As can be seen, not only is the form the same, but there is even the use of the comparatively rare words "allusion" and "one," in both passages. To be sure, this is more than pure coincidence. It would be unwise to think that these similarities are accidental, no matter how intriguing such a conclusion may turn out to be. Now, are we here dealing with deliberate pastiche, which is forgivable, or with plagiarism, which is not? Was Tirolien, according to Sewanh's statement, "laissant gloire" of his Claudel influence? The comparison of the poem "Rêve de verve" with the passage from L'Armée faite à Marie, unsettling as it may be, is not entirely conclusive, although the evidence does point heavily to outright plagiarism, since there is always the possibility that the Claudelian poet has explained everything there is to know elsewhere and that what seems now to be a discovery might not in fact be one at all. For example, did Tirolien's colleagues, including Sewanh, with their confessed familiarity with Paul Claudel, realize that there were these similarities in the poems? And what of the remaining poems in Belles d'Or? Are they, too, Tirolien's version of other Tirolien favorites? These are questions which will have to be answered for the benefit of those who desire to continue making valid critical appraisal of Tirolien's poems.

I still take Tirolien's other poems at face value, but there is always the inevitable nagging feeling that sooner or later there might be an attempt to something not less stable. Now that Professor Senlin and the TLS critic have come up with their findings on Yambu, it is increasingly possible that some other cases might be revealed to those who study Black Literature in French. One can only hope that these are isolated cases and that they remain such. It would be horrible to witness the spectacle of black writing in French being put down for lack of originality at a time when most readers are turning to it for a welcome break of novelty.

FOOTNOTES

3 Sewanh, p. 157.
5 Paul Claudel, L'Armée faite à Marie, Act IV, Scene 4. I have followed the 1917 edition.

RESEARCH IN SOMALI FOLKLORE

John William Johnson

To my knowledge no one has ever published an article on the state of folklore research in the Democratic Republic of Somalia. Only two related articles, Andrianowska (1969) and Lewis (1966), contain any information on this subject. Considering the extensive research carried on in the field of Somali folklore both inside and outside the country, it was considered appropriate that some account of this be made. All the data contained in this study are based on my personal research in the country from 1960 to 1971.

The Somalis, estimated to number about five million, live on the entire
tory, political science, astrology, and local government and traditional law. Well versed in all these subjects, Muusa has trained many scholars, both indigenous and foreign, in the methods and techniques of the study of Somali folklore.

Another important scholar in Somalia, and the head of Department Five of the Ministry of Education, is Dr. Yassan Cismään Koomeleed. It was Dr. Yassan’s father who developed the Somali (or Cismään) script for the Somali language. Unfortunately, I do not know much about Dr. Yassan’s personal research, but one of his many activities merits mention here. Encouraging much more than Somali folklore, the main publication of Department Five is a journal entitled Somalila edited by Dr. Yassan. Moreover, he has, for a number of years, collected an extensive amount of Somali oral poetry. Some of his research has been published by the Society for Somali Language and Literature in Mogadishu, the capital of the country.

Another important collection of folklore, this one recorded in a modification of the Arabic alphabet, has been made by Sheikh Jaamac Cumar Cise, who is presently employed by Department Five. Sheikh Jaamac’s work also includes a vast collection of the poetry of the Sayyd Mahammad Cabbilla Hussen, as well as other poets of the nineteenth and early twentieth centuries, the golden age of Somali traditional poetry. Sheikh Jaamac published some of the Sayyd’s poetry in his history book in 1965.

Still another important scholar, presently studying in the Soviet Union, is Shiree Jaamac Abokam. Among Shiree’s main publications are Itanka Originalealiga Soomaaliya and Gabbyey, Makabirka Iyo Shiek Cumar Yaran, which contain many proverbs, poems and folk narratives from his collection.

Mahammad Fadum Cabbillaath is not associated with Department Five to my knowledge, and I do not know where he is employed at the present time. He has, nevertheless, made extensive collections, particularly of folk narratives, and published some of his work alone and some in collaboration with Dr. B. W. Andraezelwski, with whom he studied in 1966.

A very large collection of oral poetry has been accumulated by Hajiis Magan Cise, Hajiis received a degree in linguistics from Columbia University in 1966 and has published numerous pieces of Somali oral literature in a Mogadishu newspaper he edits called Itwareed. This publication is printed in the Somali (or Cismään) script and is sponsored by the Society for Somali Language and Literature mentioned above.

