRODUCTION

Ninka tçajirk ëh ma yqaan? Does the merchant
(ñinka tçajirki ëh ma yqaan?) know?
cf. tçajirk the merchant

This convention also applies to the word mañya 'no'.

XII

ALTERNATIVE FORMS OF THE POSSESSIVES

kjís and tjís

The Possessives kjís and tjís have the alternative forms kj and tj
which occur quite frequently, e.g.

faraskj his horse
beertj his garden

XIII

CONTRACTION

One of the characteristic features of this dialect is frequent
contraction, i.e. the same word may, according to context and
style of pronunciation, occur now in a longer, now in a shorter
shape. The shorter shape, which in most cases occurs when the
word 'combines' with a preceding or a following word, may even
sometimes consist of a single consonant or a difference in the tone
pattern only, e.g.

Ninkâad árãgtáy ... The man whom you saw ...
= Ninká áad árãgtáy ...

Ninkâad árãgtáy. You saw the man.
= Ninkâ+ bãad árãgtáy.

Ninkâad árãgtáy? Which man did you see?
= Ninkë+ bãad árãgtáy?

Some contractions are optional and depend on the speed and
style of pronunciation, e.g.

Ways ku mid. It is the same (ordinary speed).
Waa is ku mid. " " (slow speed).

GRAMMATICAL INTRODUCTION

Nin tçajir aan la hadlay. I spoke to a merchant (ordinary
speed).

Nin tçajir ah baan la hadlay. I spoke to a merchant (slow
speed).

These contractions can be described in terms of comparison
between the contracted and uncontracted shapes, as shown in
the above examples. There are, however, some contractions
which can only be assumed from the analogy between comparable
grammatical structures, e.g.

Ma lbaar tæ? Is it a lion?
Ma ḡæd baa? Is it a tree?
Ma ṭukæ? Is it a crow?
Waa lbaarah. It is a lion.
Waa ḡæd. It is a tree.
Waa ṭuke. It is a crow.

The combination tike baa does not normally occur, and, in
fact, -aa is always found where the sequence -e baa might be
expected.

The concept of 'Assumed Contractions' is introduced here as
a method of describing the relations between actually occurring
forms and not as a statement on historical changes. It is therefore
only a convenient fiction used for the purpose of grammatical
elucidation.

In the Notes Optional Contractions are analysed by giving
their uncontracted forms, and the assumed contractions by
placing the sign + between the assumed uncontracted shapes, e.g.

An Optional Contraction:

Waa Lay sjiyay. Someone gave it to me.
= Waa La+ i sjiyay.

An Assumed Contraction:

Waa Loo sheegay. Someone told him.
= Waa La+u sheegay.

Some contractions occur so frequently that it would be burden-
some to explain them in the Notes. They are therefore given
here in a list.
# Grammatical Introduction

## List of Most Common Contractions

1. **Contractions with baa**
   - mahaa = mahay + baa
   - markaasaa = markaa baa
   - dambaa = dambe + baa
   - horaa = hore + baa
   - kala = kale + baa
   - anaa = an = ('I', 'me') + baa
   - adda = adi ('you') + baa

2. **Contractions with baan, baad, buu, &c.**
   - makaan = mahay + baan
   - markaasaan = markaa baan
   - dambaan = dambe + baan
   - horaan = hore + baan
   - kalaan = kale + baan
   - mahuu = mahay + buu
   - markaasuu = markaa buu

3. **Contractions with the Subject Pronoun aan, aad, uu, &c.**
   - markaan = marka aan
   - intaan = inta aan
   - sidaan = sida aan
   - markuu = marka uu
   - intuu = inta uu
   - siduu = sida uu
   - kalaanu = kale + buu

4. **Contractions with oo**
   - anoo = an ('I', 'me') + oo
   - adoo = adi ('you') + oo
   - antigu = aniga oo
   - adigoo = adiga oo
   - isagoo = isaga oo

5. **Contractions with the Conjunction na**
   - anna = an ('I', 'me') + na
   - adna = adi ('you') + na

6. **Contractions with is**
   - ways = waa is
   - lays = La is
   - hay = ha is

7. **Contractions between a Noun and the Article**
   - A combination of a Noun ending in a vowel and the -ha, -hu, -hil form of the Article often ends in -aa, -uu, -li, instead of -aha, -uhu, -ilii, e.g.

## XIV

### Word Division

It is often very difficult to decide in Somali whether to spell certain words together or separately. In many other languages similar problems exist, but are usually regulated (often quite arbitrarily) by orthographic tradition, by printers, by learned societies, and, in some countries, by the State.

I have tried to be as consistent as possible in my system of
word division, the principles of which can be seen in their application in the texts.

The spelling of the Conjunctions na, se, the Irregular Adjectives ah, leh, laa, and the word ba, separately may meet with objections on the ground that these words are always pronounced together with the preceding word. My aim in writing them separately was to throw into relief the grammatical endings of the words which precede them.

XV

SUBSIDIARY AGREEMENT SIGNS (SAS)

(a) A Noun, a Demonstrative, a Possessive, an Article, or a Pronoun can agree with a Verb and the rules for the system of agreements may be found in grammars of Somali, either described directly or implicit in the classification of forms into Masculine, Feminine, Singular, and Plural.

This system of agreements includes also such additional features as the suffixes -1, -u, distinctive tone patterns, and in some cases the length and quality of the final vowel. These additional features, which I propose to call 'Subsidiary Agreement Signs' (abbreviated to SAS), have not been given adequate treatment in the existing literature on Somali. They are, however, important for the elucidation of texts. Quite often it happens that owing to great flexibility of word order in Somali there are two words (or more) in the same sentence, both of which take the same agreement. Consequently ambiguity may arise if the Subsidiary Agreement Signs are ignored. Here are some examples:

**Nin baa lībāah dīlāy.** 'A lion killed a man.' SAS in this sentence consist of the tone pattern. Cf. Nin baa lībāah dīlāy. 'A man killed a lion.'

**Nīn miyyuū ārkāy?** 'Did a man see him (her, it, them) ?' SAS in this sentence consist of the tone pattern. Cf. Nin miyyuū ārkāy? 'Did he see a man ?'

**Nāagī miyyāy ārāgtāy?** 'Did a woman see him (her, it, them) ' SAS in this sentence consist of the tone pattern and the suffix -i in naagī. Cf. Nāag miyyāy ārāgtāy? 'Did she see a woman ?'

Kānū miyyūū ārkāy? 'Did this one see him (her, it, them) ?'

SAS in this sentence consist of the tone pattern and the suffix -u in kānū. Cf. Kān miyyūū ārkāy? 'Did he see this one ?'

(b) In order to remove possible ambiguities in the texts, we must also take into account the SAS in Nominal Complexes.

By a Nominal Complex in this dialect of Somali I mean a Noun, a Demonstrative, an Article, or an Emphatic Pronoun, accompanied by another word or words which, when taken together, may be placed within the test frame ma . . . baa. E.g. I consider **ninika wašnaagas baa?** 'Is it the good man?' and **ninika aan shalay la hadlay baa?** 'Is it the man with whom I spoke yesterday?' as Nominal Complexes, because they could be placed within that frame: **Ma ninika wašnaagas baa?** 'Is it the good man?' and **Ma ninika aan shalay la hadlay baa?** 'Is it the man with whom I spoke yesterday?' On the other hand, **ninika, waa wašnaaganyhay la hadlay baa?** 'Is it the man with whom I spoke yesterday?' is not a Nominal Complex as they cannot be placed within the ma . . . baa frame. An additional criterion of a Nominal Complex is the fact that it cannot contain any of the Particles (Indicators) baa, ayaa, yaa, miyya, waa, or ma.

Every Nominal Complex has its Head-word, i.e. the word on which the agreement with a verb outside the Nominal Complex depends or could depend. E.g. in **ninika odayaashsi la hadlay baa?** 'The man who spoke with the elders' the Head-word is ninika as on it depends the type of verbal agreement if this Nominal Complex occurs in a sentence like **ninika odayaashsi la hadlay miyyuu yimi?** 'Did the man who spoke with the elders come?'

It is an important characteristic of Nominal Complexes that the SAS do not normally occur in the Head-word, but at the end of the whole Nominal Complex.

In the examples below the Head-word is underlined with a straight line and the last word of the whole Nominal Complex is underlined with a wavy line. The column on the left contains the actual examples, while the column on the right contains, for comparison, Nominal Complexes in which the Head-word does not agree with the Verb.
Más yārī miyuu djlāy?
‘Did a small snake kill him (her, it, them)?’
Máskii miyuu djlāy?
‘Did the snake kill him (her, it, them)?’
Máskā miyuu djlāy?
‘Did the snake kill him (her, it, them)?’
Máskā yārī miyuu djlāy?
‘Did the small snake kill him?’
Máskā yārī č māddōbi miyuu djlāy?
‘Did the small black snake kill him (her, it, them)?’
Māskii shālaytō ināgā bāhṣādāy miyuu djlāy?
‘Did the snake which ran away from us yesterday kill him (her, it, them)?’
Māskii shālaytō ināgā bāhṣādāy miyuu djlāy?
‘Did he kill the snake which ran away from us yesterday?’
Māskii āy ārkēn miyuu djlāy?
‘Did the snake which they saw kill him (her, it, them)?’
Māskii ān gōdkā gēlini miyuu djlāy?
‘Did the snake which did not go into the hole kill him (her, it, them)?’
Kī wēynāa miyuu djlāy?
‘Did the big one kill him (her, it, them)?’
Kān yārī miyuu djlāy?
‘Did this small one kill him (her, it, them)?’
Kān yār miyuu djlāy?
‘Did he kill this small one?’

Ninkā būkā ma yāqqān?
‘Does the man who is sick know him (her, it, them)?’
Ninkā būkā ma yāqqān?
‘Does he know the man who is sick?’
Ninkā sūldānkū lā lā ḥālāyyā má ārkāy?
‘Did the man with whom the sultan is speaking see him (her, it, them)?’
Ninkā sūldānkū lā lā ḥālāyyō má ārkāy?
‘Did he see the man with whom the sultan is speaking?’

(c) The Subsidiary Agreement Signs do not occur on a Noun, Definitive, Pronoun, or Nominal Complex when the Particle (Indicator) baa (or ayaa or yaa) follows immediately.

E.g. Inān yār bāa yjmī ‘A small boy came.’ Cf. Inān yārī ma yjmī? ‘Did a small boy come?’

In such sentences SAS do, however, occur on the agreeing Verb, and consist of the shortness of the final vowel (cf. Bell, § 37, ii) and distinctive tone patterns.

Sometimes, though not very often, the Subsidiary Agreement Signs on an agreeing verb may be of importance in eliminating a possible ambiguity, e.g.

Nāāg bāā gūddī ū tīmī. ‘A woman came to a group of judges.’

The SAS on the Verb tīmī consist of the distinctive tone pattern. Cf. Nāāg bāā gūddī ū tīmī. ‘A group of judges came to a woman.’

Bōqōráddī bāā gūddī lā jōgtā. ‘The queen stays with a group of judges.’ The SAS on the Verb jōgtā consist of the shortness of the final vowel and the tone pattern. Cf. Bōqōráddī bāā gūddī lā jōgtāa. ‘A group of judges stays with the queen.’

In the Notes an account is given of the SAS, whenever it is necessary for the elucidation of the text, by comparison between the form of the given Noun, Demonstrative, Possessive, Article, or Nominal Complex when it occurs with SAS and the form it would have without SAS.

Limitations of space do not allow me to give here an exhaustive statement on the patterns of the SAS and their distribution.

Information concerning the Adjectival Ending -i and the ku, tu forms of the Definite Article as SAS can be found in von
GRAMMATICAL INTRODUCTION

Tiling’s ‘Die Vokale des bestimmten Artikels im Somali’ and her ‘Adjektiv-Endungen im Somali’ (see Bibliography).

XVI

BIBLIOGRAPHY

Handbooks and Works on Somali Grammar


— ‘Adjektiv-Endungen im Somali’, the same periodical as above, Jahrgang x, 1919-20, pp. 208-40.


Texts


MAIYA, H. La Lingua Somali Strumento d’Insegnamento Professionale, Alessandria (Italy), 1935, Tipografia Ferroni, Oecell & Co., pp. 111 (Somali texts are given on pp. 44–83 of that work).


GRAMMATICAL INTRODUCTION

SCHLICHER, A. W. Somali Texte—Dr. Schlischer’s Somali Texte, herausgegeben von Leo Reinisch. Vienna, 1900, Alfred Hölder, pp. xx + 159.


Dictionaries


Phonetics


Non-Roman Scripts


Grammatical Introduction

Somali Plant Names


Somali Astronomy

Cerulli, E. 'Nuovi appunti sulle nozioni astronomiche dei Somali', *Rivista degli Studi Orientali*, vol. xiii, 1931, pp. 76-84.


Bibliographies of Works on the Somali Language


The lists of works given in these bibliographies may be supplemented by the inclusion of the following items:


Literary Translations from Somali


Physical and Social Background


Texts

1

MIDKII TIBTA IYO MQOYAA KA BAHSADAY


Kyx, ‘olkii baasha-dulay, inankii na waa raa’ay. Show se qodla Lagu duulayo ilaaleedkuu baa intaan guryaa joogta. Wahay sii soo’aadaan soo’aadaa ba subihiy dambay degamadii yowo show diyaara ah oo diijn ku qabta oo aanay is ka ogayn weerar hawyiic. Bise, 15 qodluu in wax kala hoos ka daday oo gatkaay u qalaysay.

In Lays ku wado wado wado wado ba taaskii markay ahayd ba qodlii soo dujaysan inankii yaraa ma aha ee iintii kale La wada ligaay. Inankii yaraa na waa La qabta. Markaasaa nin ku hagaagtaa. Berti dambe aqay inankii titaan inankii yaraa 20 jirumay “inankii yaraa oo soo diray.”

Halkaasaa ‘olkii yoo dhan inankii yar ughaaga baahaday.

2

Gari Jlaah Bay Taqaan

Beerti baa nin hali ka luntay. Hashii buu nin ka gartay. Niniku na wuhiin ahaan nin Lays la yaqkant oo deegaayo iyo dagaalo ba meel is u taagay. Markaasuu nin waa haddii lahaa ku yijii: ‘Waar wahbaa Kuu ma hanyo e waa iguula soo badii!’ Markaasaa
ninkii hasha lahaan sirkii tggay oo duqeydii u sheegay. Markaasaa duqeydii labadii nin u gar naqday.


Markii muuqaddiiga iyo muuqadda’alaygii ba hadleen ee markhaati yaddii ogteeg buu ina Sanwweyne ka’ay oo haaraan(qyankaan ku yijii: ‘Waar, ninyohow, gari soddog ma taqaan oo aqeedi ma taqaan oo tol ma taqaan oo hidid ma taqaan oo wij ma taqaan oo walaal ma taqaan oo aabbe ma taqaan oo hooyo ma taqaan oo gaba ma taqaan oo abti ma taqaan oo adeer ma taqaan oo shisheeye ma taqaan oo socceeye ma taqaan ee Inaan haaq baqday, e ninyohow, hashii LaGaa hej.’

Markaasaa ninkii hasha lahaan ka’ay oo intu sidii La arki jiray ina Sanwweyne iyo guuddii kale ga’aan qaaday yijii: ‘Walle, ina Sanwweynow, maga’aaga waan fggayn.’

Markii dulkoodii tggay buu gartuu naqo ba oqaan jiray: ‘Ina Sanwweyne na u ggeyey.’

Markaasaa ina Sanwweyne dinkii yoo duu inaad ku noqday.

3

TALAGELYO


INAADEEROW, KHAYAANADA I BAR!


5

WAA YAAB


Markaasaa ninkii yijii: ‘Kow.’ Markaasaa ina ‘Ali Qablax yijii: ‘Dundumada inaad leegta ah oo baaraa sameeyay waa yaab, 10 hal na waa yaabka yaabkii yoo hiiqeynka buu sameeyay waa yaabka yaabkii, hal na waa ammankaag oo anquufiisuu ku sameeyay waa ammankaag.’

B.4557 D
1 WANKII GEESAAH LAHAA

Adji baa wax gceso lihi ku jiri jiray. 'Ashadii dambe ayaa reerkii aadigaa laheeya yijji: 'Aan idhaa ka shiigaysanno!' Markaasna wankii madahii sare u qaaday oo riyihii ku daryay.

5 'Asho dambaa haddana reerkii yijji: 'Aan maanta riyaha ka shiigaysanno!' Markaasna wankii baqtidii soo jeediyay oo madahii hoos u digay oo idiinyi ra'aay.

Siduu wankii, marka La yijjnahdo, 'Idaa la Laga shiigaysto na!', riyaa u ra'aayay, marka La yijjnahdo, 'Riyaa la Laga shiigaysto na!', idaa u ra'aayay, ayuu ku soo digay.

Xin khayaano badni waa nabad galaha.

6 NINKII IS YIDII, 'NINKA KALE BAJI!

Nin baa niin u yijmi. Markaasnuu is yijji: 'Ninkan baji yoo war hun oo dijillo ah u sheeg!' Markaasnuu yijji: 'Waaryaah heebi!' Markaasnaa ninkii yijji: 'Hee.' Markaasnuu yijji: 'Waha La yijji dpinda waa La roagayaa la'crito.'

Markaasnaa ninkii yijji: 'Oo side Loo roagayaa?' Markaasnaa ninkii waqramayay yijji: 'Dee, waa La qalibayaa soo waa La roagayaa dad iyo dijumay.' Markaasnaa ninkii Loo waqramayay yijji: 'Waar, ninyow, warkan aad sheegaysaa waa war dhiello ah oo hun, ha yeesho e dpindaan La roqayo reerkaayaga dan baa ba ugu jirto.' Markaasnaa ninkii waqramayay yijji: 'Oo side ugu jirto?' Markaasnaa yijji: 'Awrtii baa naga garbo beeshay oo, haddii La ryo geerkaannu ba ka raran lahayn.'

8 NABAD GODAY MA HIDANTO

Nin baa berci ghiyo mas ku jiro deegay. Markaasnuu maaskii arkay. Maskii na mas daalin ah ma ahayn. 'Asho wala ha arrurta iyo hoollan qeexdoodu is ku narrin jiray oo wasaba ma yeeji jirin.

Maalinn dambe uun baa ninkii tashaday oo is yijji: 'Oo waar horta maskanu yaanu hoollan iyo arrurta Kaa 'unin e maad dhiisii?' Markaasnuu maaskii yoo geed jiriddii ku hureed u yijmi yoo is yijji: 'Seef qorto kaga diiwo!' Markaasnuu la wasay oo seeftii jirridii ku da'day. Markaasnaa maskii toosay oo tararay oo gud galay.

Ḫōbeynkii, markii La seexshehday buu maskii soo bahaay oo ninkii inkiisii 'urad qafiinay. Markaasnaa inkiisii qiintay.

Subibii baa ninkii maaskii u yijmi yoo ku yijji: 'Waar, masyoow, aan wa'atanno oo is deyno!' Markaasnaa maskii yijji: 'Waar, ninyow, bgrigii hore ba waa taynu nabadda ahayn e iyo gysay; imminka na intaan anna seeftaa jirridii ku taal arkayo, adna inankaaga hababushija arkayso, waa dad inoo hidoom maayo e, ma kala keheec!'
BAKHAYLKI

1 ISHAA 'UMAR KA LULATA

Waha La yijli, habardugaag oo dan baa beri hal wada qashay. Markaasaa liiba haa yijli: 'Waar, djarwaayow, hijbaa qaybi!' Markaasaa djarwa yijli: 'Dee, hasha ma baq mire baq, baq liibaan la. Baqka kale waa habardugagga kale ku heeshii!' Markaasaa liiba qaadood oo intuu waraabihii si hun ee egay buu yijli: 'Waar, waa la qayb haan!'' Markaasu djarba xaqadd oo djarwaagii buu il kaga soo tuuray. Markaasu djarwaagii goqay oo haggaa u sii looqaddii.

Markaasaa liibaan intuu habardugagga ku jeesmay dawa oo yeeday. Markaasu ku yijli: 'Naayaahe dayooy, djarwa qaybiitii garan waa ye, adigu hijbaa qaybi!' Markaasyay tiqti: 'Dee, hijbaa ma baq mire baq, baq liibaan la; baqka kale na ma waq miic waa, waaq liibaan la; waaqda kale ma fallad mire fallaad, fallaad liibaan la; fallaadka soo haayay ma rimii, rimii liibaan la; rimii soo haayay ma miil mire miil, miil liibaan la; deee, miikaa soo haayay habardugagga kale ku fuulfool!'

BELAAYO DAAUMAN LA QABTAY LEEDAHAY 1 5

DABO LA QABTO MA LEH

Laab hablood oo yar ar oo daqey la joogdaa maalin is u faanay. Wahay is ugu faaneen 'aabahay baa fi'ee is ugu aabahay baa fi'ee'.

Mid baa tiqti: 'Aabahay rag oo da qab ugu siidah.' Markaasaa tii kale tiqti: 'Oo hantaa ma waayah Kula tahay inuu aabahay ka siito?' Markaasyay tiqti: 'Haa.' Markaasay tiqti: 'Bal iyo sheeg sidhu uga siito.' Markaasyay tiqti: 'Wahay uga siito intu u ragimo ka qabo qul kale dillaayay u无需 waay uga kari.'

Tii kale yaatay oo intay 'aabahay u leeyahay, jirto haddu u aabahay qul kale dillaayay is ku kariyaan waa nim rag ah, ba jeesha e aniga meesha aabahay joogo qulku ba ka ma kale dillaay.'

