

Somali Verbal Arts (Folk Tale)

Maryan Ali *

ORCID iD <https://orcid.org/0009-0008-2867-4951>

Waa hore, waxaa colloobay digiiran iyo barely, dhiilladiina dagal ka dhacay. Maalin dambe, ayaa koox farabadan oo bakeyle ah, iyo goosan digiir--an ahi dagaal foodda is dareen. Digiirankii markuu ogaaday in laga badan yahay, buu cadowdii jar u maleegay. Kooxo yaryar buu isku qaybiyay, mid walbana inta ciidanka bakeylaha soo dul maro, bay ku yidhaahdaan, “digiiran duullaan ah ma aragteen?” Markuu waxa is dib dhaafaya arkay, buu bakeyle baqday. Abbaanduulihii kolkuu ogaaday, inaan ciidankiisu is haysan, ayuu ku yidhi, “Bakeylow nin iyo bur.! Markuu warkaas maqley, buu bakeylihi kalla firxaday, maalintaas dabadeedna iskuma iman. Cabsidii uu berigaas qaadayna, waa kan weli ku kala maqan, lana gariiraya.

FAA’IIDADA WAXBARASHADA

Beri baa laba nin oo ilma adeer ahi socdaaleen. Iyaga oo doonayey in ay cilmiga diinta bartaan. Waxay socdaanba waxay ku soo baxeen degmo boqor jaahil ahi xukumo. Degmadii ayey u hoydeen habeenimadii, subaxnimadii danbena way ambabaxeen. Waxay socdaanba meeshii cilmiga lagu baran jiray ayey gaadheen. Markaasay tacliintii galeen. Cilmigii diinta markii ay dhameeyen ayaa labadii wiil mid yidhi, “Waar cilmigii dhamaynaye aynu degmadii ku noqono.” Markaas ayuu kii kale yidhi. “Waar anigu ilaa aan cilmiga siyaasadda barto tegi maayo.” Markaas ayuu iskaga tegay oo degmadoodii ku noqday.

Ninkii sii socodkii ayuu sii maray beeshii boqorka jaahilka ahi xukumi jiray. Salaadii jimcaha oo boqorkii tujinayo ayuu la tukaday. Markii salaadii laga baxay ayuu boqorkii khudbad jeediyey. Ileen waa jaahile wuxuu doono ayuu ku hadley. Ninkii cilmiga diinta soo bartay ayaa is hayn kari waayey oo intuu kacay khudbadeeyey. Wax alaale wixii uu boqorku ku hadlay ayuu baabah ka dhigay. Boqorkii askar ayuu ku dalbaday. Ninkii inta masaaqidkii laga qabtay ayaa lagu riday god madow.

Laba sanadood ka dib ayaa inaaadeerkii oo cilmiga siyaasada soo bartay beeshii boqorka, jaahilka ah soo dhex maray, isaga oo aan ogeyn in inaaadeerkii la xidhay. Sidii ninkii ka horeeyey ayaa salaaddii jimcaha la tukadey. Markii salaaddii laga baxay ayuu boqorkii sidii oo kale khudbadeeyey. Markuu dhameeyey ayuu ninkii cilmiga siyaasada soo bartay gacanta taagay. Boqorkiina wuu u ogalaaday in uu hadlo. Ninkii wuxuu yidhi. “Maxaa boqorkiina xikmad loo dhiibay.” Markaas ayuu boqorkii amaaney oo qurxiyey.

Wuxuu amaanaa wuxuu yidhi, “Aduunyada waxa ugu nasiib badan ninka boqorkaa afar jimce la tukada, waxaase ka sii nasiib badan ninka tin madaxiisa ka goosta dadkii intay jiboodeen ayey boqorkii dhakada kaga boodeen oo timihii ka rifeen. Ileen waa masaaqid dhane markii dusha looga baxay ayaa boqorkiinaftii ka booday. Beeshii ayaa ninkii cilmiga siyaasadda soo bartay boqratay. Markaas ayuu inaaadeerkii oo raamaystay godkii ka soo saarey.

Dulucda sheekada:

Cilmi kastoo la bartaa maalin ayuu ku anfaca.

* Department of World Languages and International Studies, Howard University, Washington, DC, USA, E-mail: maryan.ali@howard.edu

Prof. Maryan Ali (maryan.ali@howard.edu) retold the above Somali Folktale as part of a project funded by Minneapolis School District for Lyndale Community School for Somali students in the Minneapolis Public School District. This story is one of 19 that she retold as a Lyndale Bilingual employee. Charmin Owns ESL Teacher translated them into English.

Recebido em: 23/02/2025

Aceito em: 24/06/2025

Para citar este texto (ABNT): ALI, Maryan. Somali Verbal Arts (Folk Tale). *Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras*. São Francisco do Conde (BA), vol.5, nº Especial I, p. 63-, jan./jun.2025.

Para citar este texto (APA): Ali, Maryan (jan./jun.2025). Somali Verbal Arts (Folk Tale). *Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras*. São Francisco do Conde (BA), 5 (Especial I): 63-64.



Njinga & Sepé: <https://revistas.unilab.edu.br/index.php/njingaesape>