

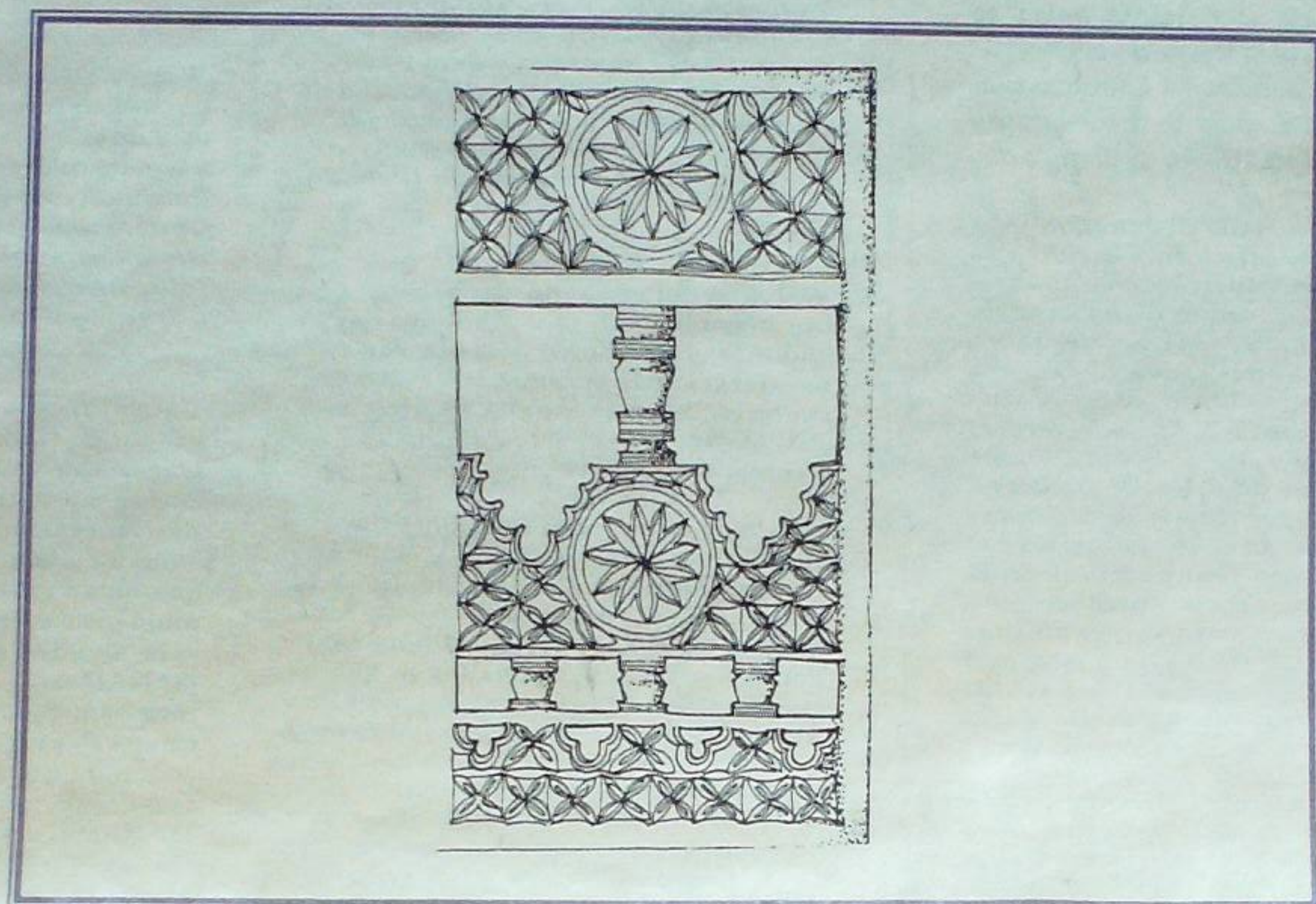


Hanad

KEEPING ALIVE THE TIES THAT BIND

Saban tagay mid kugu soo
socdiyo, saaka waxaa jooga
Saddexda wakhtaa xaal addu-
un, lagu sifeeyaaye
Soonoqodna male shalay, wixii
saadufee tageye
Saadambeetiyo barina, waa sed
kaa maqane
Waxay taladu kuu suubanta-
hay, subaxaad joogtaye

COMMUNITY NEWS & DEVELOPMENT • WARARKA & HORUMARINTA BEESHA / INSIGHT • ARAGTI / PROSE & POETRY • TIX & TIRAAB / SPORTS



Somali Women's Education Project P. 6

Nin soomaali ah oo xabsi lagu xukumay P.6

All that Acid Jazz P.9

Notre richesse culturelle P.13

Maxaa ku cusub Madaddaalo? P.7

Nabadii garoobaysay ee loo gayaxa duubay P.10

Somali team in '96 summer Olympic games? P.15

...and more

EDITORIAL:

The relationship between Somalis and Immigration Canada has often been an adversarial one, to put it mildly. Many Somalis feel that the department's policies is, more often than not, misguided and down-right racist. But since Somali-Canadians don't yet have a voice in the corridors of power, their complaints seem to always fall on deaf ears. It is as if there is an unwritten rule somewhere in the policies of Immigration Canada which states that it is okay to discriminate against, scapegoat, or use Somalis as genie-pigs for new immigration laws.

The Somali community is still distraught over Bill C-86, which came into effect in February of 1993, requiring that convention refugees produce "valid" identity documents in order to be landed. This bill seems to have crippled our community's development by leaving thousands of bright Somalis in a state of limbo, unable to sponsor loved ones, seek higher education or get a decent job. The sole motive behind Immigration Canada's Bill C-86 could only be to disorient and discourage refugees, Somalis and others, from coming to Canada. How else could one explain why people who have already been accepted as convention refugees are now required to provide identity documents predating their entrance into Canada. Immigration Canada knows very well that most Somalis left their country fleeing in haste, and that there is no state institutions back there which can issue them identity papers. So why in the world is Immigration Canada being so unrealistic, cruel, and discriminatory with the dreaded Bill C-86?

Another case which illustrates the fact that Immigration Canada uses Somali refugees and immigrants to test its new hawkish laws is the recent arrest of seven men who worked for the former Somali government, which is deemed to have committed war crimes. These men are identified as: Aadan Hersi Isse, Khaliif Mohamed Ducale, Isse Mohamed Gaashaan, Mohamed Shiekh Hassan, Abdullahi Said Hersi, Abdiraxman Farah Mohamed, and Abdiraxman Abdulle Shuke.

Although Immigration Officials (Ottawa Citizen May 13, 95) argued that "the act barring senior officers or members of governments accused of war crimes from Canada is not new", They ignore the fact that these were only civil servants and that in Somalia, like many other African countries, the government was the major source of employment. In fact, as one of the deportees put it "the whole country worked for the government. It was not a matter of choice. It was a necessity." Thus, it is difficult to find a Somali who had not worked for the former government.

Furthermore, many civil libertarians object to the way the arrests were conducted. They raise the question if Canada is turning to a police state, since some of the deportees were dragged from their homes without prior notice?

At the same time deportation orders have been issued against seven Somalis, the federal government is investigating the cases of 12 suspected World War II criminals. What is surprising is while the Somalis have been dragged from their homes and their cases dealt with such hastiness, the cases of World War II criminals, who have been living in Canada for decades, are just now being investigated. "We are determined to get through all 12 (WWII cases)...We are determined to see through," said Allan Rock, the Justice Minister. Of course, the government dare not do more. But with Somalis? Well, ...that is an easy pick!

Although we are not in a position to speak for any of the accused, what is worrying is the way the Immigration department deals with cases involving the Somali immigrants in general. The new cases, once more, show the discriminatory behavior of the department when it comes to this community.

Hanad is a Somali word which means superior, Leader and able person.

The publication of *Hanad* is made possible by the hard voluntary work of young Somali students, *Hanad* is also partially sponsored by the Ministry of Citizenship.

Views expressed here are not necessarily those of the newspaper, Articles to be published must be brief, to the point, and will be edited where necessary. Names, Addresses must accompany submissions, publication of names will be withheld upon request.

Letters

Waxaan ahay akhriste cusub oo ku soo biiray Hanad. Waxaan jecelahay in aan ka mid noqdo akhristayaashiina joogtada ah, isla markaana aan u soo qoro qoraalo googoos ah. Marka fadlan ila socodsiiya hadday jiraan wax ka reeban in Hanad lagu soo daabaco. Midda kale waxaan idinka codsanayaa in aad ii soo dirtaan wargeyska si joogto ah, qiimahiisana waan iska bixin doonaa...

Ms. Kam.
Mississauga, Ontario.

Mahadsanid Ms. Kam. Hanad way u baahantahay fikrad kasta oo cusub, gaar ahaan wixii khuseeya Jaaliyada Soomaaliyeed, markaa marnaba hana-gala masuugin fikradahaaga fiican. Waxaanuna kaa balanqaadaynaa in Hanad si joogto ah ay kuugu timaado.

Walaalayaal iga gudooma salaam, salaam tan laysudiro tan ugu qiimo iyo qaayo badan. Salaam kadib, waxaan aad iyo aad ugu faraxsanahay wargeyska aad soo saarteen, kaas oo maalin maalmaha ka mid ah nin ajnabi ah oo aan isla shaqeyno ii keenay...

Ugu horayn waxaan ogaaday in ay dhammaan artikladiinu ku saabsanyihiin wax yaabaaha Canada uun ka dhacaya, aadna hilmaanteen North America inteeda kale, Europe, iyo Middle east. Tan labaad waxaan ogaaday in dhammaan artikladiinu ku saabsanyihiin wax yaabaha maaweelaada iyo madad-daalada dadka keliya oo aan ka waayey xaqiqaada maanta Soomaaliya ka jirta oo ay ka mid yihiin dagaalada sokeeye, burburka gaaray dhammaan dhulkii hooyo iyo haddii ay jiraan ururo Soomaaliyeed oo ku hawlan sidii wax looga qabaan lahaa arinta maanta ka jirta Soomaaliya...

Mahdi Kassin
Boston, MA, USA.

Walaal Mahdi waa ku mahadsan-tahay dhiirigelintaada iyo canaanta labada. Dhibaatada Soomaaliya ka taagan maanta ma aha mid qofna ka qarsoon mana aha mid aan iska dhegatirayno, hase ahaatee waxaan jecleyn in aan fiiro gaar ah siino horumarka beelaha Soomaaliyeed ee ku nool dibada iyo siday dhaqankooda u ilaashan lahaayeen. Balse maadaama dad badan oo aad ka mid tahay ay naga codsadeen warar ku saabsan dhulkii hooyo, waxaan go'aansanay in hadda ka dib aan soo qorno 'Qubanaha Wararka Geeska Afrika iyo wixii la xiriiira.'

Waxaa dhowaan i soo gaaray wargeyska Hanad, si aan lasoo koobi karin ayaana ugu farxay. Waxaan si kal iyo laab ah idiin ka mahadinayaa kartida iyo isku duubnida aad muujiseen si aad u soo saartaan joornalka. Annaga haddaanu nahaay Reer Australia, aad iyo aad baanu idiinka danbeynaa. Waxaanu rajeynaynaa in aanu idinka baranno wax wanaagsan.

Cabdinuur M. Ismaaciil
Melbourne, Australia

Cabdinuur waad ku mahadsantahay bogadintaada. Baafintaad naga soo codsatayna cadadkan ayaan kuugu soo daabacnay.

Dhalinyarada soo saarta jaraa'idka Hanad waxaan aayaroo dhalatay waydiisanayaa in, anigoo ah wiil Soomaaliyeed, la'ila raadsho gabadh Soomaaliyeed oo da'deeda tahay 20-24 sano. Waxaan waqti u la'ahay sidii aan ula kulmi lahaa gabadh Soomaaliyeed oo edeb leh. Kuwa aan Soomaalida ahayn dhaqankoodaan keeni kari waayay. Waxaan jaraa'idka Hanad u soo jeedinayaa in lagu soo qoro qeyb la xiriirta kulanka wiilasha iyo gabdhaha Soomaaliyeed, si uu dhaqankeenu u adkaado...

A.C. (Dhaqan-adkees)
Toronto, Ontario.

Walaal 'Dhaqan-adkees', waad ku mahadsantahay ra'yigaad noo soo jeedis-ay. Laakiinse, sidaad adiguba ula socoto, waxaa jira arrimo badan oo jaaliyadda Soomaaliyeed khuseeya oo ka muhiimsan isbarashada wiilasha iyo hablaha. Runtii waxay nala tahay in xaajadaada lagu fulin karo siyaabo kale oo ka baxsan wargeyskan. Nastib wacan!

J'aimez vous dire que je suis un fidèle lecteur de "HANAD" et que j'admire le travail que vous faites. HANAD est encore à ses débuts mais au moins c'est une fenêtre sur la communauté somalienne au Canada. J'aimez beaucoup plus de somali-canadiens s'impliquent davantage pour renforcer cette voix, si petite soit-elle, que le journal HANAD nous offre en le lisant, en réagissant par des remarques et des critiques et en le faisant circuler dans la communauté. Je voudrais faire une remarque : dans la dernière édition de HANAD il n'y avait pas d'articles en français. Est-ce la nouvelle politique de HANAD ? En attendant une réponse je vous souhaite beaucoup de courage!

Abdirahman A.
Montreal, Quebec.

Merci de nous écrire et espérons que votre message sera entendu. En ce qui concerne les articles en français cela dépend de ceux que nous recevons. C'est pourquoi nous invitons toute personne intéressée de nous faire partager ses idées en français de le faire.

I enjoyed reading Hanad very much and would like to commend you for a superb editorial job as well as good layout work. I was particularly impressed with the subjects/issues you chose to deal with in the paper, plus the tone you adopted in your coverage of those issues. Incidentally, I believe that you should be charging a modest fee because you'll need the money. Should you decide to do that you can count on my support. Please keep up the good work.

Ali N. Mohamed Asst. Prof.
Gannon Univ. Erie, PA, USA.

Dear Prof. Mohamed, thanks for your encouragement. We definitely appreciate your suggestion of charging a small fee for Hanad. In fact, part of the reason why Hanad has not been coming out on a regular basis is due to financial constraints. To ensure Hanad's continuity and efficiency, we have, as of now, decided to charge a mere \$1.00 per issue. We will ensure that our readers' expectations are met, and then some.

