
Axmed Artan Hanghe

Shekooyiinka

III

Dire Dawa 1996

Foreword

This manuscript is the third collection of Somali Folk tales by Axmed Cartan Xaange. He collected them while in Dadaab in the early 90s, and finally send them to us from Dire Dawa. The first two volumes were published in our series Studi Somali, and you can find them in the Somali Archive. As for this last collection, we decided not to wait any longer and insert it in our Manuscript Collection, just as Xaange sent it to us. In the future it may be we can insert it in a publication, but in the meanwhile it is worth to make it available to people interested.

Annarita Puglielli

Roma 2-3-2017

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NB : These combined lists would be separated into two lists, Somali and English, should this manuscript be approved by you for publication.

GOGOLDHIG (INTRODUCTION)

Somalia is extraordinarily rich in folklore literature, which is stored in the memory of the old generation, the country having had no written language until recently. Only in recent years, after an alphabetic system had been adopted for writing the Somali language, was a serious attempt made by Somali scholars to collect and record the vast folklore literature existing in the country.

During the last two decades the present writer had been engaged in research work on the collection, recording and translating Somali folk tales, specially those stories which are well known among the inhabitants of the central and northeastern regions of the country inhabited predominantly by pastoral communities. The writer was born and grew up in that part of the country and this fact greatly facilitated his research work in many ways, for he knew well the environment in which the tales were created. A pristine society lives here close to Nature, where the ancient cultures and traditions of the people are still preserved in their purity.

However, foreign cultural influence from both the oriental and occidental, have exerted considerable pressure upon the ancient cultural values of the Somalis living in the eastern tip of the African continent, the region being the crossroads of many cultures for centuries. In spite of the foreign cultural influence, it was impossible to uproot the native cultural values which had profound roots in their soil. The extraordinarily rich vocabulary of the modern Somali language and its vast oral literature are indications of those profound cultural roots in the Somali lands.

I would like to repeat here a paragraph which I wrote in the introduction to volume I. of this series, which portrays the importance of story-telling in a pastoral society:

As the tropical sun goes down behind the horizon the Somali nomad drives his livestock into the animal pen for the night. His little children do not go to the bed until late in the evening when the animals are milked and the children are given the warm, nourishing cup of milk, their chief diet. During these long nights professional story-tellers of both sexes narrate colourful tales to the children who gather around the bonfire and listen spell-bound to the wise raconteurs. These children would grow up to be educated in the traditional way and be equipped with practical knowledge of the vast oral literature about the historical past, the exploits of the great men and women of their people. Story-telling is, thus, the Somali nomad's school of life where man's character is moulded at an early stage of his life.

The fifty four stories included in this volume is a part of a large collection, over a hundred tales, collected by the writer during the years 1990-1995, a period, observers of Somali affairs would recall, in Somalia was engulfed in a tragic civil war which destroyed the country and its material, as well as spiritual, wealth created by generations of Somalis. The writer had been collecting Somali folktales for over twenty years, publishing the first volume in 1988¹, containing 75 tales with English translation. In 1991 volume II, also containing the same number of stories, had been completed by the same writer and sent to the Rome University for publication. The stories in the present volume had been collected during the last five years, mainly in the three years the writer was living in the refugee camps in Kenya, he having escaped from the

¹ See item (b) of the bibliography

horrors of the fratricide taking place in his country. There were in those camps many Somalis who were culture-bearers and I am grateful for their assistance in my research work in the field of Somali folk-lore².

The classification of folktales is a complicated task and the professional folklorists differ in their opinion on this subject. The present writer made no attempt in this respect, however, we have adopted a simple working plan for the folktales contained in our present collection, which is based mainly on the type of stories as indicated by their principal motives. The four categories into which the tales are classified are as follows:

A MYTHOLOGICAL TALES:

- 1 *Tales about the universe***
- 2 *Fairy tales***
- 3 *Animal stories***

B LEGENDS

C CULTURAL TALES

D HUMOUROUS TALES

A. MYTHOLOGICAL TALES:

1. Numerous tales are concerned with the universe, and especially the heavenly bodies that are seen or imagined by man on earth. The Somalis, being mainly a pastoral society, whose economic life depends on their livestock, have accumulated over the centuries considerable knowledge on weatherlore, particularly the seasons of the year, the rainy and the dry periods on which the seasonal migrations of the pastoralists is based. These nomadic people are avid stargazers and no wonder, then, that they created marvelous stories about the wonders of the heavens, such as the ones included in our present collection.
2. Beings with supernatural powers, Jenies, Spirits, also features in Somali stories and they come under the mythological category. The Jenies may assist the heroes in a tale to achieve his objective, or may obstruct him from doing so. We have included some of these fairy tales in the work.
3. The wild animals live with man in the same environment and the in the case of Somalia the beast of prey, such as lions, leopards, hyenas, jackals, feed on the domestic animals kept by man. Wonderful stories had been created by the Somalis about these animals which are personified and endowed with human intelligence. A large number of animal stories are recorded in the present work also under the mythological category.

² See the list of informants

B. LEGENDS

Popular heroes and heroins feature in many Somali stories, some of these tales refer to people who actually lived, while others are fictitious and imaginary. Colourful stories had been created by the popular mind about the lives and exploits of outstanding men and women, such as Wiilwaal, who was a famed tribal chief, and they became legendary personalities in the folklore literature of Somalia. We have recorded some of these tales under the class of legends.

C. CULTURAL TALES

In this volume we have included a large number of stories which are among the best known in many parts of the country, for the reason that they contain almost all aspects of Somali life: popular wisdom code of behaviour, moral lessons, sexual behaviour. We listed these tales under the heading Cultural Tales.

D. HUMOUROUS TALES

The Somalis are optimists by nature and humour plays an important part in their life, anything abnormal may excite and cause them to laugh. Man laughs at his own folly when he realizes it, Somalis say. Humour is called 'Kaftan – Dhable' in Somali, meaning a joke that contains an element of seriousness, a reality of things and actions. In Somali sense the reality of life is often hard to face and to describe awkward things and situations in plain language it is not always effective. In other words, the Somalis do not call a spade a spade, but they often use abstruse images and hidden thoughts to describe ordinary objects and situations.

Humorous tales also reflect all aspects of Somali social life, especially among the pastoral community who are, in our opinion, the bearers of the nation's ancient cultural values today. While the urban jokes are shortlived and soon fade away and forgotten, the rural jokes and anecdotes become a part of the oral literature transmitted through the generations. The humorous tales that we recorded here are mostly those which are well known among the rural society inhabiting in the parts of the country indicated earlier.

It is impossible to translate poetry and humour, it is said, into a foreign language without losing some of the spirit of the original text. We, have, however, tried to render the closest English translation of the Somali texts. We have at the same time retained the titles of most of the tales as they were told to us by the informants, while in some stories the text of the tale suggested its possible title.

Finally, the writer wishes to thank the many individuals who assisted him while engaged in the collection and recording of the stories included in the present work. These friends are many and we regret that it is impossible to mention them all here; we particularly wish to express our sincere thanks to all the friends mentioned in the list of informants appended at the back of the book.

Dire Dawa, Ethiopia,
3rd February, 1996

Axmed Artan Hanghe

A SHEEKO MALE – AWAAL (MYTHOLOGICAL TALES)

1) SHEEKOYINKA KU SAABSAN CIRKA (TALES ABOUT THE UNIVERSE)

Sheeko 1: Hillaac (The Lightning)

Waxaa la yiri waxaa jirey tiirri u taliya cirka, dhulka iyo dadka iyo adduunyada ku nool oo dhan. Tiirrigu waxa uu qabey labo naagood oo midi carruur haysato, tan kalese ayan carruur lahayn. Berigii dambe buu tiirrigii ku yiri afadii aan carruurta lahayn:

— Naa tagoo soo eeg dadkii ku noolaa dhulka oo iiga soo warran sida ay ku nool yihiin, markaas bay afadii soo degtey oo soo dayday dadkii dhulka joogey. Kadib saygeedii iyo cirkii bay ku noqotay oo ku tiri:

— War abaar xun baa ka dhacday oo dad iyo duunyo noolo ma jiraan— muddo kadib buu tiirrigii mar labaa dhulka u soo diray afadii oo yeen — naa orodoo mar labaa iiga soo warran dhulkii iyo wixii ku noolaa.

— War hoog iyo halaal baa weli haysta dadkii iyo duunyaddi dhulka joogey — bay tiri afadii markii ay soo noqotay.

— Tiirrigii markaas buu afadiisii carruurta ku yiri — naa tagoo bal adna iiga soo warran dadkii iyo duunyadii ku noolaa dhulka.

— War barwaaqo iyo baraare bay ku nool yihiin dadkii iyo duunyadiiyoo wax dhibaato ah ma qabaan — bay tiri afadii carruurta lahayd markii ay soo noqotay. Markaas buu u carooday afadii aan carruurta lahayn ee beenta u sheegtay, markaaas buu u yeeray iyada oo dharbaaxo ii iyo birteed ku dhiftay, dharbaaxadaasi way noqotay hillaaca dadku ku arko cirka, baa la yiri.

Tale 1: The Lightning (Hillaac)

Once upon a time there was a mighty giant who was the King of the sky, the earth and the people and the animals living on earth.

The giant had two wives one of them had children and the other had none. One day the giant told his childless wife:

— Woman, go down to earth and report back to me how the people and the animals are living there — The woman descended from the sky down to the earth and visited the people, living there, then she returned back and reported to her husband this:

— A severe drought took place on the earth and the people and the animals are dying of hunger — After a time the King of the sky and the earth sent the same woman back to the earth to report to him about how the people and the animals lived on earth.

— The people and the animals on earth are suffering worst than before and few of them are left alive — reported the woman when she returned from her second trip to the earth.

— Woman, you, too, go down to the earth and report back to me how the people and the animals are living there — the giant said to his wife who had children.

— The people and the animals are living well and happy — reported the wife to her husband. He became very angry with his childless wife who gave him the false report about the people on earth and he slapped her hard on the face. That slap is the lightning which people on earth see in the sky when it is raining, and the rain is the tears the woman shedded, says the story.

Sheeko 2: Waran Jaan (The Shooting Star)

Waxaa la yiri labo nin baa goor habeen ah kor u eegay curka oo arkay xiddig soo dhacaysa, markaas buu midkood weydiyay kii kale:

- War ma garanaysaa xiddigta dhacay macneheeda?
- Maya, adaa xiddigasheeg ahe bal ii sheeg — buu ku jawaabey kii kale.
- War waa waran jaanoo jinni lagu ridayo — buu yiri xiddigaasheegii.

Tale 2: The Shooting Star (Waran Jaan)

Two men were one night watching the sky when one of them asked:

- Do you know the meaning of that falling star?
- No, tell me , you have knowledge of stars — replied the second man.
- It is a spear thrown at the Jennie — said the first man.

2) SHEEKOYINKA TIIRRIYADA (FAIRY TALES)

Sheeko 3: Guur Gabar Jinni (The Jennie Bride)

Waxaa la yiri nin baa beri arkay gabar qurxoon oo uu dhalay nin jinni ah, markaas buu ku yiri: — naa ma isguursannaa waan ku jeclahaye?

- War adoogay i soo weydiiso — bay ku tiri. Markaas buu u tegey adoogeed oo ku yiri:
- War gabadhaada i sii aan guursadee.
- War adigu insi baad tahay annaguna jinni baanu nahayoo isma guursanno ee maad iska deysid guurka gabar jinni? — buu ku jawaabey gabadha adoogeed.
- War waa runtaayoo waynu kala duwan nahay, wax dhibase malaha taasiyo waan jeclahay inantee igu dar — buu yiri ninkii guurdoonka ahaa.
- Waa yahaye ii keen afartan nin oo insi ah — buu yiri jinnigii.
- Yeelaye i sug dhawr beri, ciddayadii baan ku noqonayaaye — buu yir ninkii guurdoonka ahaa.

Ninkii oo afartan nin wada baa ka soo kacay ciddoodii oo soo aadey reerkii jinniga, waxa ayna siteen ubbo biyo jiscin ahi ku jiraan. Waxa ay u yimaadeen nin agfadhiya balli biyo ka buuxaan, markaas buu nimankii socdaalka ahaa ku yiri:

- War biyaha idiin ku jira ubbada iga waraabiya.

— War waa maxay ninka balliga biyuhu ka buuxaan agjoogoo biyaha ina weydiinaya? — nimankii baa weydiyey ninkii guurdoonka ahaa, iyaga oo yaabban.

— War waa nin ka mid ah cidaan gabadha ka doonay — buu ku jawaabey.

— War waa dadka noocaas ah haddaadba ka guursanaysid ku raaci maynoo ciddayadii baannu ku noqonaynaa — bay yiraahdeen toban nin oo ka mid ahaa raggii la socday ninka guurdoonka ah. Raggii kale baa iska sii socday waxayna arkeen ninkale oo ceel shubaya oo wadaan maran ceelka gelinaya kana soo bixinaya iyada oo maran.

— War waa maxay ninka shubaya ceelka maran? — raggii baa weydiyey ninkii guurdoonka ahaa.

— War waa nin ka mid ah cidaan gabadha ka doonay — buu ku jawaabey.

— War waa dadka noocaas ah haddaadba ka guursanaysid ku raaci maynoo ciddayadii baannu ku noqonaynaa — bay yiraahdeen toban nin oo kale oo halkaas ku haray. Raggii kale way siisocdeen oo waxay ay arkeen afar nin oo waayeen ah oo midba midka kale qaniinayo.

— War maxay yihiin nimanka isqaniinayaa? — raggii baa weydiyey ninkii guurdoonka ahaa.

— War waa waayeelkii ka mid ahaa cidaan gabadha ka doonay — buu ku jawaabey.

— War kuwaasi hadday ka mid yihiin cidaad ka gursanayso ku raaci mayno — bay yiraahdeen toban nin oo kale oo halkaasku haray.

Ugudambaystii nin guurdoonka ahaa iyo toban nin oo kale baa soo haray oo u tegey ninkii jinniga ahaa ee ay u socdeen, markaas bay weydiyeen:

— War noo sheeg ninka balliga biyaha agjoogeyoo weydiistey biyo uu cabbo?

— Kaasi waa iimanlaawo naga mid maaha annagoo reer-jinniya, idinka insiga ahse waa idin ku jiraa — buu ku jawaabey jinnigii.

— Kii ceelka gelinayey wadaantoo ka soo bixinayey iyadoo maran maxuu ahaa?— nimankii baa weydiyey.

— Naag dhalmodeys ah nin guursadey buu ahaa kaasi, isaguna naga mid maaha — jinnigii baa ku jawaabey.

— Oo nimankii isqniinsanaa maxay ahaayeen?

— Kuwaasi waa kuma sida xun ugu garsoora dadka u soo daxwooda, iyaguna naga mid a mahaa. Nimankaas aad la yaabteen oo dhami idinka insiga ah bay idin ku dhex jiraan, anaga reer-jinni ahse naguma jiraan. Inaad aragtaan dhinac xune nolosha aadanaha baan idiin ku yeeray. Ninka i weydiistey gabadha waxaan leeyahay: war kuma aqaan inaad ka mid tahay raggaan idiinsheegayey dabcigooda; sidaas awgeed, kuguma hallayn karo nolosha gabadhaydee geyaankaa ka doono bushadaada insiga ah — jinnigii ku dhammeeyey hadalkii, baa la yiri.

Tale 3: The Jennie Bride (Guur Gabar Jienni)³

One day a young man met a beautiful girl and said to her : — I like you very much, would you marry me?

³ The term 'jenni' (Arabic for the devil) is pronounced in various ways: Genie, Dgenie, Jennie, our informant from whom we recorded this story pronounced the word as Jennie and this is the version we recorded here.

— You should talk to my father about this — replied the girl. The man went to the girl's father and said: — respected elder, I like your daughter very much, would you allow me to marry her?

— But you are human and we are jennies and we do not intermarry; why don't you avoid marrying a jennie girl?

— It is true we are different, but that does not matter, let me marry your daughter, respected elder — said the young man.

— Alright, you may marry my daughter, but with a condition that you bring to me forty of your men.

— Alright, wait for me for a few days till I return back from our settlement — said the young man.

Then the young man together with forty men of his people left their homes to go to the home of the jennie, carrying a small vessel containing ablution water. On their way they saw a man sitting at the edge of a reservoir full of water and he said to the men:

— Please give me some water to drink from your ablution vessel.

— Why is the man sitting at the edge of a reservoir full of water asking for water? — the men asked the man leading them to the jennie's home.

— He is one of the members of the family whose daughter I want to marry — he said.

— If you wish to marry into such a strange people we would go no further on with you and we would go back home — the men said and ten of them returned back.

The rest of them went on and saw a man putting into and throwing out an empty bucket from a water well with a long rope, and repeating this action all the time.

— Why is the man putting and taking out the empty bucket from the well without drawing any water? — the men asked the man who was leading them.

— He is one of the members of the family whose daughter I want to marry — replied the man.

— If you wish to marry into such a strange people we would go no further with you and we would go back home — the men said and another ten of them returned back.

The rest of them went on and saw four men each one biting the other.

— Why are the men biting one another? — the men asked the man who was leading them.

— They are the men in whose family I want to marry — he replied.

— If you wish to marry into such a strange people we would go on no further with you and we would go back home — the men said and another ten of them returned home.

At last the man who wanted to marry the jennie's daughter and the remaining ten men arrived at the home of the jennie, and the men asked the jennie:

— Why did the man sitting near the reservoir asked us for water?

— He is a greedy man, he is not in our jennie society, but lives in your society — replied the jennie.

— Why was the man putting the empty bucket in and out of the well?

— He is married to a woman past her child-bearing age, he is not in our society, but lives in yours — said the jennie.

— Why were the men biting one another? — the men asked finally.

— They are the corrupt judges who make unjust decisions when people come to them to seek justice, such men are not in our djennie society, but they are in your human society.

I called you all to see the bad side of human life. As for this young man who wants to marry my daughter, I am not sure whether or not your character is like those men I described just

now. I cannot, therefore, entrust you with the life of my daughter, you better marry into your human society — said the djennie, says the story.

3) SHEEKOYINKA DUGAAGGA (ANIMAL STORIES)

Sheeko 4: Abeeso iyo Dabagaalle (The Lizard and the Squirrel)

Waxaa la yiri abeeso iyo dabagaalle baa beri isuyimid, markaas bay abeesadii tiri:

- War ninyohow aynu isguursanno?
- War yahayoo aniguba reer inaan yeesho waa rabaa — buu ku jawaabey dabagaallehii. Markaas ay sidaa ku heshiiyeen, midkoodba xeelad buu wateye, bay abeesadii tiri:
- Waa soo gal godkanaa inoo hoy iyo guri ahe — Dabagaallaha aamin xumaa ku jirtey oo waa ka teyey abeesadii, muddo hadduu ka maqnaa buu u yimid, waxayna ku tiri:
- War guriga soo gal.
- Miro iyo waxayaalihii lagunoolaan lahaa baan inoo soo gurayaayoo waan soo noqonayaa
- Buu yiri oo ka tegey. Muddo kale haddu ka maqnaa buu mar labaa ku soo noqday abeesadii oo haddana ka tegey.