Finally, two other scholars in Department Five have done extensive
field work in their own country. Ahluud Cali Abokor's collection contains no less than 526 poems by 34 poets from the golden age of Somali traditional poetry. Cumar Aw Nuuh published some of his collection in 1970. Both of these scholars are well versed in Somali traditional poetic language and have been collecting for quite some time.

Somali National Institutions Department Five of the Ministry of Education is concerned with research into the culture of Somalia and not with direct classroom work. Somalia has never scorned research and interest in its own culture, and Department Five has been active since before independence in 1960. The scholars associated with it collect and record oral literature and maintain the collections and library of the National Museum (formerly called the Garissa Museum) in the nation's capital. There is little restricting supervision of their work, and scholars are permitted to carry on studies in their own interests.

The Museum itself is housed in the former residence of the representative of the Sultan of Zanzibar, who once held suzerainty over the Somali (Benadir) coast. His administrative headquarters is now the Municipio of the City of Mogadishu and was also used similarly by the Italians in Somalia. Both buildings are fine examples of the Venetian architecture of the nineteenth century. The Museum itself houses material culture from the entire country, although the South is perhaps better represented. Begun by the Italians in colonial times, the Museum now has a Somali director and curator.

There are three libraries in the country which contain books covering the entire field of Somali studies, including folklore. The National Library, housed in the National Museum, has a full-time librarian. The United Nations Library in the U.N. Compound also has fine collections, including many reprints. One other library in the privately owned. Ariberto Forlani went to Somalia with the Duke of Abruzzi during colonial times and has been collecting materials ever since.

There are four important sources of tapes on Somali oral literature. Firstly, many private collections, such as that of Musa Galal, can be found. The two radio stations at Hargeysa and Mogadishu have perhaps the largest libraries, particularly of modern poetry. And finally, a collection has been made by the tape library at the University of Somalia (formerly the National Teacher Education Center) at Afgoy, north of Mogadishu.

Conferences on African folklore have been held in several places in Africa (Algiers, Addis Ababa, Dar es Salaam) and have been sponsored by both UNESCO and the Organization of African Unity. In 1970, one such conference was held in Mogadishu, sponsored by the O.A.U. and resulting in a publication by the Somali Government. This pamphlet is important in that it may be the first to include information on Somali traditional dances.

FOREIGN STUDIES

Foreign Scholars Perhaps the most important scholar in Somali folklore studies outside the country is Dr. B. W. Andrzejewski of S.O.A.S. Dr. Andrzejewski took his B.A. and M.A. at Oxford. After World War II he began his studies of Somali linguistics and folklore (later expanding into the whole field of Cushitic languages) in Sleekh, a town in the former British Somaliland Protectorate, where he met and worked with Musa Galal. Dr. Andrzejewski has devoted much of his life to Somali studies. His Ph.D. was taken at S.O.A.S. in the Somali language, but he has published extensively in the subject of oral literature and has recently translated a Somali oral play, to be published soon.

Also in Britain, Dr. I. M. Lewis has collected a large amount of Somali poetry and prose; both oral and written in the Arabic language (see note 2). Dr. Lewis's work is mainly in anthropology and history, but his interesting collection (mainly hagiographies and hymns) requires that he be mentioned here.

Dr. Enrico Cerulli is the most distinguished Italian scholar of Somali (Ethiopian and Arabian) studies, and his publications reach far beyond folklore. He did most of his work during the colonial days but is still very active and is organizing an international conference on Ethiopian studies this year. He is the Vice-President of the renowned Italian scholarly organization, Accademia Nazionale dei Lincei (Via della Lungara 10, Roma 00185). His collected works on Somalia have been published fairly recently in three volumes.

In the Soviet Union, Dr. A. K. Zholkovski has lately begun work on Somali folklore and linguistics. It is my understanding that Dr. Zholkovski is working on, among many other things, computer translation in which some Somali and Russian is employed. His work does not limit him to the Somali field, and he is involved with many subjects, including exegesis theory as applied to literature.

In Poland, Dr. Andrzej Zaborski has also become interested in Somali folklore and linguistics. Unfortunately, I do not know the extent of Dr.
Zaborski’s work in Somali studies, apart from his publications, as I have only recently begun communication with him.