ABAALGUD 1


Markay 'anhibhi ðameen buu ku yiðji: 'Nimanyowhow, wahaan 'aanahaa idiniku keenay Rabhi 'absilii iyo rag abaalkii iyo reerka hirsig.' Markaaasu weelkiijsii gurtay oo ka tegaay. 15
Markay iilaaladii 'olki u tagayt bay ku tidji: 'Waarc meesha laba degmaa yagal oo ta shishe gæl badan ma haysate e, ta soke aana dha'nu.' Markaaasy tii soke qe'een oo rag badan ka haysiin.

BAKHAYLKII HEELADDA YJQIHIN

1 Beeri baa waha La yiðji waha jiray nin. Ninku daddka waa na ma siyoo u ma na dayrso. Qof walaab heelad buu kaga buu iyo khayaan oo qof waliba wuulaa ka tagan isagoo farhaan ah aan waa na La siin. Beergii daambe ninkii Layaa u wada sheegay.

Maalinji dambe ayna afar waadadda ninkii soo raadantay oo is tidji: 'Bal ninkan La sheegay soo eego oo hadduu bakhayl yahay na aad soo wa'dteen oo tiijaadeen: "Waarc, ninyowho, bakhaylnimaada ka qabaa yaa LaGu ugu aqabin e!" Haddii daddka 10 beena ka sheegayo na aad ka 'elesan.'

Wijadiidaddii baa ninkii u yojii. Markaaasy markii u horeyay ba ku yiðjaadheen: 'Waarc, hor ma aadna ninka bakhaylu ah e La sheegga?' Markaaasu yiðji: 'Walaalayay, miyaay si maqalaysaan dadka? Dadku hadduu bakhayl igu sheeg oo is ka dhaafa! Idinka 15 wahaad doontaan buu idin siinayaa yee.' Markaaasa wadaaddaddii is eegeen oo yiðjaadheen: 'Waarc, ninku daddkaa beena sheegaya e, aad faqisamno oo wuulku yeeoo eegno!' Markaaasa ninkii afdadiisii yoo aad u af taqaan u yeelooy oo ku yiðji: 'Mjanje, Ardaanjaaska Harageygan nimankan u soo gogol!' Markaaasa nimankii, markay nijastii iyo Harageygan maqleen, is eegeen oo yaaheen. Markaaasa naagti harag ardan

halkeer ah soo diigayt. Markaaasa iyadu nimankii shaksanjiyo haddana ninkii naaqtisii ku yiðji: 'Mjanje, haqaabka Qar Doro soalo dameerada ku soo nooni!' Markaaasa haddana nimankii, markay maqleen haqaabka maga'humadiisii iyo waa 25 Lugu uminayno, yaaheen oo is eegay. Markaaasa naagti haqub qaadlay oo wahaanay nimankan aad u arkayn ku uumisay. Markaaasa goor doqo naagti ninkedii u timii yoo tiidji: 'Haqubka waa diyaar.' Markaaasa naagtiisii ku yiðji: 'Sa'ii helle e aan agoonta ka soo dha'ay nimankan u soo liis!' Markaaasa wadaaddaddii dareeen oo ninkii ku yiðjaadheen: 'Waarc, naga tag, soortoada na 'uni mayno e, shayaanyowhow!' Markaaasa ninkii nimankii ka dabo ka'ay oo ku yiðji: 'Walaalaylayaal, haayaa tegina e, waaan idin siinayoo ila hubusda!' Markaaasa wadaaddaddii djiideen oo ka dharneen ninkii gurigiiisii 33 iyo wihiiisii yoo 'aan iyagoo aan hubusaa.

14 GARAW JIDAANKI IYO GEEL HERADJI IYO

5 RAG GOGOSHI

Graw jidaankj iyo gce heradj iyo rag gogosij. Markaasaa mid
20 tiqj: 'Alleylee, anaa garananya.' Markaasaa nimankii yqjaahdeen:
'Oo waa mahay?' Markaasay tiqj: 'Dee, graw jidaankj waa
30 asarkii u qalqal oo tun oo baalka ka rjol oo dabaddeed kari
dabaddeed na markuu bislaad u subag iyo 'anoo iyo gqada-adari
du dar. Gce heradj na waasasarkii labaa nin oo heraad ah dir
25 oo meel duqsi yah u y qeelce oo haska ka hqat oo misfila sh u
adkeec yoo oodregro wanaagsan iyo dja'anaan u soo gyo, dabaddeee
aad fjidak u soo hereee. Rag gogosij na waan aqal weyn u dje oo
ilahiji u gyo u hooosta uga dadab oo aqgogol oo derness harir
ah iyo barkimo na u diq. Dabaddeed halijisaa ha sechdo.' Markaasay
imankii labadii hablood e kale mid na yqjaahdeen:
'Adigaa na mahay Kula tahay?' Markaasay tiqj: 'Anna sida
35 gabiigalaasu tiqi bay ila tahay.' Markaasay tii saddexaad ku
yqjaahdeen: 'Adna mahay Kula tahay?' Markaasay inta
'abbar aamnustay tiqi: 'Aniga waayay ila tahay, graw jidaankj
waaw daf u baahan sii, gce heradj na waan qolo adag na uga qalo,
qolo adag na uga gurso, rag gogosij na waa nabad.' Markaasay
nimankii yqjaahdeen: 'Gabiigalaasaa garatay oo aamnu guursan-
30naynaa.' Markaasay guursadeen.

16

NINKII BOOGTA QABAY

Nin baaberta Addison ka bogoogoy, markaasay boogtii aad u
huumaataay oo myuddo badan bukhtay. Faaliyeyo fayreeeye walla
waw tegaay oo waa Laga qustay. Maaliintii dambnaa nin dadka
5 dqeweeya u yimi qoob bukkii tusay.

Markaasaa nimankii dqeweeyaa ahay arkaay inay buogtu huntehaay
oo aad u barartay oo 'aabuqday oo nimka intaa 'un'mayso.
Nimku buknaa na ileen waa nin il daran e intaa waa soo'so'o'oolaya
60 aadlinka looqayaa.

Dakhtarkii na nin 'aqoogu lahaa. Markaasuu iyqj: 'Horta
si nimankii soo'doqonka na u joogteeyo meesha na faran uga daqay
70 fawogged qabo.' Markaasuu tushaay qaataay oo faal raggay.
Markuu faalkuu rggay buu nimankii bukkay si hun u cegay. Markaasaa
nimankii bukay iyqj: 'Mahaad sidaa hun iigu cegaysaa?' Markaasaa

17

INANKII ABBIIHII SU'AALAY

Inan baa waha La iyqj aabbihi s'q'aalay. Wahuu iyqj: 'Aabbow,
saddhe hal isheeg.' Markaasaa aabbihi iyqj: 'Saddexda hal
80 waa mahay?' Markaasaa innankii iyqj: 'Horta, marka hore iga
ma hajaydaa qaansaad, haddana hajadaan adigu ghasha na.

Markaasaa odaygii yi'jii: ‘Horta waa runtii yee Kaa ma hajooyataanka, ha yeesho e adigu na hajo qabal marka u horraysia ee ay lacabahay bad gashaa, anigu na shirkanka is ka faahfaahinta dgeyastaa. Marka La wada dhaqalo e ni waliiba quusto e labada qolo e is hayay waa kala saara u baahdaan baan kaa'ada ijaahdaada; 20 “Waar aan inad kala saaro e wahana inad ijaahdo oo yeeleysaa?" Markaasaa injii nigeedhadaan: ‘Haa.” Dee, markaas uum baan daar ka gurraa dabeebee wuhiin ijaahdaada, markaasaa qolo ba gese u darcerta.'

Markaasaa inankii yi'jii: ‘Kow.’ Markaasaa odaygii yi'jii: ‘Ta labaad na waa runtii yee Kaa ma dqashe iyo ta'sab badni, ha yeesho e adigu na markaad roob maal kaa dhe'a aragtaa baad reerkaaga is kaga rartaa, anigu na horta waa saaban tagoona, markaasanaa meesha roobkii helay iyo guur uraaga horta is u eagga hadbaa ka hoolka u wanaagsan geyyaa.' Markaasaa inankii yi'jii: 25 ‘Kow.’ Markaasaa odaygii yi'jii: ‘Ta saddheead na waa runtii yee naagaalagiyo kuwayyo naagaalaga qurho badan, waa se 'arrurtaadu 'arrurtaadaa uga wanaagsan tahay, adigu na naaga hadhaa tii quruh loo guurosataa, anigu na waan lijda-raa'aa.'

18

INANLAYAALKII LA HANTAY

soo galay qalla'o ku duftay oo muskii galay. Markaasaa ljbaahei d TNTay. Markaasaa maskii ilayn waa niin djig qaba e muskii ka
soo bihi wagaay. Markaasaa khayaanaddii dakkii u timi yoo ku 
tidi: 'Waay, waa dabka, illayn maskan ljbabii djilay wab inaga 
Rerbi maayo oo beerru ina wada haynayaa ye, mahaynu ka 
yeellaa? 'Markaasuu yidii: 'Dee, garan maayo e mahay Kula 
Tahay?' Markaasay tidi: 'Dee, adaab ah ee muska ku gub.'
20 Markaasuu yidii: 'Waa tahay', oo muskii iyo maskii buu is ku 
gubay. Markaasay heeladdii hadlana daadku u timi yoo tidi: 
'Waay, dabkan arladdii wada gubay illayn wab inaga Rerbi maayo 
e inaga bakhtii.' Markaasuu sidii yeele. Markaasay iyadii iyo 
daa'addii is ku soo haqeen. Markaasay tidi: 'Naa, hashi inoo 
kehee.' Hashii hay inta kulaansateen buur la koreen. Markaasay 
heeladdii tidi: 'Naa, hashi inoo lis.' Hashii hay maadleen. 
Markaasay hashii hadjubbagal ka buhuiyeeen.
Markaasay heeladdii hashii sibirta hoor ka marisay oo tidi: 
'Hadda daa'adeey, 'ar, hoorka hasha sibirta ka saaran leef.'
30 Markaasuu da'a'ddiin garatay inay is leedahay 'Hashu ha har 
raatido'. Markaasay djiiday. Markaasay heeladdii is tidi, 
'Dijirri', oo tidi: 'Hadda eeg, anaa leefdiya e.' Markaasay ku 
boodduu is tidi: 'Leef!' Markaasaa haddii harraxi qudday oo 
heeladdii beerkala guusay. Markaasaa daa'a'ddiin haddii u 
hadkiyay.

20
1 NINKII HOOLIHJISII LAGA SOORIYEYAY

Ninka ina 'Ali Qablah Lo oqan jiray baa biirto isagoo ardo badan 
oo her ah wata reer u soo hoyday. Reerku na sabool buu ahaa. 
Ina 'Ali Qablah na lihidan neef oo ahmin ah oo Lo soo sijiyay buu 
wqayt.

Markii ninkii reerka lahaa ye sabcoolka ahah martidii fara 
bnaayd arkay buu naahay, ha yeessho e wuu ka hishooday inuu 
'arrawshe. Markaasuu ardaa u diyyaa oo gogoll u keenay. 
Markaasuu arjigii martidii waadkii yahay oo arjigisii ku darey, 
martidii na wuxuu soryeyay. Addii badan buu u qalqalay hqabeynii 
iyo subhii bi hilib buu ka dergtiyay.


Igaal Bowkah

Igaal Bowkah ninka La odaan jirray baan heer taa'iibiray. Wuhuugu qaajiyay waddanka La yi'lahaddo Sood Afrika. Ninka Igaal Bowkah La odaan jirraybaan haddii waa qodoba uu banaan buu ah, siddin na waq la axtin jiray.


Geelii marki uu soo dayay buu nin kule wanaagsan oo bulbul ugu weyn oo jii ah wata aarkay. Markaasuu is yidhi: "Aad tuculddoo hore ka sii jihisaadti oo ma'aashteed ka dowladooda gini qaayo siiso!" Markaasuu siistay. Marku xigii taaqo la soo dayay buu is gaayday inaan shirugu sidaan, shiruggu u xabbi jiray oo. Mark. 20 kaasuu xigii u habbad shirug ah nim ka siistay.

Maklirinka hortisii buu, isagoo gaajo iyo dqallu u yaalmaan oo u xore u, tuflo jirka. Markaasuu sida haddii la garaan waaqay. Markaasuu damay maa gaaaladda u dwyo is ka fadhiystay. Tufuladdu ka waahay leedahay dameero badan oo maantii yoo dhaan oo baararaha. Markaasuu damay maa gaaaladda u dwyo is ka fadhiystay. Tufuladdu la waahay leedahay dameero badan oo maantii yoo dhaan oo baararaha. Markaasuu damay maa gaaaladda u dwyo is ka fadhiystay. Tufuladdu la waahay leedahay dameero badan oo maantii yoo dhaan oo baararaha.
23

FAALIYIHII LA BILKEYDAY


Ninkii faaliyaan baa dadku yoo dhamma lehdaay oo meel wabba Looga yimi. Markaasuu dulku yoo dan aheen ku noqday.

R 4057


Buuxuu jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaqaykii la jiray buugaa baas oo dhaq
Markii dambe qed ከብላ afar is ka hoos faqlistay oo is yi'dii: 'Dee, kolley, hadday Kuu gerci tahay qedkaan ga maqatku ha kuug nu yimaado ee is ka hoos faqliso.' Markaaasu masallii dijtag oo is ka faqlisatay.

Halkaasuu dawr እብይን u እօድይል. Markaaasu maalin walba labada irtigudoodood kā'aa faaliyaa móorxyeyaa ii ringiyeyaa cegna bal inuu faalkii ku soo noqday. Bise, mar walba maqan naa u soo baha. Markii muqaddii maalini ka haqlijay baas isagoo nafi na hasyo oo ku talo galay in halkaa naftu kaga balha ugu wuxuu baas geedkii uu hoos jiifay jirriddisii abris gabbobay kaga soo bayah. Markaaasu is hasyans kari wqayay oo boodlay oo warankjissii qaatay oo geedka baarjissii ka soo jeestay oo is yi'dii: 'Dee, bahalka is ka raw!' Mar nuun baan inta maskii in giringiriiyay madahii sanuyu qaanay oo ninkii la hadlay oo yi'dii: 'Waarr, ኢብይኝ, mahaad u a raartay?' Markaaasu ninkii faaliyaa ahay yi'dii: 'Dee, waan Kaa baqay oo waan is ka Kaa ዋብሮል.' Markaaasu abriskii yi'dii: 'Haygra biiqin, mahaay yeeelay wahan Kuug nu unin Kula hadlay ee inaan wah Kuu yeele dooni maayo.' Markaaasu ninkii faaliyaa ahay, illayn nin las hadlayn arki jiray ma ahay, yaaqay oo wuxuur ku hadlo garaan wqayay oo qaanaydii gaabtaay. Mar dambuu yi'dii: 'Ku runaysan maayo, mahaay yeeelay, welii mark is hadlay La ma mar.' Markaaasu maskii qoslay oo yi'dii: 'Dee, haddaa naa hore u arag maanta ba arag.'

Markaaasu kujaankaan yi'dii: 'Ku ይሆምኝኝ ምምኝኝ.' Markaaasu abriskii yi'dii: 'Aan wa'aatanno.' Markaaasu ninkii itu'a 'abaab saamamay yi'dii: 'Waa tahay.' Markaaasu maskii intu'a 'iddii dabadisaa soo sanray harriqi wqay oo heragadis oo kale ah jeeyay.

Markaaasu intu'a is deh tiiqay heradii qaartay oo yi'dii: 'Inaan qall gurey ayaa ma aha e Kuu daarin was Wallaalah oo Buillaahay oo Tallaasay.' Intaa markuu yi'dii buu harriqiila ka bahay. Markaaasu ninkii soo galay. Markaaasu qaartay. Markii Laya u qaartay Laya waraystay. Markii warkii La kala hastaasay maskii.


Sabaanka inaan doona
Sifeeyee i daggayso:
Waa mid san'addo jaan leh
Oo sjideedguro Jibley ah
Oo sqiwaad weer higanaya
Iyo geseeyaa La saqgeeyay
Iyo soofka oo La dhaqayo
Iyo qabdir እልክዎ እርጋዉ
Iyo saadignaya እልለይዉ
Oo rag na sandaal dirireed
Iyo u sqinaya 'olaad
Warmihii sqiwoobay na
U sqofaysay dagaal
Sengayaasha qaraystay na
U sijaay'ay rgaal
Sibarkii qolojoobay na
U sjidaysay barraad
E haddaa sheenah lahayd
Iyo haddaa xilli lahayd
Iyo haddaa sefta galka
Uga saari lahayd ba
Tyoon ba guuf sooqan
Aad siidaynii k'fanaa
Ka subhaana'aallaysan
Lays ku saabinayaan.'

Markii ninkii kujaanka ahaa geearakkii wada maqmay buu boodhoy oo intu'a maskii u dhaqeynta halay yi'dii. Wuxuu soo ordo ordo ba degamadii yoo qirrasya oo La leeyahay, 'Waar, muuddadii dhaammatay e hagguu ninkii ኢብይኝ qahtay?' oo rag leeyahay.
Samnadkii baa ቱንንትኔ እና ሥርዓቱን ያርከረ እና የ范冰冰ና 205 ከፍ እና ላሉ ይና ይ(hr.
Maale 3dab maab saabaa qablliiii 3dab maab saabaa እና ያርከረ እና የ范冰冰ና 205 ከፍ እና ላሉ ይና ይ(1)
Maale 3dab maab saabaa qablliiii 3dab maab saabaa እና ያርከረ እና የ范冰冰ና 205 ከፍ እና ላሉ ይና ይ(1)
Maale 3dab maab saabaa qablliiii 3dab maab saabaa እና ያርከረ እና የ范冰冰ና 205 ከፍ እና ላሉ ይና ይ(1)
56


Kyhaanyoow, dadkijinna arlad Loogu daw galay ee 275 Idinkaa in Lays wada diihiyo ’’dooha’’ soo rogay ee Dabkaad qoliseen uuymiyaay jeex dhan buu djalay ee.

Markaad dagantjihiin baad naa yif dijiwo jeesshijin ee Ninkays daakhishaan maalinteed dalagsantijn baacho 280 Daффаалкинна goortaas heshaan u ma danayyaad ee.
annaga na nagu 'ulús.' Markaasaa khaaankaah nahay oo yiğii:


"Halkaasaa ka duwrarinyo oo maskii dambu u tgcay. Markaasaa maskii qosay oo yiğii: "Waar, hejbel, maanta na a adigii baa meexa maraya.

Markaasuu uu yiğii: "Ha." Markaasaa maskii yiğii: "Maahadda damaan?" Markaasuu yiğii: "Si'aashaan Ku wedyihiyay jirraa maanta na Lay wedyihiyay." Markaasaa maskii yiğii:

'Suldaankii Ku soo diray, 'Irkaa soo daruur 'edn dhef
Daahnu dagaalkaa haddii Dhir 'usboonayn dhef
Hadeyi dookha hefka bura habnaa baal baayn dhef
Diiyadada hefin ugu baqadda baayn dhef
Dalkii isqii waa haalubaa doppitaan baa mar shayin dhef
Dalan doowkaa ku huraan doopstaa baa mar shayin dhef
Dooyadaan nabaandiguray baa daadka haalubaa yahayn dhef
Doob baa ba bihi aaskihaa degi tajrimsheen dhef
Dhamayda wihii soo haddii dararii shaeel dhef
Oorayn La doyrshaadu guryooy dairroo le'ekayn dhef
D Ngôufiky qaarkii hawsha way daadin ilalkood dheh

Hariirtii La duududhuy bay d¿m is ku soo siin dheh
Dabqaadhay ka soo bixin ḥuuldooru ḥaqaarayadeen qaan dheh
Darmuday ku waga'i siin qolki waa d‡ggsaan dheh
Ragqoddii d¿ furay ban markuu dhiir soo geli dheh
Goortum ḥeegaan ba afo⁺o damaa" dheh Loo geyn dheh

Diihaalqab ma aha e siduun doono waw 'unu dheh
Durdurraa Loo o̠c̠aan qaaw yar oo de̠b̠esean qaaw jeer dheh
D̠a̠b̠a̠booyinkoodaan ḥeeg dotted badlaada dheh
Dulmaar aanmarkaa ḥaashi ḥuuldooru soo kir'i dheh
Damaamshadka loolay ku ḥaali darabtoo khaareed dheh
Doobka iyo yerdiikaa haddaay tay duna'an togan dheh
Markaasa darbtaaldeeg iyo sa'ab Loogu ḥerejen dheh
Dintiyo salaadda na ninkii doonayaa ḥigan dheh.

Markaasu duurdurshay oo sulkaanka buu u sheegay. Markaasaa maantaan na sidii horiiyo si ka daran Loo galay.


Markaasaa markay gaga baabtaalqii saayd sulkaanka qaabilii
Shiriyay oo ḥuuldooruubka abnaarntii qaaw oo ḥaan ḥukumay oo dikuuna ḥeegaa oo kale ḥadaa saaraay. Markaasuun markuu ḥuuldooruubka}

Wada ḥiigqayey kuusaanka u yeelay. Markaasuun hoo loo banaan oo Michi wala haa siigay.