Abeesadii, illeyn siday rabtey ka weyday oo sirtii ku garayaye, waxay u dacwootey habardugaag iyo cayayaankii oo ku tiri:

- Ninkaan dabagaallaha ah wanuma guriga isqabnaa mana uu oggola in uu reer dhaqo ama yimaado guriga oo ku hoydo sidii nin reer leh u dhaqmo — Dabagaallehii waa loo yeeray waxaana lagu yiri:
- Ninyohow dacwaddaasaa kaa taal oo afadaadaa kaa ashkatooteye soo gofariiso.
- Islaantani waxa ay sheegeyso waa runoo waa isqabnaa, hayeesheese, in ayan u jeedib qabitaane dan kale leedahay baa jirta; anigu waan u imaadaayoo halkaasaan ka tusaa qoorahayga, sidaas haddii ay ku uuraysan weydo iyadaan u jeedin dhaqmaade nagu kala wada islaanta — buu ku jawaabey dabagaallehii, baa la yiri.

Tale 4: The Lizard and the Squirrel (Abeeso iyo Dabagaalle)

It is said that one day a lizard and a squirrel met and the lizard said:

- Would you marry me?
- Alright, I , too, would like to find my own family — replied the squirrel. The lizard who had hidden intentions said:
- Now, come into this hole which would be our home —. The squirrel became suspicious of the lizard's intentions and went away. After sometime he returned and the lizard said again:
- Come right into the hole.
- I am going to collect fruits and other foods for us, I will come back — said the squirrel and went away. He came after a time, but went away again, still suspicious of the lizard's intentions.

When the lizard failed to trick the squirrel into her hole and devour him, for he understood her intentions, she complained to the other animals and said:

— I am married to Mr. Squirrel, but he refused to carry out his responsibilities, or even come home and behave like a family man — The squirrel was called in and told:
 — You are accused of neglecting your wife, what have you got to say to this?
 — What this woman say is true and we are married, but the fact is that she has other hidden designs against me; I come to her and show her my testicles, and if she does not conceive in this way then she is the one who failed her responsibility and neglected our married life, it is better, therefore, that each of us go on his own way — said the squirrel.
 Says the story.

Sheeko 5: Tuke iyo Ayax (The Crow and the Locust)

Waxaa la yiri tuke gaajo xumi hayso baa u yimid koox ayax ah oo meel fogu hayaamaya. Tukehii waxa uu cunay dhawr hal oo ayax ah markaas buu ku yiri ayaxii:
 — War ayaxow waan idin la hayaamayaayoo idin ka hari ogaada sahayina waa idinka socodna waa inooga dhigtaan.

Tale 5: The Crow and the Locust (Tuke iyo Ayax)

It is reported a very hungry crow met swarms of locust and ate several of them and said:
 — I will follow you on your migration and you would have to provide my provisions all the way.

Sheeko 6: Xoor iyo Digaag (The Skunk and the Chicken)

Waxaa la yiri xoor baa habeen walba soo dhici jire digaag nin lahaa oo mid ka cuni jirey. Ninkii digaagga lahaa waxa uu digaaggii u dhisay xero uusan xoorkii ugu geli karin digaagga.
 Cawaddii dambe markii uu xoorkii arkay in uusan u geli karayn digaagga uu dabadiisa dheer ka dusiyeey meel ka daloosha xerada. Markaas baa digaaggii ka wada dideen dabadii xoorka oo cabsi la wada ciyeen:
 — Mindhaa idinna habeen ma seexataan — buu yiri xoorkii markii uu waayey wax uu cuno, baa la yiri.

Tale 6: The Skunk and the Chicken (Xoor iyo Digaag)

A skunk used to carry off a chicken every night and ate it, then the owner of the chickens built a hen-house for his poultry into which the skunk could not get in.
 When the skunk saw that he could not get into the hen-house, he put his long tail into the hen-house through a small opening. All the poultry quacked wildly with fear when they saw the tail of the skunk.
 — And I will never let you sleep at night — the skunk told the chickens, says the story.

Sheeko 7: Rah iyo Biyo (The Buttocks of the Frog)

Rah baa la weydiyey:

- War rahow ka warran waxtarka biyaha?
- Bal dabadayda ka eega haddii biyo waxtar leyihiin — buu ku jawaabey rahii.

Tale 7: The Buttocks of the Frog (Rah iyo Biyo)

A frog was once asked this:

- What good there is in water?
- My buttocks would tell you that! — he replied.

Sheeko 8: Rah iyo Dabagaalle (The Frog and the Squirrel)

Waxaa la yiri waxaa saaxiib ahaan jirey rah iyo dabagaalle, waxayna ku heshiiyeen dabaagaalluhu miro u soo guro raha, isaguna markii roob yimaado oo daadku buuxiyo togagga uu u gargaaro oo inta dhabarka ku qaado dabaagaallaha oo aan dabaal aqoon ka gudbiyo togagga daadku marayo.

Berigii dambe baa roob da'y oo daad ka buuxsamey togagga ay deganaayeen raha iyo dabagaalluhu oo dabagaallehii meel iska fariistay, suu mayaqaan dabaalashoe. Rahii daadkii buu uu boodey, suu dabaasha buu yiqiine ooo meeshii uu doono u dabaashay oo ku heesay : waaq! waaq! Waaq!

— War saaxiibow dhabarkaaga I saar oo ii gudbi togga dhinaciisa shishe iyo dhulkaas engegan dmabaasha ma aqaane — buu yiri dabagaallehii.

— War hayga dhabqin heestayga, xumbada xusko haddaadan dabaal aqoon — buu ku jawaabey rahii oo ku wacad furay wadeygiis. Halkaas waxaa ka dhashay maah-maah Somaliyeed ee oranaysa:

Nin daad wato

Xumbo cuskey!

Tale 8: The Frog and the Squirrel (Rah iyo Dabagaalle)

Once upon a time a frog and a squirrel were friends and they agreed that the squirrel would collect fruits to feed the frog and the frog would carry the squirrel across a river as he did not know how to swim.

Then the rains came and filled up all the rivers with flood waters and the squirrel could not cross the flooded rivers as he knew not how to swim. The frog swam and went everywhere as he wished, singing: quag! quag!, joyfully.

— Hey, my friend, please carry me on your back across the river to the dry land on the other side, because I do not know how to swim — said the squirrel.

— Don't interrupt my sweet song, catch the bubbles for support if you do not know how to swim — said the frog, abandoning his old friend, says the story. From here the Somali saying:

Nin daad qaaday

Xumbo cuskey!

(He who is carried away by floods catches the bubbles for support).

Sheeko 9: Shabeelkii (The Leopard)

Waxaa la yiri shabeel dhedig baa beri ilmihiisii oo dhawr ah meel oo ugaarsi doonatay. Intii shabeelkii maqnaa baa meeshii ilmuhu u yiilleen geel soo maray oo ilmihii ku joog-joogsadey oo wada laayey ilmihii mid kali ah mooyee.

— Hooyo geel baa na laay — baa ilmihii soo haray ku yiraahdeen hooyadiis markii ay soo noqotay.

— War geel maahee waa giir waxa sidaas u laayey ubadkaygii — bay tiri shabeellku, iyada oo ogsoon in ayan lahayn tabar ay kaga aargoosato geelii ka laayey ubadkeeda; sidaas darteedna eedda saartay ariga oo ay ka adagtahay oo ka xoog-roontahay.

Shabeelkii waxa ay u tagtay ari meel daaqahaya oo wada laysay, inta kula dhacday caradii ay u qabtey geelii ka laayey ubadkeeda, baa la yiri.

Tale 9: The Leopard (Shabeelkii)

A mother-leopard one day put its cubs in a place and left for hunting. While she was away camels passed through the place where the cubs were resting and crashed them underfoot all but one cub.

— Mother it is camels that killed us — said the surviving one when the mother returned from hunting.

— No, sonny, it is not the camels that killed my children, it is giir, the goat! — said the leopard-mother, meaning that she could not attack camels which are too big for her, she would instead devour the goats to avenge the death of her cubs, said the story.

Sheeko 10: Dhurwaa (The Hyena)

Waxaa la yiri dhurwaa baa u dacwoodey dugaaggii kale oo yeen:

— War magaca dhurwaa ma jecliye hala iga daayoo magac ka fiican hala ii bixiyo.

— Waa yahaye hashaa iyo niriigteeda soo daaji maantoo soo hoyi fiidkii — baa loogu jawaabey.

— Waa yahay — buu yiri dhurwaagii oo raacay hashii iyo niriigteedii kadibna hashii buu ka gooyey afartii naasood, niriigtiina faruuriyihii buu ka gooyey. Fiidkii markii uu soo hoyiyey hashii iyo niriigti baa lagu yiri:

— War dhurwaayow hashaa u soo godol hala lisee — Markii uu niriigta ku siidaayey hashii si ay u godlato buu yiri:

— Maxay niriigta ku nuugtaa ama ka nuugtaa hashaa.

— Dhurwaayow dhurwaa ahaw aamin ma gashide — baa lagu yiri.

Tale 10: The Hyena (Dhurwaa)

It is said that one day the hyena complained to the rest of the wild animals and said:

— I do not like the name 'dhurwaa'⁴, give me a better name.

⁴ The word 'dhurwaa' is a curse meaning he who gets no offspring, the barren one.

- Alright, we would first test you to see how reliable you are, take this camel and her calf to graze and bring them home in the evening — the hyena was told.
- Alright — he said and took the camel and its calf to the bush. Then the hyena cut off the four teats of the camel and also he cut off the lips of the calf and brought them home.
- Prepare the camel for milking — the hyena was told later in the evening and releasing the calf to suck its mother first⁵, the hyena said:
- What the calf would suck and with what to suck! — laughing at the camel without teats and the calf without lips.
- You will always remain a dhurwaa — the hyena was told⁶.

Sheeko 11: Dhulcir (The Middle of the Earth and the Sky)

Waxaa la yiri dabagaalle baa soo guran jirey miriha, sida digirta iyo looska, oo qaarna cuni jirey qaarna kaysan jirey si uu u cuno marka uu gaajoodo. Dabagaalluhu waxa uu miraha kaydka ah ku xabaalan jirey meesha la yiraahdo dhulcir oo uu moodi jirey in ay meeshaasi tahay bartamaha dhulka iyo cirka. Dabagaalluhu marka uu aasanayo miraha waxa uu kor u eegi jirey dayaxa oo meesha uu kaga beegan yahay dhulka buu kuxabaalan jirey miraha, meeshaas buuna moodi jirey ahayd dhulcirkii uu ku tilmaansan lahaa meeshii uu ku aastay miraha.

Laakin, dayaxu meelkasta oo dhulka ah waa joogaa oo waa ifiyaa, sidaas baa dabagaalluhu ku aqoonsan kari waayaa halkii uu u aasay mirihii, baa la yiri.

Tale 11: The Middle of the Earth and the Sky (Dhulcir)

Once there was a squirrel who used to collect fruits, such as beans and groundnuts and he ate some of it and kept the rest in reserve. The squirrel buried the reserve fruits in the ground in a place he thought was the centre of the earth and the sky, which he called 'dhulcir'. When burying the fruits the squirrel used to look up to the moon and used it as a marker showing directly above dhulcir, the centre of the earth and sky, where he buried the reserved fruits.

But the moon shine everywhere on the earth and confused the squirrel who could no longer find the place where he kept the reserved fruits, says the story.

Sheeko 12: Carro waa Quud (The Daily Meal)

Waxaa la yiri daayeer baa u talin jirey koox gugaag ah oo ku nool miyiga. Daayeerku waxa uu maamuli jirey arrimaha ku saabsan nolosha bahallada uu u taliyo, sida ugaardigooda, badbaadadooda iyo wadajirkooda. Cawadii marka ay soo hoydaan daayeerku waa tirrin jirey, si uu ku ogaado bal in ay wada joogaan iyo in kale. Subaxii kolkii waagu beryo daayeerku waa kaakicin jirey bahallada oo waxa uu ugu heeshi jirey heestan:

Nin quwaax hela

⁵ Before a camel is milked its calf has to suck the mother to make it ready for the milking session, godol, in Somali.

⁶ The term dhurwaa is a curse, he who begets no offspring.

Nin qaroon hela
Carro waa quud
Hela qarafaado

Aroortii marka ay maqlaan heesta taliyohooda bay dugaaggu soofi jireen, ai ay kuhelaan quud-maalmeedkooda, baa la yiri.

Tale 12: The Daily Meal (Carro waa Quud)

Once upon a time there was a group of wild animals who lived together in the forest. They chose the monkey as their leader who managed all the affairs of their lives, such as hunting, security and the unity of the animals. Every evening when the beasts returned to their common den the leader-monkey counted them, so as to ensure they all returned safely from the day's hunting. Early in the morning the leader awakened all the animals for the daily hunt, giving them the following instructions in a song:

Nin quwaax hela
Nin qaroon hela
Carro waa quud
Hela qarafaado

Translation:

Whether one might get roots
Or qaroon^z shoots
With food the earth is replete
With effort your food go to win.....

When early in the morning the beasts heard the song of their leader they woke up and went to win their food for the day, says the story.

B SHEEKO NOLOLEED ALOOS AH (LEGENDS)

Sheeko 13: Cigaal Shiidaad iyo Hashii Good (Good, the Camel and Cigaal Shiidaad)

Waxaa la yiri Cigall Shiidaad baa maalin geel raacay, ay ku jirto hal good la yiraahdo. Markii uu fiidkii soo hoyiyey geela intiisii kale, good maahe, buu wiil yar Cigaal ku yiri:

- Adeer, caawa aan maalo hashaada adna maal hashayda good.
- Oo maxaa jira waqtigii geela ala maali jirey lama gaarin weliye? — buu yiri wiilkii.
- War anigu caweysin sugi maayo haddaan rabaan inaan maalo hashaa oo seexdo — buu ku jawaabey Cigaal.
- Waa yahaye maal hashayda, ana taadaan maali doonaaye — buu yiri wiilkii, isaga oo aan ogeyn in hashii good ee Cigaal maali jirey libaax cunay maanta.

Markii cawrysinkii la gaarey baa la ogaadey in Cigaal hashiisii maqan tahay. Isagii baa laga toosiyey hurdadii oo la weydiiyey:

^z Commiphora Jughensia (Chiov.)

— War xaggee iyo goormaa kuugu dambeysey hashii? Markas buu Cigaal heesay oo yeen:

— Wixii Good cunay

Waa arkaayoo

Dameer le'ekaa

Kasa dabo weyne....

Raggii geel-xeraadka la joogey waxay ogaadeen in hashii libaax cunay markaas bay Cigaal ku amreen in uu tuso meeshii libaaxu ku cunay hashii. Hasha raqdeedii bay heleen raggii oo bahalkii cunayo. Markii bahalkii arkay nimankii buu ka cararay raqdii, waxayna siten buntukh oo ku tashadeen in ay dilaan bahalka. Cigaal bay nimankii soo qabteen oo ku xireen hasha raqdeedii si libaax u arko isaga oo u damco in uu cuno. Markii bahalku arkay Cigaal oo loo xiray buu ka soo baxay kayntii uu ku cararay oo soo aadey Cigaal iyo raqdii hasha. Markii Cigaal arkay libaaxii oo ku soo socda buu baqdin iyo naxdin la gariirey oo yeen:

laallow riyo iiga dhig waxaan u jeedo

Igu soo socota.....

Nimankii oo ku qarsoonaa meel u dhow meesha Cigaal ku xirnaa baa toogtey bahalkii oo diley Cigaalna ka fray xariggi, baa la yiri.

Tale 13: Good, the Camel and Cigaal Shiidaad (Cigaal Shiidaad iyo Hashii Good)

It is said that one day Shiidaad took his camels, including a lactating camel called 'good' to graze in the forest. In the evening Cigaal drove to the camp all the camels except Good. Cigaal told a small boy who was in the camp:

— Look, nephew, tonight I will milk your camel for myself and you will milk my camel for Good.

— But uncle, the milking time has not arrived yet, — replied the boy.

— I could not wait for the milking time I want to drink the milk and go to sleep early — said Cigaal.

— Alright, you milk mine and I will milk Good later on — the boy said.

Later in the evening when the milking time came it was discovered that Good was missing and Cigaal was awakened from sleep and he was asked:

— When and where did you last see Good? — Cigaal replied in this song:

Waxii Good cunay

Waa arkaayoo

Dameer le'ekaa

Kasa dabo weyn....

Translation:

What eaten Good I saw

As big as an ass it was

But a longer tail it had.....

The camel-herders understood that Good was eaten by a lion and they asked Cigaal to take them to the place where the lion had seized the camel. They found the camel's carcass with the lion devouring it. The men had rifles and wanted to kill the lion who ran away when he saw the men. They tied up Cigaal to the carcass for the lion to see him and return to the carcass and devour also the man tied up there for him. The men hid themselves nearby. When the lion saw the man offered to him he came out of the bush and approached to

Cigaal and the reminder of the camel's carcass. When Cigall saw the lion coming towards him he was paralyzed with fear and cried, thus:

Allow riyo iiga dhig belaayada

Igu soo socota.....

(May Allah make a mere dream the terrible thing that I see coming to me)

The men shot the lion as soon as it came out into the open and untied Cigaal safe, says the story.

Sheeko 14: Geelo iyo Awle (Geelo and Awle)

Waxaa la yiri waa baa waxaa jiley naag Geel la yiraahdo oo u dhaxdey nin Awle la yiraahdo. Hilbo oodkac ah bay Geelo u kaydin jirtey ninkeeda. Iyadu naag cireyn bay ahayd oo habeenkii marka ninkeedu hurdo bay inta soo kacdo qarsoodi u cuni jirtey muqmad, iyada oo aanwax ka siin ninkeeda. Isagu waxba kama ogeyn xeeladda afaddiisu ku hayso qudhiisa.

Berigii dambe bay Geelo isla yaabtay oo ka qoomamaysay dhagarta ay ku hayso seygeeda, waxayna ogaatey in uu yahay nin wacan. Geelo waxay heestan kula talisay Awle in uu ilaashado arigiisa iyo ratiga uu rarto iyaduna way isku haarrantay ama ciilkaambiday basaxxumadii ay ku fashay saygeeda wacan:

Waar Awlow

Arigaaga raac

War yaan dhule (ratiga)

Kaa dhugleyn (hallaabin)

Geeloy, geel oomayey

Geelo oomayey

Geed dheer kortoy

Reer gabadhiyey

Xidid gawlaloy

Nin waliba goosayey

Bannaan ari-daajiyaay—.