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Editor: Burhaan Warsame
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or Fax: (613) 233-8580. our internet address is: bwarsame@ccs.carleton.ca

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PRESENTED BY THE AFRICAN REUNION DAY COMMITTEE

Somali candidates in Ontario Elections

The recent Ontario elections marked the first time that members of the Somali-Canadian community ran for political position. In the Greater Toronto Area of Etobicoke-Humber, there were three candidates of Somali origin running for the Provincial Parliament of Ontario. The three were: Osman A. Ali who is a candidate for the New Democratic Party, Omer Mohamed and Mohamoud D. Sheik-Nor who ran as independent candidates.

For many Somali-Canadians, this was indeed a positive development. However, still many of them were wondering why it was that all three of them were running in the same riding, thus having the adverse effect of splitting the vote. None of the three candidates could be reached by Hanad for comment.

Also running in the Etobicoke-Humber riding were the winning Progressive Conservatives candidate, Doug Ford with 16,836 votes; incumbent Liberal candidate, Jim Henderson with 12,725 votes; and Lawrence Staranchuk of the Natural Law Party with only 190 votes. Osman Ali of the NDP received 3,678 votes, while Omer Mohamed got 234 votes, and only 47 votes for Mohamoud D. Sheik-Nor.

Over all in Ontario, The PC candidates were swept to power.

COALITION OF SOMALI-CANADIAN ORGANIZATIONS

Community seeks a standing at the Airborne inquiry

Only one part of the truth has come out, a lawyer told an inquiry examining the Canadian armed forces' ill-fated mission to Somalia.

Ottawa lawyer, Isaac Sechere, who is representing the Coalition of Somali-Canadian Organizations told the inquiry members that there were incidents of torture and deaths not previously revealed. "There are witnesses today in Belet Huen who saw killings and other atrocities who are willing to testify...others experienced torture and have injuries to prove it", said Mr. Sechere.

He continued on to tell the inquiry that Canadians of Somali origin were deeply affected, more so than other Canadians, by the gruesome pictures of Canadian soldiers torturing to death Somali teenager Shidane Arone. Moreover, Somali-Canadians would like to serve as a link between two truths. "One is here and one is back in Somalia", said Sechere speaking about what he called two truths that make up the whole truth. Sechere presented the inquiry with a submission from a Somali-Canadian who interviewed Somalis, including a clan chief, in Belet Huen. They allege soldiers killed six Somalis and abused others.

Inquiry chairman Gilles Letourneau said the inquiry has no jurisdiction outside Canada and its mandate is to look only at problems

within the Canadian forces, particularly the disbanded Canadian Airborne Regiment, that may have led to the abuses in question.

Also seeking standing at the long-awaited inquiry is former prime minister Kim Campbell. Ms Campbell was a defense minister at time of the incidents, she said she wants people to know that she responded appropriately to the tragic events. The inquiry will review written evidences in late June, and witnesses will begin their testimonies on August this year.

CBC report accuses CARE of mishandling funds for Somalia

The Canadian Broadcasting Corporation (CBC) reported Tuesday May 31st that CARE Canada has mishandled \$400,000 of public donations for a 1992 Somalia relief campaign. The CBC Prime Time documentary asserted that the money intended to help 'starving Somalis' was instead used to pay luxurious accommodations and overpaid overseas flights for CARE officials.

John Watson, CARE Canada's current executive director, said he would not directly comment on the specifics of the CBC report. But other CARE officials denied any wrong-doing. They said they may consider suing the CBC over the allegations. But CBC stands by its report, which it says was based on information from former and current CARE employees

whose consciences overcame fears that the agency's public image might be damaged.

In a related story, Liberal MP John Brydes has introduced a private member's bill that would force charities to reveal salaries paid to executives. The bill has already received approval in principle from the house of commons. If passed, it will compel an estimated 72,000 charities and 100,000 non-profit organizations to disclose how much they pay their top officials

Nin Soomaali ah oo xabsi lagu xukumay

16 bilood oo xabsi ah ayaa loo diray nin ka tirsan beesha Soomaaliyeed ee ku dhaqan Ottawa kadib markii mindi ciillani taabatay haweenay ka mid ah shaqaalaha maxkamadda bixisa waraaqaha dhalashada (citizenship court). Dhaawac fudud ayaa soo gaaray haweenaydaas.

"Kuma faraxsani go'aankan aan gaarnay, laakiinse waxaan rajaynaynaa in ay tusaale u noqoto dadka kale" ayay tiri qaaliyaddii xukuntay C/casiis Axmed Cali, 33, oo ahaa dhibbanaha sharciga lagu soo oogay. Qaaliyaddu waxay intaa u raacisay "waxaad igula muuqataa nin dabcigiisu eyan ku jirin in uu dadka bilaa micne u weeraro, ogowse waxaa mudnaan igu leh sidaan shaqaalaha dowladda dhacdadadan oo kale uga badbaadin lahayn".

C/casiis Axmed wuxuu Kanada soo galay 1990kii, intaasna wuu shaqaysan jiray, wax danbi ah oo horana ma uusan galin.

Qareenka C/casiis, Mudane David Adams, ayaa waxa uu qabaa in dhacdadadan ay keentay jah-wareerka dadyow badan ka haysta laanta doolaalaha Kanada (immigration department).

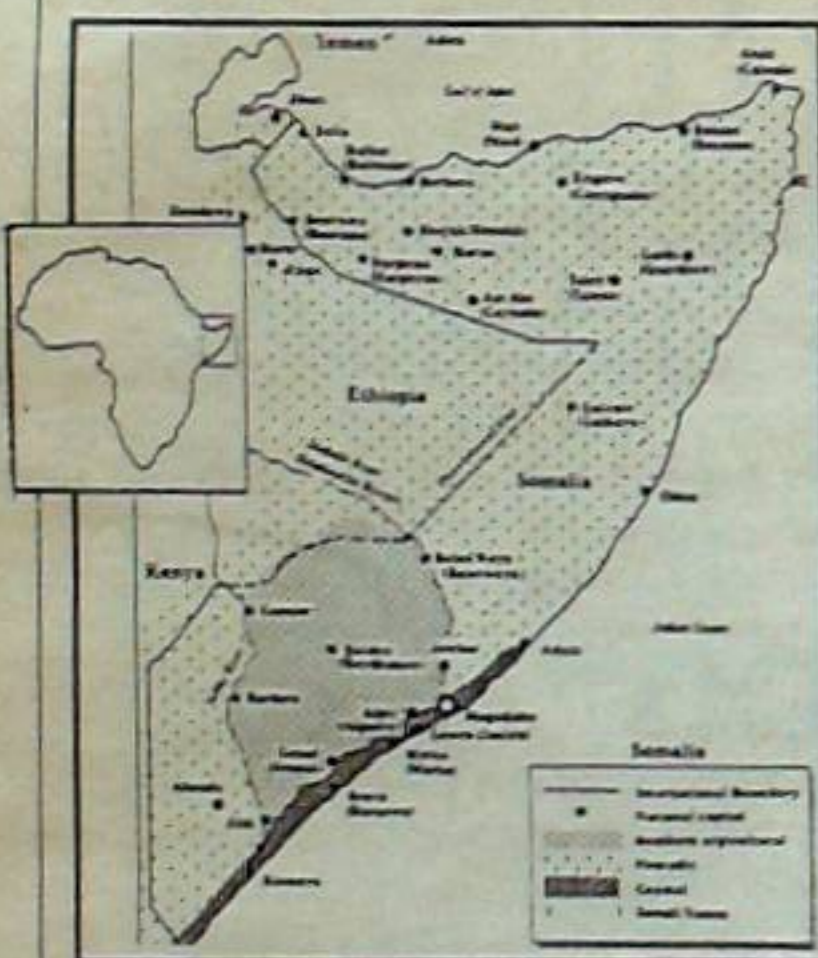
Mudane C/casiis Axmed Cali wuxuu mar hore xareeyay waraaqahuu ku dalbanaayay dhalashada Kanada. Waxaase dib loogu soo celiyay labo jeer, iyadoo lagu eedaynayo in aannu wadan waraaqo dhameystiran. Taasi waxay durtay xasilloonidiisii shakhsiyeed, keentayna inuu ku dhaqaaqo danbigan lagu heysto oo ah in uu mindi ku weeraray naagtii soo celcelin jirtay.

Muran kuma jiro in dhibbanahaas Soomaaliyeed uu ku xad-gudbay naagtaas, sida muuqatana jah-wareer cududaar uma noqon. Balse waxaa yaab leh, dhaleeceenna mudan, sida foosha xun oo ay wargeysyadu u tilmaameen iyagoo dabada ku haya warxun sheegga caadada u noqotay hay'adda Immigrationka. Isla goobta uu C/casiis danbiga ku galay ayaa labo maalmood ka dib nin kale oo aan Soomaali ahayn weerar ka dhigay, balse dhacdaas lama sii buunbuunin. Taasina waxay noo cadeynaysaa in Soomaalida oo qudha fiirga gar ah lagu soo oogay, oo aynu u astaysanahay dadyowgan cad cad ee wadankan naga xigsa-day.

C/casiis waxay kaloo maxkammadu ku xukuntay in uusan muddo 10 sano ah iibsan karin, adeegsan karin, buntukh iyo/ama waxyaalaha qarxa sida miinada.

NEWS BRIEFS:

The Somali Horn



June 08, 1995; Monday (AFP): Muqdisho - An acute water shortage has hit the Somali capital following shortage of fuel to operate water pumps. Long queues for water were seen in the streets, while many people carried around small containers, hoping to get water at wells owned by private individuals. Muqdisho's water pumps at Afgoye, 30km/18miles from the capital, stopped working after the fuel contributed by Somali businessmen ran out. They refused to replenish fuel for

the water pumps, complaining it had been misused by allowing few individuals to erect water reservoirs for their own benefit. Residents of the city now buy water from donkey-driven carts at 6,000 Somali shilling per 20-litre barrel, a price that many cannot afford. Health authorities have warned due to the water shortage and the consequent use of non-chlorinated water from wells, there was a risk of an outbreak of cholera.

June 12, 1995; Monday (Reuters): Muqdisho - A heavily guarded meeting by the United Somali Congress and the Somali National Alliance (USC-SNA) which lasted three weeks was concluded on Sunday with a vote against 60-year-old General Mohamed Farah Aidid. The meeting adopted a communique announcing

the replacement of General Aidid with his former financier, Osman Hassan Ali Atto. Among those who welcomed Atto's SNA chairmanship is the head of the Somali Salvation Alliance and Aidid's arch-enemy, Ali Mahdi Mohamed. Mr. Atto told the 2,000 member meeting that he will immediately start seeking peace with opposing Somali groups and with the international community. Aidid dismissed the move as "foreign influenced". The rift between Aidid and his former financier, Osman Atto, became apparent shortly before the evacuation of the last UN troops from Somalia last March.

In a related story, Mohamed Farah Aidid has on June 15th announced a government in which he is the president, and there are five vice presidents: Abd al-Rahman Ahmed Ali (Tuur),

Mohamed Rageh Aden, Mohamed Nur Aliyow, Mohamed Farah Abdullahe (Hasharow), and one reserved vice presidency seat for North Muqdisho. Thus far, Aidid's move has not received any far-reaching endorsements.

June 1995, (The Indian Ocean Newsletter): Hargaisa - The European Union's (EU's) Nairobi-based representative on Somali affairs, Sigurd Illing of Germany, has on May 17th issued a public reply to the concerns of five major western NGO's (CARE, Handicap International, Oxfam, Save the Children, Swiss Group) over his decision to suspend all flights by the Echo agency to Berbera, Borama, and Kalabayd in Somaliland. He asserted that an aircraft wearing the EU colours had been targeted over

Hargaisa airport on May 2nd by ground forces and termed the suspension of Echo flights as being due to security reasons. He considered the suspension as being temporary, saying it will be lifted as soon as there is an adequate security guarantee.

April 8, 1995; Saturday (Indian Ocean Newsletter): Djibouti - A meeting of pro-Saudi Muslims planned to take place in the Afar district of Arribah, in Djibouti town, was called off after local residents objected and complained that the Islamic group had failed to help them during their recently-ended conflict with the government, when their neighbourhoods were put under tight security. However in Tadjourah, in the Northern part of the country, a similar Islamist meeting went ahead as planned.

THE ESTABLISHMENT OF THE GALAAL PRIZE IN SOMALI STUDIES:

Professor Charles Gesheker of California State University, Chicaco, announced in December 1993 at 5th SSIA Congress that he has made a donation to the African Studies Association (ASA) to establish an annual award to be known as the Musa Haji Ismail Galaal Prize in Somali Studies.

The purpose of the Galaal prize is to encourage Somali Scholars. The cash prize

of up to \$250,00 will be awarded annually to the Somali author judged to have contributed the most significant piece of original scholarship in Somali Studies at the ASA meeting.

To be eligible for the Galaal prize, the Somali author must present the paper in person at the annual ASA meeting and submit the completed paper to the ASA Secretariat no less than four weeks before the conference convenes. The ASA Board of Directors will appoint a three person

Galaal Review Committee to select the annual recipient.

Gresheker's late mother, Rose Wolfe Gresheker, met Musa Galaal in 1978 when the ASA Conference convened in her hometown of Baltimore. The SSIA was founded at the ASA meeting. Gesheker endowed the Galaal prize with funds left to him by his mother as enduring legacy to her and Musa Galaal.

Charles L. Gresheker
29 June 1994

Ururka Dar Assunah ee Kanada oo wakiil ka ah Golaha Islaamiga ee Isu-tagga Soomaaliyeed (GIIS), kaas ay wadaagaan Dar Assunah (DA), **Somali Canadian Cultural Association (SCCA), Somali Badar Organization (SBO)**, waxay idin ku martigelinayaan Shir Sannadeedkii Kowaad ee Bulshada Soomaaliyeed ee reer Kanada. Bartilmaameedka Kulanka Xagaagu waa: **Goobta Kulanka: Saint Paul University, 223**

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Sh. Cabdulxakiim Maxamed Axmed (Yaman)

Sh. Maxamed Cabdi Daahir (United Kingdom)
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Tahniyado

Aroos:

Maxamed Cawad, Mahad Cali Yuusuf iyo xaaskiisa Abyan Maxamed Saalax Ladane, Axmed Cali Yuusuf (Dhabaryare) iyo Ayan Maxamed Saalax Ladane iyo dhammaan reer Ladane waxay tahniyad u dirayaan Idil Maxamed Saalax Ladane iyo C/qaadir Yuusuf Muuse oo bishii December 30keedii, 1994 ku aqal-galay magaalada Ottawa, Kanada. Sidoo kale waxaa arooska Idil iyo C/qaadir tahniyad u diraya dhammaan saaxiibadood kala dagan dalkan gudihiisa iyo dibaddiisaba, siiba Xerta Ottawa (SCYS). Waxaynu u rajeynaynaa inuu Eebbe ka dhigo arooskooda mid farxad ku waara, keenana wiil, gabar, iyo caano!