Markaasaa ninkii kuuhaanka ahay is yijii: 'Allaylee, markii saddihada goor qoornaarka Kaa saaraay ee aad mar wala haa wuufu furtay maanta na la ku wuufu faruun ee u abnaa jid oo hoo laaheen LaGu siiqaah oo ḥaan u wada gacay!' Markaasuun sidii yeelay oo hoo loo ḥaan ba wo wada kheyceeyay oo maskii uu keenay. Markaasuun yijii: 'Masyow saddih hal baan Ku iji, mid weeye ee waa taad waha badan i 'nawintay ee aan anna mar wala hamaanta Kuugu abaal guday, haanin na is qooyameeyay oo wiihi maanta Lay siyay waa kuwan ee wada qaado i fay qoomaay! Ta labaad in imnuu saahibnaa baan doonayaa. Ta saddheedaan waalalkay, bal niin hdbaar aad tahay ee ḥaddii uu yadda yada iyo nolosheedda iiga warran!' Markaasuun maskii yijii: 'Horta ta saahibnimada weeye ee deeyay aqiiqin ni la ma ka saahib oo ninkii Lay diruun baan qabtaan aana 'nawima. Ta qoomaan jedan hoo loolaan aad ii keenayntaa u hortaa mid weeye ee saamaab baad iiga tahay, hooleen aad ii keenayntaa in waa wadda 'qis ee qaado. Ta jirnta iyo nolosheedda oo Kaaq aawramay ee horta ḥidii baan jirnta la yahlay dëjii ḥeegayey. Markaasuun 'qooyamooyin badan u yeelay. Dadkaa oo 'qooyamooyinka dhiinuuhay. Haddii ḥeegaa - ḥaad aad deexdaa ḥayyah yadduq dalaan waa waa wada 'owl meel kasta ba joog ee, oo adigii ba waa adigii 'olargii ḥaqaardii markaan Ku 'nawimay seefa iyo soo qaatey ee is yijii, 'Qoortaa ka ḥaalo'. Haddii ḥeegku abuur ḥayyah yaddu waa Layds waa qaaddaayaa ḥo adigii ba waa adigii hoolii la baahay. Hadday barwaagoo tahay lay waa qaddiinaa iyo waa quulaayaa toorna arkii maysid oo adigii ba waa adigan wiihi LaGu siyay yadduq ḥaan ii wada keenay. Intaas oo goor, mar wala haa ḥeegku Ku faray, nun baad adigii yeelaytay. Inmanka iyo gobaan oo hortaa anigu wayseegalaan kaa warramayay ee ma ma lhi. Nabsi baan ahay. Maanta ka dambwaynaa i fay qoomaay. Deeyay iyo nabad-gallyo.'
NOTES

Numbering

Each note is given a number corresponding to the line or lines of the text to which it refers. If there is more than one note on the same line of the text, each of the notes has the same number but is differentiated by small capital letters. Notes are arranged in sections numbered according to the serial number of each story. In cross-references, which are always retrospective, the number of the story is put first and the number of the note follows after an oblique stroke, e.g. N3/8n means ‘Note 8n in the Notes on the 3rd story’. N is used as an abbreviation for Note.

Vocabularies

The Notes include vocabularies which are entered according to the following system:

Nouns are entered together with the form of the Article -ka, -ta, which they take. Plurals are given only when they are irregular.

Verbs are entered in the Imperative Singular in Somali but are translated into English by an Infinitive, e.g. keen (v1) ‘to bring’. When necessary the Imperative Plural is given in round brackets.

Irregular Verbs which have changing Arabic-like prefixes y-, t-, n- (like yilmi, timi, nimi, &c.) are referred to in the following forms:

\[
\begin{align*}
\text{yil} & : (3\text{rd Pers. Sg. Masc. Present Tense}) \\
\text{yiq} & : (3\text{rd Pers. Sg. Masc. Past Tense})
\end{align*}
\]

are entered under their simple forms but if necessary the 3rd Person Singular Masculine Past Tense of their verbal forms is given. (uncl.) means ‘unclassified’, i.e. a word outside the classification adopted. There are several words in Somali which do not fit into any of the major categories and it would be uneconomical to set up special word classes for them.

Words which do not normally occur in the form under which they are entered in the notes are placed in square brackets. E.g. [Jun] ([funa]) (v1) to get lost. The Imperative which is here the entry form does not normally occur, but other forms of this word are quite frequent.

Readers who avail themselves of the help of a Somali in studying these texts and notes must bear in mind that many grammatical forms can seldom occur in isolation and would be hardly intelligible to a Somali (unless he has studied the grammar of his own language) if said without a suitable context. There is no tradition as yet among the Somalis of discussing their own grammar. Even in English such expressions as ‘to walk’, ‘to speak’, ‘to write, wrote, written’, ‘in order that’, if said without a context which would give them a clear and definite meaning, belong much more to a language lesson or a linguistic discussion than to any other possible situation.

When a word is assumed to be a foreign borrowing its original is given in the Notes, for comparison.

The chief source of foreign borrowings is Arabic owing to long and close cultural contacts.

When reference is made to Arabic words, roots (and not any particular forms) are quoted, arranged according to the entry system used in Arabic dictionaries. This method has the advantage of not narrowing the possibilities to one particular grammatical form, and of not postulating any particular Arabic dialect from which the words may be assumed to be borrowed, leaving these still very little known questions to further inquiry.

The Arabic letters are transcribed as follows:

\[
\begin{align*}
\text{a} & \rightarrow \text{d} \\
\text{b} & \rightarrow \text{dh} \\
\text{t} & \rightarrow \text{r} \\
\text{th} & \rightarrow \text{z} \\
\text{ج} & \rightarrow \text{sh} \\
\text{غ} & \rightarrow \text{gh} \\
\text{ح} & \rightarrow \text{f} \\
\text{ي} & \rightarrow \text{k}
\end{align*}
\]
When it is necessary to transcribe whole Arabic words, the vowel signs used are 1, a, u for short vowels, and 2, aa, uu for long vowels. The sign * (hunza), whatever its bearer (its supporting letter), if any, is then represented by ".

The abbreviation Ar. means 'Arabic'.

1
1a miqdā-
ka (pl. miqadū-
ka and miqadū-
ha), a grain; a small piece or particle; a berry; fruit.
1b mpoye-
ha, a wooden mortar used for grinding cereals.
1c Miqālī... bahsaday, 'the grain which escaped . . .'.
2a inān, a boy; cf. inān, a girl.
2b [qadd-
qa], alone; only; oneself.
2c damú (Vt), to intend; to plan.
3a 'ol-
ka, a body of armed men; a warlike expedition; an army; a large group of people; an enemy.
3b duul (Vt), to attack; cf. duul (Vt) to fly.
3c 'ol duulaya, 'an expedition which attacks'; 'an attacking expedition'.
3d Hāyān (uncl.). This word can be translated by 'as', 'because', in view of . . .', or by a construction with a Participle in-ing: 'As she was an old woman with only one son . . .', or 'being an old woman with only one son . . .'. Hāyān also carries a certain degree of circumstance which could be rendered into English by 'indeed', in fact: 'As she was indeed . . .'.
3a [naf] (Vt), to be seized with sudden fear; to be frightened suddenly; to be very much afraid.
4a hquwyow = hquwyo + ow, 'oh, son!', 'oh, my son!'. The suffix -ow (-yow, -yw) is used in exclamations addressed to men.
4c hquwo-
dā. When used as a mode of address this word does not mean only 'mother' but also 'son' or 'daughter'. It is then a reciprocal term of address. A woman addresses her son or daughter by it and is addressed by them in the same way. The same applies to the words which otherwise denote father, and paternal and maternal uncles and aunts.
5 [qay-
ka]. (Used with the Possessive but without an Article) 'the same age as . . .'; e.g. nin qayyrod ah, 'a man of the same age as himself'.
6a duulu-
ka. Approximately the same as 'ol duulaya, N1/3c.
6b ka reeb (Vt), to keep someone or something away from; to prevent from.
8 haddab (uncl.), 'well, if it is so, then . . .'. ('If you are determined to go on the expedition, well, then the only thing I can do for you is to bless you.')
8-9 u dafar (Vt), to bless; to invoke God's grace upon a person; cf. Ar. dafaw.
9a da'af-
ka, a hem; a border of a garment. It is quite usual for parents to bless their children, particularly before they depart on a journey or go to war. In addition to prayers a handful of earth is sometimes tied in the hem of the son's or daughter's garment. It is believed that this outward sign of parental blessing brings good luck and protects against misfortune.
9b jilay (Vt); here: 'to put (something) for oneself'. The boy put the hem of his cloak up to receive the sand for himself.
10 In -ta has a large variety of meanings dependent on the context (in this line of the text In has the meaning specified under section (b) below):
(a) It can be translated as 'amount', 'part', 'thing', 'things', 'period of time', 'group', e.g.
Sonkortaas In yar li sill. Give me some (amount) of that sugar.
Moolaha intaan kari karga baan bihinaayaa.
I shall give him (her, them) in payment as many animals as I can.
'Adan in budan baan joogay. I stayed in Aden for a long time.
Intil la yryo been baan u gaabisa. Of the things that are chased a lie is the slowest.
(b) It can be translated by 'as', 'while', 'after', 'when', 'since' or by a Participial Construction, e.g.
Markaasaa sogorkii intuu ninkii hoo lo sijay yid-i:
Then the king, giving the man animals, said: 'Come back.'
Markaasuu intaan 'adood-
yid-i: 'Sidaaasu run ma ahaa.'
Then, as I became angry, I said: 'It is not true.'
Intuu maqnaa baan gur-
qisii tegay.
I went to his house while he was away.
(c) In combination with the Particle aan it can be translated by 'before', e.g.
Intaan suldaanku tegin la hadal! Before the sultan departs talk to him!
Intaanan soo noqon shuj-
quka damme !
Finish the work before I come back!
(d) Often In can be translated by 'that' or if combined with the Particle aan by 'that not . . .'. Such a translation is only possible when In has no article and it may then be considered as a different word.
Gabaqali in La gyursaday mukay.
I heard that the girl had been married.
Inaan wahaasuu jirn ogg-
day.
I knew that it was not so.
Inuu Kula hadluu doonanyaa.
He wishes that he may speak with you. (He wants to speak to you.)
Inaanu Ramar tegayn baan u malaynayaa.
I think that he will not go to Mogadishu.
questions, e.g. Sow garan msyid ninkan? Don't you know this man?

In this line of the text, the verb is used in the same way as (b). 13a liiaalo -da, a reconnaissance; patrol; spies; the Interior Police in the Somaliland Protectorate.

13b intaa, (ad) that time', see N1/16(e).
13c guryaa. The spies were lurking about the homes of the tribe which was preparing the attack. Consequently they could warn their own people about the coming danger.

13-14 wahay sii sodoon sodoon ba, 'after they had been marching for some time'. The constructions 'wah or in a Verb in the Subjunctive-1-ba' can be rendered into English by a Participial Construction or by a Clause beginning with 'after', 'when'. As in these constructions ba conveys the notion of continuity, it may be rendered into English by using the Verb in a Continuous form or by some such word as 'all the time', 'for some time', 'continuously', 'without ceasing' according to the context. In translation the Somali Present Subjunctive will usually correspond to the English Past Tense, Pluperfect, or Present Perfect, e.g.

Wah ninkii ordo ordo ba hoolhil buu gahaajay. After the man had been running for some time, he reached the flocks.
Wuhuususo svojo swojo ba galabtii buu is ka tegaaj. After having waited and waited, and waited, in the evening he went away.

In Lays la qaado qaadu ba mar dambaa byrmadku yibbi. After they had been fighting and fighting and fighting (continuously) reinforcements arrived.
Imay sodoon sodoon da Buruqay gaageeen. After they had been marching continuously, they reached Burao. Cf. N1/10(b).

14a ba (uncl.). This word can be rendered into English in many ways depending on the context; it can be rendered as:

(a) 'whatever', 'whichever', 'whoever', 'whomever', 'whenever', e.g.
Ninkii mgaalaada tagaa The man who goes to town
wahuususo doono ba wuu ku hejeyaan.

(b) 'every', 'each', 'all', 'both', e.g.
Nin ba laba rubbu本身就 Give two rupees to each man.

Suldaankii lyyo dgeeydii ba He spoke both to the trawler and
wuu la haddii. the elders.

Duukaankii lyyo baabuurkuul He sold by auction (all these things): the shop, the lorry,
lyo beertii ba hrraash. and the garden.

(c) 'at all', e.g.
Duukaankii qaar ba ma hayn. The shop had no clothes at all.

(d) ba together with a word denoting time, can often be translated by 'instantly', 'immediately', 'in that same moment', 'on the same day', &c., e.g.
Markii ba wuu tejgii. He went away instantly.
Maantii ba waa La arkaay. He was seen on the same day.
prevent any one from harming him. It is also possible for a warrior to ask others to treat well a particular prisoner they have captured. A prisoner taken under protection is very often released and, as in our story, given provisions for his homeward journey.

20a Intuun, see N1/10(b).
21a jilin (jilin) (v1), to supply someone with provisions for a journey.
21a 'id-da (no pl.), a person; people; family; tribe.
21c 'iddoddi, 'their people', i.e. the tribe of the boy.

22a hal-ka. This word has various meanings, dependent on the context:
(a) 'place', e.g. halkan, here (in this place); halkaa, there (in that place); Halkii buu ka yimii. He came from there (from that place).
(b) 'way', 'means', 'thru', e.g. Inan yar baa haaqeyn dib jiray. Markaasaan raahan ilbaahi uu u timii. Mankaasaan inankii yaraa loo muddooy in intuu ul qeer goosay ku heesay. Markaasay ilbaahaydii ka 'arareen. Halkaasaan inankii yaraa ku nabad galay. A small boy stayed behind (alone in a desolate place) one night and a pride of lions came to him. The small boy thought they were cattle and after he had cut himself a long stick he sang to them (as one does to domestic animals) and drove them along. The lions ran away from him. (In this way) the small boy saved himself (entered safety).
(c) 'thing', 'matter', 'point or aspect (in a discussion)', e.g. Afar hal baan Kuu shayeegaya. I shall tell you four things.

22a halkaasaan = halkaas baa, 'in that way'; see N1/22a(b).
22c inankii yaraa agrees with bhahaad and has SAS without which it would be inankii yarraa.
During the hearing of a case long speeches are made in which the Somali art of oratory finds its full expression. Proverbs are often quoted and passages from the Somali alliterative poems are reedited to give more weight to the argument. A man may appoint someone to speak on his behalf, if he is not a confident and skilled public speaker, or if he has no knowledge of Customary Law. The speakers often refer to precedents and established customs and the reliability of the witnesses is tested before their evidence is accepted. Particularly wise pronouncements of the judges are often memorized by the audience and sometimes even acquire the status of a proverb.

In our story, the man who refused to return the she-camel to the owner, though in the wrong, but as he was powerful and influential and, moreover, well versed in the art of litigation and oratory, it was not easy for the judges to be impartial. Ina Sanweyne is shown here as a particularly worthy judge as he took no heed of the man’s eminence and the bonds of kinship. It may be added that an impartial and wise judge, like Ina Sanweyne, enjoys a great prestige among the Somali and is considered as an authority in legal matters. The precedents which he establishes carry a great deal of weight. Law cases are often brought to famous judges even from very distant places, especially when something very important is at stake or when a very difficult point of law has to be decided.

1 a gar'i . . . taqaaan, ‘justice knows only God’, i.e. justice knows no bounds except her duty to God, as He is the best of judges.
1c gar-ta, a lawsuit; a law case; arbitration in a dispute; justice.
2a hall agrees with luntay and has SAS without which it would be hal.
2b [lun][[tuma]] (v1), to get lost; cf. lunm (v2), to lose.
2c Hashil buu niin ka gartay, ‘He recognized the she-camel from (among the possessions of) a man.’ The Subject Pronoun -uu (‘he’) agrees with gartay, but niin does not. If it did it would be nin.
3a nin Lays la yqaan, ‘a man whom people know (well) and who knows (many) people;’ a popular, well-known man.
3e deeq -da, generosity; cf. deeqsi -ga, a generous person; u deeq (v1), to give, to offer something to someone.
3d dood -da, eloquence; the art of forensic oratory; cf. dood (v1), to speak eloquently.
4a ba, see N1/14a(b).
4e meel is u taqag, to excel in; to be outstanding as regards . . .
4c Markaasuu . . . yiil, -uu ‘he’ (in markaasu) agrees with yiil but ninkii hashaa lahadu does not. If it did, it would be ninkii hashaa lahadu and the meaning would be the opposite, i.e. ‘then the man who owned the she-camel said to him (her, them) . . .’
5 kula soo baa, to prove one’s claim before judges (against someone).
6 duqay -da, elders; elders who act as judges; cf. duq -a and -da, an old person, animal, or object; an elder.
7 u gar naq, to judge between; to arbitrate; cf. naq (v1), to recite; to deal with a legal case; to arbitrate.
8a guddi -da, judges; an assembly of judges; a court. (This word has an exceptional tone pattern and never has any SAS.)
8n ninkii hashaa Laga gartay, ‘the man from among whose possessions the she-camel was recognized’.
8c baq (v1) = baqo (v3c), to be afraid.
9 eeese (v2), to refuse to accept the decision of the judges when one thinks it is unjust and to announce that one wishes to have one’s case heard before another judge or assembly of judges; to appeal. Under Somali Customary Law everyone has the right to appeal and there are no restrictions except that one has to announce it immediately after the judgement is given. This right is seldom abused and public opinion prevents people from appealing too many times.
10 soo (v1), to select, to choose. The judges are chosen by both parties or by elders acting on their behalf. The selected judges are paid for their services by both parties according to each party’s means.
11 [ka bel] (used with La), to judge against; to award the object of dispute to the other party.
12-13 Ina Sanweyne also known as Faaray Sanweyne, a famous Somali lawyer and sage to whom many wise sayings and judgements are attributed. His love of justice, his impartiality and his knowledge of the heer have become proverbial. He lived in the nineteenth century and belonged to the tribe Habar Tolja’o.
13a ku hido, here: to put one’s trust in; to rely on a person.
13-14 haaranuugan -ka, an evildoer; a lawbreaker; cf. haaraan -ta, cf. Ar. h-r-m.
16 ba, see N1/14a(b).
17 noogo (v3c), to call witnesses for oneself in a lawcase.
18-22 ma taqaaan ‘does not know’; in the Present Tense of yqaan ‘to know’ the Negative forms have the same prefixes and endings as the Affirmative forms.
18 ninyow, -yow is an Exclamation Suffix, used with Masculine Nouns other than Proper Names.
21 gabag, here: a wife.
22a shisheeye -ha, distant relatives, strangers; cf. shishee (v2).
22b sokeeye -ha, near relatives, friends; cf. soke (v2).
23a -Gaab = Ku = Ku + ka.
23b hq, 3rd Person Singular Masculine Past Tense, Independent Form; see N1/11a.
24-25 intuu . . . qaaday, see N1/10(b).
25 Walleec, ‘by God’ (an oath); cf. Ar. prefix wa and the Ar. root w-l-h.
26a foggée (v2), to put to or to take something or someone far away; to cause to go far; cf. fog (A and v4) and fogow (v3a).
26b fogayn, equivalent to foggayn doonaa. The Auxiliary Verb is often omitted in the Future Tense.
27a dalkoodall, ‘their land’, i.e. the land of his tribe. The plaintiff belonged to a tribe different from that of Ina Sanweyne.
27b gartuu naqo ba = garta uu naqo ba, ‘whatever case he dealt with;’ for ba see N1/14a(a).
27-28 Ina . . . gaga, ‘take it (my decision) to Ina Sanweyne (and you will see that even he will approve of it)’! By saying this the man paid a great tribute to Ina Sanweyne as a lawyer.
29 ‘aan -ka, a famous person or persons; fame.
1. *talageliyo -da*, seeking advice; consultation; cf. *talo -da* and *gäl* (v1). Before a divorce, advice from the elders is sought and various arrangements have to be made about the property and young children.

It is the tendency of the elders to discourage divorce, unless there is a grave reason for it.

2. *nin* agrees with *yml* and has SAS '... a man came to the man who used to be called *ina S ...*; without SAS it would be *fín*.

3a. *ninkul* agrees with *yyl* (and has SAS) but *fina Sänweyn* does not.

*Without SAS* *ninkul* would be *finkul*, and *fina Sänweyn* with SAS would be *fina Sänweyn*; the meaning would then be opposite.

3b. *adeer*, is often used as a polite form of address to a person considerably older or younger than the speaker, whether a kinsman or not.

3c. *taladaad = talada aad*, 'the advice which you ...'.

4a. *fina Sänweyn* (not *ninkul*), agrees with *eeggay* (in the same line) and has SAS. *fina Sänweyn* looked at the man ...'. If the tone patterns were *fina Sänweyn* and *ninkul*, *ninkul* (not *fina Sänweyn*) would agree with *eeggay*, and the meaning would be opposite.

4. *shun u eeg*, to look at someone with an expression of anger or annoyance.

9. *ulu = (here) 1-ugu*. Where two *u*’s (prepositions *u*) might be expected *ulu* is used instead (*mahad ... u ..., sidan hun ... u*).

11. *oo* often opens a sentence which is a rejoinder to what precedes.

12. *reer -ka*, a nomadic hamlet inhabited usually by people of the same tribe, but sometimes also by their distant relations and friends; the inhabitants of such a nomadic hamlet a lineage; a family; a family group living together and composed of one or more families, i.e. men with their wives and children, and sometimes also friends or distant relatives. Usually the most senior man of the *reer* is its headman and exercises control over all the inhabitants, but when there are other grown-up men in the *reer* he consults them in all important matters. If followed by a Proper Name *reer* means a section of a tribe, e.g. *Reer *Umar*.