Tale 14: The Geelo and Awle (Geelo iyo Awle)

Once upon a time there lived a woman, Geelo and her husband was called Awle. Geelo use to keep in reserve meat delicacy called muqmad or codkac⁸ for her husband. The wife was a gluttonous woman and at nights while the husband was asleep she woke up and ate the muqmad without the husband noticing her thievery. He never knew that his wife was deceiving him by eating the codkac herself.

In the end the wife was ashamed of herself and regretting how she deceived her husband whom she realized to be a good man. In a song⁹ Geelo advised her husband to look after his goats and the burden camel and she blamed herself for her misbehaviour:

Isaga: Awlow waryaa

Arigaaga raac

⁸ Pieces of meat, gravel-seized, fried in ghee, a delicacy in Somali homes.

⁹ For the recreational songs performed by women only see my Folk songs from Somalia (Ms.), 1991.

War yaan
 Dhule kaa dhuhleyn¹⁰
 For him : (Mind your goats, man the burden camel as well stray they may all go)
 Iyada: Geeloy naayaa
 Geelo oomayey
 Geed dheer kortoy
 Reer gabadhiyey
 Xidid gawlaloy
 Nin waliba goosayey
 For her: Translation
 Geelo is anxious as camels are thirsty
 On tall tree she climbs up¹¹
 The darling of her parents once she was
 She is like gawlalo roots¹² deep
 Which all men wish to pick on
 The goats in the desert she grazes

Sheeko 15: Geeridii Dhegdheer (Dhegdheer's Death) ¹³

Waxaa la yiri wiil ku jooga faras dheereeya oo socdaal ah iyo dadqalatadii belada ahayd ee dalka looga qaxay, Dhegdheer, baa iska hor yimid. Wiilku waxa uu ahaa nin doob ah, xoog badan oo aan welikiis naag la seexan. Markii uu aqoonsaday dadqalatadii buu wiilkii ka soo degey faraskii, warankii iyo gaashaankii uu sitey waa uu iska dhigay, isaga oo aan siadn wax qalad ah buu u tegey dadqalaltadii oo isaga sugeysa. Markaas buu iska wada furan dharkii uu qabey oo isqaawiyey.

Dhegdheer waxa ay ahayd naag buuran oo naasaha, barida, xaluska, bawdyaha iyo oogadeeda oo dhan baruuri ku hilan tahay. Waxa ay lahayd naaso waaweyn oo kor iyo hoos u walhanaya marka ay soconayso. Iyada rag uma galmoon weligeed oo waa laga carari jirey. Markii ay aragtay ninka qaawan iyo cadadkiisa jinsiga oo togan oo galmo u diyaar ah, bay dadqalatadii debecdey oo damaceedii hore, oo ahaa in ay qabsato oo qalato inanka, ka baaba'ay; waxaana oogadeedii wada saaqay rabid galmo. Way jiifsatay, maradii bay ka rogtey cadkeedii dhalmada, wiilkiina waa u galmooday iyadii. Mindi gaaleef ah ee ay dadka ku qalan jirtey baa ka dhacday gacanta dadqalatada markii minadii wiilku ku dhacday gudaheeda oo ay ku arwaaxday oo ay yare suuxday. Markii ay u macaansatey minidii bay Dhegdheer si farax leh u tiri:

- Wax malmaleeyayaa!, — taas oo macneheedu yahay.
- Galmana waa ka helay kadibna waan qalan wiilkan, sidaas baan u baraaray maanta —
- Markii wiilkii maqlay waxa ay dadqalatadu ku gunuunucayso buu isaguna yiri:
- Rag na wax malmaleegyayga!, taas oo macneheedu yahay:

¹⁰ Dhuhle call name for a he-camel.

¹¹ Meaning the unwifely misconduct she committed against her man.

¹² A plant with deep roots, people chew the juicy roots when thirsty.

¹³ Sheeko kale ee ku saabsan Dhegdheer iyo geerideedii eeg buuggayga: Sheeko-xariirooyinka Soomaaliyeed, Vol. I.

— Rag na intaas waxuu hindisayaa Dhegdheerey lagu melgi lahaa—
Mindidii dadqalatada gacanteeda ka dhacday buu wiilkii qaatay oo ku diley iyadii,
halkaas bayna Dhegdheer ku geeriyootay, baa la yiri.

Tale 15: Dhegdheer's Death(Geeridii Dhegdheer)

It is said the terrible cannibal, whose terror people fled from many parts of the land, one day suddenly met a young man riding a fast horse. He was a strong handsome man who never slept with a woman. When he recognised the cannibal-woman he alighted from the horse, put aside his spear and shield and walked towards her. When he came near her he undressed himself.

Dhegdheer was then a tall woman and carried so much fat in her buttocks, arms, abdomen, thighs and she had huge breasts that heaved up and down as she moved. She never slept with men because they were afraid of her and ran away whenever she approached them. When the cannibal-woman saw the man's erect penis, her earlier intentions of catching and slaughtering him was suddenly replaced by a strong desire to sleep with him first and then kill him. She lay on her back, uncovering her private parts, and the young man made love to her. When he satisfied her, she fainted and the long knife with which she used to kill people fell down from her hand, and she murmured with great pleasure, thus:

— Ah!, desires many have I.

— And men have designs many! — replied the young man, he grabbed the cannibal's knife and slew her, says the story.

Sheeko 16: Sheekooyinka Wiilwaal (Tales about Wiilwaal)

Ragga iyoo haweenka laga wariyey sheekooyinka dadweynaha ee yaabka leh waxaa ka mid ah kuwa saabsaan Wiilwaal oo ahaa beeldaajiye ka talin jirey galbeedka Somaliya. Wiilwaal waxaa laga wariyey sheekooyin badan noloshiisii iyo sidii tolkiis ugu talin jirey. Sheekooyinka Wiilwaal waxa ay tusayaan in uu ahaa geesi birjeex ah, xukun adag iyo fiirdheeri ugu talin jirey bulshada. Wiilwaal waxa uu ahaa nin markasta ka feejig oo in rag kale haweystaan in ay kula loolamaan madaxnimada tolka. Sidaas darteed waxa uu ilaalin jirey ragga uu isleeyahay way kugula loolami taliskiisa. Waxa aannu halakan ku muujineynaa dhawr ka mid ah sheekooyinka caanka ah ee ku saabsan Wiilwaal.

Tale 16: Tales about Wiilwaal (Sheekooyinka Wiilwaal)

There are numerous tales about people who actually lived in Somali lands in different periods in the history of this land, who are remembered in our times in the rich oral literature of the people, especially in folk tales. One of these popular heroes is Wiilwaal¹⁴ Around whose name many wonderful tales were created by the succeeding generations of Somalis. In these stories Wiilwaal is described as a great leader of men who ruled his people with wisdom and firmness. In our present collection we shall include several stories about

¹⁴ He was a tribal chief living in western Somalia in or about the 18th century.

this popular hero, which are among the well known tales that are still told in many parts of the country.

Sheeko 16(a): Cadka Ragg ku Heshiin waayey (The Meat men fight for)

Waxaa la yiri beri baa Wiilwaal shir isgu yeeray beeldaajiyeyalkii tolkiis si uu u ogaado waxgaradnimadooda oo ku yiri:

— Waxaan idin ka doonayaa inaad ii keentaan cadka hilibka ah ee rag ku heshiin waayey oo isku dilo. Markaas baa raggii kala tageen oo dooneen cadkii Wiilwaal codsaday.

Markii shirtii dambe la isugu yimid ba nin walba keenay cadkii hilibka ahaa ee uu isyiri waa kii Wiilwaal rabey: ninkeena wan baridi, nin keena leg¹⁵ iyo nin keena awlal iyo hilib kale oo wanaagsan. Nin oday ah baa gabar yar oo dhalay weydiiyey:

— Maandhaay bal ii sheeg cadka hilibka ah ee rag ku heshiin waayey oo isku dilaan, Wiilwaal baa noo diray cadkaas in la keenoe.

— Cadkaasi waa hunguriga, aabbe, ragguna isaguu isku dilaa heliddiisa bay ku jawaabtey gabadhii. Ri’ reerku qashay hungurigea buu odaygii qaaday oo u geeyey Wiilwaal oo fadhiya shirkii tolka oo yeen:

— Cadka rag isku dilo inuu hunguriga yahay gabadhayda yar baa ii sheegtay anna bay ila tahayoo neef hungurigiis baan anigu shirka keenay, ugaasow.

— War gabadhaas yar baa garatay cadka rag isku dilo waa hunguriga, iyadaana idin ka waxgaradsan gidigiin — buu yiri Wiilwaal.

Tale 16(a): The Meat Men Fight for (Cadka Rag ku Heshiin waayey)

It is reported that one day Wiilwaal called in all the chiefs of his tribe to a meeting to test their intelligence and ordered them this:

— I want you to find out and bring to me that piece of meat for which all men fight for to possess it — and the men went to look for the meat their chief wanted.

When the men returned everyone of them brought the piece of meat he believed to be the piece Wiilwaal wanted: one man brought the fat tail of a ram, another man brought the chest meat¹⁶, a third man brought the flank meat. One old man asked his little daughter:

— Daughter, tell me that piece of meat over which all men fight to possess it.

— Father, I think it is the throat—, because men always fight for food and the food passes through the throat¹⁷ — replied the little girl.

— Good idea, my child— said the father and took a goat’s throat to Wiilwaal at the tribal meeting and said:

— Great Wiilwaal, I brought you a goat’s throat; my small daughter told me that it is what men fight over for and I think it is what our chief wanted us to tell him.

¹⁵ Hilibaha gaar Wiilwaal loo siin jirey eeg sheeko 16 (kh)

¹⁶ See tale 16 (e) Wiilwaal’s choice of meat.

¹⁷ In Somali the word ‘hunguri’, throat also means food for which men fight among themselves to get it.

— That little girl is wiser than you all, men always fight for food which they swallow through the throat — Wiilwaal said.

Sheeko 16(b): Iyada Geesi uma ahi (Not a Hero for Her)

Wiilwaal lama toosin jirin mar haddii uu hurdo oo isaga baa iska soo toosi jirey marka uu bogto hurdada. Marka uu seexaxanayo waa uu barkan jirey seeftiisa oo qofkii ka kiciya hurdada seeftuu ku dili jirey.

Berigii dambe baa odayaalkii tolku arrin degdeg ah ugu yimaadeen Wiilwaal oo ahaa beeldaajiyehii tolkiis oo dhan, isaga oo hurdo culus ku jira, wayna ogaayeen in aan hurdada laga toosin garaadka. Duqowdii waxa ay u tageen afadii Wiilwaal oo ku yiraahdeen — Naa arrin degdeg ah baannu kala tashanlahayne noo toosi garaadka annagu ku dhici weynay inaannu toosinee — Afadii waa ay u tagtay ninkeedii oo ku jira hurdo culus oo geed harkiis jiifa. Inta ay haraati ku dhufatay isagii bay ku tiri:

— War rag baa kuu yimide toosoo la hadal — Raggii waa yaabeen markii ay arkeen afadii oo haraati ku toosisey Wiilwaal oo iyagu ka baqeen in ay toosiyaan. Markii uu soo toosay bay nimankii weydiiyeen:

— Wiilwaalow annagu ku dhici weyney inaannu hurdada kaa toosinno afaduna haraati bay kugu toosisey, waxbana maad yeelin iyadee maxaa jira?

— War idinku goobta dagaalkaad igu aragteen siadaa rag yeelo; iyaduse lugeheeda dhexdooday igu aragtayoo i qadarin mayso, iyada geesi uma ahi — buu yiri Wiilwaal, baa la yiri.

Tale 16(b): Not a Hero for Her (Iyada geesi uma ahi)

It is said that when Wiilwaal slept no one dared to awaken him and he was left to sleep as long as he wished. When he wanted to sleep he used to keep his sword under his head and he used to strike with it anyone who awakened him.

One day several tribal chiefs came to discuss with Wiilwaal urgent matters as he was the paramount chief of his tribe. Wiilwaal was sleeping and the chiefs dared not awaken him as they knew his rules. The chiefs went to Wiilwaal's wife and said:

— We came to discuss urgent matters with Wiilwaal but he is sleeping, please awaken him for us as we dare not to do so. The wife went to her sleeping husband and kicking him hard with the feet said:

— Get up, man, there are men who wish to talk to you on urgent matters — The chiefs were surprised by the woman awakening Wiilwaal by kicking him, the man whom they dared not awaken by any means. When Wiilwaal woke up the chiefs said to him:

— We dare not to awaken you but your wife did so by kicking you and you did no harm to her, tell us why.

— You saw how I deal with men in the battle field, but this woman saw me between her legs, I am not a hero for her — said Wiilwaal.

Sheeko 16(c): Kaatunkaa Marag ah (The Ring is the Proof)

Waxaa la yiri Wiilwaal baa afadiisiiku yiri:

— Naa waan socdaalayaaye markaan soo noqdo waxaan doonayaa inaan kuu imaado adoo wiil dhalay iyo geenyadoo faras dhashay.

— Waa yahaye iska tag — bay tiri afadii. Markii seygeedii ambabaxay bay afadiina kooraysatay geenyadeedii oo ka dabatagtay isagii. Habeenkii buu Wiilwaal ku soo hoydey reer meel deggan, markaas bay afadiisii iyaduna ku soo hoyatey ciddii ninkeedu soo martiyey. Markaas buu sheedda ka arkay oo la cajibey haweeneyda bilicdasan ee geenyada ku joogta ee iyaduna socdaalka ah. Ina-rag weligiis waa damaaciye Wiilwaal iyo afadiisii gogoshii bay ku kulmeen cawadaas isaga oo aan aqoonsan in ay tahay afadiisii. Waxa ay oggolaysiisey in uu siiyo kaatunkiisii oo ugu abaalgudo habeenkaas wacan ee ay wadaageen.

— Naa yaa kaa dhalay wiilkan waanigii muddo dheer kaa maqnaaye? — buu Wiilwaal weydiiyey afadiisii markii uu ku soo noqday reerkii.

— War adaa dhalay wiilka — bay tiri afadii.

— Naa sideen u dhalay waaba kaa maqnaaye? — buu yiri Wiilwaal inta carooday.

— War waxba hays waaline bal garwaaqso habeenkii isaga ahaa iyo naagtii aad siisay kaatunkaagii, kaatunkiina waa kana iga hoo, isagaa marag ahe, geenyaduna waxay haysataa faras yaroo isla habeenkaas bay ku geenyada iyo faraskaaguna isarkeen. Sidaasaan u fuliyeey amarkaagii — bay tiri afadii. Wiilwaal waxa uu ogaadey in ay afadii ahayd qof waxgarad ah markii ay aafisey amarkiisii oo u qalanta ooridiisii.

Tale 16(c): The Ring is the Proof (Kaatunkaa Marag ah)

One day Wiilwaal told his wife this:

— Look, wife, I am going on a journey and when I return I want to see you having a son and the filly having a colt.

— Alright, you may go — said the wife. When her husband left she mounted the filly and followed him, keeping a distance between them. Wiilwaal came to a nomadic camp and stayed for the night. A woman riding a horse and wearing beautiful clothes came to the same camp. Wiilwaal was surprised by the beauty of the horse-woman, and asked his hosts to arrange the meeting of the woman traveller and himself, for men are always on the lookout for pretty women. This was done and the two of them met in bed that night. Wiilwaal did not recognize who the woman was and she induced him to give her his finger ring as a token of that memorable night they spent together.

— Who fathered this son you have, I have been away from you for a long time? — Wiilwaal asked his wife when he returned.

— He is your own son — said the wife.

— You have been seeing other men, woman, in my absence, a common whore you are — said Wiilwaal with anger.

— Come down, man, don't get angry without nothing, just recall the woman you met that night, whom you gave your finger ring, here it is, it is proof of what happened between us in that night, for that woman was I. The horses, too, saw each other in that night and a heifer had been born to them. All these things happened as you wished, my lord — said the woman wife. Wiilwaal realized that his wife was an intelligent woman for she cleverly carried out his orders and she deserved to be the spouse of a paramount chief of the tribe, the story says.

Sheeko 16(d): Sac Yarehe Waalwaalan (The Wild Cow)

Waxaa la weriyey in Wiilwaal ka qaaday madaxnimada tolka wiil yar oo uu adeer u yahay, wiilkuna madaxnimada ka dhaxlay adoogiis oo u boqranaan jirey tolkiis. Waagii dambe baa inankii koray oo noqday nin geesi iyo waxgarad ah. Berigii dambe buu Wiilwaal weydiiyey afadiisii:

- Naa nin iga geesisani inuu ku jiro tolkeen ma u malaynaysaa?
- War waa ku jiraayoo aniguuba i haweystey ninkaasi — bay tiri.
- Ma adiguu ku damcay? Ma dhici karto, naa ii tilmaan ninka ku haweystey anoo jooga, melegiis baa galaye — buu yiri Wiilwaal inta carooday.
- Waa yahaye i sugu — bay ku tiri afadii. Cawadii dambe buu wiilkuu u yimid afadii Wiilwaal oo ka dhamaystay dantiisii, markaas bay dacallada ka yare goysey labadiisii go'isaga oo aan ogeyn. Markii uu wiilkii ogaadey go'yaalkiisii oo darfaha go'an buu isaguna rag tiro badan go'yaalkoodii dacallada wada jaray iyaga oo aan ogeyn oo hurda.
- War ninka I damcay waa kan go'yaalkiisu darfaha go'an yihiine ogow — bay afadii ku tiri seygeedii. Markaas buu Wiilwaal shir isugu yeeray raggii tolkiis oo dhan si uu u helo ninkii go'yaalkiisu go'anyihiin dacallada. Waxa uuse arkay rag tiro badan oo go'yaalkoodu darfaha wada go'an yihiin, sidaas buuna ku kala garan kari waayey raggii.

Inkastaba, Wiil waa waxa uu tuhmay wiilka uu adeerka u ahaa ee madaxnimada tolka uu ka qaaday in uu yahay ninka moqorxadka ku y haya afadiisa. Berigii dambe baa Wiilwaal iyo inankii wada shaxeen markaas buu Wiilwaal mariyey tixdan gabayga ah:

war sac yarehe waalwaalanoo
weyl watoo wiilasha eryooda
marna inaadna naaskiisa qaban
ii mar wacad eebbe
tanaan degey...
wiilkii markaas buu isaguna ugu jawaabey tixdan gabayga ah:
adeer adigu way waanisee
halan ku weydiiyo
sac waraabe dileyoo misena
weli xalaaleeyey
waax qalo haddii lagu yiraah hilibaha
marna inaadna weel u soo qaadateen
ii mar wacad eebbe
tanaan degey...