Graduations:

Somali Students' Club at York University is sending its warmest congratulations to its 1995 graduands: Deqa Heybe (Economics), Abdi Osman (Poli.Sci.), Omer Mohamed (Poli.Sci.), Shiffo Farah (Economics and Mass Communication), and Fardosa Mahdi (Math in Commerce). Way to go guys and gals!

Similarly, the Somali University Student's Association at Carleton University and Ottawa U. is wishing the best of luck to

its class of 1995 graduating team: Saida Abdi (Film Studies), Ahmed Warsama (Poli.Sci.), Assyah Hashish (Sociology), Abyan Salah (Sociology), Burhaan Warsame (Mass Comm. and Sociology), Abdisamad Sh. Ali Farah (MA Public Admin.), Keynadiid Ali Hassan (Sociology), Awo M. Abdi (Economics), Mohamed Robleh (Accounting), Abdi Ismail (Economics), Fatxiya Jabane (Poli. Sci) and Iman Ofleh (Bio-chemistry). Congrats! Congrats! Indeed, million congrats!

Dhalasho cawo iyo ayaan leh:

Maxamed Yaasiin, C/risaq xaaji dheere, Faysal Kismayo iyo 30-ano waxay tahniyad udirayaan Samsam & Aadan Siciid Xaaji oo gabadhi dhawaan ugu dhalatay Ottawa.



Farxiya

Baafin

Waxaan baafinayaa asxaabtayda aanu kala lunnay oo kala ah:

1. **Ismail Abdi Ali Isse**
2. **Aden Elmi Abdullahi (Adan-jiiis)**
3. **Yussuf Ahmed Geelle (Yussuf-British)**

Ismail wuxuu ku dhashay Hargeisa, waxaanu 1983kii kasoo wada baxnay Dugsiga Beeraha Cammuud. Waxaanu illaa 1987kii ka wada sheqaynay Mashruuca Beeraha Gobalka Bay (Beerta Tijaabada Bonka). Ismail wuxuu 1987kii u aaday wadanka India waxbarasho gaaban. Waxaa la ii sheegay in uu 1994kii ka tegay Kenya oo aaday U.S.A.

Sidoo kale, Yuusuf British iyo Adanjiis waxaannu ka wada shaqaynay Beerta Tijaabada Bonka -

Bay Project. Waxay labaduba ka baxeen Jaamacadda Beeraha ee Somalia. Adan wuxuu 1988kii waxbarasho jaamacadeed u joogay Champaign, ILL., U.S.A. Yuusufna wuxuu sidoo kale 1988kii waxbarasho jaamacadeed u joogay Lincoln, Nebraska - U.S.A.

Fadlan haddii aad taqaanaan, ama aragteen cid war ka haysa asxaabtaydaa aanu kala lunnay, ilasoo xiriiri adiga oo siinaya address-kaygan hoos ku qoran, ama u soo dir wargayska 'Hanad' si ay iigusoo gudbiyaan.

Abdinur Mohamed Ismail
P.O.Box 313
Preston Vic. 3072
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ph = 61-3-9471 0870
ph = 61-3-9471 1285



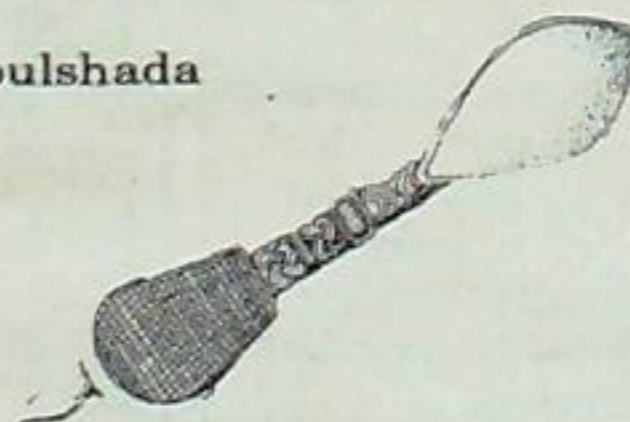
Cultural Interpretation Services of Ottawa-Carleton
Services d'interprétation culturelle d'Ottawa-Carleton

ADEEGGA KA TARIJUMIDDA DHAQANKA EE OTTAWA-CARLETON

MA OGTAHAY IN...

- * **Maadaama aad canshuur bixisid, in aad xaq u leedahay adeegyada ay dowladdu bixiso**
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* Xaq baad u leedahay in aad heshid turjumaan xirfad u leh luqadaha kala duwan, oo SI QARSOODI AH OO AAN KHALAD KU JIRIN kuu caawiya.

SOMALI YOUTH ASSOCIATION OF TORONTO (SOYAT)

invites you to

4TH ANNUAL CONVENTION

- Symposium on
- 1- Tribute to our women
 - 2- Our youth and their challenges
 - 3- Somali beyond 1995

Invited guest speakers:

H.E. Robleh Olhaye, Ambassador of Republic of Djibouti to the U.N., U.S.A.
Hon. Roy MacLaren, International Trade Minister
Raakiya Omaar, Human Rights Activist, U.K.
Dr. Ambaro Gulleid, Social Health Worker, Toronto
Dr. Mohamud D. Afqarshe, Community Activist, Toronto
Imam Abdula Hakim Quick, Community Activist, Toronto
Sh. Abdalla Idris, ISNA President
Fatima Omer, USA
Ladan Aafi, Youth counselor.

PLACE: University of Toronto
DATE: July 2nd, 1995

TIME: 12:00 noon

For further information, please contact SOYAT office at **(416) 247-6333**

The Somali Women's Education Project

YMCA-YWCA of Ottawa-Carleton, Multicultural workplace programme

There are an estimated 12,000 people of Somali origin living in the Ottawa-Carleton region, and the majority are families with an average of 5 children, headed by a female single parent. The majority of these women are illiterate. They can speak the Somali lan-

guage, but cannot read or write, and have never been to school. First language literacy is the key to ending this cycle, and extensive consultations with members of the Somali community have shown that one-on-one tutoring is the best way to accomplish this goal. Many of these women need to learn such basics as shape recognition and how to hold a pen, and instruction in their mother tongue in their

the federal program, Youth Service Canada.

Project funding from the province is in place, and organizers hope to have the program up and running by spring of 1995. The first year goal is that the 20 initial volunteers reach about 120 Somali women in their homes. These initial volunteers will also train others to become tutors, so the expo-



A lack of literacy in their first language makes conventional ESL classes next to useless for these women.

guage, but cannot read or write, and have never been to school.

A lack of literacy in their first language makes conventional ESL classes next to useless for these women, and the consequences are far reaching. Most children are unable to read or write Somali, as their mothers can't teach them. Also, the mothers are unable to read or write Somali, as their mothers can't teach them. Also, the mothers are unable to access basic services or participate in their children's education, and grow increasingly isolated as time goes on. As a result, traditional family values begin to fade, and many believe the cycle is largely responsible for a high drop-out rate from school among the children of these women.

home setting respects both their need for confidentiality, and the constraints of their daily lives, where child care and transportation can present problems.

The Somali Women's Education Project will be facilitated by the Y's Multicultural workplace program, but will be managed by the Somali Canadian Youth Society and the Somali University Student Association. About 20 Somali female tutorial volunteers will be trained by an organization called people. Words and changes, to provide one-on-one home instruction in a flexible program aimed at achieving literacy in the first language as a prelude to preparation for the more traditional ESL (or FSL0 classes. The project manages hope that this volunteers will be able to collect a small salary from

Reprinted from the publication "Transitions" Prepared by the coalition of national volunteer organizations for Human Resources Development Canada. December

nential factor could bring even better results. The Somali Associations are now working to recruit the volunteer tutors and to identify the women who would best benefit from home tutoring. They have already conducted consultations regarding priority subject matters, which include life skills training. Nutrition, hygiene, citizenship classes, and map reading head up the list of topics along with parenting in a culturally diverse society, and how to access community services ø

Ahmed Hashi, project coordinator
Tel: (613) 788-5001
Fax: (613) 788-5051

Reprinted from the publication "Transitions" Prepared by the coalition of national volunteer organizations for Human Resources Development Canada. December

Pregnancy Health Guide now available in Somali

OTTAWA In recent years the cultural make-up of the Ottawa-Carleton region has been changing. The Health service providers are caring for people from different countries using the techniques they use for the mainstream public. One of the areas of concern is the services given by professionals in the health system to pregnant women. The Ottawa-Hull Perinatal Advisory Committee wanted to identify how maternity care services could better meet the needs of multicultural clients. To do this, the Committee formed a Multicultural Subcommittee chaired by Claudette Nadon of the Ottawa-Carleton Health Department with membership from community agencies, multicultural groups, and hospitals.

The subcommittee decided to conduct focus groups with physicians, nurses, and women from diverse ethnic backgrounds who have had a baby in Canada and back home. The focus groups indicated the need for better communication between the multicultural community and the service providers in the health care system. Another result from the focus groups is a list of recommendations for improving maternity care for multicultural families in Ottawa-Carleton.

One of the recommendations was the need for pre-admission information packages to prepare pregnant women from other cultures to have a baby in Canada. In an attempt to act upon this recommendation the Ottawa-Carleton Health Department requested a SEED grant from the University of Ottawa to hire a university student to assist in compiling a multicultural resource package. The grant was approved and the Health Department hired Lula Adam to work on the project.

The first stage of the project involved contacting key community informants to discover where there is a need in the community. As a result of the meetings it was discovered that the languages where information was most needed in the community were Arabic, Somali, and Vietnamese. It was also indicated that the resource needed to include a step-by-step guide for the women from their first visit to the doctor to taking the baby home.

Thanks to the contributions of many members of the community and Public Health nurses at the Health Department I am proud to announce the completion of the pregnancy guide for newcomers. The guide is written in English, French, Arabic, Somali and Vietnamese. It is in circulation at this time, and is being promoted in doctors' offices, community health centres, and settlement centres to name but a few. The guide was written in the hopes that by providing the multicultural community with the same material as their main stream counterpart that the dealing between them and the professionals in the health system would be less cumbersome.

For more information about the guide or to receive a copy, send your name, address, and the language in which you want the guide. To:

Linda Speck
Prenatal Clerk, Health Department
Regional Municipality of Ottawa-Carleton
495 Richmond Road
Ottawa, Ontario
K2A 4A4
Tel.: (613) 722-2281

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Maxaa ku cusub madaddaalo?

Ma ogtahay abuuranka kooxda cusub ee la magac baxday JOJ oo ka dhalatay kulanka iyo kaalin qaadka fanaaniin fanka ku caan baxday. Kaaga darane, ma dhuuxday magaca JOJ oo ka kooban JUBBA oo ah fanaankii dhidibadda aastay ee C/qaadir Jubba; OMAR oo ah fanaan fircooni leh; iyo JANAN oo ka mid ah hogaamiyayaasha maawelada suugaan dhalka heesaha ee North Amerika.

Aan kuuba sii balaariyee, ma ka qayb gashay oo am u bogtay bandhigyadoodii ay wadaajirka u qabteen ee uu ugu danbeeyay habeenkii ciidda. Kaas oo daba socday dhoola tuskoodii koowaad oo ku aadanaa dhamaadkii snadkii tagay. Ugu danbaystiise, ma ogtahay in ay la koowaadsadeen sharciga odhanaaya: 19 ka waynoow, ama sidaa nooga joog!



Wallee kuraydii waa laga wada cabtay. Adba ka war haysidee,

caweys ay dhowaan Libaaxyada Banaadir ka dhigeen magaalada Toronto ayaa waxaa carqaladeeyay dhallinta da'doodu tahay ama ka yartahay 18jir oo is tubay kadinkii caweyska laga soo gali lahaa. Waxayse Libaaxyada Banaadir carqaladdii Toronto kaga soo kabteen caweys macaan oo ay ka dhigeen magaalada Ottawa, taasoo si wacan ku bilaabmatay kuna dhamaatay.



Awrba awrkii kiciye... Haddii Toronto yeelatay kooxo faneed oo isugu jira fanaaniintii hore iyo kuwo danbeba, Ottawa waxaa u soo baxay feejiganayaal la magac baxay Raaxo Band. Mise armay ahayd Ottawa Band...? Midkaad rabtid ugu yeer, hadeeyan iyagu ku qabsanayn.



Shalaad baratee waa la shubi jiray... Waxaa habkiisii fanaannimo, hannaankiisii masraxeed, iyo

heesihiisii habeysnaa oo lagu hagoogay sawaxan casri ah la soo noqday halyaygii codka furnaa ee Xassan Aadan Samatar. Fanaanku wuxuu dhowaan dadweyne fara badan ku maaweeliyay Toronto.



Fanaaniintii hore iyo kuwa cusubba waxay xaflad u diyaarinayaan Fanaankii weynaa ee la magac baxay Axmed Cali Cigaal oo June 1995 soo galay Kanada, magaalada Toronto. Waa yaabe kol haday fanaaniintii waaweynaa Kanada kusoo wada qulquleen, mey kooxahoodii, sida Waaberi, halkan noogu abaabulaan ooy noo raaxeeyaanoo ruwaayadahii caanka ahaa ee caashaqa noo dhigaan. Mooyee mey yeelaan oo yeelaan.