12-13 *aniga = talageliya*, 'people (usually) seek advice from me about a family which is being built (developed) ...'.

13a. *ka talo gii*, to seek advice from; cf. *N3.1*.

13b. *layiga*, 'La laya.

13c. *baabbii* (v2), to cease; to obliterate; to destroy; cf. *[haafi]* (v1), to die; to die down; to abate; to be destroyed; cf. *[biim]* (v2).

4a. *imaadeer*, is also used as a polite form of address to a man of approximately equal age, whether a cousin or not.

4b. *khayaano* (or *khyaano*) -da, cheating, deceit, trick; cf. *khayale* -ka, a cheater, an impostor; cf. *khayane* (v2), to cheat; cf. *Ak. kh-w-n.*

5. *yaab -ka*, a wonder; a strange or extraordinary thing; cf. *yaab* (v1). In this story *ina All Qablah* shows his great surprise at the works of the termites, and by his great surprise implies that these insects must receive help from some supernatural agencies, either from the djinns or from God.

2a. *ina All Qablah* was a Somali blind sage and preacher. He died at the beginning of this century at an advanced age. He is one of the most prominent figures of Somali life on account of his wisdom and his saintly Moslem life. Many of his sayings are now in current use and there are many stories about his life.

2n. *hoos -ta*, under, underneath, the lower part of.

2-3. *dumdumo hoose faqistay*, 'eat down under a termite hill'. The termite hills in Somaliland are often very big and have very strange shapes.

4a. *uun* in *Markaasuu* (and not *ninkul* lá *sud'ay*) agrees with *yyl*; 'then he said to the man who walked with him ...'. If it were *Markaasuu* *ninkul* lá *sud'ay* ku *yyl* the meaning would be: 'then the man who walked with him said to him ...

4b. *sud'ay*, Note that the Past Tense forms of *so'o* (v3c) and *wad* (v1) sometimes occur with *Frontness* and sometimes without. Forms without *Frontness* usually occur in those contexts where Past Tense Continuous might be expected. These forms which have *Frontness* and those which have not should be considered as different grammatical forms. The forms with *Frontness* may be considered as Past Tense Continuous forms characterized by *Frontness* instead of the usual endings of that tense.

5a. *bahal -ka* and *bahal* -sha, a beast of prey; any object, thing.
1. **gëeso** (pl. gëeso -ha or gëesas -ka), a horn.
2a. wan gëeso lihi agrees with Jiray and has SAS, without which it would be wan gëeso leh.
2b. ku, here: 'among', 'in'; *ku* refers to **adj**.
2c. 'ashdâli dambe, one day later: once; some time later.
2d. ayaar has the same function as **baa** but is used either in a slower or more emphatic style or after a long pause.
3a. shidâyso (v3c), to kill an animal for one's own family; cf. shiido -da, an animal or animals killed so.
3b. aan shidâyso na, 'let us kill an animal (for our family)! I am inclined not to call forms of this type 'Subjunctive'; I should prefer to set up a separate paradigm, the 'Optative', arranged as follows:
- **aan keëno** let me bring (it, him, her, them)
- **aad keëntit** may you bring (**,**,**,**)
- **ha keëno** let him bring (**,**,**,**)
- **ha keënti** let her bring (**,**,**,**)
- **aan [aannu]** keëno let us bring (**,**,**,**)
- **aynu** keënti** let you bring (**,**,**,**)
- **aad keënti** may you (pl.) bring (**,**,**,**)
- **ha keënto** let them bring (**,**,**,**)
- synonym aân shidâyso, and shidâyso na, and shidâyso na, shidâyso ti, &c.
3c. ka, here 'from among'.
4a. sarru u qaad or sarru u saad, to raise, to lift.
4b. [ku darar] [darmar] (v1), to become mixed with; mix with (trans); cf. *ku dar* (v1), to mix, mix with (trans), to put into.
5a. haddana (uncl.) can be translated by:
   - (a) 'again', e.g. Wâdaantil buu 'eekili daray. Markaasuuddaduna ku 'gësåy lii aay taababka tim. He put the leather bucket into the well. Then he repeated it (the action) again and again until the bucket became full up to the handle-ropes.

6

7

7a. de, see S4/5a.
7b. ninkil warramayays, 'the man who was telling the news'.
7c. qililib (v1), to turn completely upside down; cf. Ar. q1-b.
8a. djunyo -da, flocks; domestic animals; possessions in general; the whole world; everything on the earth except human beings.
9a. ninnyow, see S2/18.
10a. ha yeesho e, nevertheless; but.
10b. dyndi'da La rogapyo, 'that world which is being turned upside down'.
10c. dan -ta, profit; advantage; matter; affair; circumstances.
10d. ba, see S1/14a(g).
11a. ugu = (here) u + ku; u refers to reerayaga, ku refers to dyndi'da La rogapyo.
12a. [garbo beel], 'to lose shoulders', i.e. to develop sores on the back and to be unable to carry loads.
13a. beer -ka, liver; belly.
13b. beerkaannu = beerka + baannu.
13c. ha, see S1/14a(g).
13d. ka, here: 'on'.
13e. rato (v3c), to load, to fasten loads on for oneself; cf. var (v1).

8

8a. [go Ô] (v1), to be cut; to be broken; to be cut off; to die; cf. *go* (v2), to cut; cf. *gëeso* (v3c), to cut for oneself, to decide.
The meaning associated with this paradigm is that of a rhetorical question with the implication of encouragement or incitement.
I propose to call this paradigm 'Rhetorical Question Paradigm'.

7a Markaasu mas'ki sso ged jirridd ku hurda u yimi, Then he came to the serpent while it slept in the shade of a tree-trunk... or Then he came to the serpent sleeping in the shade of a tree-trunk... .
Some Somali constructions, where a Noun, an Article, a Demonstrative or an Emphatic Pronoun (anl -ga, adl -ga, etc.), is followed by the Conjunction oo, can be rendered into English:
(a) by a Participial construction, e.g. Maalin atraad anigoo (aniga oo) sleyayghi Hawd la jooqaan sso ged seechday. Four days ago, staying in the Haud with my camels, I went to sleep under a tree.
(b) by a Clause beginning with 'when', 'while', 'as', &c., e.g. the same sentence could be translated: Four days ago, while I was staying in the Haud with my camels, I went to sleep under a tree.
(c) by a parenthesis sentence: Four days ago I went to sleep under a tree.
(d) by a Clause beginning with 'unless' (when oo is later followed by ma aha e), e.g. Daakkii sso yimaadda ma aha e biyo LaGuu heli muayo. Unless the water caravan comes back, there will be no water for you.
(e) Special attention must be given to constructions with iyadoo used impersonally, i.e. where iyada does not stand in agreement with a verb or refer to a feminine Noun in the preceding sentence; such constructions can be rendered into English in the same way as under (b), e.g. Iyadoo nimanaa 'Abdii suyaasaan baa suldaankii waadaalkii la hadiidi. While the men were waiting for 'Abdii the Sultan spoke to the preacher.

7b -uu (in markaa) agrees with yimi and yidii but the Nominal Complex mas'ki sso ged jiridd ku hurda does not. If it did it would be mas'ki sso ged jiridd ku hurdaa.
7c sso ged jiridd. This expression does not only mean a 'tree-trunk' but also the ground upon which the tree-trunk casts its shade. The serpent slept in the shade near the tree-trunk itself.
8a seef -ta, a sword; cf. Ar. s-s-f.
8b noor -ta neck.
11 seexseex (v3c) to go to sleep; to sleep (used when speaking of several people or of one person doing it repeatedly); cf. seex (v3c).
12 'urad -ka, a first-born child or animal; 'uro (v3c), to give birth for the first time.
13inkii agrees with yimi and yidii and has SAS, but mas'ki does not.
13-14 masyowh for -yohow, see N2/18.
14 wa'aan (wa'ataama) (v1), to make a pact; to promise something to one another; cf. wa'ad -ka, pact; promise; cf. Ar. w-w-
d.
15 ba, see N144(xd). The snake and the man were at peace also once before, when they had lived side by side without harming each other.
If the man broke the old peace, he was also likely to break the new one. Living side by side for a long time peacefully in the same settlement
is considered as a non-aggression pact according to Somali Customary Law.

15-16 waa taynu (ta-aynu) nabadda abayn ee aad gysay, 'we had been at peace and you broke it'. The snake emphasizes here the fact that they had been at peace once before, see N8/15. Constructions beginning with 'waa + til or ta' often contain a certain degree of emphasis which can be rendered, in written English, by expressions like 'of course', 'indeed', 'in fact', 'yes' and, in spoken English, by appropriate intonation and stress. E.g.,

Waa taan (ta-aan) noqoliga bhiyay. Of course I paid the fare.
Waa ta Abdi arkay. Of course Abdi saw it (her, him, them).

(This sentence could also mean 'It is the one whom [which] Abdi saw', and ambiguity could only be removed by context.)

10a intaan, 'while I...', 'as long as I...'; see N11/5(b).
16n seeftaa, 'that sword', i.e., 'that mark of the sword'.
18 Ina kula kehee, 'let us part'. The constructions 'Ina (Object Pronoun)+a Verb in the Imperative' are sometimes used in the sense of 'let us...', e.g., Ina keena, 'let us go' (when there are only two persons); Ina keena, 'let us go' (when there are more than two persons).

9

1a Jifii (v2), to lay down; cf. Jifsi (v1), to lie, to remain lying; cf. Jifiso (v3), to lie down, when one was in some other position before doing so.
1b Jifiso = Jifisiyo.

c Bannaan (A and V1), flat, open; here: right, just; cf. bannaan -ka, a flat open space, a clearing.
3 Ninkii beerta sa'a dagaay laahaa, 'the man who owned the garden which the cow had eaten' agrees with qashakoonday (and has SAS), but sildaanji does not. If the tone patterns were ninkii berta sa'a dagaay laahaa and sildaanji the meaning would be opposite.

In Ina beerta sa'a dagaay laahaa there is a Nominal Complex within another Nominal Complex: (ninkii beerta laahaa, beerta sa'a dagaay).

5a hukun -ka, decree; judgement; law; ordinance; decision; cf. haakin -ka, hukun (v1), and Ar. h-k-m.
5b bihi (v2), here: to pass, to issue, to proclaim.
5c koR -ka, top; above; up.
5-6a intuu... qaaday, 'raising his stick', 'as he raised his stick'; see N11/5(b).
5-6b kor u qaad, to lift, to raise.

6 Ninkii... daaqaay could be analysed as follows:
(a) ninkii sa'lisu beer nin kale leeyahay daaqaay, 'the man whose cow eats a garden which another man owns' agrees with qarinayaa, if it did not it would be ninkii sa'lisu beer nin kale leeyahay daaqaay.
(b) sa'lisu (sa' + kisuu), 'his cow (whose cow)' agrees with daaqaay, if it did not it would be sa'lisu.

(c) beer nin kale leeyahay, 'a garden which another man owns' does not agree with any Verb.
(d) nin kale, 'another man' agrees with leeyahay, if it did not it would be nin kale.

7a ku qari (v2), to cover with.
7b qarinayaa, It is implied here that the prescribed compensation would consist of an amount of millet sufficient to cover the sultan's stick when standing upright on the ground.
8a qudqislii, 'himself', see N1/2a.
8b sa'uu = sa'a uu, 'the cow which he...'
8-9 sildaanaka... daaqaay. This construction may be clearer if we change the word order to a more usual one: sa'uu sildaanaka qudqislii leeyahay beer daaqaay, 'the cow which he, the sultan himself, owned ate the garden'.
11a haddiic (unel), 'well', 'well, now'; cf. haddiic, 'now'.
11b haddiic... bannaan (a proverb), 'Much less millet would be needed to cover the sultan's stick if laid flat on the ground'.
first courteously asks his listener or listeners to choose with which point he should begin. E.g.
The Speaker: Safarka ma ragga ... As for the caravan, (shall I talk first about the men or ...)
The Listener: mise ... or ? ( ... or what ? ...)
The Speaker: mise dumarka ? ... or the women ?
The Listener: Mid ba. Whichsoever one (you like).
The listener could also say kala miyo, "choose yourself", or could mention the subject he wanted to be discussed first. This way of talking is a matter of Somali conversational etiquette. In a narrative, like our story, the responses are not shown in full, leaving it to the audience's imagination to supply the missing parts of the conversation. The Somali audience would have no difficulty in doing so, as this way of talking is a current conversational convention. In a dialogue we would have:
The hyena: Hasha ma bad ... As for the camel, (shall I speak about the first) half ...
The lion: mise ... or ?
The hyena: mise bad ? ... or (the other) half ?
The lion: Mid ba. Whichever one (you like).
The hyena: Bad iibaha laa leh ... One half belongs to the lion ... Iibaha leh = iibaha baan leh, 'the lion has', 'the lion owns', 'it belongs to the lion'. In the 4th Conjugation there is a paradigm characterized by the fact that it cannot be immediately preceded by waxa and cannot stand in agreement with the Subject Pronoun aan, aad, uu, &c.

(a) This paradigm, which I propose to call 'the 1nd Paradigm of the Present Tense (v4)' has the following forms:
1st Pers. SG. [yar] as in Anigu ka hoo lo yari. I have fewer animals than he (she, they).
2nd Pers. SG. [yrid] as in Adigu ka hoo lo yrid. You (Sing.) have fewer animals than he (she, they).
3rd Pers. SG. Mas. and Fem. and 3rd Pers. Pl. [yar] as in Isgu ka hoo lo yari. He has fewer animals than he (she, they).
and as in Iyadu ka hoo lo yar. She has fewer animals than he (she, they).
and as in Isgu ka hoo lo yar. They have fewer animals than he (she, they).
1st Pers. Pl. [yari] as in Anigu [Inna gu] ka hoo lo yarin. We have fewer animals than he (she, they).
3rd Pers. Pl. [yrid] as in Iinku ka hoo lo yridin. You (Pl.) have fewer animals than he (she, they).
Note that the 3rd Person Singular Masculine and Feminine and the 3rd Person Plural are identical in shape with the simple (non-verbal) form of the corresponding Adjective.
(b) The forms of the abovem paradigm often agree with other parts of speech. When this happens the agreeing Noun, Definitive, Emphatic
12

16 rimil - a, one-sixteenth (a meat division term).
17 mill -ka, one-thirty-second (a meat division term); a share of the meat of a camel considered as sufficient for one man.
18 fuulfuul (v1), to climb or to jump upon; (fuulfuul is used instead of fuul when there are several people or animals doing the action, when there are several objects, or if the action is repeated several times). There is irony in the use of this verb, as the piece of meat left is now very small.
20 qaybwanag - ga, good division; good way of dividing, cf. qayb -ta, and wamaq - ga. By halving the meat again and again and giving a half to the lion each time, the jackal allotted to the lion thirty-one of the thirty-two parts, leaving one part only for the rest of the beasts.
21a Ishaa 'Umar 'anaka ki lula, 'that eye of the hyena which dangles from the cheek . . . .
21b 'am -ka (pl. 'aman -ka), a cheek (part of the body).
13

1A Among the Somalis killing and looting between tribes do not bear the same odium as gang robbery and murder in socially more organized countries, and are viewed in the same light as war between nations or states. It is only individual robbery or killing that is considered as evil and shameful. Consequently, the spies in the story are, from the Somali point of view, entirely sympathetic characters and there is no contrast between their nefarious part in the attack and their noble feelings of gratitude.

It is considered a moral obligation to receive travellers and strangers and we must remember that during a drought not to receive a traveller may mean leaving him to a death of hunger and thirst in the wilderness. Yet, when food and drink are scarce, to share them with strangers may demand a great sacrifice.

This story implies that it was a bad year: poverty and tribal wars often keep company and the good man would have entertained his guests more generously in a better season. Unless all these facts are borne in mind, the words of the good man will sound pompous and exaggerated, but background of a hard life the virtue of gratitude, which the Somalis hold in high esteem, assumes its due prominence.
14

1a heeland-da, a trick or tricks; a strategem; deceit; cf. Ar. b-w-l.

1b bakhaykil heeladda yilqin, 'the miser who know deceit' (who know how to cheat).

3a u dayri (v2), to refuse openly to give something to someone, particularly when it is due to him by custom, e.g., to refuse to help one's kinsman, to refuse hospitality to a stranger or visitor; cf. dayri (v2), to disown, to banish, to expel from the tribe or family.

3a dayrso = dayriyo.

3-4 qof waliba heelad buu kaga bahaano, 'he evades every person by tricks and deceit'; 'he evades, by tricks and deceit, his duty of hospitality and of giving customary gifts'.

4a khayaano, see N4/11a.

4a qof waliba, waliba is a form of waliba with SAS.

4c wuhuu ka tagaa, 'what he leaves', 'what he leaves as ...'.

4c farhaan-ka, a happy, contented person; cf. farah (v1c), to be happy; to be contented; cf. Ar. f-r-h. Here farhaan means a person contented and satisfied with the reception given to him. To be refused hospitality or a customary gift is considered an injury and insult but on the other hand if one is offered a gift or hospitality, even if one does not accept it, one has to show, according to the Somali 'saawir livre', signs of pleasure and appreciation. Consequently, the miser's guests had to try at least to look pleased and grateful. In fact they were very happy to get away from him and his tricks as soon as they could.

4-5a isageo ... sliin, 'being contented (being a contented person), without having been given anything', see N8/7a(a); for aan see N1/15a.

4-5n qof ... sliin, 'everybody leaves him (and is) contented, without having received anything'.

5 is u (wada) sheeg, to gossip; to talk together about someone.

6 raadsoo (v3), to trace, to follow by footprints for oneself; to detect; to find out; cf. raad-ka, raadi (v2).

7 sheeg (v1), when it occurs without u means 'to inform on, to report, to talk about'. When it occurs with u it means 'to tell (a person something)'.

8 wajid (v1a), to preach, to admonish; cf. Ar. w-c-z.

8aaad waajidenn oo tidhaadheen, 'may you preach and say'; 2nd Person Plural Optative, see N6/3n.

9 bakhaynilmo-da (no pl.), meaning. Meaness is considered as a grave sin in Islam and in Somali custom.

9a yaan = yaa + aan = (yaa-i) the Negative Particle aan.

9c qadii (v2), to punish; particularly to punish in the Other World; cf. qaadita-ta, cf. Ar. -dh-b.

9yaaan LaGu qaadibin e, 'that you must not be punished'.

10a ka 'eeli, to defend against; to ward off. If the accusation was false the preachers would use their authority to suppress malicious gossip and to defend the man's good name.

10aaad ka 'eeliseen, 'may you defend ...', Optative, see N6/3n.

11 wagaddaddii agrees with yimi but ninkii does not. If the tone patterns were wagaddaddii buu ninkii u yimi the meaning would be opposite ('the man came to the preachers') (where 'the man came to the preachers').

11-12 markii u horraasay ba (lit.), 'the time which it preceded', i.e., 'first of all'. In references to time ay, the 3rd Person Singular Feminino of the Subject Pronoun is often used (cf. N1/17-18) but here it is omitted. If this construction were a regular one ay would be placed after markii.

12a hor-ta, first; before; in front of; firstly.

12n ma adaa, 'is it you? are you (the man who is a miser and about whom people gossip)!' For adaa see the list of contractions in the Introduction.

13a walaalelayaash, pl. of walaal-ka.
Negative Past Continuous in shape and by being invariable (i.e. not changing according to Person) but differ from them by having the ending -ayn or -aynin instead of -eyn or -eynin, e.g.

Wahaan u malaynaya Inaamu shaqaynayn (shaqaynayn).
Wahaan u malaynaya Inaamu shaqaynayn (shaqaynayn).

In the first of these two sentences the verb shaqee (v2) 'to work' is used in the Negative Past Continuous and in the second it is used in the Restricted Continuous Form. It would be difficult to assign to Restricted Continuous forms any definite time reference (past, present, future) but it may be said that these forms usually correspond to Present Continuous or the Subjective Continuous in comparable affirmative constructions; e.g. the form shaqaynayn (shaqaynayn) given above corresponds to the form shaqaynaya or shaqaynoy.

Wahaan u malaynaya Inaamu I think that he was not working.

shaqaynayn.

or

Wahaan u malaynaya Inaamu (The same meaning as above.) shaqaynayo.

The presence of arkaayn in a sentence where all the other verbs are in the Past Tense can be explained by the fact that the Continuous forms of the Present Subjunctives are sometimes used in Dependent clauses when the Past Tense is used in the Main Clause; e.g. uminayn in line 26 of this story.

For the alternative pronunciation of -ay- in forms with Constant Frontness, see Section V of the Introduction.

29 hebel (uncl.), 'so and so'; domestic animals have names and hebel is used here instead of a Proper Name.

29-30 sa'li ... qay', 'the cow and so which I looted from the orphans'. The property of orphans is strictly protected by Moslem Law, and a Moslem, particularly a man of religion, would consider anything robbed from an orphan as unclean.

31 dareer (v1), to come out of an enclosure or enclosed place, to leak, to leave a place; cf. dureer (v2), to cause someone or something to do so.

32a Shayaan -ka, Satan; a very clever person; cf. Arab. sh-t-n.

32n -yelow, see N2/18.

33 ka dabo ka', to get up behind (something or someone). The miser got up when the preachers were leaving. (It is implied that the miser got up and followed them for a little while.)

34 hayga = ha lga.

35 ka qara, to swear that one will have nothing to do with (someone or something).