Sidaas buu wiilkii adeerkiis Wiilwaal ku dareensiiyey in uu isaguna yahay nin rag ah oo hawaysan kara haweeney bilicsan ninkasta ha qabee.

Tale 16(d): The Wild Cow (Sac Yarehe Waalwaalan)

It is reported that Wiilwaal usurped the chieftainship title from his nephew who was a small boy when his father-chief died. The tradition was that the son was to inherit the chieftainship from his deceased father, but Wiilwaal took the leadership of the tribe by force. The boy grew up and became a brave and clever young man. One day Wiilwaal asked his wife this:

- Woman, do you think there is a braver and wiser man than me in our tribe?

— Yes, there is such a man who even tried to possess me — replied the wife.
 — He dared to possess you? Impossible, no man could do that while I am alive, tell me, woman, who that fellow is, he would no longer be alive — said Wiilwaal in great anger.
 — Wait, I will tell you who the man is — she said. In the next night the young man came to Wiilwaal's wife and she gave her favours to him. She cut off pieces from the ends of his clothes without his notice, but later on when he saw the cuttings in his clothes he did the same to the clothes of many of his friends while they slept.
 — The man you are looking for has his clothes cut off at the ends, that is a sign for you to identify him — Wiilwaal's wife told him. Then Wiilwaal called in all the men of his tribe to a meeting in order to find out the man with cuts at the ends of his clothes. But there were so many men whose clothes were all cut off at the ends, that it became impossible for Wiilwaal to identify the man his wife pointed out. Wiilwaal, however, suspected that the man he is looking for is his nephew from whom he usurped the chieftainship of the tribe and that he is the one who is having affairs with the chief's wife. One day Wiilwaal invited his nephew to play with him a game of shax¹⁸ and the two men had a poetic duel in which Wiilwaal tried to draw confession from his nephew and the latter neither denies nor accepts the suspicion of having affairs with the chief's wife, which angered Wiilwaal all the more:

Wiilwaal:	sac yarehe waalwaalanoo wiilasha eryooda marna inaadanaaskiisa qaban ii mar wacad eebbe, tanaan degey...
Translation:	a wild cow ¹⁹ that after boys often runs that you this cow milked never by Allah's name swear to me, this move I made...
Nephew:	adeer adigu way waanisee halan ku weydiiyo hal waraabe dileyoo misena weli xalaaleeyey waax qalo haddii lagu yiraah marna inaadana weel u soo qaadateen ii mar wacad eebbe, tanaan degey...
Translation:	uncle mine an advice to me you gave a question could I to you put: a camel by a hyena killed ²⁰ a priest slaughtering it wholesome the meat to make a quarter of the carcass you take should you be told a vessel the meat to carry in

¹⁸ A chess-like game for two men played on drawings in the sand.

¹⁹ Wiilwaal here refers to his wife.

²⁰ A married woman, Wiilwaal's wife is implied

that you would not with you bring
by Allah's name swear to me, this move I made²¹.

Sheeko 16(e): Leg iyo Bari (Wiilwaal's Share)

Waxaa la yiri Wiilwaal waxaa la siin jirey legga iyo barida oo ah hilbaha ugu fiican neefka ariga ah marka la qasho.

Berigii dambe baa saddex nin waxa ku heshiiyeen in ay Wiilwaal la qaybsadaan hilbaha fiican ee uu isagu iska leeyahay markii neef la qasho.

— War ninka kowaas ha yiraahdo: 'Wiilwaal'!, ninka labaad ha yiraahdo: 'labada cad'!, ninka saddexaadna ha yiraahdo: 'iskuma heshid'!

Saddexdii nin waxay u yimaadeen Wiilwaal oo geed hurda hoostiis, ninkii kowaad baa yiri: 'Wiilwaal', markaas buu Wiilwaal ka soo boodey hurdadii oo seeftiisii galka ka soo jiidey oo yeen:

— Hee! — Ninkii labaad baa yiri:

— Labadii cad!

— Hee? — buu yiri Wiilwaal. Ninkii saddexaad baa ka baqay Wiilwaal oo yiri:

— Awlal laguugu dar! — halkii uu ka oran lahaa: 'iskuma heshid'.

Tale 16(e): Wiilwaal's Share (Leg iyo Bari)

It is reported that whenever a ram was slaughtered for food the fat tail and the chest meat used to be reserved for Wiilwaal, these joints being considered the best meat to be given to important people, such as chiefs and honoured guests.

Three men decided to share these best joints with Wiilwaal and they agreed to tell him their decision in the following manner:

The first man would say:

— Wiilwaal! — and Wiilwaal would say:

— Yes? — The second man would say:

— The two joints! — and Wiilwaal would say:

— What about? — with obvious anger in his voice. The third man would say:

— You could not have them both!, but the third man was afraid to tell Wiilwaal the words he was supposed to say, and instead said:

— One more joint would be added to your share of the meat, my lord! — the story says.

²¹ Moving one of the pieces of the shax game.

C SHEEKO MURTIYEED (CULTURAL TALES)

Sheeko 17: Baar iyo Saxamadeedii (Baar and Her Dishes)

Waxaa la yiri nin baa waxa uu qabey afo la yiraahdo Baar. Iyadu waxa ay ahayd qof gaari aha oo reerkeeda si wanaagsan u maamulata, gogosha iyo weelkeeda waskh laguma arag weligeed.

Haweenkii deris ahaa oo dhan baa la yaabay gaaranimadeeda iyo sida wacan ee Baar u agaasinto reerkeeda oo waxay markasta ka amaahan jirey saxamada iyo weelka kale ee sida wacad ee afadaasi u xalatay oo wada ifaya cunnada lagu kariyo ama lagu shubana dhadhanka iyo macaanka leedahay. Haweenka deriska ahi waxa ay rabeen in raggoodumoodo in ay iyagu leeyihiin weelkaas. Weelkii ay amaahdeen oo ay ku soo adeegteen oo aan xallayn bay soo celin jireen oo Baar u keeni jireen haweenku, iyaduna way diiddey in ay weelkeeda amaahiso haweenkaas mar dambe.

Haweenkii waxa ay u cawdeen Baar seygeedii iyaga oo ka caraysan afadiisa oo u diiddey weelkeedii. Isagu ma rabin inay isku xumaadaan deriskiisa markaas buu yiri:

— Naa Baarey guur saxamadaadana la guur —, isaga oo aan habsan sababta afadiisu u diiddey in ay bixiso weelkeeda. Sidaas buuna ninkii ku eryey afadiisii wacnayd, baa la yiri.

Tale 17: Baar and Her Dishes (Baar iyo Saxamadeedii)

It is said that a man had a wife named Baar who managed her home very well and she always kept her house and the dishes clean, so that the food served in them was tasty. All the women of the neighbours admired the excellent way Baar ran her household work and they always came to borrow her dishes to cook and serve their meals in them. The women did this to make their husbands believe that the dishes were their own.

The women used to return the dishes they borrowed unwashed and dirty to Baar who, because of this, refused to lend her dishes to the women anymore.

The women complained to Baar's husband about his wife's refusal to lend her crockery to them. The husband did not want to displease the neighbours and without finding out his wife's reason for refusing to lend her dishes, he said:

— Go away Baar, and take away all your pots and plates with you and so the man lost an excellent wife, it is said.

Sheeko 18: Baratan (The Race)

Waxaa la yiri beri baa niman fardooley ahi isu faaneen oo midkoodba yiri:

— War faraskaygaa ka dheereeya kaaga — Markaas bay ku heshiiyeen in ay beretansiiyaan fardahooda oo la ogaado kanugu dheerrya. Fardo badan baa la beretansiiyey, waxaana kuwii kale oo idil ka dheereeyey faras qurxoon oo xoog badan.

Ninkii faraskiisu ka mid aha kuwii laga soo dheereeyry baa carooday oo waran ku dhuftay faraskii dheereyey oo halkaas ku diley. Ninkii faraska la diley lahaa baa u ashkatooday guurtidii u talisey tolka, waxayna ku garnaqeen sidatan:

— War farasku waxa uu u qalmey nin la tartamat nin kale oo ka soo dheereeyey, sidaas darteed wuxuu la qiime yahay nin rag ah magtiis: haddaba waa in boqol halaad oo geel ah

la siiyo ninkii faraska laga diley — Garnaqidda noocaas ah oo aan naxariis la hayn bay Somalidii hore u yiqiinneen garcadaawe, baa la yiri.

Tale 18: The Race (Baratan)

One day two men had an argument about whose horse was the best and one of the men said:

— My horse is faster than all the rest — Then they agreed among themselves to have a race so as to see whose horse was the fastest. And other men also brought their horses to take part in the race and a strong beautiful horse won the race.

One of the men who lost the race got angry and with a spear killed the winning horse. The owner of the killed horse complained to the tribal elders and demanded compensation for his horse.

— The horse is the same as a man who competed in a race with hundreds of other men, who came fast. Therefore, the horse's value is equal to blood-money paid for a man's life; therefore, one hundred camels should be paid to the owner of the killed horse — the elders ruled. Judgements like this one, without mitigation for the accused, Somalis called it 'garcadaawe'.

Sheeko 19: Bayuur (Shame)

Waxaa la yiri nin iyo afadiis baa jirey, markaas bay afadiis isbarten nin dhalinyaro ah waxa uuna ku yiri afadii:

— Naa ninkaagu kuma jeclee aniga I raac, anigaa ku jeclee.

— Waa yahaye ayuu qarsoodi ku kulanno si uusan ninkaygu u ogaan xiriirkeenna — bay tiri naagtii.

Berigii dambe bay naagtii iyo ninkii ay jeclay isla baxsadeen waxa ay rabeen in ay ka tallaabaan webi oo dantooda ku qunsadaan webiga daantiisa shishe.

— War anigu dharkaaga ma aqaan — bay tiri naagtii.

— Naa keen dharkaaga anigaa aqaan dabaashoo geynaya dharkeenna dhinaca kale ee webiga si uusan inooka qoyin dharku, kadibna waan kuu soo noqonoo kaa gudbin webiga oo kula dabaalane dhinacaan igu sug intaan dharka geynayo daantaasoo dharkeennii yaal

— Waa yahay — bay tiri naagtii oo iska fariisatay meeshii oo sugtey soo noqodka ninkii.

Dawaco sidata cad hilib ah oo ay ka soo goosatay neef bakhtiyey baa u soo aroortay webigii, hilibkii bay dhigatay webigii qarkiisa oo biyihii cabtay. Dawacdii waxa ay aragtay kalluun oo boodboodaya biyaha dhexdooda:

— War buuranaa kalluunku! Haddaan hilibka iyo kalluunkaas isku cuni lahaa waan dhergi lahaa maanta — bay istiri dawacadii. Intii dawacadu ku maqnayd biyaha-cabbidda iyo gaadidda kalluunka bay dafo cirka ka soo haaddey oo la duushay hilibkii dawacadu meesha dhigatay. Kalluunkiina sooma bixin mar dambe oo maayadda buu raacay. Dawacadii oo hilibkii iyo kalluunkii aan midna haysan oo waxla'aan joogta baa meel fariisatay oo ciil iyo caro la oydey.

— Bayuur!²² Naagtii fadhidey webiga qarkiisa, oo arkeysey guuldarrada qabsatay dawacada, baa ku tiri dawacadii:

— Midna beerka

Boqolna baallah²³ — bay ku jawaabtey dawacaii oo iska tagtay.

Tale 19: Shame (Bayuur)

Once there lived a man and his wife who lived happily together. One day a young man came to the wife and said to her:

— Look woman, come with me, we would go away together and live happily.

— Alright, my husband should not know our plans and we meet secretly and go away — she replied.

Then the woman and her lover ran away together and came to a river and wanted to cross it to get to the opposite bank of the river.

— I do not know how to swim — said the woman.

— I know how to swim, give me your clothes, I will take our clothes first to the other side of the river, so as not to get wet; then I will return and help you to swim across the river, you just wait here — said the man.

— Alright — said she and sat down there waiting for the return of her lover.

A jackal carrying a large piece of meat it had cut from a dead animal came to drink from the river, leaving the meat at the edge of the water. The jackal saw a big fish jumping up into the air above the water and diving back into the water.

— What a fat fish that I would be satisfied today — said the jackal and began to wait for the fish to jump out of the water and trying to catch it. While the jackal was away drinking water and trying to catch the fish, a vulture dived down from the sky and snatched the meat which the jackal left at the river side and flew away. The fish did not come out of the water anymore and it swan away with the current. The jackal sat down and cried woefully, Having lost both the meat and the fish.

— Bayuur!²⁴ Said the woman who was sitting at the river bank, having seen the misfortune of the jackal.

— Midna beerka

Boqolna baallaha!²⁵ — replied the jackal and went away. The story concludes.

Sheeko 20: Bogolley (Parity on Blood-Money)

Waxaa la yiri nin sabool ah oo wax xoolo ah lahayn baa gabar la baxay oo mehersadey. Berigii dambe baa gabadha adoogeed u yimid ninkii la baxay gabadha oo yeen:

— War xoolo yarad ah iga sii gabadhayda kol haddaad la aqalgahay.

²² Hungurixumoy ba', waad ceebowdey.

²³ Midna waa ku qabaa boqolna hoostaad ku wadataa, adna ceebowdey.

²⁴ Shame on you, what a disgrace! The expression describes one's own stupidity, the jackal's greediness is implied.

²⁵ To one man you are married, and hundred lovers you keep, shame on you, too, woman.

— War xoolo ma weydiisateen haddaad xalay arki lahayd gabahaadoo qaawan fool-xumadeeda — buu ku jawaabey ninkii gabadha la soo baxay. In uusan yarad siin seedigiis buu sidaas u yiri ee afadu wax ceeb ah ma lahayn. Gabadha adoogeed waa ka carooday afxumada iyo edebdarrada ninka qabey gabadhiisa oo waa ka tegey.

— War intee yarad lagaa soo siiyey inanteenna? — afadiisii baa weydiisey kolkii uu tegey reerkiisii. Isagu waxba uma sheekin afadiisa oo waa ka xishooday in uu sheego afxumadii uu ku hadlay ninka qaba inantiisa.

— War maxaad adoogayoo kugu xil leh u qadisayoo misana noo cayday? — gabadhii baa weydiisey ninkeeda.

— Naa adigu uma qalantid naag xoolo laga bixiyo, bilic loo xishana ma lihid haddii lagu marfuro, sidaas uun baan sheegay. Gabadhii waa carootay ninkeedii oo reerkoodii bay aadey.

— Naa waa sidee, maxaa kaa keenay ninkaad markii horeha dabacarartay, ninka iyo adoogaase maxay isyiraahdeen, waa ka adoogaa caraysane? — gabadha hooyadee baa weydiisey.

— Ha i weydiin wixii dhacay, hooyo, inaan waxba la sheeg-sheegin baa wacane, waa sheeko xanuun leh, waan gefey — bay ku jawaabtey gabadha hooyadeedna dib uma siiraacin arrintii.

Odayaalkii u talin jirey ninka tolkiis waxay agaadeen in ninku afxumeeyey oo qadiyey seedigiis, afadiisiina ka carootay arrintaas; siiba iyada oo lagu caayey adoogeed hortiisa. Odayaalka qoladooda iyo odayga laga qabo gabadha qoladiisa xiriir wacan baa ka dhexeeyey, mana ay rabin in xiriirkaas xumaado, basarxumada uu falay nin tolkood ka mid ahi.

— War waxaynu arrintan ku daaweyn karnaa waa ianynu gabdha diyadeed boqolley ka dhignoo aynu bixinno boqol halaadood geel ahoo u geynno waalidkeedoo sidaas ku daboollo ceebtii ninka xune inaka dhashay ku falay gabadhuu la soo baxay waalidkeed iyo innagaba — odayaalkii baa ku tashaday.

— War gabadha diyadeeda waa la ogyahayoo waa kontonleye yaa la siinayaa kontonka halaadee kale? — mid ka mid ah duqowdii baa weydiyey.

— War boqolka halaad ha loo qaybiyo sidatan:

10 halaad hala siiyo gabadha adoogeed, geelaas oo ah xaalmarintii gabadhiisa lagu hor caayey;

10 halaad oo kale hala gabadha adooyeedoo afadiisii ka qariyey si uu uga afgobaadsado erayadii cayda ahaaye ninka gabadha qabey iyada ka sheegay seedigiis hortiisa;

10 halaad hala siiyo gabadha hooyadeedoo la afxumeeyey inanteedii;

10 halaad hala siiyo gabadhoo iyaduna ka xishootay inay habarteed u sheegto ceebtii ninkeedu falaye ay kaga carrotay;

10 halaad hala siiyo gabadha tolkeed, geelaas oo ah qaybtii ay ku lahaayeen yaradka laga bixiyo gabdhohooda;

50 halaadood gabadha diyadeeda ah, illeyn qof la dileyoo kale weeyee, hala sii tolkeed. Sidaas haloo labanlaabo gabadha diyadeeda oo halala simo nin rag ah diyadiis —

Bay guddoomiyeen odayaalkii, sidaas baana lagu baajiyeey colaad iyo dagaal ka dhex dici lahaa labada tol; sababta oo ah aflagaadhadii ninka gabadha la baxay u geystey iyada, adoogeed iyo tolkeedba, baa la yiri.

Tale 20: Parity on Blood-Money (Boqolley)

A poor young man eloped ²⁶ with a girl when her parents refused to let him to marry their daughter, because of his poverty. The young couple got married secretly and began living together. The girl's father came to his son-in-law and said:

— I came for the traditional birde-price, now that you are married to my daughter.

— Should you have seen how unseemly your daughter is when undressed, you would not have asked me any dowry for her — replied the son-in-law. He said these insulting words so as to find an excuse for not paying any dowry property to his father-in-law. The girl's father was very much offended and went away in anger.

— How much dowry property did you receive for our daughter — his wife asked when he returned home, but he did not tell her anything, as he was too ashamed of repeating the insulting words of his son-in-law. The new bride came to know of how her husband offended her father and asked her husband:

— Why did you refuse to give something to my father and insulted him instead?

— I only said that you are unseemly with no clothes on and that you do not deserve anything to be given on your account — he said. The wife was very annoyed with her rude husband and left him, going back to her parents.

— Why did you leave the man you ran away with before, what did he and your father say to each other when they met, for your father came back very angry? — her mother asked when the daughter returned home.

— Mother, it is better not to talk about what had happened, it is a sad story, I made a mistake — the daughter replied.

The elders of the man's clan heard how outrageously he misbehaved towards his father-in-law, as well as destroying the prestige of their own clan which maintained good relations with the clan of the insulted man. The elders did not want these friendly relations to be violated by one thoughtless clans-man of their own.