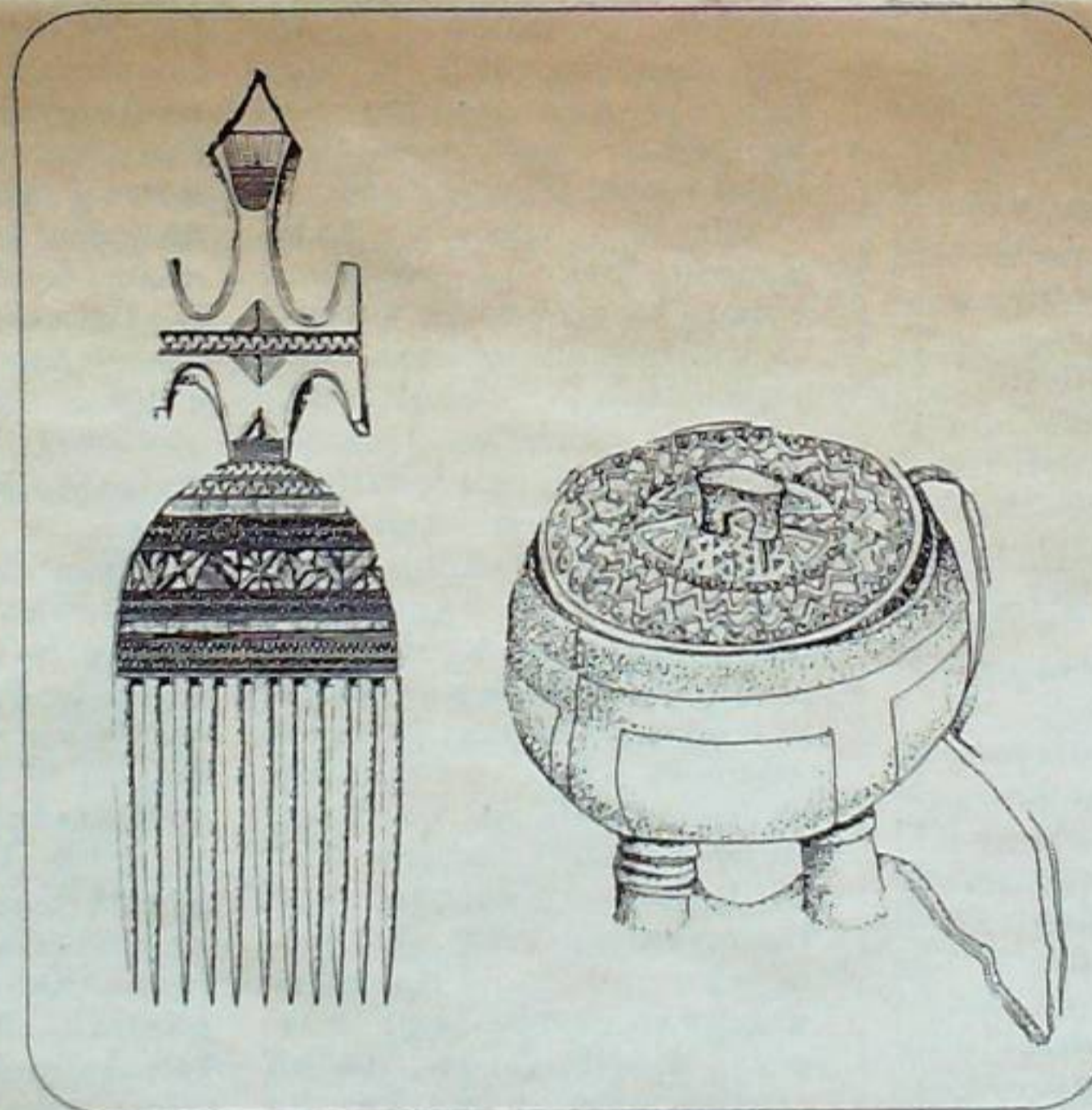
Nin la sugayoow, adna maxaad sugi? Golayaasha fanka baryahan Guul Band laguma arkin. Waaba yaabe, dadka qaarkiis waxayba leeyihiin waxaa noogu danbeysay

June sanadkii hore inaan maqalno cododkii macaanaa iyo muusiggii dabacsanaa ee Guul Band. Tolow say wax u jiraan?



Ceesaantii ninba ceel keen... Haddaad u baratay in kooxda caalamiga ah ee Shego Band ay had iyo jeer heegan u ahaadaan maawelinta beelaha Soomaaliyeed ee North Amerika, miyaad hadda la socotaa in socdaal dheer oo ilaa iyo Galbeedka Yurub ah ay tageen-gaar ahaan London, England, oo ay labo googoos ka dhigeen. Bisha June 2deedana waxay kooxda Shego ka soo qaybgaleen furitaanka golaha caweyska cusub ee Ottawa, Kalaminjaro Night Club. Golaha caweyska ee Kalaminjaro waxaa shirko ku ah Soomaali iyo French-Canadians. Intay Ottawa joogeenna waxay kaloo ka tumeen golaha Barrymore's oo ku caan ah dhammaan muusiglayda Kanadiyaanka, caddaan iyo madowba.

Hawlahaaga la xiriira daabacaadda & Farshaxanka casriga ah



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Accommodating Change

Our community is a closed community which does all it can to prevent its members from straying its tightly guarded borders. It seems convinced that the only reality that must be respected is that which it acknowledges, and it seems afraid that whoever of its members learns to expand his/her space will discover another reality that is different. So it shuts its doors to those it perceives to have violated its laws by entering into contact with the value systems of 'outsiders'.



CAWO CABDI

Some members of our community, especially the youth, are faced with a constant conflict arising from the confusing and contradictory messages they receive in their search for moral, religious and cultural guidance. This confusion is due to the incompatibility of the western values such as individualism, sexual freedom and secularism and the Somali values of the community over the individual, respect for traditional practices, and the importance of standing by your kin, which children are indoctrinated from early childhood.

The difference between beliefs that one has learnt early from one's community and those in the new community is that one's early beliefs are lived experiences from one's childhood, or practices observed in one's community which are accepted without question. Values espoused by the new community, on the other hand, can be selectively adapted or disregarded according to one's wishes (though this is not always the case).

As a person grows older and starts to develop own ideas, he/she begins to ponder the rights and wrongs of his/her culture. he/she questions deeply her/his beliefs and ultimately the community's.

When discussing social issues with compatriots, those who have come to question certain values realize that there is a big gap of thought between them and certain sectors of the community which refuses to consider the possibility that we might be wrong in some of our traditions. In fact these 'traditionalists' fall back to an old Somali saying "wadar iyo waaxid yaa waalan?" (is it the society or the individual that is crazy?), implying that the single individual who criticizes the society is crazy. But in some cases one should wonder about the sanity of the majority. Or maybe assuming that one is sane and everybody else is crazy is itself crazy.

To gain social acceptance, some people never question the values of their community. They never look deep into their heart to develop their own ideas. In the rare cases where an individual questions community values, he/she ends up, in most cases, denying anything that may contradict communal beliefs for fear of social backlash.

Those who espouse the strict adherence to tradition without question sometimes hide behind religion. But religion is knowledge and we never learn without questioning. Furthermore, our culture has confused religion and tradition so completely that it is hard to know where one ends and the other starts; therefore it is time for those who may have a clue to what is wrong with our culture to start speaking out. When a person has an idea that may not be acceptable to the community, s/he feels guilty even while believing himself/herself to be right. This guilt is due to the hold that the community has over the individual. This hold is in many ways positive because it provides the individual the security of belonging and sharing; yet the price may be too high if the individual has to sacrifice personal convictions in order to remain a member.

What is needed, therefore, is a balance between personal convictions and communal values. It will take time and experience to achieve this balance. But we can start the journey by allowing the members of our community to voice diverse opinions without calling them traitors and questioning their moral and religious affiliations. For a community to make progress, it needs to keep its doors open. And if there is any community in need of change, that community is our community.

Cayda daa, cadkaadase gooso

► *Soomaalida dhexdeeda waxaa ka jira dulmi iyo xadgudub. Qaarkood ayaa qaarka kale si dulmi ah ugu tilmaama Tumaalo addoomo iyo caqlo gaabyo.*

Qore:
Calinuur Maxamuud

Dhacdooyinka nolasha ayaa inoo kala caddaynaya dadkaas la caayayo inay mudan yihiin gafkaas iyo inkale.

Tusaale: nin makaanig ah ayaa ka abuurtay ganacsi iyo degaan magaalada ka mid ah magaalooyinka Soomaaliya. Ninkii waxaa lagu bilaabay magac loola jeedo liidid, kaasoo ah "tumaal". Laakiin ninka makaanig/farsamoyaqaanka ah isagoo dadka qaladkooda u jeeda ayuu danahiisa ka raacan jiray. Ganacsiga magaalada oo yar iyo farsamada ninka oo ballaaran awgeed ninkii wakhtigiisi dheeraadka ah wuxuu galiyay ballaarinta ganacsigiisa iyo gurigiisa. Gurigiisa ayuu waynaystay oo ku daray dhowr qol isla markaana darbi dhagax ah ku wareejiyay, ganjeelana saartay. Muddo gaaban kadib farsamoyaqaankii la liidi jiray wuxuu noqday nin hantidiisa iyo magaciisa meel kasta laga sheego.

Qaado tusaale kale, Soomaalida qaarkood waxaa loogu wacaa "jareer" si khalad ah ayaana lagu yiraahdaa caqligooda wuxuu yimadaa lixaac. Arrinkaas markii loo fiirsaday waxaa soo baxday in dadka lagu xadgudbayo markay shaqadooda dhamaystaan xogaa la kaftamaan dadka meelaha taagtaagan shaqo la'aanta awgeed.

Dadkaas shaqeysatada ah wakhtiga shaqada laga fadhiyo kafaankoodu wuxuu u badanyahay wax shaqada laysku ilowsiiyo maskaxkadana lagu nashiyo. Nasiib darase, dadkii caqliga isbiday markay ka waayeen dadkii shaqeysatada ahaa waxyaalahay

caqliga iyo wanaagga u haysteen oo ahaa qabiil laysugu faanayo, iyo ku xisaabtan maal iyo xukun aan lahayn howsheedna lagu jirin, ayaa dadkii wanaagsanaa oo shaqeysanayey si khalad iyo dulmi cad ah loogu tilmaamay caqligaabyo. Taa waxaa kasii nacasnimo badan in loo maleeyo markay shaqadooda subixii wateen oo kaligeed u dhug lahaayeen in caqligii ka maqnaa oo ay soo baraarugeen lixaac -waa marka shaqada laga fadhiiyay oo ay kaftamayeene.

Dadkaas la caayayo waxay ahaayeen dadkii shaqaysan jiray si ay muraqooda iyo maskaxdooda u maalaan. Waa caddahay inaysan Shaqadu ka dhigin dadka caqli gaabyo iyo tumaalo cay loola jeedo, laakiinse waa aasaaska horumarka iyo jiritaanka ummadda.

Haddaba waxaa qof walba qoortiisa saaran inuusan qaarka kale takoorin, isla markaana inuusan qofkale cayda ka yeelin laakiin uu cadkiisa goosto.

Dibadaha dhammaan Soomaalidii, kii dalka gudihiisa lagu xadgubi jiray iyo kii xadgubi jirayba, waa la simay. Dadkii kusoo noolaaday dhulalka Carabta waxay la soo kulmeen takoor ka yimid dhaqan xun oo bulshada aragtidooda ku dheehan. Dadkaas waxaa lagu yiraahdaa adoon (cabiid), kaasoo ah eray xun oo dhammaan bani'aadamku ka gubto meel walba oo uu joogo. Sidoo kale, Soomaalida dhulalka reer galbeedka ku noolaatay waxay la kulmeen in lagu tilmaamo adoomo iyo waxyaale kale oo ka sii daran.

Cadaanku waxay yar iyo waynba isku gudbiyaan aragti jaahilnimo iyo kibir xambaarsan taasoo ah inaan nahay adoomo caqli gaaban. Xaqiiqdu waxay tahay in dadkii ku oran jiray walaalahooda Soomaaliyeed adoon ama caqligaabyo maanta mira-

hoodii ayay guranayaan. Dadkiise lagu oran jiray Soomaaliya dhexdeeda, haddana dhulalka dibadaha lagu yiraahdo ayaga waxaa ku habsaday dulmi aan kala go' lahayn. Laakiin waxaa dhibka ka gudbi kara qofka garta khaladkiisii hore, dabadeedna asaguna dadkiisa iyo dhammaan rag iyo dumar bani'aadamka aan ka aaminin aragtida jaahilnimada iyo kibirka leh, isla markaana aan ka qaadan cid kale inay kula dhaqanto xumaantaas liidida leh.

Sida ninkaas shaqaysan jiray dadkuse liidi jireen, ayay Soomaalida dibadaha soo aaday xaaladdoodu tahay; nasiib daro, si dulmi ah ayaa loogu tilmaamay adoomo, caqli gaabyo i.w.m. Waxaa caadi ah qofkii kibraa inuu xadgudbo oo si cadaaladdarro ah dadka kale, xataa haday wanaagsan yihiin, u liido una xaqiro.

Dhacdooyinka dunida haddii la gudbo, looguna dhaqmin siday yihiin waxaa la gafaa faa'iidada dhacda iyo xalka habboon. Aqoon ballaaran ayaa laga faa'idi karaa gooni u

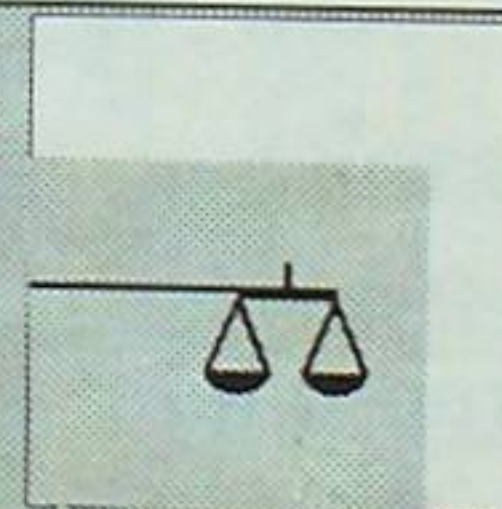
socidda iyo ceyda beenta aha oo dadka jaahiliinta ah, madow iyo cadaanba, ku hayaan bani-aadamka intiisa kale. Waxaa laga faa'iday in loo jeedo khaladkii soomaalida dhexdeeda isku hayeen, markii wadama shisheeye qofkii caadiga isku haystay asagii lagu tilmaamay wuxuu dadka kale ku tilmaami jiray.