36 iyagoo aan hubsan, 'not having ascertained', 'without making sure (whether he was a miser or not)'. For iyagoo see N8/7a(a) and for aan, see N1/15a.
1a garaw -qa, boiled millet.
1b jidna -ka, preparation; making food palatable by adding condiments, sauce, etc.
1c hero -da, means here 'enclosing', 'making an enclosure', 'putting into an enclosure'.
2 gqool -sha, means here 'making a bed'; see N 14/20a.
3 damar (v1c), see N 1/2.
5 wah la gabo, to help (someone) with something, in doing something.
6-7 saddeehaad hablood ta ugu wanaagsan, 'the best one of those three girls'. It is implied here that the man had some particular girls in mind and that the cousins already knew about it.
8a nii ninknik ka mid ihi, 'a man who was one from among the men' (i.e. one of the cousins).
8n ninknik ka mid ihi agrees with ydi and has SAS without which it would be ninknik ka mid ah.
9 si aynu, 'a way (in) which we . . . '
10 habbabaynu = hablabu baynu.
11a syaaal (v1), to ask (a question); cf. syaal -sha, a question; cf. Ar. s-1a.
11n jawaabataynu = jawaabta baynu.
11c ta . . . gyuransanaa, 'we shall accept the one who answers the question (correctly) as a new member of our tribe by marriage'. A woman when she is married becomes a member of her husband's tribe; gyurso does not only mean to marry but also to accept a woman as a new member of the tribe by her marriage to a man of that tribe. Marriage requires the consent of the tribe represented by its elders, and aynu (in jawaabataynu) 'we, all of us' refers not only to the man and his cousins but to the tribe as a whole. This interpretation can be supported by common use of such expressions as Habar Yonis baa gyursoata. The U.N.V. tribe 'married her', i.e. accepted her into their tribe by marriage.
12 'oldki kale, 'the others (the other men in that group)'.
13 lindu ina keena, 'let us go', see N 8/18.
14a dilro (v3c), to peel the bark from the branches of a tree, to extract fibres from a plant.
14n saddehlu hablood oo ghood dhiranaya, for oo see N 8/7A(8).
14c markaasaa . . . yimaaddeene, 'then they came to the three girls when they (the girls) were peeling (the bark from the branches of) a tree'.
15a Laysa = La is; iisa is a form of is, see N 10/5a.
15b haybo (v3), to ask a person his tribe. The men know what the girls' tribe was, but here it was a matter of etiquette to ask each other those questions.
15c abbaar -ka, see N 2/11a.
17 hal, see N 1/22a(c).
20 Allayyee (uncl.), 'by God', one of the numerous oaths used by the Somalis, cf. Ar. 2-l-h.

N10/8-x—N16/24c

8r sōsōn’ayyaa is equivalent to sōsōfonaayaa 500. If instead of sōsōn’ayyaa we had sōsōbōn’ayyaa, 500 would have to be added.
10a ḍakhtar -ka, a doctor; a dresser or medical orderly; also a Somali healer; cf. English 'doctor'.
10b nin ‘aqil luu = nin ‘aqil leh buu.
10-12 ḍaboo ... ḍabo, 'first of all invent a stratagem through which that man would stop walking about and would keep his fingers off the (sore) place'.
11-12 sl ... falowqeed ... (lit. 'a way ... the stratagem of which'), 'a stratagem how to ...', 'a stratagem through which ...'.
11 so’od -ka, walking; cf. so’o (v3c).
12a [falow -ūa] (v3c) only used with Possessives, a manner or way of doing something successfully; a device or stratagem.
12b qaado (qata) (v3c), to take for oneself; quaatay, 'he took for himself'.
12c faal -ka (no pl.), a method of divining from the heads of the rosary.
The diviner seizes his rosary at any two points at random and then counts the beads two by two. At the end either a single bead or two beads remain between his fingers. He performs this counting four times and then examines the combination and order of the four numbers thus obtained, each of these numbers being either 1 or 2. A combination of this kind is called min. There are sixteen such combinations possible and each of them has a particular name and significance; cf. faalayfaa -ha, N16/3n and faall (v2), to divine from the heads of the rosary. Cf. Ar. fa’-līna.
12d rof (v1), to turn; here: to perform the faal.
13a nīn hun u eegay, see N3/7a.
13b ninkkil bikkīy, does not agree with eegay, if it did, it would be ninkkil bikkīy.
15 Kuugu = Ku + ku, 'about you, concerning you'.
18a le’eeg (wuu le’eekaa), pl. laale’eeg (A and v4), 'of the same size as', see N5/10.
18b Kaaga = here; Ku + kaga = Ku + ka + ku; ka, out of (you, your head), ku, in (10 days).
18c baal (v1), to go out; to come forth; to grow; ka baah, to grow out of (something).
18-19 adigoo ... taqān, 'while you (if you) walk or stand'; see N8/7(a,b).
19 taqān (wuu taqnaa) (A and v4), standing, erect; cf. taqā (v1).
20a ka ‘al (v2), here: to stop; to prevent; to avert; see N14/10a.
20b ‘ṣhe’o = ‘ṭiyyo.
22-25 waa ... raba, 'it (the remedy) consists of holding your head with both hands all the time and pressing down the two horns, so that they may not grow, and being careful not to get up.' For adoo see N8/7(a).
24a quddal (v2), to press; to press down.
24b yaa soo hiih ee, 'so that they may not grow' (yaa is equivalent here to yannaay).
24c taqnaan -ta, standing (not sitting or lying); being up and about; cf. taqan (A and v4), see N16/19.
26 'rash yidla (lit. 'he said rash'), 'he moved quickly'. Often, especially in an animated narrative or conversation, expressions of this kind are used, e.g.
Galaaskil baa qa yidla (lit. 'the glass said qa'), 'The glass broke'.
Aqlaaskil baa daf yidla (lit. 'he said daf [into the house]'), 'He rushed into the house'.
Fflq bay kaaga siisay 'aanibbi (lit. 'she gave out flq with the milk'), 'she drank the milk with a sucking noise'.
Sibbi d5eh (lit. 'say sibbi'), 'be quiet'.
Mëndidal ushyay bun hëlibi huf kaaga siisay (lit. 'he gave huf from the meat with the new knife'), 'he cut the meat (quickly and neatly) with the new knife'.

There is a great deal of fluctuation in the shape and the meaning of words like qa, daf, flq, sibbi, huf, and in fact the speaker may invent, on the spur of the moment, a new word of this kind to suit his particular need. Words of this kind have often unusual combinations of sounds, impossible in other types of words, and they often suggest, by the acoustic impression they give, the meaning they convey. I propose to call the words of this kind 'Imitative Words'. The Imitative Words usually occur together with the verb sël 'to give' and the verb yidla 'to say'. I propose to call the expressions where an Imitative Word occurs with the verb sël or dëh, 'Imitative Expressions'.

27 'gdaadshay = 'gdaadsiyay.
28a. ku hallees (v.2), to leave something to someone; to entrust with.
28b. uun, see N8/5.o.
29. quëd - dëa, see N1/2n.
30. waaw tahay, see N4/3.
31a. dël - ka, the decaying flesh forming round an ulcer or septic wound.
31b. hoq (v.1), here: to scrape out; to clean.
31c. boqtili bëgësëtay, 'the ulcer has healed' (not 'the ulcer which has healed').
31d. bëgësëtay is an Independent Form of the Past Tense. See N1/11n.
35a. bëq (v.1) see N2/8c.
35b. haddaba (nec.), 'well, if this happened then...!' ('well, if your ulcer has healed, then you will not grow horns...'), cf. N1/8a and N4/5a.
37a. anuun = ani - uun; for uun, see N8/5.o.
37b. is hahaa, '(I said to myself', 'I thought'.
39. aq'ilweynan -ta, 'greatness of the mind', 'cleverness, wisdom'; cf. aq'il - ga and wëyn (A and v4).
39a. abwaanimo - da, wisdom and goodness; cleverness and benevolence at the same time; cf. abwan - ka, a wise and good person.
41. qaalin, a young she-camel, not qaalin, a young he-camel. A young she-camel is considered as a very acceptable gift.
42a. buraanbur (v.1), to compose, or to recite or sing a poem called buraanbur (-ka). This kind of poem is made by women only.
42b. kala maadi (v.2), to set apart, to keep apart.
43. buktiyo = bukti luo.
8-9 reerki aynu, ‘the reer which we (moved from)’.
9 muraad -ka, intention; plan; something one wishes to discuss; affair; matter; business; cf. Ar. r-w-d.
10 heree (v2), see N15/27a.
12a ‘qweys -ka, evening; ‘qweys hore, early evening; ‘qweys dambe, late evening.
12b goor ay ‘qweys dambe tahay, ‘when it was (in) late evening’; cf. N17/18.
12c degemo -da, see N1/14a.
13a reerkuu = reerka uu, ‘the reer which he (moved from)’.
13b dulipe -ka, the area near and around the enclosures in a nomadic village.
13c reerkuu ka qurayr dulipeedkii, ‘(in) the dulipe of the reer from which he moved’.
14 ban -ta, see N18/1a.
13d degayaytu. It is implied here that the man was eavesdropping.
14 nij reerki kii sahi, ‘a man who was (of) the reer (i.e. who belonged to it)’, cf. N13/9a.
15 mpodo -da, see N16/3a.
16 waalba (unc.), each in his turn, everyone one by one. This form of waalba is used only when directly addressing a person or persons.
17 Allayee, see N15/20.
18a ‘gesi -ga, a brave man.
18b deeqal -ga, see N2/3a.
19 lehejeeloo -da, love of livestock or possessions; thrift and good husbandry; cf. lejeel (A and v4), fond of; liking.
20 ragqaan -ka, a person who has a good knowledge of men, who knows how to deal with people; cf. rag -ga and yuqaan (Irreg. Verbl, to know.
21 Intuu, ‘(all that time); see N11/10a.
23 food -da, a tuft of hair on the top of the hand worn by girls who are not yet of marriageable age. (But note that in the Ogaadeen a tuft of hair on the top of the hand is girls of marriageable age.)
24 wuhuu ku humna, ‘the thing in which he was bad’.
25a kaadil -da, urine.
25b kaadida baanu = kaadida baanu = kaadida baan + aan + uu; for aan see N1/15a.
26-26 kaaddaanu la fogaan jirin, ‘he used not to go far with his urine’ (‘he did not go far enough away from the huts to pass water’).
27a Intuu, see N11/10b.

18

1a inanlaygal -ka, a man who lives with the tribe of his wife; cf. inan -ta; cf. la, ‘with’ and yupal (Irreg. Verbl, ‘to stay’).
1b hame (v3c), to speak about a person in his absence (favourably or unfavourably); cf. han -ta, speaking about a person in his absence.
5a dhibaaddi (v2), to give a ‘dhbaad; dhibaad -da is a gift given to a married couple by the kinsmen of the wife.
5b yarasooor (v1), to return a part of the marriage payment (paid to the family of the bride). It is the custom that a part of the yarad (marriage payment) is returned. The amount returned is often indicative of the pleasure (or displeasure) of the wife’s kinsmen with the husband; cf. yarrad -ka; cf. noor (v1), to give food; to feed.
7 wuhuu si wado ba, ‘after he had been driving the camels (all day) away (from the place he had left’); see N1/13-14.
8a fur (v1), here: to unload the camels.
8b markuu furay reerki, ‘when he unloaded the reer’ (i.e. the luggage of the reer which includes the movable houses and all the other possessions).
29c 'far (unel.), I dare you to do it!' (especially used in games or wrestling).
29d ka, hero; 'on'.
29r saaran (wuwa saaran or saaraa) (A and v4), placed on, lying or situated on; cf. saar (v1).
30-31 harrat (v1a), to kick; cf. harrat -da, a kick.
32a djirri (v2), to encourage, to encourage by showing an example.
32b hadda (unel.), see N9/11a.
33 bodoor = boddaiy oo.
33b harrat -da, see N9/30-31.
33-34 hashiil agrees with gyysay and has SAS without which it would also be hashiil.
34a kala gyysay, 'the she-camel with her kick' split the belly (the liver) of Deceit.'  
34b daa'daddi agrees with hadday, but hashiil does not. 'Honesty was left to the camel', i.e. Honesty remained and became the sole owner of the camel.

20

1a squiry (v2), to give food to guests or travellers; cf. soor -ta; soor (v1), to give food (to a person); cf. squiry -da, food given to the guests.
1b ninkii ... squiryeyay (lit. 'the man who was given food from his own flock'), 'the man who (as a guest) was given food which consisted of the meat of his own animals'; for the use of ka here, see N6/3c.
2-3 isagoo ... wata, 'while he was travelling with many theological students'; see N8/7a(b).
2a ina 'All Qablah, see N5/2a.
2b ardo -da, students (collectively); cf. arday -ga, a student.
3a ber -ta, a group of students who accompany an itinerant teacher of Moslem Theology and Law; an itinerant or permanent theological school.
3b wado (wata) (v3c), to drive for oneself, to have with oneself; cf. wad (v1).
3c hyro (v3c), see N10/2a.
3d sabool -ka, a poor person or persons (but not quite destitute); poverty.
4a neef -ka, any domestic animal; cf. neefso (v3) and neef -ta.
4b ahmin -ka, an animal especially fatted for sale or gift.
6-7 faro badan, 'numerous'; cf. far -ta, 'finger', and badan (A and v4).
7 ha yeesho o, see N7/10a.
8a arrawshoo = arraabalyo.
8a arrababi (v2), to cause someone to travel in the afternoon (here: to do so by refusing hospitality); cf. arraw (arrababa) (v1), to go on a journey in the afternoon. The travellers if they continued their journey might not reach any human dwelling before night, and it is both inconvenient and dangerous to spend the night out in the wilderness.
8c ardua -ga, an enclosure for people; unless there is rain, only the children, old people, and married people sleep in huts. Usually there is a separate enclosure for guests, cf. N14/19a.

8d gogol -sha, see N14/20a.

9a adji qul marat waqadatay, 'the sheep and goats which the guests had with them'.

9b ku dar (v1), see N6/4n.

10 qalqal (v1), to slaughter several animals; cf. qal (v1).

11a ba, 'both'; see N1/14a(6).

11b dge (v2), to make someone satiated; cf. dge (v1c), to become satiated.

12 is tidju 'tag', 'said to themselves: go!'; i.e. 'decided to go'.

13 ina 'Ali Qablah oo ar达尔 dhaq[k]a', 'ina 'Ali Qablah while he was sitting among the students'; see N6/7a(6).

14a shikh -a, a sheikh, an old, wise, and pious man; cf. Ar. sh-y-kh.

14b miyza, see N14/13a.

15 soo (v1), see N2/10, here: to divide (animals) according to their owners and destination.

16a sy[al] (v1), see N15/11a.

16b raali (unc.), pleased with; pleasant with: raali iiga shaw, pardon me, excuse me; cf. Ar. r-d-y.

18a dul -sha, patience.

18b samir -ka, forbearance; the virtue of reconciling oneself easily to a loss or injury received, and of not bearing any hatred or resentment against those who have caused it; cf. Ar. s-h-r.

18c waaqad leedahay, 'what you have', 'which you have'. Ina 'Ali Qablah was reputed for his patience and forbearance, which are considered as very important virtues in Islam.

19a dyran. Very often a Somali man of religion quotes a word or phrase from the Qur'an as a kind of oath used expeditiously in conversation. He may have his favourite expression which often becomes well known and even gives rise to a nickname. Ina 'Ali Qablah's favourite expression was dyran which is most probably the Arabic word tystジャなら 'the birds', taken from the Sura of the Elephant. The word refers to the miraculous birds, the abuubii, which throw stones at an army marching against Mecca. By association with its context dyran is a word of encouragement and trust in God's mercy.

19b ikhwaan, the Arabic word for 'brothers' or 'brotherhood'. Arabic words are often used by learned men in conversation; cf. Ar. 'ikhwaan(un), pl. of 'akh(un).

20a Ku-ja - see Ku-ja.

20b Ku-ja warramay, 'I shall tell you about it'. The Somali Past Tense sometimes has to be translated by the Future Tense in English.

20c warramay is the 1st Person Singular Past Tense, Independent Form, see N1/11a.

20n hadidaan dul badnaayn, 'if I were not patient'.

20-21 wahaas oo daad lihi (lit. 'that thing which is people'), 'all those people'; cf. N13/9a.

21a raadeen. Negative Conditional, see N10/9a.

21b waayga - waa iiga.

21c ka had, here: to remain behind; to leave (someone) by remaining behind.

21d intaa, see N10/7c.

22a wadd (v1), is used here in the sense 'to control, to manage'.

22b ta samirka, 'as for the one of the forbearances', i.e. 'as for the matter of my forbearance'.

22c Kaa - Ku-ja.

22d Idf, 'I shall tell you', 'I tell you'; cf. N20/20a.

22-23 Mar ... titirraanoordo, 'once something passes me I don't brood over it', i.e. 'if I suffer a loss or injury I never brood over it'.

23 titirraanoordo (v3b), see N10/11.

24 hadidaan (unc.), 'well, in that case ...'; (Your words are very noble, well, in that case I can dare to tell you that the animals I had killed for you were not mine but yours). Cf. N1/8, N14/5a, and N16/36a.

27a qal xaa - qal yah baa.

27a qal (A and V) see N1/15c.

27c hoo  ... gqoobay (lit. 'as for animals, people know fifty about me'), 'as for animals, people know that I have (only) fifty'.

33 immisa - immisa ba.

34 quoo (v3c), see N16/12a.

35 adigoo sabool ah, 'you, being a poor man', ... see N8/7b(2).

36a waqoosta noo qal, 'kill us whatever you like', 'kill us whatever you like'; 'whatever you killed for us (whether your animals or our own)'.

36b wo qeyn Muu baaal gudmaa, 'we (excluding the person spoken to) must pay to you the debt of gratitude'; for baabaal and gyoo see N13/1b and N13/1a.

37a halikaaasa ... ku hoolaystay, 'in that way the man acquired (more) flocks'; see N1/22a(6) and N13/22a.

37b hoolayso (v3c), to acquire domestic animals for oneself; cf. hoolo -ha.

37c qoob -ta, a disgraceful action; the feeling of shame resulting from having done something shameful or evil. It is considered shameful among the Somalis to refuse hospitality to guests and travellers. Cf. N10/3a and N13/1a. Cf. Ar. 'y-b.

21
ku baya
ud
awr

102

N21/8a—N21/26a

su waq -aga, see N10/3a.
9 [besel] (v.1a and v.1c), see N10/3c.
10-10 markaaussu ninkii habasha duf faqdiya araky, 'then he saw
the man who was sitting over the grave'; if it were markaaussu ninkii
habasha duf faqdiya araky it would mean then 'the man who
was sitting over the grave saw (him, her, them, it)'.
11 warayo (v.3c), to ask a person for the news; cf. war -ka and
warran (v.1).
11-12 ninkii naqtii ka dijumay agrees with waqramay and yigii, but
qayii does not; if it were ninkii naqtii dajumay and qayii, qayii
would agree with these verbs and not ninkii naqtii ka
djumay. The meaning then would be opposite.
14 mahaa... qigaay, 'what put you over the grave?'; 'what made you
stay over her grave!'
15a hblaayo (uncl.), a feminine form of hbebel 'so and so...'.
15a naf -ta, soul; life.
15-16 ma naf baan flanayaa ?, 'shall (can) I hope for a (happy)
life?'
16a haygaaga = ha igaga - ha i+kaga = (here) ha i+kaga+ku.
16b Halkayaa naftu haygaaga bahdo, 'may the soul come out of me
in that place of mine' (the man wanted to die on the grave); for hal -ka,
see N1/22a (o).
17 miindaas (uncl.), perhaps, may be.
19-20 afadadaan dijumay, 'this wife of yours who died'.
20 [je' law] (v.3a), to love, to like; cf. jeel (wuw jeelaa) (A and v.4) fond
of; liking.
21 soortaa = soorta bay.
22a ma wahay Kula tahay, see N12/7b.
22a Inaa = In+(the Particle) aan; for In see N10/10(d), for aan see
N1/15a.
22b Inaa naag kale sidaa yeeshen, 'that another wife would
not have acted like that'.
22b yeeshen, see N10/3a.
24 waa intasaad mid ka wqnaagsaa shessaa ū, 'so that you may
perhaps find a better one'. The constructions waa intasaad
(intasaad, intaasu, intaay, &c.) can be rendered into English
by 'so that I (you, he, she, &c.) may...' 'as I (you, he, she, &c.)
may perhaps...' or 'as it is likely (very likely) that I (you, he, she, &c.)
...'. E.g. Buul dafkterkil ku noqo waa intaasu Ku daveeyaa ū.
Go back to the doctor so that he may treat you (... as he may perhaps
 treat you ..., as it is very likely that he will treat you). Hoolaha
wah ka khayyoo waa intaasuad Hirsi soo maqan teekii tagtaa ū.
Drive some of the animals for yourself (take some animals for
your sustenance) as it is likely that you may go to the well while Hirsi
is (still) away.
23 foororso (v.3), to bend down, to stoop when one was in a
different posture before doing so (this posture is considered a sign of perplexity
or worry); cf. fooror (v.1), to remain bent down, to remain stooping;
cf. fooror (v.2), to cause someone to bend down or stoop.
26a maad sidaa yeeshid ?, see N8/9-7.
1 'Ijgal Bowkha, the hero of this story was a well travelled and adventurous man. He was well known among his kinsmen for his strange tales and his sense of humour though his fame has not spread generally among Somalis. He died some time before 1939 at an advanced age.

2 ta'abla (v1), to go away from one's tribe in order to earn and save some money; cf. ta'ab-la and Ar. t-a-b-b.