— The best solution for us is to apologize to the family and the clan concerned for the serious misconduct committed by this foolish man of our clan and to pay twice the amount of blood-money²⁷ for the offended girl, to her family and clan; considering the girl as though she was murdered by her husband, who is, unfortunately, one of our clansmen. This would clear the good name of our clan— said the elders.

— Fifty camels would be the mag for a woman's life, to whom the extra fifty camels should be given? — asked one of the elders.

— The camels would be distributed in this way:

10 camels for the girl's father in whose presence his daughter was insulted;

10 camels for the girl's father also, who kept quiet, being ashamed of repeating to his wife the insulting words of his son-in-law;

10 camels for the girl's mother whose daughter was insulted;

²⁶ For fuller information on elopement see footnote (1) to Tale No. 20 in Vol.IV.

²⁷ The compensation, mag in Somali, paid to the relatives of a clansman by the clan to which the culprit belonged is 100 camels and 50 camels for a woman.

10 camels for the girl who also did not repeat to her mother the insulting words her husband said about her in the presence of her father;
10 camel for the family's clan as their share of the traditional bride-price due from the man who married one of their girls,
50 camels for the family's clan as the blood-money, for insulting the girl was the same as though she was murdered.

In this way we should pay twice the blood-money for the insulted girl, to her family and clan — the elders agreed among themselves. And in this way they avoided serious clan flaring up between the respective clan families, the story said.

Sheeko 21: Xiskin (Once More)

Waxaa la yiri dhagarrey ah oo haweenka dhalinta yar ee la qabo khatal iyo mardabo wax kaga cunta. Berigii dambe bay habartii u tagtey haweeney eer lah oo si wanaagsan u dhaqanaysa reekeeda oo teen:

- Naa heblaayo, bal iska u warran, sidee isku tihiin adiyo ninku?
- Eeddo, waa nabad, wannu isku fiicanahay aniyo seygu — bay ku jawaabtey afadii.
- Naa hoy, ina-rag weligood dhagar lagama waayee ma hubtaa in uu ku jecel yahay iyo inuu laqdabo kugula joogo? — habartii baa tiri.
- Si wacan buu ii dgaqaayoo waxaan doonoba, dhar, cunno iyo waxkasta, waa i siiyaa ninku; sidaas baan ku ogaadey inuu i raboo — bay tiri afadii.
- Naa hoogto!, ma cunnu keliyaad ula joogtaa ninka? Naa iska hubi inuu ninku ku jecel yahay iyo in kale — bay tiri habartii.
- Oo sideen ku hubiyaa? — afadii baa weydiisey.
- Naa tabta loo hubiyo ragga aan kuu sheege wax bixi; dhaaxaan la taliyey oo wax tusay naag aanwaxba ogeyn, sidaadoo kale — bay tiri habartii.
- Bal ila tali, eeddo, waxaad doonto waan ku siine — bay tiri afadii, inta siisay dhar cusub oo ninkeedu u soo gaday waa dhoweyd.
- Naa ninku markuu caawa kuu tago igu noqo ku dheh isla markiiba; hadduu kaa diido ogow inuusan ku jecel — bay tiri habartii.

Habeenkii markii ninkii u galmooday afadiisii bay ku tiri:

- War igu noqo mar labaad
- Naa ii kaadi aan soo xiskimee — buu ku jawaabey
- War maye haddaan kuu baahnahaye kaalay — bay tiri afadii.
- Naa iga daa, ma awooddee — buu yiri. Subaxii dambe bay afadii ka tagtay reerkeedii inta caroortay oo aaddey ciddoodii.

Habartii baa berigii dambe u timid ninkii oo keligiis jooga gurigiisii oo afadiisii ka carootay oo teen:

- War hebelow, bal warran, oo meeday xaaskii?
- Way iska tagtay eray qura anoon oran — buu ku jawaabey, ninkii oo isaguna caraysani.
- War waa xaal adduunoo carrab iyo labo daanba ways qabtaan iyagaana isugu dhow, baa la yiriye ma ii ogoshahay, haween iyagaa ismacne yaqaane, inaan wax kula qabtoo gabadha ku soo celiyo reerkeeda? — bay tiri habartii.
- Bal waayahaye orodoo soo ogow waxay donayso, anigu ma ogye — buu yiri ninkii.

— Haddee, fara dufanlaa wax duugee keen waxaan ku hawlgalo — doon naagtii — buu tiri habartii.

— Wankaas saddex-jirka ah kaxaysoo ama qalo ama iibsoo doon naagtii — buu yiri ninkii. — naa hoogto, maxaa kaa soo waday reerkaagii, inuu mid kale keensado reerkaaga miyaad rabtaa? — habartii baaa weydiisey afadii markii ay ugu tagtay ciddoodii.

— Naa sidaad igula talisay baan yeelayoo waxaan ogaadey innusan ninku i jeclayn, markii uu didey inuu mar labaad igu noqdo; haddee maxaan ka agjoogayaa iba rabin — bay ku jawaabtay afadii soo carootay

— Naa bal kaalay, nacas-yahay, oo isoo raac — bay tiri habartii. Markaas bay tageen meel cidla' ah.

— Naa bal ku kaadi meeshaan — bay habartii ku tiri afadii. Markii ay afadii dhammaysatay kaadidiibay habartii tiri hadna:

— Naa kaadi mar labaad

— Naa haddaan kaadshey imana hayso kaadi dambee ii ahy qabato mar kalee — bay tiri afadii.

— Naa ragguna waa sidaadoo kalee ogow, haddu ninku mar kuu tago kuguma noqon karo, ilaa uu soo xiskimo. Naa nacasyahay orodoo ku noqo ninkii iyo reerkaagii — bay tiri habartii, afadiina reerkeedii bay ku noqotay markaas, baa la yiri.

Tale 21: Once More (Xiskin)

There once lived an old woman who went to the houses of young wives and spread malicious gossip so as to destroy their marriage, if the wives did not give the old woman what she wanted. One day the old woman came to a young wife who was running well her home and was happily married.

— Tell me, woman, how is your man treating you? — the old woman asked the wife.

— We are happy with each other, aunt, — the wife replied.

— Let me tell you that men are always deceitful, are you sure that your man loves you, or he is playing tricks with you? — said the old woman.

— He gives me all that I ask for, food, clothes, and this shows that he loves me — said the wife.

— Woe to you, woman! You are staying with the man only because he gives you food. You should put him to a test to see if he really loves you or not — said the old woman.

— But how could I test him? — the wife asked.

— I will tell you how to test your man, but it could cost you something, you get nothing free in this world, most often have I given a useful advice to ignorant women like you — said the old woman.

— Tell me, aunt, how to test my man, I will give you anything you ask for — said the wife, giving the old woman new clothes which her husband bought for her recently.

— As soon as your man finishes making love to you tonight tell him to do it once more, if he refuses to do it, it means he does not love you — said the old woman.

When in that night the husband finished making love to his wife she told him:

— Make love to me once more right now.

— let us wait until I am ready for it, for a second time — he said.

— I need you right now, come to me — she said

— I cannot do it — he said.

In the next morning the wife left her home in anger and went to her parents living in another camp.

The old woman came to the husband sitting lonely in his house and said:

— How do you do , man, but where is your wife?

— She left me, I did not say even a word against her — said the husband in anger.

— That is the way of the world, it is said that the jaw and the tongue are the closest neighbours and they, too, quarrel sometimes; women have a way of understanding one another and if you would allow me I could help you and bring the wife back to her home — said the old woman.

— Alright, you go and let me know what she wants, I do not know what that is — said the husband.

— Well-oiled fingers do a good massage, they say; you should give me something to initiate the necessary action — said the old woman.

— Take this three-year-old ram, you may sell or slaughter it for food and bring back that woman — said the husband.

— Woe to you, woman! What caused you to abandon your home, you want him to bring another woman in your own house? — the old woman asked the wife.

— I followed your advice and I realized that he does not love me; what is the use of my staying with a man who does not love me — said the wife.

— Come with me, you foolish woman — said the old woman and taking the wife to a place where no one was watching them , she ordered her:

— Sit down and urinate — When the woman finished urinating the old woman said:

— Urinate once more

— But I just urinated and cannot do it right now, wait until I am ready for it — said the wife.

— Woman, remember that men are just like that, once he makes love to you a man needs to wait for sometime until he is ready to do it for the second time. Now, you silly woman, go back to your home and husband, he is a good man — said the old woman, and the wife returned to her home, says the story.

Sheeko 22: Xus (The Remembrance)

Waxaa la yiri niman wadaaddo ah baa beri waxy damceen in ay nin xoolihiisa uu neef uga qalo. Markaas bay ninkii xoolaha lahaa ku yiraahdeen:

— War ninyohow maad neef u baxsatid meytidaadii xoolo tiro badan baad leedayah?

— Waa yahaye ka soo qaybgala xuskaan berri dhigi doono — buu ku jawaabey ninkii reerka lahaa.

Ninkii wadaaddadii iyo deriskii buu marti qaaday oo neef u qalay, wadaaddadii aqal buu gogol u dhigay oo fariisiiyey, dadkii kalena aqalka dibaddiisa buu ardaa uga dhigay oo fariisiiyey. Markii bislaadeen dadkii dibedda joogey baa la siiyey, wadaaddadii aqalka ku jireyse waxba lama siin. Goor dambe oo ay gaajoodeen bay wadaaddadii ninkii reerka lahaa ku yiraahdeen:

— War sow wax lana siin mayo, ma nala illaawey?

— War hilibihii idin soo gaari waayey idinkoo aqalka ku jira, sidee bay hilibahaasi u gaarayaan dadka aakhiro jira! — buu ku jawaabey ninkii reerka lahaa, markaas bay wadaaddadii iska tageen iyagoo qatan, baa la yiri.

Tale 22: The Remembrance (Xus)

One day some religious men thought of how to make a man who owned many goats and sheeps to slaughter one of the animals to feed the religious men, and they told the man this:

- Why do you not sacrifice one of your animals in memory of your departed ancestors?
- Alright, come tomorrow to participate in the feast that I shall give in memory of my departed ancestors — replied the man.

The religious men came the next day and they were accommodated inside a hut, while the other guests were seated outside the hut. The man gave all the feast meat to the guests seated outside the hut, giving nothing to the religious men in the hut. They waited for a long time and were hungry and said to the host:

- Why do you not feed us, have you forgotten us?
- The meat that could not reach you in this hut, how could it reach those in the other world? — replied the host.

Sheeko 23: Xeelad Dumar (Feminine Tenacity)

Waxaa la yiri naag baa aad u jeclayd ninkeeda waxayna ku tashatay in uusan marna hawaysan haween kale. Berigii dambe bay u tagtay nin qardhaasqore ah ooku tiri:

- War ii goo qardhaasniinkayga ka celinaysa naaga kale.
- Waa yahaye waxaad kii keentaa dheg libaaxoo aan kuugu qoro erayada qardhaasta — buu yiri qardhaasqorehii.

Markaas bay naagtii u tagtay reerkoodii oo ka soo kaxaysatay toban neef oo ari ah oo la aadey kayn libaax joogo. Neef bay ku xirtay geed, kadibna libaaxii baa yimid oo cunay neefkii. Sidaas bay naagtii neef ugu xirtay ibaaxii maalin kasta, kadibna bahalkii naagtii buu bartay oo waxba ma uu yeeli jirin iyada, say neef ari ah oo uu cuno bay u keentaa maalin walbee. Marka libaaxu cuno neefka oo dhergo geed har qabow leh buu iska seexan jirey. Berigii dambe bay naagtii u timid libaaxii oo iska hurda geedkii, mindi afbadan bay soo qaadatay oo inta dheg ka soo kaf siisay ka carartay meeshii.

- War waa tan dheg libaaxe iigu qor qardhaastii ninkagu igu oggolaan lahaa oo uu kaga hari lahaa haweenka kale oo dhan — bay naagtii ku tiri qardhaasqorehii
- Naag dheg libaax soo goysey ninkeeda uma talin kari waayine orodoo reerkaa dhaqo — buu qardhaasqorehii ku yiri naagtii, baa la yiri.

Tale 23: Feminine Tenacity (Xeelad Dumar)

There once lived a man and his wife who loved her husband very much and she took care that he never pay attention to any other woman. One day she went to a medicine man and said to him:

- I want you to prepare a talisman that would prevent my husband from taking interest in any other woman but me.

— Alright, but I need a lion's ear on which I shall write a formula for the talisman — said the medicine man.

The woman went to her relatives and asked for ten goats, which she took to a forest where a lion lived. She tied a goat to a tree and a hungry lion came and ate the goat, and everyday the woman did the same and the lion ate the animals one by one. The lion got used to the woman and did not harm her, for she brought food for him. When the lion was satisfied he slept in the cool shade of a tree to rest. One day while the lion was sleeping peacefully under the tree the woman took a sharp knife, cut off an ear from the lion and ran away as fast as possible.

— Here is the lion's ear, now you write out the talisman that would prevent my husband from looking at other women — the woman said to the medicine man.

— A woman who is able to cut off a lion's ear could surely manage her man; my advice to you is 'go home' — said the medicine man.

Sheeko 24: Dagaalooge (The Instigator)

Waxaa la yiri beri baa labo nin dagaallameen isage oo nin saddexaad daawanayo ragga dagaallamaya. Nin afaad baa u yimid oo yeen:

— War maxaad u kala qaban weydey ragga isdilaya?

— Qiime weyn baa baxay iskudiriddooda — buu ku jawaabey.

Tale 24: The Instigator (Dagaalooge)

Two men were fighting while a third man watched them. A fourth man came to the scene and said to the onlooker:

— Why do you not separate the fighting men?

— It costed me tremendous effort to set them against each other — replied the onlooker.

Sheeko 25: Dabadkii iyo Geeljirehii (The Hunter and the Camel-Herder)

Waxaa la yiri nin dabato ah baa beri waxaa uu debin soo dhigtay kayn ugaar badani joogto. Dabadkii oo maqan baa hal geel ahi soo gashay kayntii debinku yiil oo ku joogsatey oo fikisay debinkii dabadku dhigtay. Dabadkii baa mar dambe soo noqday oo eegay bal in ugaari u gashay debinkii iyo in kale. Waxa uu arkay debinkii oo la fikiyey iyo hal daaqaysa meeshii debinkii yiil. Dabadkii baa soo qabsaday oo qashay hashii, ninkii hasha lahaa baana u yimid dabadkii oo raqdii hasha jooga, oo inta carooday ka diley eygii dabadku ku ugaaran jirey.

— War maxaad u qalatay hashayda? — ninkii hasha lahaa baa weydiiyey.

— Adigu maxaad hashaada uga celinweydey debinkayga? — buu ku jawaabey dabadkii. Odayaalkii guurtida ahaa bay labadii nin isula tageen oo midkoodba u sheegay dacwaddiisii.

— War anigu dabad baan ahayoo ugaarsi baan ku nool ahay, debinkii aan ugaarta u dhigtey baa ninkani hal igaga sii daayayoo fikisay debinkii, siadaas awgeed, waxaan quuto maan helin dharaartaasoo way igu kalliftay inaan qasho hashii iga fikisay debinkii, isaguna eygaan ku ugaarsan jireyoo naftaydu ku xirrayd buu iga diley — buu yiri dabadkii.

— War ninku debin ka fikaday awgiis buu u qashay hashaydii aan xoolaba ka lahaa keligeed anna ey xunoo agjoogey baan ka dileye ma wax isu qalmaa labadaasi? War ninku iagaa gardarane ha laiga siiyo xaqayga — buu yiri ninkii hasha lahaa.

— War kaynta midkiinna debinka dhigtay midna hasha ku foofsaday midkiinna gaar uma laha ee tolkaa leh; ninka dabadka ah noloshiisu waa ugaarsi, eygiisuna waa kaaliyehiisoo ninka noloshiisa iyo eygu waa isku xiranyihiin. Sidaasoo kale, ninka kale, hashuu ka lahaa xooloo dhanoo noloshiisu ku xirnayd. War ninba ninka kale naftiisii buu gooyaye ordoo dib u bilaaba nolol cusub, kuna heshiia kaynta, ugu garnaqeen nimankii, baa la yiri.

Tale 25: The Hunter and the Camel-Herder (Dabadkii iyo Geeljirehii)

One day a trapper laid out his trap in a place where there were many games. While the hunter was away a camel came to browse in the same place where the hunter laid his trap and the camel accidentally trod over and released the trap empty. Later in the day, the hunter came to check whether any game had fallen into his trap and found it released empty. He saw a camel browsing near the trap and, realizing it was the camel that released his trap, he caught and slaughtered it for food.

The owner of the camel came and found the trapper cutting up the camel's carcass, and he killed the hunter's dog in anger.

— Why did you slaughter my camel? — asked the camel owner.

— Why did you not stop your camel from treading over and releasing my trap? — replied the hunter. Then both men went to complain to their tribal judges each of them putting his case before the judges;

— I am a trapper and my life depends upon this profession, I laid my trap in the hope that some game might fall into it; but this man allowed his camel to browse on the spot with the result that it trod over and released my trap empty. I failed to earn my livelihood that day, therefore, I was forced to slaughter the camel that caused me to miss my daily bread. This man also killed my hunting dog upon whom my life also depended — said the trapper.

— This man slaughtered my camel because of a released trap. And I only killed a little, worthless dog; are the animals equal in value? He is wrong and you should make him pay me the value of my camel — said the camel owner.

— The place where one of you laid his trap and the other grazed his camel is a common property of the tribe, it belongs to none of you. The trapper's life depended upon hunting and his dog plays an important part in the survival of the man. Similarly, each of you had cut off means of survival of the other man. Go and restore your new life, using the land amicably for hunting and grazing — the judges ruled, it is said.

Sheeko 26: Riyo Dhagareed (The Dream of Deceit)

Waxaa la yiri nin baa waxa uu qabey hawwney laf dheer, cas oo aad u qurux badan, isaguna waa gaabnaa, madoobaa oo aad buu u foolxumaa, waxa uuse ahaa nin xeelad badan. Sabool buu qoysku ahaa, abaar xun baa dhacday oo xaalufisay xoolihii yaraaye reeku haystey. Waxaa la heli kari waayey xataa wixii la quudan lahaa.

Markii uu ninkii tala kale oo ay ku noolaadaan garan waayey buu ku tashaday in ay faa' idaystaan quruxda afadiisa. Berigii dambe buu ninkii ku yiri afadiisii:

- Naa xalay waxaa la i tusay riyo yaab badan.
- Oo maxaad ku riyooday? — bay weydiisey afadii.
- Waxaan ku riyooday iyadoo la i leeyahay: haddaad adiga iyo afadaadu tagtaan magaalada maal badan baad helayaanoo hodan baad noqon doontaan — buu yiri.
- Oo maynu aadno magaalada, bila rumoudey riyadaadu — bay tiri afadii.
- Waa tahaye dhar fiican soo qaadoo ina keen, waa intaasoo riyadu rumoudee — buu yiri.