Sidaas awgeed, maadaama xanuunku wada gaaray dadka oo dhan waxaa caqligu keenayaa in isku aragti laga gaaro. kaasoo ah inaan tusaale ka qaadano dhacdooyinka isku xadgudubka ah haddii kale dhibaatooyinka iyo dhaawacyada qotada dheer ayaa sii soconaya.

Haddaba waxaa qof walba qoortiisa saaran inuusan qaarka kale takoorin, isla markaana inuusan qofkale cayda ka yeelin laakiin uu cadkiisa goosto.

ISAAC SECHERE

Barister, solicitor & Notary



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After a long and excruciating day at work, you find yourself relaxing at the sofa in your living room, as you flip through the channels of your black and white T.V, which you find it to be boring anyways. You turn on your tape recorder, and what do you hear;

*Hadduu Beerku qabsamo badhbaan
adi ku siin lahaa wadnahayga
bidixdana waan kuu bedeli laa....*

As you listen to the lyrics of the song you wonder if this stuff existed only during the theatrical shows of the seventies specially the days of Sahra Axmed's *waa maadays adduunyadu dadkuna way mata-layaan*

Again your mind takes you back to the time when one of your friend s argued that Somali romance is more of a preaching than it is practiced. Anyways the phone on your table rings, you pick it up, its your friend who asks you, "you wanna go?", "where to" you answered, and you realize that he is talking about going to one of those *Xaflad Soomaaliyeed eh!*

You put on your best dress and drive off with your car, to the address given to you by your friend over the phone. On your way a voice in your head keeps asking you "why are you going?". You finally reach there some what hesitant and excited. You quietly find your way into a "Sheraton Hotel". As you walk through the entrance door, you try to put a name to the familiar face of the gentleman at the door, who greets you with *Soo dhawaada*.

Walking into the lounge, cool as you please, you begin to familiarise yourself with the atmosphere. The lounge was large enough to accommodate a couple of hundred Somalis and their non-Somali invitees. The light was dimly lit, yet there was enough light to see all the faces sitting around tables in rows of seven, that stretched as far as the eye could see. The atmosphere brought back fond memories of joy and happiness. The laughter of friends and the giggling of children. The distant whispering of adults talking about politics and young girls checking out all who come in, brought with it nostalgic memories of your country that in the eyes of many has ceased to exist years ago.

You take your seat as the food arrives. tuna salad was *yur primo*, followed by rice and chicken for *secondo*, and it sort of ended up with a kiwi fruit cake for *terso*. You devour it as fast as you can, hoping it could stop the constant yelling of your stomach before any one else notices it.

After you finished eating, the young boy at the turntable mixing old school Somali music and latest dance-hall tunes, made you want to go and join the already polluted dance floor, which was occupied by people of all ages indulged in the variety of different beats and feel of the rhythm flowing through their bodies.

The only people that weren't dancing were a group of girls who were dressed in red tops and white sarong dresses, sitting by a majestic looking sofa waiting for the bride and groom to arrive. With traditional wrap around double piece clothes, the groom and bride entered the room. and what a gift:

The lights of the room intertwined like strands of hemp stretched flat and combed, like her plaited hair after she had taken a smoke bath of cud, had washed with that perfumed soap of *Lux*, the *Xinna* patterns on the palms of her hand and her tea which she made, sweet as her smell and rich as the suggestions of her eyelashes.

The bride and groom took their seats, followed by four girls dressed in traditional Somali clothing, singing and com-

posing nice prose of *Buraambur* and poems. Every word they uttered, every sound they made, was exclusive for the occasion. All ears were tuned to the rhythmic lyrics coming out of the dazzling youthful voices. That combined to the overall pleasing and soothing beat.

There was no flowers thrown in the air, nor was there any slicing of cakes in this wedding though, But instead the groom and the bride would criss-cross their hands as they feed each other warm camel milk from traditional milk containers *Haruub* the insides of which has been blackened by the light crackling fire sticks intended to give the milk necessary freshness. One would think this was a *kodak* moment, especially if the D.J would have played a song that was still fresh in your mind. but instead he played the inappropriate *'I wanna be down'* by Brandy.

Then you look around and see that most of the girls were dressed in long tight dresses, Your eyes capture a pretty girl, who is also looking at you. And like the sparkling of a star in a clear spring night where it shines and glows, her eyes appeared. She turned around, and you get a glimpse of her cheeks that are soft as dew in a clear kismaayo morning. Her multi colour *dirac* appeared to have had more colours than wiiwaa had witticism more colours than wiiwaa had witticism you thought, The deep stare is finally interrupted by the singing of the brides mate *"of colour there is black and white, and if it is in between it is the Somali brown*. You wish they could keep on singing so you don't have to look back at her. You feel nervous, not sure if she is looking at you because she likes you or because you have dandruff in your shoulders, After you wipe your jacket, You notice that she is still looking at you, You

become tense, not sure how to approach her then you recall that article about Somali socialization entitled *"All that Jazz"*, in which the author stated that Somali men are more likely to be found say, by the washroom areas as opposed to taking the initiative; socializing with their counterparts. this you thought helped

you gain some courage, and you said to yourself *:its now or never*. You begin to walk towards the part of the room that she gracefully sat at, you try not to look too obvious so you dance your way towards her side. You busied yourself by fixing your tie when in fact you appeared to be more nervous then *Cigal Shiidaad* about to embark on a expedition trip to *Golis* series of mountain in *Ceerigaabo*, or following the breath-taking scenery of the other wise sometimes dangerous mountainous roads of *Shiekh*.

You finally reach her. You take a moment to catch your breath. You initiate the conversation by saying *Abbaayo*.or was it *walaallo*.....you wonder what the difference is any way, then you feel like all eyes are on you. You turn around and see her girlfriends laughing and pointing at you. But that doesn't bother you or consider it as a disgrace to ask her for the seven digits.

And as she walks down the hall towards her friends, all you could imagine was your friends having nothing in their minds but a barrage of *"I TOLD YOU SO'S"*. ☺



Cabdi Risaq



"Ma tacsii baa loo fadhiyaa, mise aroos?"

Waxaa hadaladaa ku hadlay hooyooyinkeenna Kanada jooga oo la yaaban aroosyada qaarkood ee halkan ka dhaca. Waxaan muddo farabadan dhageysanayay sheekooyinka aroosyada Kanada oo ay ka sheekeynayaan haween iyo odayaalba. Ka did waxaan isku dayey inaan ka hadlo micnaha arooska oo Diinta Islaamka ku asaaleysan.

Waxaan shaki ku jirin in maalinta arooska ay tahay maalin farxad iyo reyn reyntu ay cibaado tahay qofkii u niyeysta, isla markaana oohinta iyo murugada ay reeban tahay. Taas baana ah wadadii rasuulka Muxammad (n.n.k.). Xadiis saxiixul bukhaari ku qoran baa wuxuu sugayaa in maalin maalmaha ka mid ah uu Nabiga (n.n.k.) Caa'isha oo xaaskiisii aheyd weydiyey halka ay u socoto.

Kolkaasey tiri: aroos baan u socdaa. Kolkaasuu ku yiri: Reer Ansaar lahwigay (hees nadiif ah) ka helaan ee maxaad u diyaarisay? Kolkaasey ku jawaabtay: waxba uma diyaarin! Kolkaasuu Nabiga (n.n.k.) erayo isku hagaa-jiyay oo la macno ah: *waan idiin nimid arooskii iyo aroosadda ... waan idin soo salaannay Arooskii iyo Aroosadda* Kolkaasuu ku yiri: erayadan qaado oo ku dheh arooska iyo aroosadda.

Xadiis kale oo saxiix aha oo uu isla Imaam Bukhaari wariyay wuxuu leeyahay: Nabiga (n.n.k.) ayaa dhegeystay heeso ay qaadayaan gabdho yar yar iyagoo durbaan ku garaacaya heesta, waxayna aheyd xaflad aroos, kolkaasaa erayadii heesaha lagu daray: waxaa nala jooga Nabi (n.n.k.) og waxa beri dhacaya. Kolkaasuu Nabiga (n.n.k.) uu yiri: Inta dambe ka saara heesta, Ilaah kaliya baa og waxa berito dhacaya.

Xadiisyada sare waxaa laga faa'ideysanayaa:

1- Maalinta arooska in ay tahay maalin farax ah ay banaan tahay wax kastoo dadka farax gelinayo oo nadiif ah sida buraanburka oo haweenka oo kaliya ah, iwm, sidoo kale ragga oo dhexdooda isu gabya ama geeraarka iyo goos goos iwm iyadoo la dooranayo erayada munaasabka ku ah farxada arooska, kana farxinayo arooska iyo aroosadda oo weliba ragga xaasaskooda ay la diyaariyaan barnaamijyada arooska iyo erayo xul ah si aan u raacno wadada Nabiga (n.n.k.) een kor ku

soo xusnay.

1- Waxaa aroosyada aan la ogoleyn in gabar wadaad ah ama wiil wadaad ah ay ka jeediyaan arrimo khilaafsan barnaamijka farxadda arooska sida: in laga sheekeeyo tacsiyada iyo murigada dhimashada, taasoo ka soo horjeedda wadadii uu suubanaha (n.n.k.) noo jeexay. Taasoo in badan oo hooyooyinkeenna ka mid ah ay ka sheegteen arintaas oo ah in aroosyadii loo badalay Tacsii.

Waa arrin cusub (bidco) oo waajib ah in lala dagaalamo, mar haddiiba ay khilaafsan tahay waddadii ubanaheenna (n.n.k.). 3- Barnaamijyada aroosyada in la qabto waqti wanaagsan oo maalinta u badan. Waxaa iyadana cusub (bidco) oo dhaqanka suubanaha (n.n.k.) khilaafsan, in lala dagaalamana ay waajib tahay, barnaamijyada aroosyada oo habeenkii ilaa waaga ka beryo soconaya, halkaasoo arooskii iyo aroosaddii habeenkoodii kowaad ku khasaaray. Dhanka kale rag badan baa habeenadaasi aan xaasaskoodii u soo hoyan, iyadoo inta badan ay ku beegan tahay habeenada la nasto oon subaxdii la shaqo tegin, oo oday weliba uu jecel yahay inuu la baashaalo xaaskiisa, kaba daran hadday caruurta ka soo dhaxaan. Tani waxay kaloo keeni kartaa in guryuhu ku dumaan, taasoo reeban diin ahaan.

4- Aroosyada waa loo baahan yahay in la duubo si loo xusuusto, laakiin waa xaaraan in la duubo dumar jirkooda banaan amaba ciyaaraya. Marka keliya gabdhaha ay video iska duubayaan waa markay asturan yihiin isla markaana ayan ciyaareynin, waayo haddii la duubo iyagoo ciyaarayo oo xamaasad-dii darteeda dharka uu ka dhaco ka dibna meel loo baahneyn ay muuqato kolkaa duubista xaaraan bay noqoneysaa, waayo islaamku wuxuu xarimayaa wax kastoo keeni kara in xaaraan lagu dhaco.

5- Waxaa kaloo laga faa'ideysanayaa xadiisyadaasi shariifka ah in gabdho yar yar ee ku heesi karaan durbaan haddii erayada ay dhowrsoo yihiin, xafladdana ay aroos tahay.

Ugu dambeyntaa waxaan ku soo gabagabeynayaa in laga fiirsado dadka barnaamijka arooska qaban-qaabinayo iyo waqtigay qaban-qaabinayaan si ay u dhisnaadaan guryaheenna, caruurteenana ay habeenada Sabtiga iyo Axadda ay hooyooyinkood ula baashaalaan, sidoo kale in aroosyaadeena ay noqdaan kuwa lagu farxo oo laga daayey barnaamijyada aan munaasibka ku aheyn ee lagu ooyo ama lagu murugodo sida iyadoo tacsii loo fadhiyoo kale.



Xassan Jaamici

Savoir etre a soi

Conserver ma culture en Ontario, m'est difficile m'affirmant, l'homme qui se délivre de ses origines, de la famille et la société qui l'on produit, pour s'engager à la recherche de soi-même.

Je reconnait que nous vivons dans le présent et l'avenir, nous nous appuyons sur le passé, ou nous croyons que logent des exemples: Moins qu'une phase de l'existence à l'instant de l'enfance de la maternité ou de la vieillesse, la vie se présente davantage comme une passage, comme acquis d'ou la difficulté de le situer dans le temps. Mélancolique qui me trouve, l'aise et le mécontentement dépendant des autres, soit par le réseau des sentiments, et des idées, soit par la pression des traditions et des responsabilités religieuses. Étant émancipé, déraciné, affranchi, je me pose la question de mon existence non comme partie d'un tout, mais plutôt comme cellule isolée. En outre, qui vit seul, veut se protéger des assauts du monde extérieur, or il n'est rien de pis que d'affirmer son potentiel d'échanges.

C'est des êtres comme moi en sursis-survie attend une réponse à mon angoisse existentielle, en quête par l'engagement à la cause de mon pays. Pauvre exilé que j'en suis qui cherche des mains tendues par la direction de mon destin.

Avec recul, je me rends compte que nous tous jeunes Somaliens, pessimiste, on se prépare à l'affronter le pire, puisque au lieu d'être accrochés à la nostalgie, cette amertume, il faut apprendre à l'aimer, car le véritable combat, c'est maintenant quand devra le

mener. L'ironie et l'humour sont des rampars contre la solitude et le désespoir, à qui il ne me suffit plus à penser pour être, cherchant dans l'action la dynamique même de l'existence, j'agis, donc je suis, sachant que l'action même détermine la destinée de l'homme.

Cette maladie de la personnalité, ce mal du pays, ce refus d'assimilation de ma part et de l'autrui, car il ne faut pas oublier que parfois aussi le sens de la responsabilité collective nous fait naître chez nous un espoir profondément humaniste.

Y'a ou la volonté, y'a toujours un chemin, j'ai voyagé pour connaître et connaître cette survie, mais hélas, les choses vont plus vite dans ce monde, et certains oublient et n'arrivent pas à comprendre cette engagement, déchirée entre leur besoin des autres comme d'un défi, ou d'une négation dont le coeur reflète ainsi l'égoïsme.

En bref, en arrivant ici en Ontario, j'ai découvert quelques moments de solitude, je suis allé parcourir le lieux sans but, j'avais la seule envie de revoir des choses qui me sont familières.