5 [duti] (v2) or [dutti] (v2), to limp, to be lame.

6 maalin maalmaha ka mid ah, 'a day which was one of the days', i.e. 'one day'.

7 A Joonisbaag Johannesberg.

7b [beel] (v1), to lose; to find oneself without (something).

7c dama (v1), see N1/2c.

7-8 Markaasuu ... qabto, (lit.) 'Then he decided to go to another town (on a journey) to which from that one in which he was at that time one spends four nights (four night-stays)', i.e. 'Then he decided to go to another town four nights distant from the town where he was'.

8 dafa (v1), to stay for the night in a place intermediate between the point of departure and the point of destination, on a journey; to have a night's rest during a journey. This verb is often used in expressions describing distance.

9a gini -ga, a pound (20 shillings); cf. English 'guinea' (21 shillings).

9b hayso (v3c), to have for oneself; to own; cf. hay (v2), to hold, to keep.

9c bgiriga, 'that time'.

9d moodqalkaar -ka, a motor-car; cf. English 'motor-car'.

10a reweyga, railway; cf. English 'railway'.

10c dayuurad, Note the suffix -i (SAS) on the last noun of the group: moodqalkaar lyo reweyga lyo dayuurad.

10c toona (uncl.), neither ... nor ...

11a sodaaal (v1) to travel, cf. sodaaal -ka.

11b biidood -ka, slaves, servants, carriers.

11c bahaal -ka, see N8/5a.

12a hamaag -ga, hammer; cf. English 'hammer'.

12b maantil = maalinti.

12-13 Isagoo ... haysta, see N8/7(a) or (b).

14a biidoodka dadka qaadaa, 'the slaves who carry (take) the people').

14b qaada (v3c): here: to charge (a price or fee), cf. N16/12n.

14c gelin -ka, one-half of the day; a part of the day.

14n od-day, see N8/4a.

14n cleek -ka, a dog; cf. Ar. k-l-b.

16b bulbulu -sha, thick hair; wool; mane.
N22/44—N22/62—63

44 sQaday, see N5/4n.
45 [dld] (v1), to be frightened; to run in fright.
46 la, to take, together.
48 beheen, from bah (v1).
46 [tar] (v1), to be of use; to help; to be able to do something about (something).
47 sidaas. Here the narrator might illustrate by gestures and facial expression how the robbed villagers looked at the disappearing donkeys.
47 uun, see N8/5(d).
47 iliion, see N1/3b.
48 wgday, see N5/4n.
49 wqaa -gaa, see N10/3a.
49 [byrl] (v1a and v1c), see N10/3c.
50 [tub] (v1), to stop a herd of animals or a group of marching people.
51 arlo -da, see N10/22n.
51 [baqal -ka, mules (collectively); of: [baqal -ka and baqal -sha; cf. Ar. bgh-l.
52 baanay = baan + the Particle aan+ the Subject Pronoun ay; for aan see N11/5a.
52 gel baanay labaayn, 'they had no camels'.
53 marls -ka, average; more or less; about; cf. mar (v1).
53 bisel, see N1/10a.
53-54 ninkil haddeer fakhriqa qabay, 'the man who at that time (before he had looted the donkeys) was poor (had poverty)'.
54 haddeer, 'that time'.
54 fakhri -ga, poverty; cf. Ar. f-q-r.
54 mrild -ka, a minute; a moment; cf. English 'minute'.
55 [buhusan] ([buusama]) (v1), to become full; cf. buuh (v1), to be full; buuh (v2), to fill; buusdo (v3), to fill for oneself.
56 [badan -ka], (always used with the Possessives) the majority of; most of; cf. badan (A and v4).
56 intuu, see N1/10b.
57 jereq (v1c), see N20/11a.
57 jeedlo (v3), to whip a riding animal so as to urge it forward; cf. jeedal (v1), to whip; cf. jeedal -ka, a whip.
59 Darban, Darban (the town in South Africa).
61 isagoo suux marayuu = Isaga oo suux maraya buu arkay, 'passing a market place he saw ...', for isagoo, see N8/7a(n).
62 taqtaagaan, pl. of taqaan; see N16/19.
62-64 waa til ggelayaaga 'ol qaadaa soo 'godow i djlaa inaan 'ayn-kasuus 'aynkaas hehoyn, 'may an attacking band take our camels and
may an enemy kill me, if it is (or was) not so'. This construction is obscure and difficult from the point of view of grammar. It is, however, very often used in oaths when the speaker invokes on himself ever, very often used in oaths when the speaker invokes on himself ever, very often used in oaths when the speaker invokes on himself.

Compare a similar expression waq liggaa liqul qaddaaw inaanun run sheegiin, 'may a bullet hit me if I have not told the truth'. Cf. N8/15-16.

64 intuu, see N1/10b.
67a baanay, see N22/52a.
67b ful (v1), to expect; cf. ful (v3c), to expect, to hope for.
67c baanay ka fiisayn, 'they were not expecting'.
71a warayso (v3c), see N21/11.
71b ffeermaanaa -ka, a fireman or fireman: a stoker or stokers in a ship; cf. English 'fireman'.
72a qaal, 'with us' (with us on board).
72b soo galay, 'entered (the port)'.
74a kabtan -ka, a captain; cf. English 'captain'.
74b kuu = Ku + u, 'you to (the captain)'.
76 qora (v3c), to write for oneself; to enlist; to take on (the staff or crew); cf. qora (v1).
76-77 halkaasaa, see N1/22a(b).
77a bejla -da, evil; trouble; a wicked deed; a reckless deed, cf. N12/1a.
77a haddana, see N6/5(b).
78a 'Adan, (feminine) Aden.
78b qoole -da, tribe, people; any group of people who have something in common.
80a hik (v1), to be near or adjacent to; to be a close relative of.
80b sheekoo (v2), to tell a story, to tell; to narrate; cf. sheeko -da; cf. sheekayso (v3c).
81a wahay nata tahay, see N12/7a.
81b waalaldaa = waalinomaly from waalan (A and v4).
82-83 oo mahaad ... silsay, 'and why did you give for the dog seven pounds you had?'
83 isaga = Is + uga (isuga does not occur).
84 Mahaad se ... siltayat, 'and why did you barter (pay with) the dog for the cigar?'
85-86 mahaan inid kala hadlaha, 'What shall I talk about you with you? i.e. What is the use of talking to you?'
86 kow, see N1/12a.
87 sii, 'away (from the speaker)' (cf. Bell, § 20).
87-88 oo haddaadda ... karaysaa, 'if you see the (whole) world falling away from you (at that time), can you put it straight (and bring it back) towards yourself, by yourself alone? i.e. when you see that all your chances are disappearing, can you bring them back to yourself, by yourself alone?
88a soo, 'towards (the speaker)' (cf. Bell, § 20).
88b toppi (v3), to cause someone or something to get up or stand straight or upright; cf. toosi (v1).
89a hadabba (uvel), 'well, in such a case ...'. ('If you can't stop the world from falling, well in such a case the best thing is to give it a good kick and let it fall properly'). Cf. N1/8, N4/5a, N16/38a, N20/21.

89a laad -ka, a kick; cf. laad (v1), to kick.
90a ha u dhaad e, 'let it fall', see N6/3a.
90b sgaal -ka, misfortune, bad luck.
91a igu jifna, 'lies upon me', 'is upon me'.
91b karrrib (v1), to spoil, to ruin, to destroy, to do harm to; cf. Ar. kh-r-b.

91-92 adoo ... ma aha e, 'unless you do something harmful to the world', 'unless you spoil your chancess', see N8/7a(d).
92a sgaal kuu ka fiisayn, 'misfortune (had luck) will not leave you ('got up from you')'. To understand why 'Iqool considered it good to act foolishly in his transactions about the dog and the cigar one has to take into account the Somali proverb 'Bejoo waa La faa'aal siddaad mooyadda ma noqoto e', 'Often an evil or reckless action leads to unexpected effects', i.e. in greater danger or in a hopeless situation where there seems to be no way out, a reckless, irrational action may bring better results than any attempts to carry out a wise and careful plan.

92a 'alooldaayd -ga, 'strength of the stomach'; courage and endurance; cf. Salool -sha and adaq (A and v4), N10/9a.
92-93 'alooldaayd waa Jaaahay wbeelkie (a proverb), 'Courage and endurance are the best gifts from God one can have'. Jaaahay wbeelkie cannot be translated literally.

93 wbeel -ka, a companion.

23

1a faalloy -ha, see N16/3a.
1b bixi, (v1), to test; to try to find out by test, trick, or stratagem whether something is genuine and true; cf. Ar. bi (a) kayd(d), 'by trick', 'by stratagem'.
2 faal -ka, see N16/12a.
3a jeel (wuji jelaas) (A and v4), see N21/20.
3b dhuqo agrees with jeel(aas and has SAS without which it would be dudka.
3c waaj, see N9/1r.
3-4 gorkii waa nii dhamkaan ba, 'every person to whom something has happened' (lit. 'every person upon whom something came') agrees with (tqshi) (or (o)don) and has SAS without which it would be gorkii waax noo dhamkaan ba.
4a ba (uvel), see N1/14a(b).
4b isagga = isaga buu.
4c faal (v2), to divine by means of faal (N10/12c).
5 faalleya Soomaalida, 'the soothsayer (faalleye) of the Somalis', i.e. 'a Somali soothsayer'.
5-6 Faalleya Soomaalida agrees with faalloy and yidhaado and has SAS without which it would be faalleya Soomaalida.
6 'aynkaasay = 'aynkaas bay.
The same type of agreement takes place when the Emphatic Pronoun adl or Idin is followed by baa, e.g. Adigaay yiig. You know; Indikaay yiiglin. You (pl.) knew. 27-28 waa baan aqoon, 'I know something', i.e. 'I have a great knowledge'. 28 [baax] (v1) = [baax] (v3c), see N2/8c. 29 hujaysan (wu hujaysnaa) (A and v4), guilty of some offence; cf. huj - da; cf. Ar. h-j-. 30 is ka daga, 'leave (excuses or denials)'. 30-31 dulla waha martay, 'what has passed the country is that', i.e. 'the news has passed all round the country that . . .'. 31 maanta ba, 'also today' (when deceit, in front of the sultan, would not be possible); for ba see N1/14a(f). 32 garo (Imper. Sg.), 'know (the answer)!'. 33 [kararraha] (v1), to be perplexed, worried. 33 foorooro (v3), see N2/25. 34 annaga = annaa ba. 35 gbwaan - ka, see N1/39-40. 37 ba, see N1/14a(a). 37a anaad = anl + baad. 38 waanaan = here: waa + the Negative Particle aan (see N1/15b) + the Subject Pronoun aan. 39 waha waanan aqoon, 'and (really) I do not know anything'. The soothsayer was reluctant to divine for the sultan as he was afraid of making a mistake. Even at this time the soothsayer might have had some premonition of his departing power of divination. 39 dir gya, 'cut some plants or herbs or leaves from a tree.' It is a belief among some Somalis that magical powers can be acquired by doing so. A person who does it is called gavoogagooye -ha or dirgoye - ha. 40a sannadkan soo sooda waahnu noqon doono, 'what this year which comes will become (what it has in store)'. 40b waahaanaad = wahaad + the Conjunction na = wah + the Conjunction na + the Subject Pronoun aan. 41a see, see N4/5c. 41b waabu sheegtaa, 'what you say (the things you say)', agrees with noqdaan and has SAS without which it would be waahd sheegtao, see N19/1r. 42 hoolaa = hoole baad. 42-43 hoolaa leedahay, 'you have animals' ('you shall have animals as a reward from me'). 42 qoorraan, see N2/19c. 44a fiq (v1), see N16/12c. 44b moomee (v2), to perform the mooore; mooore - da is a horoscope or the preparation of a horoscope by speculating on the results of bead counting in the faal (N16/12c) and on the personal data of the person for whom the horoscope is to be given. It also denotes the calculations written, usually on the sand, by the faalay (N16/3s) while he prepares the horoscope. This procedure is very complicated and requires special skill.
58a 'a'ynsan -ha, the name of the min which portends a journey; cf. 'a'yn -ka, a strap for saddling camels. This min did not seem to the soothsayer an appropriate answer to the Sultan's question. Cf. N16/12c.

59a 'a'ynsanaa = 'a'ynsana baa.

59c nāhdīn -ta, fear, sudden fright; cf. nāh (v1), N1/4a.

60 tūshibīlī, agrees with qa'day ('the rosary fell from the hands of the soothsayer') and has SAS without which it would be tūshīfīlī.

61 mahāa qa'day, 'what happened?' (not 'what fell?')

62 dagaa (v1), to scold, to reproach.

64 waqūf = waqūya baa.

65 kū soo būd, to jump towards someone (to seize him or to attack).

66a gūr (v1), to move house; to depart for another place; faašal baa līgā gūrūrī, 'the power of divining by faal has left me'. This expression illustrates the strong conviction among the Somalis that all the gifts of God, wealth, happiness, health, wisdom, skill, valour, and so on can be taken away from us at any time.

66b intuu, see N1/10b.

66c-d si' dāqay, 'let him go away'.

67 maanta maallinti kuu todoba ah, (lit. 'the day which is seven today'), 'on the seventh day from today'.

69 dareer (v1), see N14/31.

69a kūhaan -ka, diviner, soothsayer; cf. Ar. k-h-n.

70 kālah = kā+la, ka, 'from (the place)'; la, 'with, on account of (fear); cf. kāla, 'apart'.

71a inuu . . . faqajīyo ba, 'after he had kept sitting in the place (the place of assembly)'; see N1/13-14.

71b dambo = dambo oo.

71c jīlī (jīlīta) (v3c), to depart (to drag oneself), to disappear; cf. jīlīd (v1), to pull.

72 mar dambo daddil kala jīltay, 'later on, when the people departed'; for oo see N8/7a(b).

72a qaado (v3c), see N16/12a.

72b maqān-e -ha, the name of the min which portends nothing; a blank min; cf. maqān (A and v4) and maqāl (v2); see N16/12c.

72c maqānā = maqānā baa.

73 bābba'shay = baabbi'tay from baabbi't (v2), see N3/13c.

74 hadba (unel.), see N17/29a.

74a sūday, see N13/16a.

74b gīces -ta, direction; side.

74c maqan -ka, consciousness, sense.

75a bad . . . gālay, 'he entered a sea', i.e. 'he became perplexed and bewildered'.

75a-d [duraan] [duraama] (v1c), to babble, to talk nonsense.

75c awah (v3a), to be. Unlike yghay, awah is a regular verb.

75c-b wuulu . . . ahaado ba, see N1/13-14.

76a [mīyirrso] (v3), to recover consciousness; cf. mīyirr -ka, calm, presence, equanimity; cf. mīyirr la', unconscious; cf. mīyirr (v2), to act calmly and prudently.

B 4857
nadhinbakayle -ha, the first fright, fear to which one has not yet adjusted oneself. This Compound Noun, in spite of its Article, agrees with the 3rd Person Singular Feminine of the Verb. Cf. nadhin -ta N23/36c and bakayle -ha.

na'sayow = na'sayow how, for the suffix -yow how see N2/18.

sidanu si ma aha e, 'this way is not a way (of dealing with the situation became clear to him'.

ngw. An explanation expressing the fear and the disappointment of the soothsayer.

madajaa, see N23/72a and N23/72c.

[addaw] (v3a), to become white or clear; cf. 'ad (A and v4); cf. 'adde (v2).

tulo ku 'addaataay (a common expression), 'the gravity of the situation became clear to him'.

Teker (v1), see N22/33a.

Inuu ... Tekero ba, see N1/13-14.

Sharad -da, promise, vow; cf. sharad -ka, a bet, a wager; cf. Ar. sh-t.

Inaan = In + the Particle aan + aan (a Subject Pronoun); for In see N1/10(d); for the Particle aan see N1/15n.

Waa inaan ... tggil, 'that I must (shall) not eat ... speak ... to ...'

A noo ... ma aha e, 'unless I ...'; see N8/7a(d).

Ay -da (pl. ayoyo -ha), an area with many bushes, bush country.

Idi -da, wilderness, an uninhabited area; cf. 'di -da and la' (A and v4).

Hulo = hulo oo.

Faqilisto = faqilisto oo.

Urok marba (uncl.), approximately the same as hadba N17/29a.

Faqal aan soo bahayn, 'a faal which is not coming forth', 'a faal which could not (will not) answer the questions put to it'. See N1/15n and N14/27a. Like the Affirmative Present Continuous the Restricted Continuous forms may refer to the present or future time.

Wuhuu ... Hulo = faqilisto ... rogo ... goyo = mooreeyo ba, 'after he had been advancing into the bush country ... sitting down ... performing (the faal) ... cutting (plants) ... calculating (the results of the faal) all the time', see N1/13-14.

Kolba (uncl.), approximately the same as hadba see N17/29a.

Hada' -a, a big tree (of any species) which gives good shade.

Geedkaaga, 'this your tree'.

Ba, see N1/14a(q) and (b).

Mowd -ka, death; cf. Ar. mawt.

Halkaasu = halkaasu buu, 'there he ...'; see N1/22a(a).

Maselle -ha, a prayer mat; cf. Ar. s-l-w.

digo (v3c), as in N1/9a.

Hyoyo (v3c), see N10/24.

Zirgudud -da, the time before dawn or after sunset, when the sky is red; cf. 'ir -ka and gyududan (A and v4).

Kida, equivalent to ku'aa yoo; cf. N16/8z.
118 laanta = laastay baa.
120-1 mahaa . . . doontay, 'what brought you from your country and what do you (did you) want from this our land? ' These words of the serpent suggest that the soothsayer has strayed into the world of spirits or visions.
124 ayyaan - ha, see N23/84a.
124 ayyahana = ayyaha man.
126 sin = sin doonta. The Auxiliary Verb in the Future Tense is often omitted.
131 maay = ma ll.
131 kcheni = kcheni doontaas, cf. 23/126.
131 Walaahawla. An Arabic religious expression relating to the principal tenet of Islam: Ar. Luu hawla wa Luu quwwaat (a) Luu billah. 'There is no majesty and no power except in God.' Here this expression is used as an oath.
131 qaado (v3c), see N16/12m.
131 hyy = hu ll.
131 The prophecy of the serpent is given in the form of traditions geeraar which has been used for this purpose by Muse Hassan Ilaal'il Galal. The word order here, as in most Somali poems, is very complicated and differs from that of prose.
131 saabaan - ka, time, period; cf. siben - ka (the same meaning); cf. Ar. z-n-m.
131 sife (v2), to explain; to make clear; to unravel; cf. Ar. s-f-w.
131 siffeyyey = siffeyray and siffeyyay is an Independent Form of the Past Tense (1st Pers. Sg.); see N1/11n.
131 saan'ad - ka, pl. saan'ado - ha, misfortune, evil deeds; cf. Ar. s-n-m.
131 laan (uncl.) (this word is always used with some other Noun preceding it), 'djinns', 'of djinns'; cf. Ar. j-n-n.
131 saan'ado laan leh, a vague poetic expression meaning 'wicked works of djinn', 'misfortunes brought about by djinns', 'misfortunes'.
131 sijjadeegyuro - da, an eighth anniversary of an event. It is a belief prevalent among the Somalis that events have a tendency to repeat themselves on their eighth, thirteenth, fifteenth, and eighteenth anniversary; cf. sijadeed, eighty.
131 jbleys or jblifs, the prince of the evil geni; cf. Ar. b-l-s.
131 sijjadeegyuro jbleys ah, a vague poetic expression meaning 'a great misfortune' such as might be expected on the eighth anniversary of some other wicked deed done by the prince of evil geni.
130 sawjada - du (this word occurs only in poetry), wife; cf. Ar. z-w-j.
130 weer - ka, the mourning head-dress of a widow (made of white cloth).
130 hldj (v3c), to tie for oneself (the knot by which a robe is fastened), to put on; cf. hldj (v1).
130 tijisayal, pl. of tijis - ga; see N18/18s.
131 sadqee (v2), to kill animals during a feast and to give a part of the meat to the poor as the alms prescribed by Islam. Here this word is
doonto, 'against which you will say your prayers (I.e. against the dust which the warriors will raise),' 'against which you will invoke God's help'; cf. N23/126.

160a ku saabi [v2], to put (a vessel) into a basket-frame; cf. saab -ka, a basket-frame for carrying or hanging vessels.

160b [guluf is ku saabi], to prepare and to launch an attack; cf. a similar expression ['ol is gill] to make war on.

160c The translation of the poem is given below. Words in italics do not correspond to any Somali words in the poem and have been inserted to make the translation clear.

'138–44' I have deciphered the secrets of the time which is coming. Listen to me: It is the time of the evil deeds of the djinns and the eighth anniversary of Isla which, portending, tells of a wife putting on a mourning headdress, of brave men slaughtered, of birds which will be looted, of sturdy warriors whose bodies are enemies to be brought to earth, and of evil. (145–52) Men have made themselves ready for the turmoil of warlike preparation and for fighting. They have sharpened for the battle the spears which had become rusty. They have harnessed their fatted horses for an affair. They have furnished with a handle the water skin which had become dry, against thirst. (153–60) And whatever you might do, whether you sleep or run away or take your sword out of the sheath against it, soon fierce men will launch an attack. Against the column of dust which it will raise you will say your prayers in awe.'

162a Intuu, see N1/10(b).

162b u dyee [v2], see N1/8-9.

162c balaw y[d], 'he rushed away'; an imitative expression; see N16/26.

162-3 wuhu ... ordo ba, 'after he had run and run continuously', see N1/13-14.