Markii ay tageen beledkii waxa ay soo mareen jidkii dukaamadu ku yiilleen oo dadku ku badnaa, iyaga oo isgarab socda oo xarragoonaya, waaana iyaga arkay reerbeledkii. Rag badan baa ku dhaygagay haybadda dumar ee ka muuqatey ninka afadiisa oo bal mar qur ah in ay la hadlaan iyada.

- Naa magaaladaan dab yar ka leeyahayoo waan kaa harayaaye orodoo sii tag reekii — buu ninkii ku yiri afadiisii, kadib markii ay soo wada mareen dariiqyadii beledka oo dhan, dad badanina arkeen labadaas qof oo ahaa kuwo aad u kala duwan, horayna aan loogu arag beledka.

- War yay ahayd gabadhii qurxoonayde kula maraysey faras-magaalaha? — nin baa weydiyey kii qabey afada.

- War waa gabadhaydiiye maxaa jira?²⁸ Buu ku jawaabey kii qabey afada.

- War waa gabadha haybaddeedii baan u bogaye igu dartidoo xoolo iga qaadatid? — nin dukaanle ah baa weydiyey kii qabey afad.

- Ku siiyey gabadhee wixii xeer ahaa iga sii — buu yiri kii afada qabey. Ninkii dukaanka lahaa adduun badan oo dhar, cunno iyo lacagba leh buu siiyey ninkii afada qabey, isaga oo ka dhigaya gabadhiisii gabaatigii laga bixin lahaa oo la siin jirey adoogeed.

- War jiilaal baa lagu jiraayoo wax lama guuriyee marka gu'gu da'o ha inoo ahaato — buu ninkii afada qabey ku yiri dukaanlehii markii uu xoolihii ka qaatay.

Gu' barwaaqo ah baa helay oo xoolihii wada dhaleenoo caano iyo subag badan laga helay, xilli guur ku habboon baana la joogey. Dukaanlehii baa markaas u tegey ninkii uu ka soo doonay gabadha oo yeen:

- Haddee waa ikanoo inaad gabadhii igu dartid baan u imid, seedyow.

- War ninyohow aniga gabadh uun baad iga doontay, waxaan ku siiyey gabadha yare hadda ii dhalatay — buu yiri dhagarowgii.

- War mayee gabadhii kula socotey berigaa beledka wada timaadeen bay ahayd taan xoolaha kaa siiyaye ma ahayn gibinta hadda kuu dhalatay — buu yiri dukaanlehii oo caraysani.

- War taasi afadaydii bay ahaydoo waatan gabadha ii dhashay haatan — buu yiri dhagarowgii.

Ninkii guur-doonka ahaa waa ogaadey in la dhagray, markaas buu arrintii kala tashaday odayaalkii u talin jirey tolkiis; waxayna ku yiraadhdeen:

- War ninka dhagarowga ah ku dheh: 'i sii gabadha yare kuu dhalatay, markii ay qaanqaarto baan guursan doonaaye'.

- War miyaan sugi karaa inaty gabadha ka koreayso waan gaboobayaaye — buu yiri dukaanlehii.

- War qaado taladayada haddaad inaad ka aargoosatid ninka ku dhagray — bay odayaalkii ku yiraahdeen dukaanlehii, sidii buuna ku yiri dhagarowgii.

²⁸ Erayga 'gabadhaydii' tan la dhalay iyo tan la qaboba waa noqon kartaa, ninka dukaanka lehi waxa uu u qaatay in ninka ay la socotey ee ayan u dhixin isaga.

— Waa yahaye soo doono gabadha markii ay hanoqaaddo — buu yiri dhagarowgii.

Sanado ka kadib dukaanlehii waa guursadey oo wiil baa u dhasay, gabadhiina weynaatey oo waxay noqotay inan qurux badan. Markaas baa dukaanlehii u yimid dhagarowgii oo yeen:

— War gabadhii waataasoo weynaataye igu dar, sidii ballankeennu aha, arooskayga bekedkaan rabaa inuu ahaadee.

— Waa yahaye wado gabadha — buu yiriaabbeheed.

— War gabadhii waatanoo la i soo siiye maxaad igula talinaysaan oo aan kaga aargoostaa ninka dhagarowga ah? — dukaanlehii baa weydiiyey odayaalkii la wadey arrinta.

— War marka hore gabadha u dhis wiilkaaga, kadibna orodoo noogu yeer ninka dhagarowga ah arrin baannu u sheegeynaaye — bay odayaalkii ku yiraahdeen dukaanlehii, sidii buuna yeelay.

— War gabadhaad siisay ninkan way qurxoon tahay, geedkii haweenkase lagu ogaa laga waa gabadhaada; haddee xoolihii yaradka ahaa ood ninka ka qaadatay oo dhan waa inaad soo celisid, mar haddii gabdhaadu guursi lahayn — buu odayaalkiiku yiraahdeen dhagarowgii.

Arrintii waa ku cuslaatay dhagarowgii, suu xoolihii lunsey oo sooma celin karee, gabadhiisiina in yaab leh baa sheegay. Markii uu si walba uga baaxandegey arrintii buu dhagarowgii wxa uu yiri:

— War gabadha hooyadeedoo aan hubo inay leedahay geedkii dumarka lagu ogaa baan idiin keenayaayoo idiinku bedeleyaa gabadha laga waayey geedkiye hala ii daayo xoolihii aan yaradka u qaaray igu baxee — buu dhagarowgii ku yiri odayaalkii oo ku cataabay.

— Waa yahaye noo keen gabadha hooyadeed — baa lagu yiri dhagarowgii. Markaas buu u tegey afadiisii oo ku yiri:

— naa belaa dhacdayoo gabadaadii laga waa geedkii lagu ogaa haweenka, talo kalena ma taal inaan adiga, oon kugu hubo inaad leedahay geedkii haweenka, kuu geeyo nimankii I soo dirayoo aad gashid gabadha badalkeedii mooyee.

— War wax xil iyo xaydabar leh baad ku hadlaysaa, nacasnimo iyo hungurixumo baana kuu soo jiidey ceeb iyo basarxumo aan kaa harayn weligaa, aniyo gabadhabana waad na sharaf-jebisey. War inay gabadhu cadkii dhalhada leedahay iyo in kale anoo hooyadeed ah uun baa oge ma rag baa u war haye arrintaas. Dhagartaad ka gashay bay dadku kugu qabteen adna sidaa uga bixi lahayd debinkaad ugu dhacday ma taqaanid. Naagtaadii noo keen bay ku sidaan yeelayee — bay tiri afadii oo ahayd qof waxgarad ah.

Ninkii dukaanlaha ahaa iyo odayaalkii u taliyey tolkiis bay dhagarowgii iyo afadiisii u tageen waxayna odayaalkii ku yiraahdeen afadii:

Dhagar xunoo qof waxgarad ahi ku kicin dhaqanka bulshadeennana ka reebban buu sameeyey seygaagu, xoolo badanna kaga qaatay ninkan dukaanlaga ah, isagoo ugu ballanqaaday inuu gabar siiyo, taasoo ahayd adiga qudhaadoo afadiisii ah. Berigaad ugbeyda la socotey isagoo faras-magaalaha ku soo maraan-marinaya, kadibna kaaga haray magaalad, ujeeddadiisu waxay ahayd inuu adiga ku iibgeliyoo kaa dgigo gabar uu isagu dhalayao guurdoon ah. Markaannu ogaaney dhagartiisii baannu ku tashannay in ninkaaga ceebtiisa la kashifoo uusan cid kale u khayaamayn. Gabadhaadii waxaannu u dhisnay wiil la fil ahoo uu dhalay ninkaan hebel ahoo adiga ku soo doonay inta ku moodey gabar ugub; waa taasoo inantaadii reerkeedii dhaqanaysa, adigana waa lagu siin wixii xarrago ahaaye hooyo ku lahayd gabadheedoo guri gashay. Markaannu ku niri ninkaaga:

— War xoolahaad ka qaadatay dukaanlaha u soo celi waxa uu yiri. Xoolo ma hayee afadayta u qaato bebdelkii gabadhayda.

— Ma wax nin xishoonayaa ku hadlaa baa waxaasi? Dhagartaas xun in ninkaagu falay oo jebiyey xeerkaa bulshada inaad ogaatid baannu kuugu yeernaye adiga cidina wax kuguma haysto, waxii uu kaaga sheegay gabadhadana dhayal lagu tusayey nacasnimadiisa bay ahayd — bay odayaalkii ku yiraahdeen afadii.

— War raggu kor buu magacaas ka wadaagaaye qaar baan dhaamin haweenkay liidaan had iyo jeer, ayaankay bay ahayd inaan guri u galo ninka falay ceebtaad sheegteenoo aan la wadaago qudhaydu kol haddaan ooridiisii ahay. Isagu sidaas buu ku qiime iyo qaayihii qofnimo ku waayey, anna hoy dambe u geli maayoo isma sheeganno aniyo isagu — bay tiri afadii.

Duqowdii tolkeed bayna u sheegtay arrintii, in laga furo ninkeedii ceebeeyey bayna codsatay waana loo yeelayd, baa la yiri.

Tale 26: The Dream of Deceit (Riyo Dhagareed)

It is said that a man was married to a tall, golden, beautiful, lady but he was too short, black and looked very ugly, besides this, he was very cunning. The family was very poor as a result of a bad draught that nearly eliminated the livestock that the family was having. This resulted that the family couldn't even get their daily food.

When the husband couldn't reach any solution for his poverty, he decided that he must make use of the beauty of his wife. After a while he told his wife:

— Last night I had a wonderful dream.

— What have you dreamt of? — she asked him

— I have dreamed being told if you and your wife go to the town, you will get a lot of precious things and will become very rich — he said.

— Why don't we go to the town then? — she asked her husband.

— Okay, wear a nice dress and let us go, our dream may come true — he replied.

When they reached the town, they walked side by side in the main shopping street where there was a lot of people. The town's people saw this new couple in the town. A lot of men were very much amazed by the beauty of the lady and they would like to talk to her even once.

— I have some work to do in the town, I want you to go back to our place dear, he said to his wife after they had walked all the main streets of the small town. A lot of people have seen these two different couples walking together and who were never seen in the town.

— Who was that beautiful girl that was walking with you in the centre of the town?— one of the town's folk asked him.

— She is my girl, is anything wrong? — answered the husband of the lady.

— I am very much impressed with the beauty of the girl, why don't you take some worthwhile livestock from me and give her to me? — a shop owner asked her husband.

I have given her to you but you should give me what you own me according to the tribal law— replied her husband.

— It's winter these days, and the wedding ceremonies are not prepared on such a time, therefore I think we have to meet by the spring — the husband of the lady told the shop owner.

By spring, the livestock were full of milk and a lot of ghee was produced from them. It was really the suitable time that marriage ceremonies were conducted. The shop owner came to the husband of the lady.

— I came to take the girl with me father-in-law — he told him

— Gentleman you asked me to give you a girl, now I have given you this baby daughter of mine, who was just born — said the deceiver.

— No, no, no gentleman, I have asked you to give me the girl, that you came together with to the town, that was the girl that I gave you my property for not this baby girl that has been born for you now — said the shop owner angrily.

— Hey, hey that one is my wife and she is the mother of my young baby daughter — said the deceiver.

The groom to be came to understand that he was fooled and he decided to consult with his family elders on what to do. They told him to go back to the deceiver and tell him that you accept to marry his young daughter when she reaches the marrying age.

— How can I wait all this time? I will be too old by that time.

— You just take our advice, and go to the man and tell him exactly what we told you — said the elders. He went back and told exactly the same.

— Okay dear, you just come when she reaches the marriage age — said the accused.

After a few years the shop owner got married and immediately a baby born was born for him. After some years, the girl, became fully grown young and very beautiful girl, the shop owner came to her father and said:

— Father I came to take the girl with me, because as we agreed my wedding will be in the town.

— Okay, take her with you — said her father.

— Gentlemen this is the girl, her father gave her to me. How do you want me to take my revenge from her father, what is your advice now? The shop owner asked his elders.

— First let your son marry the girl, then call the deceiver to see us because we have something to inform him — said the elders, to the shop owner. Instantly he did the same.

— The girl you gave to this man is very beautiful but she doesn't possess the women organ, therefore you have to return all the properties given to you as Dowry by this man since your daughter cannot be married — said the elders to the girl's father.

The matter became very difficult to the girl's father, because he neither had properties to be repaid while his daughter is stamped with a wonderfully disgusting mark. After a long thinking he said to the elders:

— I will give you the girl's mother instead of the girl. Whom I am sure that she is carrying the women's organ since I don't have any property that I could repay.

— Okay bring us the girl's mother — replied the elders.

At the sametime, he went to his wife, then he said:

— Dear a terrible thing has happened, our daughter don't have the women's organ and there is no other solution except you fill the position of the girl.

Demn it! You are talking shit, and a disgrace your foolishness and selfishness have stamped on you an everlasting insult and a very ill behaviour.

— I and your daughter have lost our pride and dignity whether my daughter has the birth organ or not is only known by me as her mother. How can these men know such a thing. These men are taking their revenge from you against your wrong doing and bad behaviour and now you don't know how to get out from the net that they have layed for you. They

told you to bring to them your wife and to your foolishness you accepted that, just take me to those men I know what to do — said his wife who was a wife woman.

The shop owner and his elders went to the elders of the man and his wife, then the elders spoke to the man's wife:

— Your husband has done an awful act that a wise man cannot do, an act that is against our culture and social life. He has taken a lot of properties from this shop owner after he promised that he will give him a girl. That girl was you personally his wife. The time during your early marriage when he brought you to the town, and you were walking with him in the centre of the town. Later he stayed back in the town, his aim was to sell you as his daughter who has reached the marrying age. When we came to know the way he acted, we decided to publicize his bad manners, so that he may not repeat it to anyone in this society forever. Your daughter is now married to the son of this man and they are approximately of the same age, while the man is the one who asked to marry you, thinking that you are a virgin girl. There is your daughter looking after the interests of her family. You will be given whatever a mother of a married girl deserves and more.

When we asked your husband to return the properties he has taken from the shop owner, he said:

— I don't have any properties that I could repay. Therefore take my wife instead of my daughter.

— Is that something a respected man could say? We have called you to let you know about this awful act which is exercised by your husband, we have nothing against you, and whatever he told you about your daughter, was just a way of showing his foolishness — the elders said to his wife.

— Men in general have equal names, but some of them are lower than women whom men always see as inferior. It was a matter of luck that I shared the same house with this man who has done such a shameful act, that you told me, which I also share with him since I am his wife. In this way, he lost his personal value and character and I will not share a house with him anymore — said the man's wife.

Later she went to inform her tribal elders about her decision to be divorced from her husband. Accordingly her request was fulfilled as reported.

Sheeko 27: Saddexdii Wadaad (The Three Priests)

Waxaa la yiri saddex wadaad baa beri ku soo hoydey reer meel deggan, markaas buu ninkii reerka lahaa si fiican u sooray martidii. Subaxii markii wadaaddadii ambabaxayeen buu ninkii reerka lahaa waxa uu wadaaddadii siiyey saddex riyaad, mid dhalaysa, mid buuran iyo mid weyd ah. Wadaaddadii waxa ay kaxaysteen riyihii, markii ay sii socdeen muddo yar qaadanayaa midkood yiri:

— War anigu waxaan qaadanayaa rida dhalaysa.

— War anigu rida buuran baan leeyahay — kii labaad baa yiri.

— War rida caatada ah aniga miyaad igu qaybiseen? War yeeli mayee riyaha fiicfiican wax iga siiya — buu yiri wadaadkii saddexaad oo ahaa nin iimaan qaba oo aan damaaci ahayn.

Labadii nin oo hore damaaciga ahaa baa ku dagaallamay riyihii fiicfiicnaa, markii ay kala daaleen bay u tageen rag odayaal ah oo u garnaqa:

- War labada riyood ee fiicfiican ha kala qaateen labada nin, rida caatada ah iyo ilmaa ay dhali doonto rida rimani ha qaato ninka saddexaad, kala doonta idinku — bay odayaalkii ku garnaqeen.
- War rida caatada ah i tan riman ilmaheeda ani i siiya kuwa kalena idinku ku hesjiya — buu yiri ninkii iimaanka qabey, baa la yiri.

Tale 27: The Three Priests (Saddexdii Wadaad)

One day three religious men were travelling together and they came to a nomad's camp to stay for the night. The owner of the camp fed the guests well that night and as they were leaving in the next morning he gave them a present of three goats: one was soon to give birth, the second was fat one and the third was a lean goat. When the men were at a little distance from the camp one of them said:

- The pregnant goat is mine.
- The fat goat is mine — said the second man.
- You want to leave the lean goat for me, you greedy men, I will not agree to such an unfair division of the goats — said the third priest, and then they went to the tribal elders to judge the case.
- One man would take the fat goat, the second man would take the pregnant goat and the third man would take the lean goat together with the kid which the pregnant goat would produce; you decide yourselves who is to take what— the elders ruled.
- I would take the lean goat and the unborn kid — said the third priest who was not greedy as the other two, says the story.

Sheeko 28: Samafale la Siray (The Deceived Benefactor)

Waxaa la yiri labo nin oo tuugag ah baa beri arkay nin wata wan buuran, qumbe subag ahna sita oo raba in uu ku soo gato magaalada.

- War sidee ninka uga dhacnaa wanka iyo subaggaba? — tuuggagii midkood baa weydiyey. — War anaa tag aqaane adigu ha iga fogaan, ninkana ha istusin — buu ku jawaabey tuuggii labaad, oo ima horay u orday buu fariistay waddadii ninka wanka wataa soo mari lahaa oo yeen:
- War yaa Alle u gargaarayoo i haga indholaawaan ahye oo i geeya magaalada? — ninkii wanka watey oo raba in uu u samafalo indholaawaha baa weydiyey:
- Adeer in yarna wax ma aragtaa?
- Mayoo labaduba waa damag — buu ku jawaabey tuuggii isindhotiray.
- War wanna xarig baan ku hoggaaminayaa tunkana qumbe subagaan ku sitaaye sidee baan kuu haggaa cidla'na kaagama tegi karee? — samafalehii baa weydiyey.
- War waan indhola'ahye ma xoogli'ye ii dhiib xarigga wanka gacanta kuu bannaanaatana aniga igu hag oo magaalada i gee, in eebbe kuu gargaaro — tuuggi isdhotirey baa yiri.