C'est un soulagement d'être arriver ici au Canada. un soulagement comme le sommeil, l'impression d'être à l'abri, car il me suffit pas de voir des choses qui me sont familières, mais enfin à quoi me serve la présence de cette culture avec ma misère.



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Nabaddii Garoobaysay ee loo Gayaxa Duubay

by Ms. Kam
Noolaha adduunyada ku nool qofba waxbaa ka yaabiya. Laakiin dhibaataada Soomaaliya ka oogan waa mid ka wareerisay maskaxda caafimaadka qabta. Isla markaana noqotay su'aal jawaabteedii la la'yahay. Ninba si bay ula muuqataaye anigu waxaan u arkaa 'NAC' kaas oo marka hore kuula muuqanaya in ay tahay qabyaalad (hadday arintu saa tahay maxay isku haystaan kuwii isku qabiilka sheeganyay?)

Colaaddan taala dhulkeenii hooyo ee inoo raacaaysa meel kasta oo aan adduunka ka tagno ma aha qabiiloolayn is neceb ee waa dad naftooda nacay (self-hatred). Haddayna ahayd dad naftooda nacay muxuu u dhiimanayaa ka ku jira dagaalka, maxaa ka soo galaya dhi-mashadiisa keenna aan goobta dagaalka joogin lacag buu ku bixiyaa si qof dheeraad ah Soomaali ugu dhinto. ka aan labadaas mikood bixina wuxuu ku bixiyaa taageero iyo in uu ku riyaaqo baal-aayada goobtaas ka dhacda.

Waxyaabaha nafaqadu aynu ogolaan karin waxaa ka mid ah qof ku waayay dagaaladaas dhiiga badani ku daatay dhawr qof oo ka mid ah dadkuu adduun-

ka ugu jeclaa wehelkiisana ahaa walina taageeraaya qabiil. Muxuu ku siiyay qabiil oo aan ahayn in uu kaa qaato wax aanad dib u helaynin? Waxa adduunkan cusleeyay waa dad waxa aad ku leedahayna waa tiro aad u yar haddii waayuhu kaa qaatana waxa kugu soo yaraada adduunka dhadhankiisa.

Walaalkayga akhristaha ahow waxa aad u ordaysid ma in aad naftaada xanuujisaa? Waxa aad maskaxdaadii caaqilka ahayd iyo wakhtigaagii qaaliga ahaa ku bixinaysaa ma in walaalkaa la dilaa, dhulkaagii hooyana la bur-buriyaa? Dunidan hore u martay waxay nolosha ka bardeen wax la dhaho aqoonsi. Taas oo ah in aad aqoonsato dadyowga kula nool, adigoo jeclaanayn waxa ay aaminsanyihiin ee ah dhaqan, diin iyo afba. Ee waa in aad u aragtid in ay yihiin kaaga oo kale. Sidaa daraadeed bay u dhacday in dad tiradoodu badantahay dhulka ay ku noolyihiinna baaxaddiisu yartahay ay wadaagaan dagaankaas iyagoo kala dhaqan, diin iyo afba ah, kuna socdaan sharci qudha.

"Nabaddan garoobaysay ee loo qayaxa duubay" Marka ay

Soomaalidu meel isugu timaado oo ay ka wada hadlayaan nabadda waxaad moodaa nin iyo naag is furay oo isku haysta caruurtii aniga ayaa qaadanaya iyo aniga ayaa qaadanaya. Dadkiina waxaad moodaa in ay ku wareereen keebaa waalid fiican ah oo loo dhiibaa caruurtii!

Si kasta arrintu ha u dhacdee, dadbayna nabaddu dantooda ahayn.

Dhooaan baa yidhi: Daruur badatay iyo reer haddaad bahal ka oodayso

Bilcil iyo haddaad quwaax buuran ku adkayso

Dugaagii baruur cuni jiray baa bawd ka soo dhiciye...

In kaastoo aad doontu nabadood xoog kasta saarto, nin baan kaa akhrisanaynin oo doonaaya in uu kaligii noolaado, wax xukumo, magac yeesho, haday sidaa udhici waydana wuxuu ka xigaa in dhimashada badato dhiig badanina daato, wax kasta oo aan haysanayna ay noqdeen kuwo aan dib u jirin. Haddaba qofka uu adeegsanaayo waa adiga, la'aantaana awood maleh ee si aad ah uga fikir. "Haddi kalena baq dhay lagu daraa barada noo yaale, buq buqood hadduu subag burcada dhali baxnaaneeya..."

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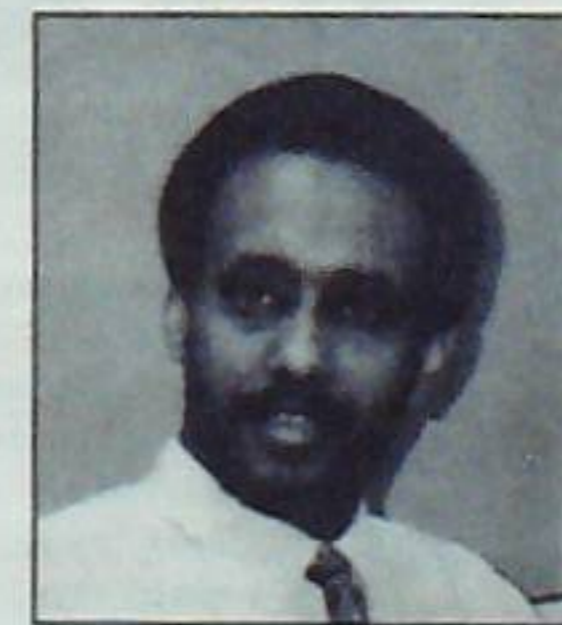
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On access and integration

► *Somali-Canadian are a unique branch of the Canadian mosaic possessing a wide variety of cultural expressions, origins, and traditions.*

It is impossible to understand Somalis in their contemporary setting without first gaining some knowledge of their history as it has been formed and shaped. Many of the customs and traditions of the past persist in the minds and lives of Somalis today and have been jealously preserved as the last remaining values that distinguish Somali from the people around them.

Canadian institutions and procedures, as we have seen, have been the product of long development, nation after nation has made its contribution to the cumulative mass that it now constitutes, and the familiarity of both institutions and procedures guarantees to the person raised within that tradition a sense of belonging.

So long has this tradition been in place that people raised within that



C. WARSAMA

cal review.

The inability to understand the problems and behaviors of new immigrants is not a new phenomenon. Indeed this difficulty in appreciating and comprehending others' cultures and traditions seems to be the burden that Somalis carry in their shoulders, and has affected all dealings with their everyday life. While the problems confronting the integration of Somalis persist today, it must be remembered that the Somali settlement is still in its embryonic stage. Time and exercise will bring an ever-increasing sophistication and will eventually produce stability as people become familiar and adjust their presence in the community.

Given the low priority accorded

tradition automatically judge the behavior of new immigrants according to the standards and concepts that they have accepted without much critical

to Somalis by the various levels of government when it comes to immigration: landing status, housing, and so on. It is little wonder that Somalis have been perennially described as a neglected minority. The government responds to visible and vocal special interest groups and more populous racial minorities. Though Somalis are eligible for a wide variety of programs, gaining access to basic governmental services at both the federal and provincial levels has proved a difficult burden for Somalis to overcome. This difficulty can be well illustrated by examining the rights of Somalis to basic governmental services. Somalis have suffered tremendously because of this political posture, particularly the children who have a real need for these resources and programs.

For example, while access to a public education is a settled issue today, there remain a number of problems confronting Somali students and their quest to receive an adequate educational experience. More than anything, the language problem posed to many Somali students severely restricts their educational opportunities and the possibilities for extending their knowledge beyond the confines of the classroom.

Nevertheless, funding for tutori-

al programs or even programs designed to teach English as Second Language is not plentiful and receives low budgetary priorities. Additionally, teachers frequently fail to grasp the cultural differences, and other intangible and ephemeral, but very real social barriers that inhibit the students' participation in the classroom, and eventually alienate them from the learning environments that allow all students to succeed.

While Somalis have to struggle to gain access to basic governmental services, this struggle will sooner or later produce needed results. And given the same opportunities of access as other Canadians, Somalis will adopt the same values and will come to achieve the same results. Access to information and resources is what leads to a successful integration.

In addition to programs designed specifically for new immigrants, such as English as Second Language, Somalis are eligible to participate both in large variety of federal and provincial programs. The key to this eligibility is that Somalis are citizens and residents of Canada and the province where in they reside and such are entitled to the full benefits and privileges that are offered to all Canadians.

Mar hadaad wax jeceshahay
ood kuna mashquul tahay
maalmuhu xisaab ma leh.

Loollan

Geel ama gobannimo loollanku kama taagna, ee waxa la'isku heystaa waa Suubban oo ah mid uu Eebbe qurux iyo qaayo ku manneystay.

*Gabar Suubban oo kale ah
inay nabad ku daaqdo
oo nabad lagu helo
waa mid aan dhacayn.
Rag kalaa lugeeyoo
Ayaguba arkoodaye...*

Waa runce wiilasha reeruhu Suubban way wada arkoodeen, balse kumeey ooriidiis noqon?

*Alla maxaan sameeyaa?
Mid waraaq soo diray
midna waalid soo diray
midi dheeman ii keen
midna dheeman ii arag.*

Buug-riwaayadeedka LOOLLAN waa mid kuwii ka horeeyay fadhista yiri. Waa sheeko macaan oo ku salaysan gu'weyne jaceyl iyo ismaandhaaf dhaqan.

*Illeen dheri ma aha
oo culays ma aha ee
caashaq maxaa lagu cabiri?*

Kaba darane: *Ma caashaq baa la'iska cuudin
oo kitaabada loo wataa?*

Buug-riwaayadeedka LOOLLAN waxaad ka helayaa erayo si qurxoon loo yiri, murti iyo madaddaalo dhamaystiran, iyo hannaan haboon oo casri ah. Haddaba waxaad isku diyaarisaaba waa un LOOLLAN.

Ha moogaan
buug-riwaayadeedka
la magac baxay

Loollan

Guuleed Macallin Saciid.

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Qarandiid iyo Qabiildiid

Qore: Guuleed M. Saciid

Xerada dadkeedii qaxootiga ku yahee libooyo ayaa kolkii ay maandeeqdi saddexda naas horay dhurwaagu uga goostay labadii kale balaayo goosatay dad aad u fara wayni isugu yimid. Aniga oo ka mid ahaa Soomaalidii nooc walba isugu jirtay ee meesha isugu timid ayaan waxaan galab arkay meel lagu tuursan yahay. Haddii aan ka wardoona is irina waxaan arkay laba nin oo shax ciyaaraysa oday ay ila ahayd inuu sagaashankii madaxa galiyana uu ag fadhiyo. Waxay labada nini ahaayeen Qarandiid iyo Qabiildiid. Waxaa labadaa nin ee aan is lahayn tuulo isugu keenay shaxna wada fariisiiyay adi kuguma dhaamo wixii kala qabsadayse waan kaaga warami:

- Odaygii: War anigiyo qoyskay maxaa qado noo ah?
- Qarandiid: Duqyahow qoladaadu qabiilkay miyaa qurac adigoo ah miyaan quud ku siin? Kanaan dagay...
- Qabiildiid: Haddii qarankii qabiil laga doortay qaxootiga yaa mar noo quudshaay? Kaasaan dagay...
- Qarandiid: Haddaan qado haysto qooyayna afkayga dadyow ha la quudsho ma qowl i dhacaa? Kanaan dagay...
- Qabiildiid: Haddaad qado goosan qamiirin caloosha dadyow ha ku qeexin walaal aan qadayn? Kaasaan dagay...
- Qarandiid: Haddii laysu qaybshay qalcado kala kaana nin waloow qoladaa madfaca daba qaad. Kanaan dagay...
- Qabiildiid: Haddii la'is qaybshay sidii qarni hore qudhiisa gumaysi qaybtiisa u xoor. Kaasaan dagay...
- Qarandiid: Gumaysi qoodhayda reer qansax ma laayeenbaddaa qurunkeediyo dhulkuu qufan laa. Kanaan dagay...
- Qabiildiid: Gumaysi qoodhaadiyo quracna ma daay een qanigeediyo dhulkuna qasdigiis. Kaasaan dagay...
- Qarandiid: Haddii nin wax qoraa qabiil kale sheegto anaan qaab wanaagsan qaateen hadalkii. Kanaan dagay...

Qabiildiid: Haddii nin wax qoraa tusaa qaladkii wax qeexaan qiyaasta maxaa lagu diiday? Kaasaan dagay...

Qarandiid: Haddii qalinkiyoo warqado daaleen isii qorigayga aan qowraca galee. Kanaan dagay...

Qabiildiid: Haddaan qalin iyo warqado laysku dayin maxaa qowrac iyo qaliin xal ka dhigay? Kaasaan dagay...

Ayadoo halkaa labadii haarood ee aan waxba isku ogayn kala joogaan ayaa waxaa meel dhowr tilaabo jirta lasoo dhigay gaari wasaq badan oo qaad sida.

Qarandiid: Qaadkii wallee soo dhac qayladu waatan yeedhi qaaliyeey qolka uumi oo qaaca yaree. Kanaan dagay...

Qabiildiid: War qaadkaa raggii beeray qac wuusan ka siine qaalina biilka sii quulahan ka joog. Kaasaan dagay...

Qarandiid: Quraan iyo xadiis haddii laga quustay qiyaashoow isii qaansada iyo leebka. Kanaan dagay...

Qabiildiid: Qaansadii iyo warankii haddii lagu qiiqay qiyaashoow u noqo quraankiyo diinta. Kaasaan dagay...

Qarandiid: Haddaan qarahaas qayb wayn la'isiin quus iyo nabadi waa qar soo dumay. Kanaan dagay...

Qabiildiid: Haddii qarahaas qaybtaa lagu siiyo qasaariyo hoog maxaa qarka keenay? Kaasaan dagay...

Qarandiid: Qaafkii wadi waayay qabiilna u dooday qarankaadse sheegi qabiilkay ma siisto. Kanaan dagay...

Qabiildiid: Qaafkii ma bilaabin qaranna difaacay war hooy qurunkiyo qabiil ka baxaaay! Kaasaan dagay...