162-8 Wuhu ... La arkay. This rather long sentence was translated as follows: After he (the soothsayer) had run and run continuously (for some time), and while the inhabitants of the village were meeting in assembly and while people were saying, 'The appointed time has passed, where has so and so (the soothsayer) gone?' while some men were saying, 'Well, perhaps he failed to know (to find out anything about the answer) and ran away', and while some men were saying, 'Today is last in the appointed period, but let us (wait and) see till the evening' and when it was late afternoon, people saw a cloud of dust. (The main clause of the sentence is given in italics.)

163a degmadii foo shiraya oo La leeyahay, 'while the inhabitants of the degmo were meeting in the assembly and while people (in the assembly) said ...'; for degmadii foo see N8/7(a) and (b).

163b degmo -da, see N1/14n, here: 'inhabitants of the degmo'.

163c shir [v1], see N23/26.

163d leh [IRR. A and V4], here means 'speaking, saying'.

163e myid -da, see N18/3a.

164a qammatay is the 3rd Person Singular Feminine Past Tense, Independent Form, see N1/11n.

165 malaa, see N14/16n.
N23/170a — N23/179a

166a 马安塔 = 马安塔, baa.
166b 马安塔穆德达利乌古达姆巴亚, ‘today is the last day (of) the period (which the soothsayer was given by the sultan in which to find the answer)’.
167a 靖武 (v1), to look; to look at; to wait.
167b 靖武 = 靖武.
167c 清水 qabada, late afternoon.
167d 乌努 = ayaa + uun; for uun see N8/5(e).
168q 目 - da. The soothsayer ran so fast that he raised a cloud of dust.
169a 清水 = ordoyo oo.
169b 靖武 (v1), to sing, to recite or to compose a 靖武.
170a [Jaynaf] (v1), to have cracked and scaly lips as a result of thirst.
170b [uuhbow] (v1), to become lean, gaunt, emaciated; cf. 神 - da, gauntness, leanness.
170c 神 = qadaad - ka, the back part of the skull.
171- 青人 ... 静娜, ‘the eyes (his eyes) were (aro) drawn back toward the back of the skull’, i.e. he had sunken eyes. (This does not mean that the pupils of the eyes were turned backwards.)
171l 老人, usually pronounced nim aan; for theParticle aan see N1/15a.
171-3 他也 qu dofo (v3c), here: to give (a handshake).
171y 留守, see N8/7a(e).
174n 曾经 qegegnaa (v3), to listen very attentively; cf. qege - ta and nguug (v1).
174c 曾经 = qegegnaa = qegegnaanaya oo.
175a 多洛 (an oath), ‘Oh (my) tribe!’ ‘By (my) tribe’; cf. tol - ka, the bond of tribal kinship, tribe and the Exclamation suffix -ow, see N1/4a.
175b 多洛 = qo doonoa, see N23/126.
175c 多洛 (v3c), here: to sing or recite (a poem).
176a 諾拉 - ta, the lower three ribs (on both sides) of a person.
176b 諾拉 = dillaas, to burst out of the (lower) ribs; to be very excited.
176c 静止 doon, see N23/64a.
177k 花样 keheeyoo, keheeyo oo.
177g 花样 - sha, a fatted she-camel; cf. 花样 - ka, a fatted castrated he-camel; cf. 花样 - sha, a lioness.
179a 神 = 青人, agrees with 静武 and yid, but 静武 does not; if 静武 agreed with these verbs it would be 静武 and if 静武 did not agree with them it would be 神.
203 u garoomee (v2), to prepare (for an emergency); to organize; to make plans (for a particular situation).
205 daadduufi (v2), to destroy.
206-7 qabillikii sulaanka ahaa, the tribe to which the sultan belonged (which the sultan ruled). The A and v4 ah often means 'belonging to', 'being one of' (a group); cf. N13/9a.
209 ninyow, see N2/18.
210 a maisuud (uncl.), pleased with; cf. Ar. b-s-t.
211 b kadin -ka, a herd (of camels only).
212 a hero -da, a herd (of sheep and goats only).
213 b faaqiil -ga, a herd (of cattle only).
214 c weqan -ka, a herd (of horses only).
215 a gaado (v3c), see N16/12a.
216 b abaalqayd -ka, see N13/1n.
217 c kahaysio (v3c), see N19/25a.
218 a 'abbaar -ka, see N12/11a.
219 b ballankaay = ballanka ay, 'the agreement which they (himself and the snake) ...'
214 c maskii, is equivalent here to maskii lyo isaanu.
214 d djjoo (v3c), to put for oneself; here: 'to make for oneself'.
217 a wanaq -ga, goodness; good quality; cf. wanaaqsiin (A and v4) and wanaajj (v2), to make or do something well.
217 b sidaaaana = sidaa, 'in that way'. Here the narrator would show by intonation, gesture, or facial expression how the specific situation looked, greedily, at his newly acquired wealth.
217 c iiriq -a, a vein, a nerve which is believed to control certain emotions or desires. When a particular nerve is active (the verb daqaaq is used) it influences the behaviour of the person: there are many nerves of this kind: iiriq daaqalka, the nerve of pugnacity; iiriq aashaqqa, the nerve of love; iiriq baqdiinta, the nerve of fear.
217 d iiriq, see N18/19; 'iiriq haahejiyada, the nerve in which the love of property is said to be localized.
218 a uu, 'ho' (the soothsayer).
219 b taat (uncl.), see N12/7a.
219 c qurubdaa, 'all that beauty'.
219 a naas naas daalay, 'fool whom a fool begot', i.e. 'a great fool'.
219 b intaad = inta aad; inta is used here in the sense of 'instead of'.
220 b daallin -ka, see N8/3.
221 a [gqw]-ga, [used only with the Possessives] all of ..., completely; altogether.
221 b ba, see N1/14a(b); ba gives here additional emphasis to the soothsayer's plan to destroy completely, to annihilate the serpent.
221 c la bah, to take (cf. la kaalay, to bring); kala bah, to take (something) out of something.
222 a intuu, 'after ho ...', 'as ho ...', see N1/10(b).
222 b tidaan -ka, (coll.) servants; slaves; labourers.
222 c djjoo (v3c), to hand in; to give (for oneself), to entrust; cf. djjoo (v1).
while they were marching (in the same direction as himself; i.e. away from him); see N8/7a(b).

233 a 'agta dqula uga go, to cause to run or move quickly, to drive (animals) quickly.

234 gqoqoo = gooyay oo.

235 qillu (v2), to take people or animals out of the reach of an approaching enemy, to make them run away from the enemy; to evacuate; cf. qah (v1), to run away from the approaching enemy.

236 nabad tag, to go to a safe place; to reach safety; cf. N6/11c.

237 muddo -da, see N6/13a.

238 istareeq (v1), to be contented, to rest, to enjoy oneself; cf. Ar. r-w-h.

239 Suldaankii baa noo soo ka diray. 'The sultan has sent us for you (to fetch you)'; kaas is used here instead of Ku. In a sentence in which an Object Pronoun has already occurred, kaas is used instead of Ku and kii instead of idin; kaas and kii are identical in shape with the corresponding forms of the Possessive (without the Article). Cf. Suldaankii baa noo soo kii diray. 'The sultan has sent us for you (pl.).'

240 muhuul il dajonaya, 'what does he want me for? Why does he want me?'

241 moyi (uncl.), the same meaning as N23/226c.

242 mmmmmmmmm. The sound which the soothsayer made, expressing his anxiety and suspicion.

243 inq, equivalent here to intu; see N1/10(b).

244 qamms, 3rd Person Singular Masculine Independent (Short) Form, Past Tense; see N1/11a.

245 yo. Note that the yo form of the Conjunction oo is used after 3rd Person Singular Masculine Independent Form, Past Tense, unless such a form already ends in -y.

246 fker (v1), see N22/33a.

247 fker, 3rd Person Singular Masculine Independent (Short) Form, Past Tense; see N1/11b.

248 yiidd, 3rd Person Singular Masculine Past Tense, Independent Form. This form differs from the corresponding dependent forms yiidd and yiidd only by tone.

249 tolow, see N23/175a.

250-1 mahaa suldaankee maanta Kuu dajonayaa, 'What does the sultan want you for today?'

251 ka'oo = ka'ay oo.

252 mar (v2), to cause to pass; to cause to move along; to smear; cf. mar (v1) and marso (v2) to smear for oneself, to medicate.

253 marsha = mariya.

254 ina marsha, 'let us (all) go,' 'let us all march'; see N8/18.

255 inay soo soo daan ba, 'after they . . . , see N1/13-14.

256 suldaankii goo shirkii fadefay, 'they came to the sultan, while he was sitting in the assembly'; see N8/7a(b).

257 intu, see N1/10(b).

258 warayso (v3c), see N21/11.
263 a ['ba'] (v1), see N3/13c; here it means 'to repent', 'to be ashamed of what one has done'.
263 b ba'oo = ba'ay oo.
263 c [hoog] (v1), to repent; to feel ashamed of one's actions.
263 d waan Kuugu ba'oo Kuugu hoygoy. This is a formula of apology: 'I feel ashamed of myself for what I have done to you.'
264 a Ili fud kale, 'a similar one' (a similar misfortune, i.e. inability to find the answer for the sultan and the prospect of being beheaded).
264 b ka saar, to save, to relieve, to free.
264 c ku dhasoo (v3c), to decide, to determine.
264 d dhasstoo = dhasstay oo.
264 e dyuurdji (v2), to run.
264 f jiff (v1), see N9/1a.
264 g jiffay = jiffa buu.
265 a maskii fud halkii jifla, '(he went to) the serpent while it was lying in the (usual) place'; see N8/7a(9).
265 b 'aliaa al (v1), to reproach oneself; to moan.
266 a basoo 'aliaa al (v1), oo gooyay oo leh, 'he (the soothsayer, went to the serpent) reproaching himself, crying and saying ...'; see N8/7a(9).
266 b leh (Irr. A and v4), see N23/163a.
266 c majayow, for the suffix -yow, see N2/18.
266 d si hun u gal, to treat someone badly; cf. si wynagasgan u gal, to treat a person well.
266 e meel kaga dji, to treat someone badly; to harm someone (this expression is used in apologies, admitting one's fault).
266 f Kaaga = here: Ku + kaaga.
266 g waad -ka, see N8/14.
266 h fur (v1), here: 'to break (a promise or pact)'.
266 i u 'aaf, to pardon, to forgive.
266 j qunisur -ka, ocean; deep water; great difficulty.
266 k gahgahgah gahgahgah. The sound imitating the laughter of the serpent.
266 l waaryaahree = waar, an Exclamation used in addressing men.
270 a waan ninka, this expression does not mean here 'it is the man' but is used in the sense 'look here, man' expressing the sarcasm of the serpent. Cf. N19/16a.
270 b rjdo (rja) (v3c), to throw for oneself; cf. rjd (v1).
270 c taadli rjdutay, 'you have thrown yours' (this expression is probably taken from a spear-throwing game), i.e. 'you have done your turn (in this game between us), now it is my turn'.
270 d hag - ga, direction, place, position, hag Alla, 'God's position', i.e. God's authority (God's rule over all that happens in the world).
270 e Allaanaan = Alla baanan = Alla baas + (the Conjunction) na- (the Subject Pronoun) aan.
271 a ka, here can be translated by 'by', 'through'.
271 b [noolow] (v3a), to be alive, to survive; cf. nool (A and v4), alive.
271 c nooloodde = noolooday ee.
271 d wabha ili ma sad hijin, 'you did not remain behind with anything for me', i.e. 'you did not leave anything undone to kill me'.

dqawo -da, a voluntary agreement by which a group of men promise to help one another and according to which they 'pool' together their resources and property. An agreement of that kind is usually concluded between members of the same tribe; cf. dqawayo (v3c), to enter into such an agreement.

Je'eshaun = Je'eshaun, see N21/20.

In accordance with (its blessings) never ceases. The other, reconciliation (with its blessings) never ceases.

A very important virtue among Moslems. Help to help.

The poem (a gabay) has been composed by Mr. Muns Hojei Iman'il Galaal.

Kyhaanyow = Kyhaanyow, for the suffix -yowoh see N2/18.

Dadkijnna = Dadkijnna baad.

Arlo -da, see N19/22.

Ugu daw gal, to use someone or something as an instrument of bringing misfortune upon someone. This expression is used when someone speaks of God, and even when it occurs with La, there is an implied reference to God. The expression implies that God chooses people or things as tools of carrying out His decrees. E.g. Ninkaasaal Ijaah noogu daw galay, 'God has chosen that man as an instrument for bringing misfortune (or suffering) upon us.' Cf. daw -gaal and gal (v1).

There is a conviction among some Somalis that bloodshed, particularly the killing of one's kinmen or innocent people, and any other heinous crimes, bring drought upon the land. Bloodshed among men brings drought, because of which all the other inhabitants of the earth, including the serpents, have to suffer. The serpent laments over the wickedness of mankind and the wickedness of the soothsayer in particular.

Idinkaa = Idinka baad. Idinka agrees here with rogay (3rd Person Singular Masculine), see N23/276.

Dihiyo = Dahiyo.

Dah (v1), to butcher (meat), to cut meat into pieces.

Dooh (v1), to stab, to disembowel.

Rog (v1), in addition to its more common meanings this word also means 'to invent'.

Idinkka ... rogay, 'you invented it, you believed that someone should butcher one another and (the word) 'stab'.

Dabkaad = Dabkaaad, 'the fire which you ...' ('the fire of war which you ...').

Qolol (v2), to cause to blaze, to set ablaze; cf. qolol (v1), to blaze.

Uumiye -ha, any creature of God, any living being; cf. uum (v1), to create.

Jee -ha, a half; portion; cf. jee (v1).

Dijay. The serpent refers to the past and future misdeeds of mankind.

Dagaa (wuu dagnii) (A and v4), hero: helpless; in need of help.

Naf -ra, life; peaceful life with other people; co-operation; cf. N21/15a, N21/15-16, and N23/5c.
290a dacmaq (v1c), to give pain; to inspire pity; cf. daimqo (v3), to suffer pain.
290b jäd, -ka, flesh; body.
290c damaqdaj jëdëgaiyà, 'caused pain to my body', i.e. 'inspired so much pity in me that in my own body I could feel your pain and distress'.
291a d'yégén-ta (a rare, poetic word), begging, imploring; cf. d'yégayso (v3c), rare and poetic word, to implore, to beg.
291b d'mantat jëdëgai, 'that imploring of djëna', 'that djëna-like imploring' (i.e. 'the very clever and deceitful way in which you implored my help when you were in need'); cf. N22/138c.
291a dëngëmaa = dëngëma oo aan; for oo see N8/7a(9).
292b dheidin -a, see N1/15a.
292c d'dhill -a, to trust completely, to confide.
292d d'hy = ha li.
292e d'hl àyn 'don't expect from me'; 'don't expect me to . . .'; see N22/67a.
293a d'zalëin -n, a deep hole.
293b jëmminkad = jëmminka aad.
293c dalab (v1c), to seek for, to seek; cf. dalbo (v3).
294a dar Alla, 'for the sake of God'; cf. dar-ta, 'sake', as in dartiia, 'for his sake'. To admonish a person or to tell him of the cause of his misfortunes is regarded here as a kindly and pious action.
294b Alala = Alla baan.
294c d(y)ëndëyà, equivalent to d(y)ëndëyya fe; cf. N10/8x.
294d d'aaflin -ka, see N8/3.
295a dajàha (unc.), usually; often; for a long time.
295b d'ahàbaa = d'ahab baad.
295c deys -ka, a weak, helpless, and defenceless person or persons.
295d din deys lye = din deys ah lye.
295e agoon -ta, a female orphan or a widow; the Feminine Singular form is also used in the sense of orphans and widows in general; cf. agoon -ka, a male orphan.
295f shaalëe (unc.), 'if God wills', 'If God willed so', 'perhaps', 'it is likely'. It was likely, according to the serpent, that the soothsayer who was capable of such a treacherous deed had also many other evil deeds on his conscience. Cf. Ar. in shaa'a Allahu, 'if God wills'.
296a malahey = malaheyà, 'in my thought', i.e. 'in my opinion'; cf. N14/16a.
296b d'akño -da, injustice.
296c zashiyà = zashiy lye.
296d bihin equivalent to bihin doonta, cf. N23/12b. The Future Tense (with the omission of the Auxiliary Verb) is used here, but the serpent really refers to the present plight of the soothsayer: 'In my opinion you are paying for the injustice you have done and for the old debt.' (The serpent was owed half the reward, which was received from the sultan, by the soothsayer.)
297a suldaakikal Ku soo diray, 'the sultan who sent you'.
297n dëldro (v3c), see N15/14a.
297c dilrataa = dilrata baa.
297d abbar dilrata, 'a drought which peels', i.e. 'a drought that lays bare the land and strips it of vegetation'.
297e deh, 'say, tell (the sultan) ...'.
297f q'ill, equivalent here to q'di doona; cf. N23/126.
298a dihi -da (three different kinds of grass (eaten by domestic maajen -ta). In Glover's Provisional Check-list (see animals) there are the following entries, which in spite of the differences in transcription, refer, I think, to the same Somali plant names:
298b dihi (Gill.)
298c dihi (Dr. Br.)
298d dihi (Gill.)
298e maajen (Glov.)
298f maajen (Peck)
298g maajen (Sp.)
298h dur (Gill.)
298i dur (Dr. Br.)
298j dur (Peck)
298k durr (Parm.)
298l durr (Peck)
298m [made] (v3c), to be exhausted; to be finished; to wither; to die out; cf. madaj (v2) and madaj (A and v4).
298n madaj (A and v4).
299a duq -da, a cluster of big trees; a grove.
299b engejli, equivalent here to engejli doona; cf. N23/126.
299c damal -ka (pl. damal -sha), a big single tree.
300a durur -ka, running water; a permanent stream.
300b laasksiy = laaska lyo.
300c buq -da, a shallow natural pond.
300d buqday = buqida lyo.
300e doo -da (pl. doo -da), a valley, a river-bed of a seasonal river.
300f doo -da (pl. doo -da), a valley, a river-bed of a seasonal river.
300g doohyadaa = doohyada baa.
300h [gudj] (v1), to sink in the ground; to disappear (of water); to become completely dry; to stop giving milk (of animals).
300i gudj, equivalent to gudj doona; see N23/126.
301a dalas -ka, a poor and weak person.
301b dalas -ka = dalaska lyo.
301c sabool -ka, see N23/30.
301d sabool -ka = saboolka oo.
301e dunn -da, see N7/8.
301f dunn -da = dunn -daa.
301g so'o (v3c), here; to die out.

N23/301x—N23/303d

301x soo'n, equivalent to soo'n doonta; see N23/126.
302a dqan -deer -ta, big strong camels of the herd; cf. dqan -ka, N12/1n and deer (A and v4).
302b geel -yo = geela lyo.
302c dqan -deerqa geela, 'the big strong camels of (from among) the camels'.
302b daylan (wuw daylana or dayllaa) (A and v4), having a black head. The black-headed sheep in Somaliland are known for their endurance in time of drought.
302c hadaj, equivalent to hadaj doona; cf. N23/126.
303a ddaal (v1), to be industrious, enterprising, zealous; cf. ddaal -ka, industry, enterprise, zeal.
303b doq (v1), see N6/10a.
303c rag ninkil ddaalaa, 'of men the man who is industrious'.
303d The translation of the poem is given below. Words in italics do not correspond to any Somali words but have been inserted to make the translation clear.

'(275-80) Oh soothsayer, your people (mankind) have been foreordained to be the cause of woe to the whole world. It was you who first invented mutual slaughter among creatures and the word 'stah!'. The fire which you have kindled will kill (has killed) a whole part of creation. For you have shed the blood of the innocent and of your kinmen and this brings drought upon the land and makes all living creatures suffer! When you are powerless you are fond of friendship and mutual aid, but when you have achieved your aim you do not do anything for the man with whom you were intimate in the days when you were pressed by need. (281-96) You have broken the covenant into which you entered and the old pact with me. The evil deeds of the sons of Adam will destroy the world! What you say with your lips you do not mean with your heart. When I rescued you from the trap when you were in dire straits and when I expected some reward and profit in exchange, I got from you, you do not, a blow with a half-furnished sword. With the sound of the sword hitting the tree and the cloud of dust which harmed my head, with the fright in which I ran away and with the leaps in which I dashed against the 'djbow' trees and with staggering my ears became deaf. This trickling tear, your leanness and these running supplications which have touched my flesh are what deceived me before. Today, when I have been warned, do not expect me to confide in you. The trust which you seek from me has fallen into a very deep hole.