And finally, in the United States, my own work has taken me into the recent history of Somalia and, of necessity, into the linguistics of Somali. Both areas, together with ethnology, were necessary in order to write a balanced study of modern poetry, which I did at S.O.A.S. from 1969 to 1971. This work will be published soon by the Research Center for the Language Sciences at Indiana University.

There are several other people who have been interested in Somali folklore (see for example, Legum, 1963), but the scholars discussed here are, to my knowledge, the major personalities involved. I should like to apologize to anyone who has been left out. There may indeed be other Somalis who study their own culture, but I know only those already mentioned.

**FOOTNOTES**

1. For a complete bibliography of Somali oral literature and language to 1969, see Johnson, 1969 (see supplementary bibliography). A supplementary bibliography can be found at the end of this article. All bibliographical references in this article can be found in these sources. An explanation of the subject matter code used is reprinted here for convenience, and all spelling of Somali names in the article and the bibliography follows the transcription developed by Muusa H.H.F. Galtai and explained fully in Muusa, 1964. The alphabetization of Somali names follows the Somali system of person’s name first, his father’s name second, his grandfather’s name third, etc.

2. For some examples of Arabic poetry written by Somalis, see Andrzejewski and Lewis, 1964.

3. Folklore in Somalia does not belong to a specialized group of reciters, but is the possession of the population as a whole. Nevertheless, some men distinguish themselves as great poets, while others are known for their skill in the memorization of poetry. These two skills are often combined in one man, though it must be stressed that everyone in the culture participates in at least the repetition of some extent.

4. Although many materials have been published privately in Somalia, the government has, in the past, prohibited the official publication of any Somali texts, because an official alphabet has not yet been decided upon.

5. Muusa also studied at the University of California at Los Angeles during the Fall of 1969.

6. For a good account of the Sayyid’s career, see Robert E. Hess, 1968. Dr. Bradford Martin of Indiana University is presently working on a book which will include some original data on the influences that shaped the Sayyid’s religious philosophy.

7. Some of his work was reported in the Somali weekly newspaper *Dinu*, 31 September 1971, p. 5.
REFERENCES NOT INCLUDED IN JOHNSON (1969)


Cablella, Gisèle. "Public Opinion: [Letter to the Editor Concerning the Somali Language]." War Soomaal Siidbi (Hargeysa, Somalia), 19 May 1956, p. 12. (es.w)


--- --- (3). "Note sur la transcription des toponymes dans la carte au 1/100.000 du Territoire Francaise des Afars et des Issas." Poisies: Bulletin de la Société d'Etudes de l'Afrique Orientale (Addis Ababa), 5 (1967), 41-42. (es.w)

[Four Manuscripts, written in Somali using the Arabic alphabet, relating to the great Somali sadhu saints, Sheckh Shukri and Shekheh Cabdullahiimayn Saylihi.] Carlo Conti Rossini Collection. Rome: Accademia Nazionale dei Lincei, ed. (1st). (Described in Strelens, see below)


Kirk, J. W. C. "Specimens of Somali Tales." Folk-Lore 11 (1951), 316ff. (text.s)


--- ---, "Public Opinion: [Letter to the Editor Concerning Latin Script for Somali]." War Soomaal Sidabi (Hargeysa, Somalia), 24 March 1956, pp. 11-12. (es.w)

--- ---, "Public Opinion: [Letter to the Editor Concerning the Writing of Somali]." War Soomaal Sidabi (Hargeysa, Somalia), 2 June 1956, p. 13. (es.w)


Soomaali a Nation of Poets (Reproduced)." War Soomaal Sidabi (Hargeysa, Somalia), 27 March 1954, p. 4. (es.w)


Yussuf Megazes Samaze. "A Lion's Share." War Soomaal Sidabi (Hargeysa, Somalia), 1 December 1956, p. 7. (text.s)

Zaborski, Andrej. "Z badani nad peszem Somalicka [Studies in Somali Poetry]." Sroczdloha Z Powstach Komisji Nakadowych Oddzlu Pan w Koczwone, Rynksrity, Poland: 1968, pp. 110-12. (es.w)

ENTRIES SINCE THE PUBLICATION OF JOHNSON (1969)


--- ---, "Muhammad Abdille Haddan and the Lizard—a Somali Legend." Hamburger Beiträge zur Afrika-Kunde, 14 (1971), 298-304. (es.w, text.s)

--- ---, "[Somali] Yakhad [A Woman's Eaves Legend, a Somali Oral Play by Hassan Sheikh Moali]." Complete and awaiting publication. (es.w, text.s)