

-nyatia „ein Tier beschleichen“, *-nata* „hinein stecken, kleben“ >
nasa „in eine Falle fangen“ usw.

2. Das Präfix *n-/ny-*, obwohl es dem Stamm adverbiale und objektive Bedeutungselemente beifügt, kann nicht als formaler Exponent des Objekts (Pronomen der Kl. 9/10 als Objekt lautet *-i-*, *-zi-*) aufgefasst werden, auch versetzt es nicht das Verbum in die Kategorie der Adverbien. Es ist jedoch klar, dass das Präfix die Bedeutung des Verbstammes mit Eigenschaften der *n*-Klasse färbt und dadurch das Zeitwort formal in die Nähe des Adjektivs, der Eigenschaftsbezeichnungen, bringt⁹. Der Begriffsbereich der Verben mit *n-/ny-* verursacht, dass als sein Objekt oft ein Substantiv der *n*-Klasse (Tier) auftritt, aber man kann hier von keiner Regel sprechen. Darum müssen wir uns mit der Feststellung begnügen, dass in den Verben Eigenschaften der *n*-Klasse enthalten sind und dass diese Verben grammatisch-semantischer Einwirkung der *n*-Klasse unterliegen.

Das Auftreten der obigen Verben im heutigen Swahili ist sehr begrenzt. Selten finden wir sie in Texten, in Grammatiken mit Grundwortbestand, oft werden sie von der jungen Generation nicht verstanden, wie es Informanten bewiesen haben. Man könnte also annehmen, dass diese Verben vor Jahren im spezialistischen Wortschatz einer Gewerbegruppe, die sich mit Jägerei beschäftigte, ihren Platz hatte.

In Materialien der Konferenz, die den Grundwortbestand der Schüler des Primary School Course aufstellte¹⁰, vermissen wir viele der uns interessierenden Verben. Man kann also zur Schlussfolgerung kommen, dass Verben mit *n-/ny-* als Relikt einer einst lebendigen Verbklasse aufzufassen sind, deren Bedeutungsfeld langsam zerfällt und dass die Funktion des Präfixes heute schon nicht mehr fühlbar ist.

⁹ Das Präfix *n-/ny-* tritt vor Adjektivstämme, wenn das zugehörige Substantiv der *n*-Klasse angehört. Abweichungen sind durch konventionelle Faktoren bedingt.

¹⁰ „Swahili“, Journal of the Institute of Swahili Research, Dar es Salaam 1966, vol. 36/1, S. 104 ff.

ANDRZEJ ZABORSKI

SIX SHORT SOMALI TEXTS

The following texts were recorded from Mr. Musa Yusuf Abubaker then a student of economy at the Warsaw University, during his three day visit to Cracow in February 1967. Mr. Musa is from Hargeisa and he spent some time in the Somali immigrants colony in Aden. The literary form of the six stories which are presented here is due to him but I am solely responsible for the editorial work.

Unfortunately the texts are edited in a not quite satisfactory way. First of all this has been caused by my own shortcomings. Moreover Mr. Musa's sejour in Cracow was very short and the time for recording was rather limited. I had also a chance to meet Mr. Musa after that three times in Warsaw and he was generous enough to devote a few hours for the elucidation of the texts. I wish to express my deepest gratitude for his willing and patient assistance. I am also greatly indebted to my friend A. K. Zholkovski for a number of important corrections.

The most serious shortcoming of this edition consists in the fact that no suprasegmental phonemes are noted. This results, of course, in a very considerable limitation of the linguistic value of these texts. This can be hardly excused but I must say that in this I was already preceded by some modern linguists in whose editions of Somali texts practical reasons were given priority over the purely linguistic ones. I may also say that up to the present moment no exhaustive phonological or rather phonemic analysis of the Somali language has been done especially as far as the suprasegmental and vocal phonemes are concerned. In such a situation the only scientifically irreproachable method would be to publish these texts in a phonetic, over-detailed or narrow tran-

scription like the one used by B. W. Andrzejewski in his edition of M. H. I. Galaal's, *Hikmad Soomaali*¹, but this could not be done because of the very limited time. In spite of all these shortcomings I decided to publish Mr. Musa's texts because in view of the very small number of Somali publications they may still have some value for students of the Somali language and of the Somali culture in general. Moreover the stories have some distinct literary value which may be appreciated by the wider public.