'It is only for God's sake that I shall now tell you something for your benefit: You are an evil-doer; it is very likely that you have often oppressed a weak man and orphans and in my view you are paying now for wrongdoings and an old debt. (297-303) Tell the sultan who sent you that a wasting drought will come. The 'dihi', 'maajen', and 'durur' grass will wither altogether and even some of the groves and some of the big lone trees will shrivel. The running streams, the shallow wells and ponds and the valleys will become waterless. All the weak and the poor and all the flocks will perish but the strong
camels and the black-headed sheep will remain alive. Of men he
who is enterprising and industrious will survive.'
304a is labarrag (v1), to turn round twice as in a dance (as a sign of
elation, jollification, or merriment); cf. laba, 'two', and rog (v1).
305a haatan (incl.), see N1/72a.
306a masyo = masyobow, see N23/266a.
306a aahaal and il gashay, 'the obligation of gratitude on my part
which you entered', i.e. 'the obligation of gratitude which you
imposed on me by kindness to me'.
306b waan arkyaa, 'I shall observe, I shall fulfil'.
307a wahasaad = waahaad se.
307b is yqow (v3a), to realize, to be aware of; cf. N1/15c.
307b-3 u 'gil (v2), to repeat; to do again.
308 Lay = La 1.
309 kënyaya, equivalent to kenyaya ñe, cf. N16/8x.
310a wuunu = wah uun, for uun see N8/5c.
310b wuunu baan ñegi doonaa, 'I shall see something' (I shall see
what you will do). The serpent is rather sceptical about the sooth-
sayer's promises.
310-11 is dìg (v1), 'to put oneself', i.e. to set out on a journey.
311a Inuu siif ordo ordo ba, see N1/13-14.
311a maanso -da, a song or poem of any kind (the poem in which the
serpent foretold the coming drought is a gabay).
312a ku dëlo (v3c), see N23/175c.
312a dëmmeeayaa = dëmmeeay baa.
312c midinëa (incl.), see N23/185a.
313a farhad -da, joy; cf. N14/4b.
313b dukla ka goo, to lift someone from the ground (as an expression of
enthusiasm and appreciation).
313c Ba, see N1/11a(4).
313c-14 suldaamkil ñoo fahamani, 'the sultan, rejoicing, got up and ...';
see N8/1a(a).
314 tuntaa (tuntuma) (v1), to strike several times or several objects;
and pat (as a sign of approval).
315a u dëf'ee (v2), see N1/5-9.
315b gëbël (v2), to entertain and to make much of (on account of
high rank or merit); also to do so to a bridegroom or bride during
the wedding festivities.
316a dëbbal dëg (v1), to give, to perform a dëbbaldeg, dëbbaldeg
-ta, a horsemanship or camel-riding display; a fantasy. It is often
performed in honour of some important person, or at wedding
ceremonies.
316b shiri (v2), to cause to assemble; to call to an assembly; cf. N23/28.
317a a = ah baa.
317b Laynoo = La noo.
318a waalbaan, see N18/16.
318b dìg (v3c), here: to put for oneself, to store.
shuf y’dahdeen, ‘said shuf’, i.e. died (Imitative Expression, see N1620).
29a kaydeo (v3), to store, to hoard; cf. kayd -ka, food stored by a wife for her husband during his absence; cf. kaydi (v1), to do so.
29b whil ay kaydsadeen, ‘the thing (things) which they stored’, ‘what they had stored’.
29c behiine from bah (v1).
29d la soo bah, to take; to take (something) out of (something), here: to draw upon. The sultan’s people drew upon the food which they had stored.
29e ku, here: ‘with’ (with what they had stored).
29f daafl (v1), to pass; here: to survive.
33a khayysa (v3c), see N23213.
33b isagoo farahsan, ‘he (the soothsayer), being happy (drove the animals away for himself)’; see N87a(a).
33c Jjd -ka, see N2153a.
33n haddu, here: ‘when he . . .’
34a maskii, is used here instead of, as we might expect, maskii lyo Isagoo.
34b ballaan (ballama) (v1), to arrange, to promise, to make an agreement or arrangement about something (used often with ku). Cf. ballan -ka and ballanli (v2).
34c intuu, see N1109.
35 harriiq (v1), to draw a line; cf. N232114n. To draw lines on the sand is, among the Somalis, a sign of perplexity or deep reflection.
35-6 inuu . . . fadqyeyo . . . fekero ba, see N1d13-14.
36 dambuun = damb+c-unn, for unn see N855(d) and (e).
36-7 hooll = daaqayq, ‘the animals while they were grazing in a place like that one’; for oo (foo) see N87a(b).
37a halkeer oo kale, ‘in the same place as that one’, ‘in a place like that one’. Here the narrator would point out with his gestures to some real or imaginary place to show where the soothsayer’s animals were grazing.
38a sidaas, see N2229a.
37c lehejeli -da, see N1819.
38a suun -ka, a strap of leather; tendon, nerve, vein; cf. N23217a.
38b khaatir -ka, something evil or bad; cf. (‘) Ar. kh-t-r.
38c ‘ad -ka, a piece of meat, an inner part of the body, here: the nerve in which the love of property is said to be localized; cf. N23217c.
38d qadkii lehejelinda, is equivalent to ‘riaqii lehejelinda in N23217d.
38n uun, see N855(d) and (e).
39a jif (v1), see N91a.
39b mas gedi hoosti = ka jiffa, ‘a serpent which lies under a tree’.
39c haatan, see N127a.
40a geynaysaa, equivalent to geynaysa yoo, cf. N1688c.
40b uga - u +ka; ka, could be translated here by ‘through’, ‘into’.
40c naas naas dalay, see N23219a.
41a haddana (uncl.), see N655(a).
41n la gaba, ‘to check oneself’.
361c mucaqdo] (v), to starve, to die of starvation; cf. af. 361d mahaddaa ... leh, 'those thanks belong to you and God', i.e. 'and all this depended thanks to you and to God', for the constructions with baa and a verb (v) see N1/15a(b).

363 ka warrantaa baa? The narrator (not the soothsayer) repeats the sultan's words thus indicating the point at which the soothsayer was seized with a fit. The word baa (-baar, -yaa) (uncl.) often marks the crucial point in conversation when some dramatic or spectacular action is to follow.

364a maddintu = maddinta uu.
364b maddin -ta, see N3/35c.
364c 'dirka, 'that sky', i.e. high up.
364d is ku sharree (v1), to jump into the air and then fall on the ground; to fling oneself as in a fit.

365a Intay, see N1/10(b).
365b Intay 'aad doo qaad ka tidhi, 'as it said qaad from anger (in him)', i.e. as he was seized with anger. An imitative expression, see N16/20.
366a wahaas, 'that thing'; waa is sometimes used when referring to a person; cf. N1/17a and N20/20-21.
366b uu, see N8/5(a) and (e).
366c hukun -ka, see N9/5a.
366-7 markaan hukun siyoo ba, 'Whenever I give him any order', see N1/14(a).

367a [haanaaq] (v1), to be angry, to fret; cf. Ar. h-n-q.
367b dadkii aq joogay, 'the people who were near'.
367c ka qaqtay, (the people who were near the sultan) took him from (the ship).

368a Intuu, see N1/10(b).
368b wahaas equivalent to waaqad or wahaydin.
368c toos (v1), here: to recover consciousness.
369a ragga = here: H-a-kaa = I-u-ku-ka.
369b seeftaasa = seeftaas baa.

369c seeftaasa Ka leh, 'that sword has (will have) you' ('I will kill you with that sword'). For the constructions with baa and a verb (v) see N1/15a(b).

370a dal joog, to stay, watching over.
370b waa ninkii khaanka ahaa La dal joogo ba, 'after they had stayed (watching) over the soothsayer all the time'; see N13-14.

371 [miyriso] (v3), see N23/70a.
372 talo ku 'addaatay, see N20/30n.
375 wey-ga, face; here 'boldness, cheek'; cf. Ar. w-j-h.
376 tolow, see N23/175a.

377a oqo, equivalent to oqo doona; cf. N23/126.
377b waa ... yidaahdo, 'let him say to you whatever (he will).

378a [daamaal] (v1), to be better, wah Kuu daama, 'something that is better for you'.

378b daamaad = daama baad.
387A Daydo -da, one of the six periods during the year when the moon comes near or occults the star Djir (Spica); see N23/385D.
387B Daydada biyya badani, 'the Daydo rain full of water (which has much water)', cf. N17/8-9.
387C djil', equivalent to djil doonta; cf. N23/126.
387D sidgepil, 'its custom'; see N23/232.
387D da -ka, land; country.
388A idli (wu u idlaa) (A and v4), all; complete; every; cf. idli -ka, all, every one of . . . ; cf. idlee (v2), to finish, to complete; cf. [idlaw] (v3A), to be finished, completed. idli like dan is usually preceded by oo as in daalkoo (i.e. daalko oo).
388C haalufsee = haalufse e.
388D [haaluf] (v1), see N23/232A.
388E dopplin -ta, 'rain which lasts only a very short time'.
388F mari, equivalent to mari doonta; see N23/126.
389A daalandoooku hoolaa ku lumay, in prose the word order would be hoolaa daalandoooku ku lumay, 'the animals which suffered on a distant journey to water'.
389B [lun] (lumah) (v1), here: to suffer; cf. N2/2A.
389C daalandoookla hoolaa ku lumay, in prose the word order would be hoolaa daalandoookla ku lumay, 'the animals which suffered on a distant journey to water'.
389D dopplin -ta, rain; cf. doppl -ga and all (v2).
389F [nabaadghur] (v1), to become waterless; to become barren, devoid of vegetation; cf. [Ar. n-b-t and gur] (v1).
389G doohyaduna nabaadghuryar 'these small valleys which have become barren'.
389H muulayee (v2), to move like a lizard, briskly and changing direction all the time; cf. muulaa -na, a lizard.
389I muulayyin, equivalent to muulayyin doona; cf. N23/126.
389J daadku, agrees with muulayyin (doonaa); if it did not it would be daadka.
389K bithi, equivalent to bithi doonaa; cf. N23/126.
389L bithi, from bith (v1).
389M aayshaa = aayshaa -a = aayshha aad, 'the bush fields (in which you . . . ); aaysho -ha, is the plural of aay -da, N23/84A.
389N aayshaa aad degi tiilinnee, 'the bush fields in which you know (how) to encamp', i.e. 'the bush fields in which you used to encamp'.
389O duunyo -da, see N7/8.
389P duunyo -da, see N7/8.
389Q duunyo -da, see N7/8.
389R duunyo -da, see N7/8.
389S daajaa = daajay baa.
389T duunyada wihi soo daajay, 'of animals, the part which has remained' (those which have survived).
389U [darar] (v1), to have milk in the udders; cf. dararan (A and v4), 'which has udders full of milk'.
389V darari, equivalent to darari doona; cf. N23/126.
389W shaalke, see N23/295.
389X qori -da (pl. qoryo -baa) (a poetic word), a wife.
389Y daayrsha = daayrshay baa = daayriyay baa.
402a Dhahabo (pl. Dhahabooyin), a woman’s name here used in the sense of ‘a woman’ or ‘a wife’. It is a very common characteristic of Somali poetic diction to use Proper Names in a general sense. This device helps to contrast poetic diction with prose and adds to the lexical resources required by alliteration. Cf. Ar. dhahab(um), gold.

402b Dhahabooyinkaada = Dhahabooyinkaada baan.

402c qadeeg - ga, domestic utensils, any small objects; cf. qadeego (v3), to send a person to fetch qadeeg.

402d dopuul, equivalent to dopuul doona, ‘will look for’ (‘will come and go fetching or looking for various domestic things’), cf. N23/126.

402e baal - sha (pl. baallo - ha), side, part, quarter.

403a dulmaraanmar - ka, coming and going; passing to and fro; passing by; cf. dul - sha; mar (v1). A woman moving about on her household tasks is considered, in this poem, particularly attractive to her husband.

403b dulmaraanmarka = dulmaraanmarka baan.

403c ‘aashaq - a, love; cf. ‘aashaq (v1), to love, cf. Ar. -sh-q.

403d ‘aashiqiil = ‘aashaqil.

403e [duug] (v1), to be old.

403f ‘aashiqiil duugay, ‘the love which has become old’, ‘the old love’, i.e., ‘the love between them which has become old during the drought and now is to be renewed’; cf. N23/393c.

403g kfi, equivalent to kfi doonaas; cf. N23/126; kfi, is the Infinitive of ka (v1).

403h ‘aashiqiil duugay agrees with kfi (doonaas). If it did not it would be ‘aashiqiil duugay.

404a lool - ka, a Somali children’s game played as follows: two teams of children close their eyes and one of the players throws a piece of wood far away. Then the team who finds it has to bring it back to the base, while the other team tries to intercept them before they reach the base and to touch them on the head. Anyone so touched is out. The members of the two teams are not distinguished by dress but identify each other by distinctive calls: aaddooq, ‘Oh moonlit night!’ and gudururo, ‘Oh moonless night!’ This lively game is played at night and is very popular in the Interior.

404b loolkay = loolka bay.

404c damaashaadka loolka, the revelry of play. A poetic expression used here to describe, discreetly, the lovelmaking between husbands and wives.

404d [dqal] (v1), to beget, to bear; to impregnate or to give birth, cf. [dalo] (v3c).

404e [dqal], equivalent to [dqal] doonaan; cf. N23/126.

404f damaan - ka (pl. damabwa - da), a thunderbolt; a very active, intelligent, brave, and good boy or man; an excellent man.

404g khayr - ka, blessing, prosperity; cf. Ar. kh-y-r.

404h damabaa khayreed, ‘excellent men of blessing, excellent men on whom all the blessings are bestowed’.

404i khayreed. The suffix -eed is very rarely used with Masculine
They will spread the sleeping mat in the well-sheltered part of the house. Their husbands who during the drought were not amorous disposed will, when they have gained flesh, enter the house. When he, the husband, comes, tasty food will be brought to him. He is not hungry now, and he will eat as much as he likes. 'Have another helping' will be said to him, those little soft words, several times. Their wives will be looking here and there for the things of the household. With their movements to and fro their husbands' love, which had become old, will revive. They, the husbands and wives, will beget in their amorous play sons of blessing. The bachelors and young men will marry suitably and with proper ceremony those girls on whom they had set their minds. Then in their honour a horsemanship display and a dance will be given. The woman who wishes to apply himself to religion and prayer will do so.

\[durduri\] (v2), see N23/265a.

\[dyurushay\] = dyurulyay.

\[horiyo\] = hore lyo.

\[daran\] (wuu darnaa or darraa) (A and v4), see N18/8n, but here it means 'better'.

\[si ka daran u gal\], 'to treat better than'.

\[siddi hore lyo si ka daran\], 'as before and better'.

\[good ha\] (an oath), 'upon my virility and my family'; cf. good -da, masculinity, virility, penis; cf. hero -da, an enclosure (in which animals are kept and within which movable houses are situated).

\[hadday\], equivalent here to markay.

\[ruudo -da\], see N19/8a.

\[uun\], see N8/5(e).

\[gun -ta\], bottom; the farther or back part of something.

\[barn gunt\], 'in the distant part of the East'.

\[nud -ka\], a small, high cloud which does not bring rain.

\[siddi\], as people thought ...).

\[uun\], see N8/5(e).

\[soo gal\], to come back to the enclosure; cf. N19/11a. Animals usually come home to their enclosure some time before dusk.

\[bay\] ... hilla's day', 'it flashed'. The Subject Pronoun ay (which occurs here in combination with baa in bay) often corresponds in translation to English 'it' in Intransitive Constructions; cf. N1/17-18.

\[hilla\] (v1), to flash (of lightning); cf. hilla's -a.

\[billig\] a sound depicting the flash of the lightning.

\[massharad -da\], ululation, the high-pitched cry uttered by women as a sign of jollification; this cry is accompanied by very quick horizontal movements of the tip of the tongue between rounded lips.

\[ku qisoo\] (v3c), see N23/175c.

\[maansha Allaa\] (an exclamation), 'What God willed (happens)!'

This exclamation is used, when something good has happened, to express one's gratitude to God. Cf. Ar. maa sha'aa Allaa (Allahuu), 'What God willed'. The n in maansha may be due to analogy with the Arabic expression quoted in N23/295a.
416a ḍėddo -da, anxiety, apprehension, fopper; cf. ḍėddood (v3a), to feel anxious or fopperish.
416b duushay from duul (v1), to fly, to fly away.
416c ḍjjaddii disagreement with duushay, if it did not it would be ḍjjaddii.
416-17 siddi... ḟjleyn, 'as people were looking and not expecting anything (so soon after the first signs of change of weather)'. For aan see N1/15n; cf. N22/67c.
417a Laysaga = La isaga.
417c uun, see N8/5r.
418a dul -sha, top (of something); over; above.
418b yē sometimes used instead of yi(1) (N23/240k).
418c moos (v1), to dig a ditch round a hut in order to prevent rain-water from flooding the inside, to drain; cf. moos -ka, a ditch or drain.
418d jiliisan (A and v4), weak, soft, tender.
418e Hoolaa wili jiliisan, 'of the animals the weak part', i.e. the baby animals, sick animals, and those which are pregnant and near the time of the delivery.
419a qaadd -ka, a small hut made for weak animals which need protection from the rain, the sun, or the wind.
419b ḡişa = ḡiłya.
420a moosee = moosay e.
420b ḡaagaajaa = ḡaagaajiyay baa.
420c seehseeho (v3c), see N8/11.
421a haddii, hore; 'when'.
421b dalool -ka, a quarter.
421c ṭeṛaaj = ṭeṛay buu.
421d haddii ḍheynikí dalool ṭegay, 'when of the night a quarter passed'.
421e bar -ta, spot, drop.
421f saaray, agrees with uu (in ṭeguu), 'it (he) put a drop', 'it rained a few drops'. When rain is referred to but not mentioned directly the 3rd Person Singular Masculine of the Pronoun is used.
422a hīg. The sound denoting the noise of falling drops of rain.
422a markuu biyo ḍīgay, 'when it (the rain) put some water', i.e. 'when it rained just enough to wet the ground and to make small puddles without flooding it'.
422b qaadd (v1). When this verb is used, when referring to rain it means to stop: e.g. wuus qaadday, rookku, the rain has stopped.
423a ḍoogsinjē (ḍoogsinjēya) (v1a and v1c), to drive animals to the place where rain has just fallen so that they may drink the rain-water; cf. ḍoogsin -ta, N23/389n, and ẓa (v1a and v1c), to chase.
423b ḍdíllos (v3), to draw water, to bring a supply of water for oneself; cf. ḍjaan -ka, a water caravan; cf. ḍjaam (v2), to draw water, to bring a supply of water.
424a haddana (uncl.), see N6/52e.
425a ḍaay -ga, rain which falls in the morning, at any time between approximately midnight and noon.
world. Though invisible themselves, these archetypes could be perceived and experienced in their manifestations (‘qlaamooyin’, e.g. ‘udur, ‘disease’, could only be seen or felt in its symptoms; barwaqo, ‘prosperity’ in the actual abundance of food and drink; in the generosity and contentment of the people; similarly ‘olad, ‘war’ reveals itself through actual instances of fighting, bloodshed, lootings, killings, hatred, and suspicion. There is, however, no rigid distinction between these beings themselves and their manifestations, and in this line ‘qlaamooyin means these invisible entities talon together with the manifestations through which they reveal themselves to us.

In support of this tentative interpretation the following sentences can be adduced:

Belaayoy nooga badeed, nabadeey qofiib! ‘Oh, Evil, go away from us, Oh, Peace, come!’ (an extract from a well-known formalized blessing).

Aannmus yaan baalad u baarta ku jaggadka maalimka e! ‘Be silent, so that the Evil which dwells in that hill may not hear you!’ (This expression could be used, admonishing someone not to attract the attention of Evil by boasting about strength, health, or prosperity.)

Barwaqo raagtaa kibir baalad. Prosperity which stays (with people) too long rears (has) pride and haughtiness. (A proverbial expression.)

Qoddiidii laa baxarrad la ugu dhaqaal yihiin koobna qabag oo kala duwan dhaqaal oo qalamaamka ugu horeysa. Meanness, derision, contempt, quarrel, the hees and the gabay songs (often sung to stir hatred and to encourage men to fight) and fighting are the manifestations of war.

35a ‘qlaamooyinka dunida, the invisible living archetypes of events and their manifestations present in the world, which are said here to rule the actions of the people. What is meant here is that all the actions of human beings are determined by circumstances which are completely beyond their control. Prosperity, poverty, peace, war, health, disease, and other vicissitudes of life are the tyrannical rulers over mankind, leaving very little space for human will and endeavour.

35b dunidaa = dunida baan.

35c ‘olad-daa, see N23/146a.

35d ‘adigii, see N23/54–55.

35e adigii agrees with qaaday (3rd Person Singular Masculine Past Tense of quado, ‘to take for oneself’) and yiil; see N23/27a.

35f ‘adigii, agrees with qaaday (3rd Person Singular Masculine Past Tense of quado, ‘to take for oneself’) and yiil; see N23/27a.
458c adighi hooll la bahsaday, 'the “you” who (the person who) escaped with the animals'.
459a wah -a, is used here in the sense of people, persons; cf. N11/7a, N20/20-21, and N23/366a.
459b quud, (v1), has approximately the same meaning as qadi (v2), see N23/458a.
459c wah is qudinaya lwo wah is qudujaya, 'people who do not give each other anything'.
460a toona (uncl.), see N22/10c.
460b ba, see N1/14a(f).
460-1c adigaa ... keenay, 'this you (this person) who brought to me all the things which you had been given' For agreement between [adi-] and the verb see N23/27a.
461a intaa oo goor, 'that time and a time'; i.e. always, every time.
461-2 wah sëbenku ku faray, 'the thing which the time (the necessities of the time) commanded you (to do)'.
462a far (v1), to instruct, to order.
462b uun, see N8/5(d).
462c go'aan -ka, end, conclusion; cf. go' (v1), see N8/1a.
462b imminka lyo go'aan, 'now and in conclusion'.
463a waysaga = waa isaga = waa is-tuga; cf. N23/378a.
463b waysaga kaa warramayaa, 'I shall tell you about myself'; for kaa, see N23/237.
463c nabsi -ga, Fate, Destiny.
464a daamb - dambe U.
464a intaa lyo nabadgëflo, 'so much and goodbye' (a formal farewell).
464c intaa ('that amount'; 'that thing'); could be translated as 'that is all (that I shall say now)'; cf. N10/10.