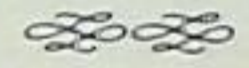
Ayadoon aan nabadeey la is oran ayuu nin waliba

Inuu caashaq danab yahay

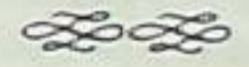
Maansadan waxaa dhowaan tiriyay **Saciid (Sam Karooh)** oo dagan magaaladan **Toronto**. Sida gabayga ka muuqata **Saciid** waa nin warankii jacaylku wadnahiisa taabtay. Waxaan dhihi lahayn Allow sahal umuuraha oo Deeqada uu tabayo ay buugga naxariista u fiiriso.



*Inuu caashaq danab yahay
Dambas laabta jiiifiyo
Dab ku gubaya yahay
Deeqay miyaad garan?*



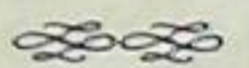
*Dahab iyo xariireey
Daauustii quruxdaay
Daawadii naftaydaay
Dadka taan ka doortay
Ma inaad ii darataa
Ma inaad idiiddaa
Dadka iga dhexsaartaa?*



*Gurigii oo darooro
Hadduu geela dayr dhalo
Dambar iyo caanaha
Inaan wada daruunoo
Farxad iyo damaashaad
Daa'inkeen ku waarnaa
Kula doonayaaye
Ha idiidin inan yahay.*



*Deeqay adduunyadu
Waa maraad dayoowdiyo
Maraad deeqdii eebbahay
Dacallada ka leeftaa
Ma inaan daraaddaa
Dibadaha wareegoo
Dibjir laygu sheegaa?*



*Ma ogtahay dugaaguba
Xoolihii dayacan iyo
Wixii dagan ma daayee
Aniguna daraaddaa
Dadkii way sa seegnay.*

Isagoo xarafkii badashay:

*Barashada kalgacalkaan
Ku soo booqan jiraybaa
Igu beeray caashaqee
Sidii ubaxa la beeroo
Baalaha caseeyaad
Igu beertay caashaqa.*



*Boodhari sidiisaan
Ahay basteyoo
Bukaan socodka liitaa
Laygu biiriyaaye
Buuraha dushoodaan
Kaaga baaqayaa*

Have you been there...?

By Mohamed Ahmed Atto

Framed by the golden colour of the sand dunes to the west and the sparkling blue of the ocean to the east, like a lone pearl a jewel of little town lies in between, under one truly majestic sky. A postcard picture perfect place by the name of "Baraawe".

Ancient stone buildings all painted in spotless white, harmonious with their surroundings and tranquil. Carved on their entrance wooden doors, selected verses from the Koran, no doubt in my mind, an attempt to deter the Jinni and the evil spirits from trespassing into the premises.

Palm trees waving and shaking their heads to the evening whistling wind, dancing in trance to a magical tune. Men going about with the daily market chores, sampling the milk, buying eggs and meat. Camels pulling chariots loaded with stones from the local quarry, and other goods.

Looking down at the narrow isles, smiling faces of shy women, from every window, beauties that usually run away and disappear when the male passer-by look up at them.

In the midnight time, giggling girls in their shuko (hijab) carrying big water jars coming out from their homes, like out of this world nocturnal creatures, running in groups back and forth to the nearby wells.

I was there in the summer of '78 and saw all the above... I met there a school teacher we used to call Halima Yarey.. I wonder if the times have treated you well Halima..? I certainly hope so for you and for beloved Baraawe.



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Waxaa soo diyaariyay:
**Cabdullaahi Axmed Cali (Haybe) iyo
 Saciid M. Maxamed (Saciid Suugaan)**

Maxammed kaahin feedhoole wuxuu ahaa nin dhallin yaro ah oo qurbaha kusoo lug go'ay iyadoo loogu sheekayey waxayaalo badan oo aan run ahayn. Feedhoole wuxuu ahaa nin reer miyi ah oo ku caan baxay hawl karninmo, geesinnimo iyo dhammaan waxyaalaha wiil waqtigiisa joogey looga baahnaa, Siiba sida geela loo xanaaneeyo ayuu ku mutaystay sharaf iyo magac weyn.

Waxaa dhegihiisa ka badatay Cadan, Cadan sidan... Cadan sidaas... Wax walba waa laga helaa... Lacag baa buuxda... Noloshu waa baydda! Waaba kan soo dhaqaajiyey maalintii danbe oo Cadan u soo safray. Nasiib darrose markuu Cadantii ammaanayd isa soo dhex taagay arrimuhu siduu filayey ma noqon. Malaha been bayba ahayd wixii loo sheegay. Ninkii Feedhoole waxaa qabsatay dhibaato adduun oo dhan. Shaqo la'aan... Ixtiraan la'aan...

Lacag la'aan...iwm.

Wuxuu kaloo aad uga niyad jabay dadka badan oo waqtigooda ku lumiya tamashlaha, xarragada iyo maqaayadaha laga sheekayo. Wuxuu arkay in aanu nin aan aqoon lahayn waxba ka qabsan karin meesha. Wuxuu arkay rag sannado badan dad joogay oo aan waxba isla hayn.

Ugu danabaystii, Feedhoole wuxuu goostay inuu Cadan iskaga tago oo ku noqdo geelisiyo iyo meeshii uu magaca iyo ixtiraamka ku lahaa kadib markuu arkay inaanu lahayn xirfad iyo aqoon uu isku debbero.

Mahad waxaa leh Abwaanka saciid suugaan oo gabaygan qiimaha leh
 Ka durduuro gabaygan kana feker macnaha iyo ujeedada ku jirta. Sida uu u taabanayo dadkeenna qurbaha ku soo khaldamay...

Wuxuu yiri Feedhoole:

*Tixda gabay maxxamedow beryahan waanigaan tirine
 In dhoweyd ba waataan tegey Ta iyo Woweede
 Ma tilmaamin maansooyinka teeb garayn jiraye
 Xaluun baan tawalay goor dhaxay tahay allaylkiye
 Kolki aadmiyuhu wada tarqaday Tammani lay
 keenye Tuu alifka oo dhacay hurdada taw ka soo iriye
 Waxaan tebayo mooyee qalbigu taami noqon waaye
 Tusaalaha adduun iyo walaac la igu soo tuurye
 Tog yar iyo bannaan iyo anoo tuban ka baaqaaya
 Taalloolayaal iyo anoo taaggi siraw jooga
 Toomaha walwaaleed anoo torog ku maalaaya
 Anigii tasmada reerkayaga talada goynaaya
 Taajkiyo garoomaha anoo laygu wada tiirshay
 Ayuun baa la ii tumay durbaan taarna ii yimiye*

*Dabadeed tallaabo iyo orod taw ku soo idhiye
 Tammuunkii ku imi meel jinnaan tamadinayne
 Tawaahida waxaan lahaa fuluus tuulan baad heliye
 Tabtaan ku arkay iyo caynkan ay tahay ma moodeyne
 Waxa tuban ku tamar laawe aan tacabna eegayne
 Talaatiin gu qaar joogay baan toob u xaadirine
 Tanna xoogsi kama soo taraan taasna laga waaye
 Taf la jiido iyo bay hayaan tookha debedeede
 Tays ma laha taaloogga iyo timo la xiiraaye
 Aniguna tabtoodii haddaan yara tacliimeeyey*

*Mar haddaan teeb iyo waraaq teybal dhiganaynin
 Turjubaan afkiisii haddaan ugu tiraabaynin
 Mar haddaan faaltow tegiyo turugsi raacaynin
 Kol haddaan telifoonka iyo taarka qabanaynin
 Marse hadduu tabtaa yahay kuwii teedhi seben joogey
 Way tala xumaan waxaan tan uga jeedaye
 Tacliin aabahay wuxu i baray tooyyo soo godole
 Tiska oodda iyo baan iqiin tirada xoolaay e
 Intii aan tuldaha baas wad wadey rag iga tooreeye*

*Waxaba gabaygu yuu ila taffine waxaan ku taalleeyey
 Mugga waan tegaayaa haddaan taabo nooliga e
 Taban taabo gacal baan rabaa tolow ha lay dhoofsho.*

Eray Bixin:

Turuqday: waa eray gun ahaan Carabi ah una dhigma hurday ama seexday.
 Tammani: werwer, hammi ama feker fog.
 Togyar, Bannaan, Toomo, Taalloolyaal, Siraw iyo Tuban: waa meela magacyadood.
 Tammuunkii: Cararkii ama oridii.
 Tookh: faanfaan aan meelna jirin.
 Tays: waxaan u malaynaayaa in uu ka soo jeedo erayga afka ingiriisha ee 'taste' oo u dhigma eraygeena 'dhadhan'.
 Turugsi, Faaltuu: maraakiib magacyadood.

Notre richesse culturelle.

Poésie ancienne.

Ismaaciil Mire est né en 1862 à Laasadaar. Pasteur toute sa jeunesse, il devint ensuite un des principaux chefs du Mouvement Dervish. Sayid Maxammad Cabdulle Xassan lui confia l'important poste de l'organisation et de la maintenance de l'armée. Après la défaite des Dervishs, il passa plusieurs mois en prison. A sa sortie, il retourna à la vie pastorale et s'abstint de tout contact avec les villes et l'administration coloniale. Le poème présenté ici est du genre "Gabay". Ismaaciil Mire s'adresse à un pigeon (HOPOE), qui, pendant une sécheresse, se plaint de la soif.

Le "Guuguule"

*Oh toi, Guuguule, qui reclame en pleurant le Gu',
 Si tu crois être le seul que le Jiilaal brûle
 Si tu ne peux dormir à cause de ton ventre vide
 Sache que toutes les créatures paient un lourd tribut.
 C'est une sécheresse aussi grave que celle de Gaatamo,
 Il n'est pas juste que tu te plains tout seul de ton côté,
 Je suis un sage aux cheveux gris et je te transmets une nouvelle:*

*Lse chameaux les plus résistants sont presque tous morts;
 Les zèbres et les autriches femelles se sont immobilisés,
 L'oryx ne peut plus se soulever;
 Les fauves isolés se sont écroulés dans le brûlis de l'Hawd;
 Il ne reste que quelques Dik-Dik et quelques Garannuug;
 Les chasseurs et les soldats ont exterminé les oryx;
 Ils tuent même le Dik-Dik et son petit tout juste né;
 Le lion ne rugit pas dans le bosquet ni dans la savane;
 On a massacré le guépard qui chassait les chèvres;
 Et ses petits ne piaulent pas dans la caverne;*

*Certains meurent de soif à Garoowe et à Bookh;
 Les épines et la fatigue les harcèlent sans répit;
 On chassé les sauterelles qui vivaient dans le pays;
 Avec des hommes motorisés, placés de part et d'autre de leur colonne;
 On a empoisonné les arbres et ils sont morts;
 Ils n'avaient rien fait mais un jour, on a décidé de les faire disparaître;
 Le Galow et le Fiin pleurent des vies;
 Si tu ne cesses pas de marmonner et de crier,
 Tu mets toi-même ta vie en danger: ce sera bientôt ton tour,
 Calme-toi et tais-toi, si tu ne veux pas qu'on te prenne pour proie.*

In Praise of Barni Sheekh

by Qamaan Bulxan

Qamaan Bulxan, a legendary Somali poet, is said to have been born in 1857 and assassinated in 1928. He played an important role in politics and public affairs at the time and was well renowned as a spokesman and poetic champion of his people. He recited this poem for a beautiful woman whom he eventually married. The following poem is translated into English by the late B.W. Andrzejewski whose command of the Somali language was exceptionally good.

*Among all the women to be seen at Qorraxey -
 Those who dwell in the Heart of the town
 And those who dwell in the countryside around,
 The splendid wives and mothers,
 The no-longer wives, divorced long since,
 The slips of girls with combed-up topknots,
 The maidens sedate and sturdy, the strapping wenches -
 Take them one and all together,
 And it is Barni Sheekh who excels in beauty!*

*Fair of skin, her gums the colour of the deep dark sea,
 She has the aspect of a crescent moon.
 With her glistening curls and her date-brown hue
 She is as lustrous as a pearl.
 So tall is her stature, so upright her bearing,
 That you think you see a camelopard
 If you glimpse her from afar.
 There is strength in the build of her body
 And she walks along at an easy pace,
 Her left arm swinging in a graceful rhythm
 that imparts beauty to her every step.*

*When you behold her dignified deportment,
 When you feel the yearning that her character inspires
 And discover the elegant beauty that God implanted in her,
 Then your eyes will never cease their gazing.
 The world is vast indeed
 But however wide you may have roamed,
 No matter what far land you may have seen,
 In what country have you ever had news
 Of a girl like Barni Sheekh?*

*Saban tagay mid kugu soo socdiyo, saaka waxaa jooga
 Saddexda wakhtaa xaal adduun, lagu sifeeyaa
 Soonoqodna male shalay, wixii saadufee tageye
 Saadambeetiyo barina, waa sed kaa maqane
 Waxay taladu kuu suuban tahay, subaxaad joogtaye*

Abwaan Xaaji
 Axmed Afqalooq

*Qasadkeeda Soomaali alluhuu qawiyeeyo
 Reer qabiila fulaan rabbigay ha ka qaado*

*Qalalkii nagu raagay god kaleeto ha aado
 Wax dhan baan qulbanayne qalbigennu ha nuuro.*

Xaaji Maxamed
 Axmed Liibaan.

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.... is pleased to inform its readers that the following recently published books by somali authors are available for purchase:

DEVINE MADNESS

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The story of Sayid Maxamed C/le Xassan (1856-1920).

WHEN A HYENA LAUGHS

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A somali novel about the contrast of traditional and modern living

Hal Karaan

A collection of Hadrawi's most memorable Poems

THE INVENTION OF SOMALIA

Edited by: Ali Jimale Ahmed

A collection of on the complexity of somali social society

*Dugsi ma leh qabyaaladi
 waxay dumiso mooyaane*

Cabdullaahi
 Suldaan Timacadde

Sounds of Lions_ The Conclusion

Now that he was back, he could not adjust to this desolate land, devoid of all human beings except Faarax and him. How many times Darmaan and he had wrestled on the sandy clearings! And somewhere in the middle of this wilderness, lived the old man who had slain his brother. Like the camel, Soofe knew that he would one day return to the saltlicks and Hareeri Trees of his land.