The transcription of consonantal phonemes is very similar to the systems generally used by such linguists as C. R. V. Bell, B. W. Andrzejewski and M. M. Moreno and it is almost identical with the one used by I. M. Lewis since in view of typographical difficulties I use *q* and *h* instead of *q* and *h* respectively². I followed also essentially B. W. Andrzejewski's spelling conventions and word-division rules.

Unfortunately not all the words which are not included in R. C. Abraham's *Somali-English* and *English-Somali Dictionaries*³ could be adequately explained. Some general and anthropological commentary may help, however, the reader to better understanding of the texts.

Fadiisinkii

Labaatan sano immika waa ka dambeysay maallintii islaanta i dashay an oo faraqa haystaan ma'allin is hor taagay. Weli waa husuusnay. Goor maqrib ku dowaadaa oo hadka farahaygu ka deraday mijja qudunquutada ayay ahayd. Hadal aanan kassin aanse hadda malayyay oo gaagaaban ayay islaanta i dashay iyo ma'allinkii is weydarsadeen. Kolkaasay rupad waraaq ah u diibtay oo ka dabo geysay: „Ma'allin, waa fadiisinkii!“. Markaasaa ma'allinkii

¹ B. W. Andrzejewski, M. H. I. Galaal, *Hikmad Soomaali*, Oxford 1956.

² Cf. comparative tables published by B. W. Andrzejewski in his book *The Declensions of Somali Nouns*, London 1964, p. 106, and in his edition (together with I. M. Lewis) of *Somali Poetry*, Oxford 1964, pp. 40—41.

³ R. C. Abraham, *Somali-English Dictionary*, London 1964; *English-Somali Dictionary*, London 1967.

wah saaqeen. Tusbahuu ridayay intuu duubay ayuu il qaraha iyo 'anaad modo in La qallahay igu soo foororiyay oo yiidi: „Idinna waa idinku lafta anna waa igu jidka!“.

Entrance fee⁴

It has been twenty years now since the day when clutching to the border of my mother's⁵ dress I stood in front of a teacher (for the first time). I still remember it. It was near dusk and the shade of my fingers was longer than the legs of a hornbill. A short talk which I did not understand but which I now guess was going on between my mother and the teacher. Then she handed to him a rupia note and afterwards said: „Master, here is the entrance fee!“⁶. Then something like a chill caught the teacher⁶. He folded the rosary which he was swinging and looked at me drierly⁷ twisting his cheek so that you could think it was tied (like a snout of a she-camel)⁸ and then he leaned over me and said: „(From today) his bones belong to you but the flesh is mine!“^{8a}.

Hoog

Beri baa, waha La yiidi, ninuu sooryo doontay qabiilay hidid ahayeen oo gabad walaashiisa qabay. Labada qabiilna⁹ 'olaad^{9a} weyn baa ka dehaysay. Kolkuu reerkii dul yimi, ayuu geed hadkii is ka dooyeestay. Hal 'abbaara kolkuu fadiyay ayuu nin-kay seeddiga ahayeen u soo bahay. Ninkii sooryo doonka ahaa halkuu wah kale ka filayay ayuu waran tartarkaa¹⁰ ka kuday.

⁴ Lit. „making one to sit down“.

⁵ Lit. „the old woman who bore me“.

⁶ He was glad that he had been given so much.

⁷ Cf. „Kolkaan wah weydi yaba il qaraha ayuu igu eegaa“ = „Whenever I ask him something he gives me only a dry look“.

⁸ Cf. Abraham, *Somali-English Dictionary*, p. 199.

^{8a} This means: „I will beat him so much in order to teach him well that only his bones will be left“.

⁹ Pronounced „qabiilla“.

^{9a} 'Olaad-da (pl. 'olaado, 'olaada-ha) = animosity, hostility.

¹⁰ Tartarka (pl. tarro, tarra-da) = chest.