Markaas buu samafalehii xariggii wanka u dhibey tuuggiisii isagiina gacanta qabtay oo hagey. Markii in door ah la socdey buu tuuggii si qarsoodi ah xariggii ka furay wankii, markaas baa tuuggii si qarsoodi ah xarigii ka furay wankii, markaas baa tuuggii labaad oo intaas dabasocdey iyaga qabsaday wankii oo la cararay. Markii in muddo ah la sii socday buu tuuggii isindhotirey yiri:

- War xariggaan xoolo kuma jiraan.
- War goor maa kuugu dambeysey wankii in uu ku jiro xarigga? — samafalehii baa weydiyey.
- War haddaan tebey — buu tiri tuuggii isaga oo qarinaya runta.
- War subagga sii hay wankii baan raadinayaaye — buu yiri samafalehii oo dib u orday. Tuuggii qumbihii subagga haa buu qaatay oo la dhaqaaqay oo ula tegey tuugguu kale oo wankii hilbihiisii kala dhigdhigay durba. Sidaas bay tuuggaggii u sireen ninkii samafaleha ahaa oo hantidiisii uga dhaceen, baa la yiri.

Tale 28: The Deceived Benefactor (Samafale la Siray)

One day two thieves saw a man leading a fat ram and carrying a container full of ghee, taking these goods to the market for sale.

- How shall we steal these goods from that man? — one of the thieves asked.
- I will think about that, you just stay near me but do not show up yourself to the man we are going to rob — replied the other thief. This thief ran and sat on the path the man with the ram was following and shouted:
- In the name of Allah help this blind poor and lead me to the town, — pretending to be blind.
- Do you see even a little? — the man with the ram asked.
- Nothing at all, both eyes are sightless — said the thief.
- I am leading a ram on a teether and carrying a container full of ghee, how could I help you with my hands full, though I do not like to leave you here — the man with the ram said.
- I am blind but physically strong, let me lead the ram for you, then you could lead me with your free hand, in Allah's name do take me to the town — said the thief. The man agreed and led on the thief. After a while the thief who was following them caught the ram and ran away with it. After a time the thief shouted:
- There is no ram at the other end of this teether — when did you last felt the ram was on the rope? — asked the man.
- I only noticed the rope was empty just now? — said the thief.
- You keep the container of the ghee and stay here, I will go back and look for the ram — said the man. Then the thief carried away the container of the ghee and joined the other thief who already slaughtered the ram and was preparing the meat. A benefactor was thus robbed of his property, said the story.

Sheeko 29: Shansho iyo Tagoogo (The Hinder Joints)

Waxaa la yiri nin baa afadiisii ku yiri:

- Naa waan ku nacayoo ku furaye iska tag.
- War haddaad i furtid yaa kuu kala goyn doona shanshada iyo tagoogada neefkaad qalatid? — afadii baa weydiisey.
- Naa waa runtaayo kaama maarmee ii joog — buu yiri ninkii garaystay hadalkii afadiisa, baa la yiri.

Tale 29: The Hinder Joints (Shansho iyo Tagoogo)

A husband told his wife:

- Look, woman, I no longer love you and would divorce you.
- Who would carve for you the meat of the hinder quarters of the slaughtered animals²⁹ if you divorced me? — the wife asked.
- You are right, woman, you may stay — the husband replied and the breaking up of the couple's marriage was avoided, the story said.

Sheeko 30: Shan halaad iyo Shan Fadhi (A Play of Words)

Nin shan halaad oo geel ah leh waxa uu yiri:

- War geelaygu shan meelood buu u kala fariistaa — markaas baa la moodey in uu ninku yahay hodan oo uu leeyahay shan kadin oo geel ah oo shan meelood ku kala xerooda. Waxayna noqotey runtiis oo shanta halaad midiba meel gaar ah bay fariisataa³⁰.

Tale 30: A Play of Words (Shan halaad iyo Shan Fadhi)

A man who owned only five camels once said:

- My camels are kept in five different sites — and the people thought that the man was wealthy and had so many camels that the animals could not be kept together in one place³¹. But it was found out that the owner kept each of his five camels in a different place, thus the man's statement was right, a play of words.

Sheeko 31: Dhagar Geeljire (The Deceitful Camel-Herder)

Nin baa geel u ilaalin jirey in kale oo hashii nirig dhashaba ka qali jirey, meeshii uu ratiga ka qali lahaa, isaga oo ka qarinaya ninkii geela lahaa. Ninkii geela lahaa waxa uu ogaade geeliisii oo aan tarmayn markaas buu damcay in uu ogaado sababta oo yeen:

- Waxa aan doonayaa inaan qalo nirigyaas, maxaa yeelay iyadu dhaqso u kori weydey — buu yiri ninkii geela lahaa isaga oo ka kor wareegaya qawsaarka.
- Aniguba sidaas baan yeelaa weligey — buu yiri qawsaarkii ninkii geela lahaana waa iska eryey qawsaarkii markii uu ogaadey in uu qalo nirgaha dhasha, baa la yiri.

²⁹ The proper cutting of the meat from the hinder quarters of an animal requires the butcher or a Somali housewife to have a certain experience in meat carving.

³⁰ Sheekadu waxa ay tusaysaa isfagaranwaaga ka dhex dhici kara dadka haddii aan la qeexin waxa la isu sheedayo.

³¹ In Somali a play of words often causes misunderstanding, here the word 'fahdi' may mean a 100 camels, it also means the place where someone or a camel sits, or a sitting position, we should make our statements clear to avoid confusion.

Tale 31: The Deceitful Camel-Herder (Dhagar Geeljire)

A man hired a workman to herd camels for him, every season when the animals calved the camel-herder used to slaughter the female calves, instead of the male ones. The owner realized that his herd was decreasing in number and decided to find out why.

— I would rather slaughter that female calf, for it seems not to be growing fast enough — the owner suggested one day to the herdsman.

— That is what I always do, master! — said the herdsman, who was fired forthwith.

Sheeko 32: Dhebeddii (The Bustard Bird)

Waxaa la yiri nin doob ah baa la baxay gabar ay isjeclaayeen. Goor ay marayaan meel kayd ah oo dhir badan lahaa baa hal dhebed ahi ka haaddey meeshii ay marayeen ninka iyo inantu. Ninkii cagaha buu wax ka deyey inta moodey in rag raacdo ahi kaga soo boodeen kaydta. Gabadhii ma ay cararine meeshii bay istaagtey oo u dhawaaqday ninkii oo teen:

— War wuxu waa dhebede soo noqoo ii kaalay — Makaas buu soo noqday ninkii oo u yimid gabadhii oo joogta halkeedii.

— War waran, gaashaan iyo amley, waxaa soo hub ah adigoo sita miyaad dhebed ka caradhay! — bay tiri inantii.

— Naa dhebed looguma talagelin hubkayga — buu ku jawaabey.

Tale 32: The Bustard Bird (Dhebeddii)

A man eloped with a girl, carrying spears, daggers and other weapons to defend the girl in case her relatives tried to retake her from him. While they were travelling in the forest a bustard bird suddenly flew away from thickets nearby, having been surprised by people passing by. The man who happened to be a coward ran away as fast as he could, thinking that they were ambushed by the girl's relatives.

— Stop, stop. Come back, it's only a bird — cried the girl, and the man stopped and came back to the girl.

— You carry so many weapons and you are afraid of a mere bird, why? — the girl asked.

— My weapons are not intended for birds, but for men! — said the coward.

Sheeko 33: Codcod ina-Caynaanshe (A Coded Message)

Waxaa jirey nin iyo afadiis oo labaduba tuugo yihiin, maalintii dambe bay isasoo raaceen oo doonteen cid ay wax ka soo xadaan. Labadoodii waxa ay u yimaadeen reer meel degganoo dadkii ku sii jeedaan hawlohoodii. Markaas bay labadii tuug isqaybiyeen oo naagtii gashay aqalkii reerka oo aan cidi joogin, ninkeediina waxa uu istaagey guriga irriddiisii, si ay iyadu wax uga soo xaddo aqalka gudhiisa, isaguna uga ilaaliyo dibedde. Naagtii aqalka guhiisay ka soo dhawaaqday oo teen:

— Codco ina-Caynaanshe!

— Naa ruxrux ina-Ruqaanshe! — sidaas bay labadii tuug ee isqabey isugu baaqeen oo ayan cidina u garan, iyaga mooyee, baaqooda oo ahaa:

Iyada: War qumbe codcodaan helay, waxse iiga dhici waaye qumbehii.

Isaga: Naa ruxrux qumbaha codcodku ha ka soo shubmee — baa la yiri.

Tale 33: A Coded Message (Codcod ina-Caynaanshe)

Once there were a man and his wife who were both thieves and one day they went together to steal something from their neighbours. The woman entered into a hut to steal the things in it while her husband stood outside to keep watch in case someone came into the house.

— I found a vessel full of ‘codcod’³² ina-Caynaanshe³³ but I could not pour it out — the wife shouted from inside the hut.

— Ruxrux ina-Ruqaanshe³⁴ — the husband replied using also a coded language and the thieves succeeded in stealing the delicacy, says the story.

Sheeko 34: Guur Sabool (A Poor Man’s Marriage)

Waxaa la yiri nin baa la baxay gabar uu jeclaa oo mehersadey, waalidkeedse u diidey in uu guursado gabadhooda, sababta oo ahayd ninku hal geel ah buu xoolo ka lahaa. Berigii dambe baa gabadha adoogeed u yimid ninkii guursadey inantiisa oo ku yiri:

— War yarad iga sii gabadhayaad la soo baxday, haddaad haatan isxirateen.

— War hashaasaan xoolo ka leeyahaye la tag — buu yiri ninkii gabadha guursadey. Gabadha adoogeed waxa uu la tashaday odayaalkii u taliyey tolkiis, isaga oo ka caraysan jawaabtii ninku siiyey iyo labixiddii inantiisaba. Gabadha adoogeed iyo odayaalkii waa isa soo raaceen oo u yimaadeen ninkii gabadha qabey, si ay ugu garsooraan labada geesood ee arrintu kadhaxayso. Ninkii gabadha qabey sifiican buu u sooryeeyey martidii, isaga oo tolkiis ka soo amaahday xoolo uu martida u liso una qalo inta ay la joogaan isaga.

— War gabadha waad la soo baxdayso nin wax soo xaday baad noqotay, xeerku waa inaad xoolo ka siisidwaalidkeed — bay ninkii ku yiraahdeen odayaalkii.

— War hashaasaan xoolo ka leeyahaye ha kaxaysto seedigey — buu yiri ninkii gabadha qabey.

— War hadduusan xoolo lahayn maxuu bixiyaa ninku gabadhiina la aqaygalay, war innagu aynu u xoolo-goyno qoyska gabadheennana xil baa inaka saarane — bay isyiraahdeen odayaalkii. Geel iyo ari ku filan bayna siiyeen gabadhii iyo ninkeedii oo kaga baxeen saboolnimadii, baa la yiri.

Tale 34: A Poor Man’s Marriage (Guur Sabool)

It is said a man eloped with a girl he loved because her parents refused for him to marry their daughter according to the traditions. The girl’s father came to the man who married his daughter and said to him:

— You should pay me the customary bride-price now that you married my daughter.

³² Meat cut in gravel-sized pieces and fried in butter, a delicacy good Somali wives keep for their men as a reward after making love.

³³ The coded name of the man, coded messages of this kind are many in Somali stories.

³⁴ Shake up the vessel, daughter of Ruqaanshe.

— I have only this she-camel and you may take it — replied the son-in-law. The girl's father got angry because he expected more property from his son-in-law and he complained to the tribal elders of the man. The elders and the girl's father came together to the man who eloped with the girl in order to settle matters between them in a friendly way. The son-in-law welcomed the guests offering them much milk and slaughtered animals for them, he having been assisted in the provision of the feast by his rich relatives.

— You have eloped with the girl and this is disgraceful, like a thief stealing the property of other people. Since you wed her now the traditions are that you should pay the customary dowry to her parents — the elders told the son-in-law.

— I have only a she-camel and my father-in-law may take it — said the son-in-law.

— He is a poor man and has no property to pay to his father-in-law, since he has wedded the girl we should allocate some live-stocks to this new family as our tribe is responsible for cases such as this — said the elders and they contributed sufficient camels and goats to their poor clansman who eloped with the girl, says the story.

Sheeko 35: Fuley iyo Libaax (The Coward and the Lion)

Waxaa la yiri libaax baa cunay hal geel ah oo caaneheedu wada deeqi jireen reerka oo dhan. Ninkii hasha lahaa waran iyo gaashaan buu qaatay oo doontay libaaxii si uu u soo dilo. Ninkii waxa uu arkay libaaxii oo meel taagan oo diyaar u ah inuuku soo boodo ninka. Ninku fuley buu ahaa oo waa ka baqay libaaxii oo ka cararay.

— War libaaxii ma soo dishey? — baa la weydiiyey ninkii.

— Sooma dilin libaaxii, laakin I arag inaan ahay ninkii hasha lahaa! — buu ku jawaabey fuleygii, baa la yiri.

Tale 35: The Coward and the Lion (Fuley iyo Libaax)

It is said there was a man who owned a she-camel which produced enough milk for all the members of his family. One day a lion killed and ate the camel which was left in the bush unguarded. In the next day the owner of the camel took his spear and shield to look for the lion who ate his camel and killed him. The man found the lion but he was a coward and ran away when the lion roared at him and was ready to jump on the man.

— Well did you kill the lion? — the people asked the man when he returned home.

— No, I did not kill him, but he understood that I was the owner of the camel he ate — replied the coward.

Sheeko 36: Qaararka Haween (The Woman's Body)

Waxaa la yiri naag baa beri heshay xirmo dahab ah, markaas baa waxaa dahabkii isku qabsaday ninkii naagta qabey iyo adoogeed, waxayna isula tageen nin garsoore ah.

— War naagta anaa qaboo xaq u leh dahabkay heshay — naagta ninkeedii baa yiri.

— War aabbeheed aanahayoo anaaq u leh dahabkay hesha — naagta adoogeed baa yiri.

Markaas garsoorehii dhegeystey dacwaddii labada nin isku haysteen buu u yeeray naagtii dahabka heshay oo weydiiyey:

- Naa markii hore ma lugahaad ku taabatay dahabka, mase gacmahaad ku taabatay, dahabka?
- Markii hore lugahaanku taabtay, kadibna gacmahaan ku soo qaaday — bay ku jawaabtey naagtii.
- War ninka naagtu u dhaxdaa xaq u leh dahabka, maxaa wacay naagta qaarkeeda dambe ninkeeda leh, qaarkeeda sarena adoogeedaa leh — gartii ku naqay garsoorehii, baa la yiri.

Tale 36: The Woman's Body (Qaararka Haween)

One day a woman found a handful of pure gold on the ground. The woman's husband and her father both claimed to be the rightful person to have the gold for himself and they went to a judge to decide the case.

- How did you find the gold? — the judge asked the woman who found the gold.
- I stepped on it and picked it up — replied she.
- The gold belongs to the husband because the lower part of a woman's body belongs to the husband, while the upper part of her belongs to her father — the judge ruled.

Sheeko 37: Qoor iyo Xero (Manhood and Wealth)

Waxaa la yiri beri baa waxaa wada dooday nin garsoore ah oo garta u naqa dadka wax kala galaan iyo nin maalqabeen ah.

- War anigu gartii la bixin kari waayo baa la iila yimaadaayoo aan u naqaa dadka — buu yiri garsoorehii.
- War anigu boqol halaadoo geel ah baan leeyahayoo nin iga xoolo badani ma jiro, bulshadana anaa u taliyoo koodii baahanna wax baan taraa — buu yiri hodankii.

Habar la joogtey labada nin markii ay murmayeen baa soo dhex gahsy dooddii oo waxxay tiri:

- War labadiinna midna qoor buu leeyahay, midna xero³⁵ — hadal ragna labadaasaa lagu qaddariyaa — bay tiri islaantii.

Tale 37: Manhood and Wealth (Qoor iyo Xero)

It is said that two men had an argument one day, and one of them said:

- I am a counsellor and people come to me with their cases to get a just decision from me.
- I am a rich man and I own one hundred camels and I always help the poor people whenever they come to me, so I have a famous name among the people and they obey whatever I say — said the other man.

An elderly woman was listening to the argument of the the two men and she said:

- One of you boasted of qoor³⁶ and the other boasted of xero³⁷.

³⁵ Oraahda 'qoor iyo xero' raggii bulshadii Somaliyeed ee hore baa ku dhaaran jirey marka dacwad la isku qabsado; ninnimadayda iyo hantidaydaan ku dhaartay weeye macnuhu.

³⁶ Lit. testicles, manhood

³⁷ Lit. wealth, one's worth, the phrase qoor iyo xero is an ancient oath formula by witnesses in litigation cases in the traditional Somali society; the nearest English translation would be : I give you my word of honour.

D KAFTAN-DHABLE (HUMOUROUS TALES)

Sheeko 38: Barax (The Deluted Milk)

Nin baa suuqa keenay dhiil caano ah si uu u iibiyo, markaas bay haweeney caano doonaysaa u timid ninkii iibinayey caanaha oo ku tiri:

- War aan dhadhamiyo caanaha.
- Waa yahaye hoo — buu yiri inta siiyey kabbo caano ah
- War waad baraxday caanaha — bay tiri afadii.
- Naa biyihii hasha caanaha laga soo lisay cabtay mooyee biyo kale kumaan shubin caanaha, eeddo — buu ku jawaabey caanoolehii.

Tale 38: The Deluted Milk (Barax)

A man brought to the market a gourd full of milk to sell it. A woman came to the man and said:

- Let me test the milk to see if it is pure.
- Alright — said the milk-seller, giving a sample of the milk to the woman.
- Your milk is deluted — said the woman.
- I added to the milk nothing else but the water drunk by the camel from which the milk came — replied the milk-seller.

Sheeko 39: Belo Xiriirso (A Camel's Load of Evil)

Waxaa la yiri nin wata rati raran baa soo agmaray nin kale oo isaguna wata rati raran, markaas buukii dambe weydiiyey kii hore:

- War maxaa kuugu raran ratiga?
- Belo iyo baas! — buu ku jawaabey.
- War I sug aan kugu xiriirsado ratigaygee — buu yiri kii dambe, baa la yiri.

Tale 39: A Camel's Load of Evil (Belo Xiriirso)

A man leading a loaded burdened camel passed by another man also leading a loaded camel and the latter asked the first man:

- Hey, what kind of loads are on your camel?
- A load of evil — replied the first man.
- Wait I will tie up my camel to your camel's tail — said the second man.