They killed an antelope and roasted its meat on an open fire. Soofe knew the old man's camp was not very far off and that they would make it there by dusk. The sun moved with them, and at that time it blankets every tree, rock or being with crimson colours, they arrived at the edge of the clearing where the camp lay. It was dusk and the dying sun filtered its rays through the stunted acacia trees. Soofe's heart pounded wildly and with passion as he crouched among the bushes, hardly breathing. His heart almost stopped when he saw the bearded old man emerge from the thatched house. He was wearing only his shorts and lugging his rifle as he strolled outside the gate and summoned,

-Killer, Killer.
The words ricocheted in Soofe's brain. Against all his instincts and training, he stepped out of the bush and into the clearing. The old man, startled, dropped the meat and raised his rifle, but Soofe had his finger on the trigger. A distant memory whizzed before his mind and he saw Darmaan collapsing,

full of blood. He pressed the trigger, the impact of the bullet throwing the old man backwards. Soofe knew he was dead and his body shook a little as Faarax came out of the clearing and pulled at his sleeve.

-Let's loot the place, he urged but Soofe refused to listen.

-There is no time, he harshly shouted. Let's get out of here.

They turned and sprinted into the darkening bush.

Killer, the lion, came after a while and sniffed at the morsel of meat that lay on the ground. It sauntered off in the direction where the old man's body lay, nosing the wound on his chest and licking the blood. Soon, other famished lions came and surrounded the body, snarling and growling as the night finally came in.

They moved the whole night and slept in abandoned animal dens the next day, their sleep interrupted by the roar of helicopters. Soofe felt like the proverbial bird whose master's grip prevented it from quenching its thirst. He was a hunted man for the second time in his life and his heart lay as bleak as the land. He hardly thought about his life which he believed had been left too much to fate.

He knew that migrating from oppression was only a temporary succour. The helicopters meant that a search was on, ground and aerial, but he did not have the same beleaguered feeling he had before. Late in the afternoon, they emerged from their holes and set out in the direction of the border. They scam-

bled for cover as the dim roar of a helicopter grew louder.

A small helicopter flew close to the ground and sighted the two men, strafing them with bullets as they rolled on the ground, trying to change cover. Faarax was hit on the leg and as he writhed in agony, he looked around to see where Soofe was. He was lying on his back, tranquil, even as the small helicopter landed, blowing dust on his bloodstained jacket. The soldiers pounced from the helicopter and advanced towards Faarax as he lay helplessly on the ground, his kalashnikov far from him. They kicked Soofe's body, but he did not move and one soldier muttered, -Dead bastard!

They picked Faarax and flew with him. They discarded him from the far sky and he landed not very far from where Soofe's still body lay, his limbs twisting on impact. The helicopter circled the two bodies and then swiftly soared away.

The Director of Wildlife flung the newspaper on his desk. He was going to attend the funeral of the late conservationist, or rather, whatever remained of the old man. The Police Commissioner was waiting for him downstairs. He took one last look at the headlines, "BANDITS SHOT DEAD IN NATIONAL RESERVE" and softly closed the door behind him. ø

END

Poésie.

Nous inaugurons cette rubrique "Poésie Contemporaine" avec les poèmes d'un jeune étudiant de Toronto et d'une étudiante à l'Université d'Ottawa. Avis donc à ceux ou celles qui se sentent par moment inspirés de bien vouloir nous faire partager vos oeuvres pour en faire profiter le maximum de personnes, car c'est votre rubrique et elle ne peut durer que grâce à vos efforts et surtout à votre précieuse collaboration.

Les grands hommes

Par Cilmi Gaboobe (Toronto)

*J'admire les grands hommes,
A l'âme paisible,
Au coeur joyeux,
Au visage heureux,*

*Leur savoir est inépuisable,
leur calme indestructible,
Leur bonté et patience sont inouïes,
Leur beauté d'esprit resplendit.*

*Ce ne sont ni des trompeurs,
Ni des chanteurs,
Et moins encore des rois ou des dictateurs,
Etouffés des folies de grandeurs.*

*Ce sont des créateurs presque divines,
Venus d'on ne sait où,
Par une agréable providences ,
Ils ont tout les atouts.*

*Ils ignorent l'orgueil,
Ils ne chassent pas le chevreuil,
Comme les seigneurs du moyen-âge,
Ils sont humbles et on les aime.*

Terre mouillée

Nous avons reçu Deeqa Yuusuf
(2^{eme} année BAC en science spécialisation en géologie, Université d'Ottawa).

*En scrutant le ciel,
Je vois un splendide soleil,
Un parfait nuage blanc flotte,
Dans un vent du nord qui sifflote,*

*En observant le ciel,
Je vois une lune de miel,
Des étoiles scintillent,
Dans la clair nuit qui luit.*

*En fixant le ciel,
Des lueurs me reveillent,
C'est la guerre des obus,
Qui s'éclatent et qui tuent.*

*En regardant la terre,
Je vois des corp épars,
Un massacre grandiose,
Du sang couleur de rose.*

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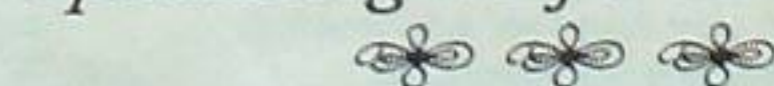
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*Abukaate arrimaha Qaxootiga, Socdaalka,
Dambiyada (yar-yar iyo waawaynba)
Cosdasho dacwadaha dib loogu qaado
Maxkamadda Sare, Iwm. Fadlan la soo xiriir:*

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American town yanks away the welcome mat for Somali Olympians

ATLANTA. As Atlanta, Georgia, prepares to host 10,000 athletes from 200 countries in the 1996 summer Olympics some Barrow County's residents are fighting a proposal to host Somalia's track team prior to the games. Recalling the image of an American soldier's body being dragged through the streets of Mogadishu, the rural county's Chamber of Commerce voted last April to rebuff athletes from Somalia to train at the running track at Winder-Barrow High School, located in this county, 40 miles northeast of Atlanta. The Chamber voted 13-2 against accommodating 17 Olympic athletes and 8 officials from Somalia.

In this town of 7,000, few dozen residents registered complaints by telephone and mail and the pictures of the soldier's abused corpse were sent and passed around at the Chamber's meeting in mid-May. Meredith Cartmill, executive director of the Barrow County Chamber of Commerce, said that locals here simply cannot reconcile the presence of Olympic athletes with disgust over warring Somalis who violated the corpse of an American soldier.

Both the International Olympic Committee and Atlanta organizers have called Barrow County's repudiation a "misunderstanding," but John Krinsky, interim director of the United States Olympic Committee, said that the County's rejection of the Somalis "blunted the Olympic spirit." "You exclude Somalia, Germany, Japan, anyone who's ever done anything to Americans, and pretty soon you're out of countries," said Kim Goff, Manager of the Georgia Olympic Training Alliance, which matches Olympic teams with training sites around the state.

Athletes from 50 to 60 countries are expected to train in Georgia in the weeks and months before the summer Olympics, which will take place from July 19 to Aug. 4, 1996.

Some Barrow residents are concerned that Georgia might appear to the international community to be inhospitable and narrow-minded. "Our soldiers were willing to risk their lives for these people, and we won't even have them into our county," said Cindy Philips, a chamber member who voted to accommodate the Somali athletes. "She added that it was not fair



1987 World champion Abdi Bile carried the Somali flag at the 1992 Summer Games in Barcelona, Spain. Will there be a fuller Somali participation at the upcoming Summer Olympics?

to blame the athletes for the action's of warring factions in Somalia's civil war. "We're talking about Olympic athletes here," she said. "We're not talking about soldiers coming to our country. The chamber shouldn't refuse an Olympic team after asking Olympic officials for the honor of hosting one."

Ali Osman Ali, Secretary General of the Somali Olympic Committee, stated that the treatment of the US soldier stemmed from actions by one of the warlords involved in the country's civil war. "The Olympic movement has nothing to do with politics," Ali said. "It has nothing to do with what one warlord has done."

"We don't have a government, but we have an Olympic team. It's the one thing that brings our people together and lets others know we exist," said Ali. "A few narrow-minded people will not interfere." Ali has been in Georgia for six months, working out of a friend's apartment, because there is no money for an office. A local builder

donated \$7,500 to buy shoes and uniforms for the team.

"We have experienced war, hunger and poverty. We have no money, only spirit. We don't want our athletes harassed. We want them to have the physical and emotional advantages of a loving environment. If the Olympics can't provide that, it's not worth it" said Omer Shekhey, an attache to the Somali Olympic Committee in Atlanta. It remains to be seen whether the Somali Olympic team gets the welcome chance to compete in the 1996 Summer Olympics or not.

At the 1992 Summer Games in Barcelona, Spain, the Somali flag was carried by world champion Abdi Bile in the opening ceremonies, but the country was strangled by civil wars and did not participate in those games either.

If you like to help the Somali Olympic team contact:

Mohamed Adam,
Global Athletic Agency
78 Caroline Ave. Elmont,
N.Y. 11003
Tel: (516) 561-3049
Fax: (212) 222-4530

African nations cup qualifiers

Four African countries have already secured their positions in next year's African Nations Cup Soccer finals in South Africa. These countries are Burkina Faso, Gabon, Sierra Leone and Zambia. The successful qualifiers join hosts South Africa, holders Nageria and Ghana in the 16-team tournament starting next January, 1996.

For Burkina Faso, it will be the first appearance in the finals. In group seven Ivory Coast's 2-0 win over Morocco in Abidjan on May 28, effectively eliminated the 1994 World Cup finalists. Also victories for Angola, Egypt Liberia and Zaire put them all within a point of progressing to the finals.

Angola edged past Mali 1-0 in front of 80,000 people in Luanda to keep up their 100 percent home record in group six. Egypt's 2-0 win over Ethiopia in Addis Ababa leaves them almost certain to go through from group four. Liberia beat Mauritania 2-0 in monrovia in group two, and Zaire had a big victory, crushing Zimbabwe 5-0 in Kinshasa on May 29. The Zimbabwean team played without 10 of their regular players, who refused to travel to Kinshasa for fear of contracting the Ebola virus. An outbreak of the deadly virus claimed more than 150 lives in Zaire in recent months but has not affected Kinshasa.

Two more rounds of qualifying matches will be played in July to decide the remaining finalists.

CURRENT STANDINGS							
GROUP 1:							
Zaire	P	W	D	L	GF	GA	Pts
Zimbabwe	7	4	1	2	13	5	9
Malawi	7	4	1	2	15	11	9
Cameroon	6	2	3	1	7	4	7
Lesotho	6	2	1	3	7	9	5
Lesotho	6	1	0	5	3	16	2
GROUP 2:							
Liberia	7	3	4	0	6	2	10
Senegal	6	2	3	1	7	4	7
Tunisia	6	2	3	1	3	2	7
Togo	7	1	3	3	4	8	5
Mauritania	6	0	3	3	1	5	3
GROUP 3:							
Ghana	5	4	0	1	13	4	8
Sierra Leone	6	4	0	2	14	11	8
Congo	2	4	1	0	3	6	9
Niger	5	1	0	4	7	16	2
Group 4:							
Egypt	8	5	2	1	17	4	12
Algeria	8	3	4	1	9	5	10
Uganda	8	2	4	2	9	10	8
Tanzania	8	3	0	5	11	13	6
Sudan	8	2	2	4	7	12	6
Ethiopia	8	2	2	4	4	13	6
GROUP 5:							
Gabon	4	3	0	1	8	2	6
Mauritius	2	0	1	5	2	4	0
Mauritius	3	0	0	3	0	9	0
GROUP 6:							
Angola	8	5	2	1	12	6	12
Mozambique	8	5	1	2	14	7	11
Guinea	8	4	1	3	13	8	9
Mali	8	4	1	3	10	6	9
Namibia	8	1	3	4	8	16	5
Botswana	8	0	2	6	5	19	2
GROUP 7:							
Burkina Faso	3	1	2	0	4	3	4
Ivory Coast	3	1	1	1	4	3	3
Morocco	4	1	1	2	2	4	3

*these standings are up to the end of May, 1995.

Toronto Annual Somali Soccer tournament

Well its that time of year again, The trees are blooming and the grass are swinging left to right. You know what that means| another annual Somali soccer tournament is just around the corner. last year's event was a success, and the Somali youth in some parts of North America participated in what was called a remarkable insight into the talents of our youth. This year's event will start on June 23 to June 30, at Centennial Park Stadium in the west end of Metro Toronto. It will consist of twelve teams, including two teams from the U.S. (Washington and Boston); Nine teams from Toronto, including last year's winner Banadir, and runner-up Medina, Soyat, Safari, Superstars, Somali stars, Sugu, Dixon, and Waayo-Arag. Also involved in the tournament will be a team from Ottawa. We wish them all luck, and hope to see everyone there.

What do the following people all have in common ?

- Maxamed I warsame "Hadraawi"
- Professor Giorgio Banti
- Cabdullahi Qarshe
- Nuruddin Farah
- Ismaaciil H Taani
- G I Kabjits
- Dr. Maxamed Cabdi Maxamed
- Siciid Jaamac Xuseen
- Cabdi Muxumud amiin
- Cumar Cabdiraxmaan Xirsi
- David Fieller
- Professor John E. Johnson
- Dr. Kiros Fre Waldu
- Prof Maxamed X. Mukhtaar
- Dr. Maxamuud Siyaad Togane
- Siciid Saalax Axmed

Answer:

- a- They are all experts in Somali Literature
- b- They are all Involved in Somali Arts & Music
- c- They are all on the editorial advisory board of HalAbuur
- d- They all live in England

➤ If You checked the answer c- then you are not only right but you could be on your way to a whole new experience and understanding. Some of the most notable connoisseurs of Somali culture and literature have teamed up to bring you a valuable journal.



- What were "Macallin Guush" or professor B W Andrezjewski's 'last wishes' for the Somali People?
- What is the name of the latest novel by the great Somali novelist Nuruddin Farah?
- Gabay jacbur mise Maanso- maadeed
- How do we get out ? of the Orality Ghetto?
- Boqol Sano kadib Af Soomaaligu ma jiri doonaa?
- FANKA JABUUTI: Waa maxay aragida ama fal safadda Cabdinuur Allaale uu ka leeyahay ?
- Who am I ? ..

To find out the answer to these and many other questions,

DON'T MISS THIS SUMMER'S ISSUE OF Hal-Abuur®

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