Kolkaasuu ninkii gabaqdaa qabay intuu¹¹ meydikii deday qun yar reerki is kaga noqday. Kolkaasuu naagtuu qabay oo weli wahba ogeyn, ku yidi: „Naa, ninka walaalaha ahaydeen ayaa suu da'ay e bal geedkaa kaga soo war hel!“. Kolku arrinkii u'adaaday ayay iyana reerkii qun yar is kaga soo noqotay. Wahay maalintii oo dan tashata baa, 'aaweys dambeed kolkay ahayd ayay abley la boodday oo ninkeedii oo kolka leday iyo laba willay u lahay baa biraysay. Kolkaasay sibraar 'aanay sii meel digtay dufsatay oo reer-kii ka gudahay. Iyadu todoba maalmood iyo todoba habbeen jidka ku soo jirtay, ayay reerkoodii timi. Kolkaasay qulqulkii hooyadeed kugu da'day. Kolkaasay islaantii dul timi oo tidi: „Naa, maahaad sheegtay?“. Kolkaasay tidi: „Goblankaagii iyo goblankaygii ayaan sheegaa!“.

Tragedy

Once upon a time, as they say, a man went for food^{11a} to a tribe with which he¹² had bondage since his sister was married to it¹³. There was, however, great animosity between the two tribes. When he came near the hamlet he squatted¹⁴ in the shade of a tree. When he had sat like that for some time the man who was his brother-in-law^{14a} came out to him. The man who came looking for a present expected something else (to be given to him) but suddenly a spear pierced through his chest. Then the man who was married to the girl covered up the body and went back slowly to the hamlet. Then he said to the woman he was married to, who yet knew nothing: „Listen, the man who is your brother¹⁵

¹¹ Cf. B. W. Andrzejewski, M. H. I. Galaal, *op. cit.*, p. 65, n. 10, b.

^{11a} I. e. for food which is, accordingly with the Somali social custom, given to guests and travellers. Cf. B. W. Andrzejewski, M. H. I. Galaal, *op. cit.*, p. 84, n. 1A; E. Cerulli, *Somalia*, vol. II, Roma 1959, p. 30.

¹² Lit. „they“ i. e. he and the tribe.

¹³ I. e. she was married to a man from this tribe and thus she became a member of it. Cf. B. W. Andrzejewski, M. H. I. Galaal, *op. cit.*, p. 90, n. 11c.

¹⁴ He squatted in a special Somali way.

^{14a} Lit. „the man (with whom) they were brothers“.

¹⁵ Lit. „you (plural) were brother and sister“.

has arrived suddenly so (go) and learn his news from under that tree!“. When the case became clear to her, she also slowly came back to the hamlet. All the day she was thinking it over and when it was late evening she snatched a dagger and she slew her husband who was sleeping and the two sons she had with him. Then she picked up a skin full of milk which she had put aside for herself and left the village in the dark. After she had been on the route seven days and seven nights she arrived to the settlement of her kinsmen. Then she fell in front¹⁶ of her mother's hut and (immediately) fell asleep. Then the old woman coming to her said: „What news have you (brought)?“. „I bring — she said — the news about your and my widowship!“¹⁷.

'Ar'araaf

Gabaq baa waa kolkay wiil ku 'uratay ninkii furay oo is ka ta'abiray. Kolkuu wiilkii affar jir gaaqay, ayaa amar Ilaahay Loogu salliday 'udur. Wah La yidaa: „Malaa sanboor baa haya ee ka sanbooray; malaa beer yaraa haysee ka gub; bal 'agagida iyo hoqadaa ka jar!“. Bal siday san'o ugula dalaysay ayaa ga'ani bakhtiday wiilkii. Kolkaasay wadaad 'aan ah karaamo Loogu sheego kula 'arartay oo tidi: „Wadaad, wahba garan ma ye inanka bal iigu kitaab fur!“. Markaasuu intuu kitaab furay, 'ashar wiilkii waraabiyay o qardasna u qoray oo yidi: „Dabayl 'as baa goor maqrib ah martay e u du'ee yoo sheekh Madarna siyaaro!“. Sidii baay fashay. Wan affar jir ah ayaay sadaqaysay sheekh Madarna waa siyaaratay. Waa meel wah kale Loogu jeeday maantii daambeey lugna wiilkii ay bakhtiday. Had iyo galab baay baroor uuni ka haday oo ilmadeedii geelal ka fuleen. Wahay is tidi: „Kol haddi wadaad wah ka tara aad weydey, il baas baa ku da'day!“ Beri dambee ayaa Loo tilmaanay islaan reer galbeedkaasa oo La yidaa: „Taawil baay leeday!“. Kolkaasay is tidi: „Bal iyana gaaq!“.