Sheeko 40: Tuugow Yaa Hillaac kula Hayey (The Thief and the Lightning)

Waxaa la yiri goor habeenah oo la hurdo baa nin tuug ahi u soo dhacay xero ari si uu neef u xado. Markii uu neef qabsaday oo isleeyahay aad la boodid baa hillaac walalac ku soo yiri tuuggii oo weli ku jira xeradii ariga. Suu inta isku naxay oo moodey in lagu soo kacay buu ku qayliyey:

— Hillaac! Hillaac! Raggii ariga lahaa aa maqlay qayladdii tuugga oo inta hurdaddii ka soo kacay qabtay tuuggii oo inta berdedey weli ku dhex jira xeradii.

— War tuuggow yaa hillaac kula hayey! — bay yiraahdeen raggii inta si xun u dileen tuuggii, baa la yiri.

Tale 40: The Thief and the Lightning (Tuugow Yaa Hillaac kula Hayey)

One night a thief entered into a stockade in which goats were kept, so as to steal one of the animals while the owners slept. While the thief was inside the stockade, a lightning flashed and made bright all around.

— Lightning! Lightning! — cried out the thief, having been surprised by the unexpected light which he thought was casted on him by the goat-owners.

— Not the lightning but you who revealed yourself thief, — said the owners of the animals, catching and beating up the thief, says the story.

Sheeko 41: Xukun Haween (The Wife Rules)

Waxaa la yiri nin beel-daajiye ah baa beri isugu yeeray tolkii uu uu talin jirey oo ku yiri:

— War aniga afadaydaa ii talisee waxaan doonayaa in shir la qabto waxaana ka soo qayb gelaya ragga oo dhan; ragga haweenkoodu u taliyaan aniga ha ila fariisteen, kuwa u taliya haweenkoodana gaar ha u fariisteen. Raggii oo dhammi, nin keli ah ma ahee, waxa ay meel la fariisteen beel-daajiyehii.

— War maxaad u fariisatay mesha gaarka ah, maad la fariisatid ragga?

— Naagtaydaa i tiri hala fariisan ragga — buu ku jawaabey, baa la yiri.

Tale 41: The Wife Rules (Xukun Haween)

A tribal chief called all his tribesmen to a meeting and told them:

— My wife rules me, any man who is ruled by his wife should sit with me in this meeting, those who rule their wives should sit separately — all the tribesmen, except one man, sat with their chief.

— Why are you sitting alone? — the chief asked the lone man.

— My wife ordered me never to sit with other men — replied the man.

Sheeko 42: Xalimo Been ma Sheegto (Halimo non Dice Bugie)

Waxaa la yiri nin talyaani ah oo guddoomiye gobol ahaa baa waxaa uu haystay gabar Somaliyeed oo Xalimo la yiraahdo oo ka mid ahayd kuwa ka ganacsada jirkooda. Dadkii baa Xalimo ku sheegay in ay tahay qof edeb daran, Xalimo waxa ay u dacwootey ninkii caddaa isaguna dad badan oo Xalimo ka ashkatootey buu xabis ku xukumay. Markii dadkii u sheegeen sarkaalka in ayan waxba u dhimin Xalimo waxa uu ku jawaabi jirey:

— Halimo non dice bugie: (Xalimo been ma sheegto).

Tale 42: Halimo non Dice Bugie (Xalimo Been ma Sheegto)

An Italian Residente (district commissioner) had a beautiful Somali concubine named Halimo whose shady business with the whiteman the people talked about. Halimo complained to her lover who sent many people to jail. The people protested to the Residente, who used to say:

— Halimo non dice bugie: (Halimo does not lies).

Sheeko 43: Doobagooye (The Strangler)

Waxaa la yiri labo nin oo dhallinyaro ah baa saaxiib ahaa, markaas baa mid ku yiri kale:

- War naag qurux badan doobabka u roon baan soo arkay.
- War ma weydiisanna waxii rag iyo haweenku iskulahaayeen? — kii kale baa yiri.
- Waa yahaye aynu tijaabinno — kii hore baa yiri.
- Naa adiga naag kaa qurux badani ma jirto annaguna doobab baannu nahaye ma kuu imaan karnaa caawa? — haweeneydii bay doobabkii ku yaraahdeen.
- Waa yahaye markii habeenku dumo ii kaalaya caawa — bay ugu jawaabtay.
- War niman edeb daran baan ka baxsan waayaye edbi markii ay caawa isoo doontaanoo inoo yimaadaan — bay afadii ku tiri seygeedii.
- Daa ha yimaadeene — buu yiri seygi.

Markii ay mugdi niqotay habeenkaas bay labadii saaxiib yimaadeen aqalkii haweeneyda oo midkoo durba galay aqalkii. Ninkii reerka lahaa oo daaha gadaashiisa ku qarsoonaa baa ku soo boodey oo cunaha ku dhegeyy oo ceejiyey ninkii u soo dhacay reerkiisa. Markii uu indhacadeeyey oo suuxdin ku dhowaa buu ninkii reerka lahaa siidaayey oo inta dabada ka laaday dibedda uga tuuray aqalkiisa.

- War durba ma ka soo bogatey naagtii? — saaxiibkii labaad baa ku yiri kii hore oo aqalkii galay isaga oo aan waxba habsan. Sidii saaxiibkiis la yeelay baa isagana la yeelay.
- War ma doobagooyehii i helay baa adigana ku helay? — kii hore baa weydiiyey kii dambe, baa la yiri.

Tale 43: The Strangler (Doobagooye)

Once there were two young men who were friends and one day one of them said to the other:

— I saw a beautiful woman who is very kind to young men who are unmarried like us.

— Shall we go and ask her favours? — asked the other.

— Alright, we shall try.— said the first man.

— Woman, you are the most beautiful woman and we are young men, unmarried and no woman ever refused her favours to us; how about inviting us tonight?— the friends said to the woman.

— Come to me when it gets dark tonight — replied the woman.

— There are two delinquents who are pestering me, you would perhaps, teach them one or two things when they come tonight looking for me — the woman said to her husband.

The two friends came to the woman's hut when it was dark that night and one of them entered the hut expecting to find the woman inside waiting for him. Her husband who was standing behind the curtain seized the throat of the intruder and strangled him until he nearly dropped dead, he let him go and kicked him hard on the buttocks, throwing him out of his hut.

— You finished with her so soon? — said the other friend on seeing his friend and without asking anymore questions entered the hut. He was treated in the same way as his friend.

— Did the terrible strangler got you, too? — asked the first friend.

Sheeko 44: Digaagad Waalan (Pollo alla Diavolo)

Waxaa la yiri nin reer-miyi ah baa yimid magaalad oo galay makhaayad oo adeegihii weydiiyey:

— War maxaad cunno haysaan?

— Minestra, macaroni, fegato, pollo'ala diavolo ... — buu ku jawaabey adeegihii. Ninkii reer-miyiga ahaa ma garan magacyada cunada loo sheegay oo aftalyaani bay ahaayeen isna ma aqoon afkaas.

— War magaca ugu dambeeyey ii sheeg waxa uu yahay? — ninkii reer-miyiga ahaa baa weydiiyey adeegihii.

— War digaagad waalan — buu yiri adeegihii.

— War ii keen iyadaan la waalan doonaaye! — buu yiri ninkii reer-miyiga ahaa.

Tale 44: Pollo alla Diavolo (Digaagad Waalan)

A man from the countryside came to the city and went into an eating house and asked the waiter what sort of food they had.

— Minestra, macaroni, fegato, pollo alla diavolo — said the waiter. The customer did not understand these names of food as they were from an Italian menu.

— What is the last named food? — asked the customer.

— It's a mad chicken — replied the waiter.

— Bring it, I'll be mad with it! — said the customer.

Sheeko 45: Dabagur (Stealing Love)

Waxaa la yiri nin baa dabaguray naag hurudda, goor uu meel shishe wax marinahayo bay naagtii toostay oo ogaatey in loo soo dhacay mooraddedii, say teen:

- War waa ayo, maxaad samaynaysaa?
- Iska daa cidaan ahaye ma iska tagaa haatan?
- Meeshaada joog, tuugow! — bay ku jawaabtey afadii, baa la yiri.

Tale 45: Stealing Love (Dabagur)

A young man was making love to a sleeping woman who suddenly woke up and asked:

- Who are you, what are you doing?
- Never mind who I am, shall I stop and go away? — the man asked.
- Stay where you are, thief — said the woman.

Sheeko 46: Soddon baa Guga Dhalay (The Stolen Camel)

Waxaa la yiri oday duqoobey oo indhala bay niman ku ashkateeyeen geel uu ka dhacay intii uusan indhobeelin ka hor. Odaygii waxaa la keenay xafiiskii guddoomiyaha gobolka oo ahaa Ingiriis si uu uga daxwad qaado oo ugu garsooro labada geesood.

- Warxba kama jiraane sii daaya odayga — buu yiri sarkaalkii markii uu arkay liidnimada odayga la soo ashkateeyey. Markii odaygii ka soo baxay xafiiskii bii dibedda kula kulmay nimankii soo dacweeyey isaga oo yeen:
- Soddon halaad baa guban ka dhalay geelaad igu haysataanoo ii jooga.

Tale 46: The Stolen Camel (Soddon baa guga Dhalay)

A blind old man was accused of looting some camels before he became blind and he was taken to the district commissioner's court for ruling.

- Case is dismissed — said the DC seeing the old man's poor state of health. Outside the DC's office the old man told his accusers in a low voice:
- Thirty of those camels are in my herd and they all have calved in this season.

Sheeko 47: Seere (The Boundry)

Waxaa la yiri labo reer oo xoolodhaqato ah isku qabtay dhulkii xooluhu u daaqi jreen ceeashii ay ka cabbi jireen. Markaas baa qolo walba u dacwootey sarkaalkii ingiriiska ahaa ee xukumi jirey gobolka la iska haysto.

- Reer hebel ha degeen dhulka hana ka cabbeen ceelasha dhinaca midig ee seerahaan bidix ee seerahaas — buu sarkaalkii guddoomiyey markii uu dhegeystey ashkatadii labada qoys. Oday shirka joogey baa yiri:

— Saab, annagu seere manaqaano meeshii roob ka da’o baannu u guurraayoo biyo iyo naq u doonanaa, haddaad seere samaynaysid cirka nooga sameeyoo reer kasta geestiisa cirka ha ka sugo roobka. Sarkaalkii inta garwaayey wax uu yeelo kana carooday hadalkii odayga buu yiri:

— Dad loo talin karo ma ihidin! — baa la yiri.

Tale 47: The Boundry (Seere)

Two nomadic clans had a dispute about a grazing land and water-wells and they took the case to the English District Commissioner for ruling.

— Clan A should use the land and water-wells to the right of the boundry line that I marked and clan B should use that land and water-wells to the left of the boundry line the DC ruled.

An old man present at the meeting stood up and said:

— Sir, we recognize no boundry and move to wherever the rains fall and we could find pastures and water for our animals; if you want to draw a boundry you better draw it in the sky, so that each of our clan should utilize the rains falling from their side of the sky.

— It’s impossible to rule you people — said the whiteman in anger and went away.

Sheeko 48: Sheekodiisii baan ka Dhabeeyey (Making Tale A Reality)

Waxaa la yiri labo nin baa wada socdaalay iyaga oo fardo ku jooga, markaas baa nimankii midkood kii kale uga sheekeeyey oo ku faanay sidii uu waa hore uga qaybgalay dagaal ka dhe dhacay qoladiisa iyo qolo kale, oo yeen:

— Rag badan baan ka laayey xoolo tiro badanna waan ka soo dhacay cadowga.

Ninkii kale markii uu maqlay sheekadii saaxiibkiis buu warankiisii qaatay oo diley ninkii sheekaynayey iyo faraskiisiiba, isaga oo tixraacaya sheekadii saaxiibkiis ee geesinnimada lahayd.

— War maxaad ninka u dhishey saaxiibkaa ahaaye kula socdey? — kii wax duley baa la weydiiyey.

— War sheekadiisii baan ka dhabeeyey — buu ku jawaabey.

Tale 48: Making Tale A Reality (Sheekodiisii baan ka Dhabeeyey)

Two men were travelling on their best war horses and one of them boasted of how he engaged his enemy in past battles, killing many of them and looting their livestock, riding on the same horse he rode in that very day. The other man, hearing the exciting story of his companion took his spear and slew the companion and his horse.

— Why did you kill your companion? — the killer was asked.

— I just made his tale a reality! — he replied.

Sheeko 49: Garsoor Gurraacan (Rough Justice)

Waxaa la yiri labo nin baa iskuqabsaday hal geel ah oo midkoodba yiri:

- War anaa leh hasha iyo matee anaa leh — Nimankii waxay u dacwoodeen sarkaalkii ingiriiska ahaaye xukumey gobolka, midkoobana waxa uu la yimid toban nin oo kamaragcaday uu isagu leeyahay hadha. Markii uu garan kari waayey si loogu garsooro labada nin, buu sarkaalkii xabbad madaxa kaga dhufatay hashii oo diley oo yeen:
- Sidaasaa ila wanaagsan!

Tale 49: Rough Justice (Garsoor Gurraacan)

Two men had a dispute about the ownership of a camel, each of them claiming he was the rightful owner; the case was brought to the district commissioner's court and each of the claimants produced ten witnesses who gave evidence in his favour. The DC shot dead the disputed animal:

- That would be fair, I think! — said the whiteman.

Sheeko 50: 'Good' Gambaa iiga Roon (A Penny is Better than Praise)

Waxaa jirey wiil adeege xafiis ah oo si fiican uga soo bixi jirey hawshiisa. Subax walba marka sarkaalka ingiriiska ahi yimaado xafiiska oo arko sida wacane adeeguhu u nadiifyey xafiiska buu sarkaalku oran jire:

- 'Good', very good! — aad bay shaqadaadu u wanaagsan tahay. Adeeguhu waxa uu jeclaa in sarkaalku wax siiyo ee uusan ammaanin, markaas buu yiri:
- Saab, 'Good' — taada gambaa iiga roon!³⁸

Tale 50: A Penny is Better than Praise ('Good' Gambaa iiga Roon)

An industrious office boy used to clean the District Commissioner's office every morning and the DC used to say:

- Good, very good! — having been pleased with the work of the overzealous boy. The boy expected some tips from the DC instead of compliments, and he said one day:
- Sir, a gambo (1/16 of Indian Rupee) is better than your 'Good'.

Sheeko 51: Garsoore Waddo (The Traffic Lights)

Nin reer-miyi ah baa yimid magaalo oo markii uu ka dhamaystay dantiisii ku noqday reerkiisii iyo miyigii.

- War waxii kuugu yaab badnaaye aad ku soo aragtay magaalada nooga warran? — saaxiibbadiis baa weyiyey ninkii ka yimid magaalada.
- Waxaan arkay garsoore nal ah oo kala horaya baabuurrada iyo dadka maraya waddada oo si layaab leh u kala hagaya kulligoo oo loo wada hoggaansan yahay xukunkiisa — buu ku jawaabey ninkii ka yimid beledka.

³⁸ Erayga gambo waa 1/16 ee Rupee Indian ee ka socon jirtey woqooyiga Somaliya ee ingiriisku xukumi jirey.

Tale 51: The Traffic Lights (Garsoore Waddo)

A countryman came to the capital one day and when he finished buying the things he needed he went back home.

— What was the most surprising thing that you saw in the city? — his friends asked him.

— I saw the most just judge, a light that regulated all the people and vehicles in the streets, that no one dared to cross the road without the judge's permission! — said the countryman.

Sheeko 52: Kab loo Ooyey (Tears for a Shoe)

Laba habrood baa isu yimid oo wada ooyey, mar dambey bay midi weydiisey tii kale:

— ee hooyo, maxaad la ooyeysaayoo kugu dhacay?

— Wiilkeygii keli ahaa baa lagu diley dagaal laba qolo ka dhex dhacay beri dhoweyd — bay ka jawaabtey.

— baaye, adna maxaad la ooyeysaa?

— Kab wiilkeyga kaga luntay isla dagaalkaas baan u ooyaygaa — bay jawaabtey tii labaad.

Tale 52: Tears for a Shoe (Kab loo Ooyey)

Two elderly women were crying together woefully, and one of them asked the other.

— Why are you crying, sister?

— Oh!, my only son was killed in a tribal fight the other day — replied the first woman.

— and what about you, sister? — asked the second woman.

— Oh!, my son lost a shoe in the same battle! — she said.

Sheeko 53: Kalgacalo Waalid (The Car)

Nin reer-miyi ah baa markii ugu arreysey arka gaari yar oo dabo ordaya mid weyn, oo yeen:

— Kalgacalo waalid xoog badanaa, waa kaas ilimihii dabo ardayaan hooyadiis!.

Tale 53: The Car (Kalgacalo Waalid)

A man from the countryside saw for the first time a small car following a big lorry and said:

— How strong is the parental love, the baby is running after its mother!.

Sheeko 54: Koob Caano ah (The Glass of Milk)

Waxaa la yiri nin baa afadiis waxa uu ku yiri:

— Naa heblaayo, waxaan garan waayey habeenka aad rabtid in aynu sariirta isku aragno ee bal ii sheeg?

— War inaadan ahayn nin waxgarad ah waan ku ogahay, war habeenkaan koob caano ah oo sonkoraysan kuu dhigo miiska korkiisa weeye habeenkaan dan kaa leeyahaye ogow — bay ku jawaabtey afadii.

Habeenkii kowaad koobkii caanaha ahaa buu ninkii arkay oo ka laacay, kadibna sariirtii bay ku kulmeen isaga iyo afadiisii. Habeenkii labaad iyo kii saddexaadna koobkii caanaha ahaa ee sonkoraysnaa bay ninkeedii siisay afadii, isaguna waa realigeliyey iyada. Habeenkii afraad ninkii goor dambe buu yimid gurigii isaga hawshood baad ku daashaye.

Markii uu ninkii soo galay aqalkii buu arkay afadii oo weli soo jeedda iyo koobkii caanaha ahaa oo yaal oo loogu talo galay isaga.

— Maya!, maya! Naa sun ha igu noqdeen haddaan afkayga saaro caanahaas caawa! — buu yiri oo ku dhaartay, kulan sariireedka ma jirin habeenkaas, baa la yiri.

Tale 54: The Glass of Milk (Koob Caano ah)

A husband told his wife:

— Look, wife, I never know the night when you need me in bed.

— I know you are not an imaginative man, it is the night when I put a glass of sugared milk on the table for you — said the wife.

In the next night there was the glass of milk on the table, the husband drank it and did what his spouse expected from him. In the second and third nights also the glass of milk was there as usual, and the husband did his duty. In the fourth night the man came home late, expecting his wife to be asleep, so that he could rest from the three nights of amorous encounter.

But when he came home the husband found his wife awake and the glass of milk there, both waiting for him.

— No! no!, that milk is poison for me tonight! — said the husband and there was no encounter in bed that night, says the story.

END.