¹⁶ Lit. „in her mother's qolqol“. On *qolqol* see Abraham, *Somali-English Dictionary*, p. 183. Cf. also a plan of a nomadic hamlet published by I. M. Lewis, *A Pastoral Democracy*, Oxford 1961, p. 68.

¹⁷ „Goblan“ refers to a situation of a woman who has lost her husband or sons and also of a man who has lost his male children (i. e. those who work for food) in general.

Wahay islaantii degaysata baa, goor dambe ay tiḍi: „Naa ninku kala tagiinii saaqad¹⁸ ma Ka furtay?“. Markaasay tiḍi: „Haa yoo..., murriyadi iyo laasinkii baa wuu iga goostay“. Markaasay islaantii sidii wah qandaday intay noqtay, 'ududda gabaḍḍii ku degtay oo tiḍi: „Alla hoogtoy! Inanka wahakan bakhbakhtinayaa waa saar e eegada Adari kula toos!“ Hadal iyo damantii!“ Wah alliyale wahay mood iyo nool haysatay intay degdeg u haraashatay ayaay inankii oo kolkaa todoba jiraa hambaartay oo babuur galbeed u bahaya qabsatay. Qof dadkeena ah u maalintaa ka dambee oo warkeeda wuhuu u dambeeyay keena La ma arag.

Efforts in vain

Once there was a woman who after giving birth to the firstborn boy was divorced by her husband who went overseas. When the boy reached the age of four, by will of God a grave illness attacked him. People said to her: „Perhaps it is samboor^{18a} which must be removed; perhaps it is an illness of liver and so it must be cauterised or perhaps it is the uvula or the tonsils which are to be cut out?“. The woman was vexed with him so when one of his hands was paralysed. Then she ran to a well-known mulla who, as people said, possessed karamo¹⁹. „Mullah — she said — I do not know what to do. I should like you to open the Book²⁰ for the boy!“. Then he opened the Book for him, washed him ashar²¹, wrote him a talisman and said: „Red wind passed over him in the evening, so offer a sacrifice (to God) and go on pilgrimage to Sheikh Madar!“. She did accordingly — she offered a four year old ram as a sacrifice²² and she visited Sheikh Madar's (shrine).

¹⁸ Arabic loan-word. Cf. *ṣiḡaṭ* (صِغَاة) „precious thing“.

^{18a} Accordingly with the Somali folk-medicine this is a kind of blood disease. The blood is removed by putting a wooden stick into the nose.

¹⁹ I.e. the blessing or the ability to do miracles.

²⁰ I.e. the Koran. This refers to the practice of telling fortune from the Koran.

²¹ I.e. he gave him a text from the Koran written on a slate to wash off and drink so as to cure him. Cf. Abraham, *Somali-English Dictionary*, p. XI.

²² The meat of the sacrificed animal is given as charity to the poor people.

But because he was destined to some other thing one day his leg was paralysed. All the nights and days nothing was left to her but weeping so that flocks of camels could have drunk (enough) from her tears. At last she said to herself: „If you could not find a mullah who would have been able to do something, an evil eye must have had fallen upon him!“. Some time later she was directed to an old woman from those westerners²³ about whom people used to say: „She can see the invisible“. So the mother said to herself: „Well, let me reach her too!“. The old woman had listened to her and she said after a long time: „Listen, woman! Did he^{23a} untie your jewelery in the moment of parting?“. Then she said: „Oh, yes! He tore off (my neck) both murriyya and laasin!“²⁴. Then the old woman, as though caught by fever, gripped the woman by her wrist and said: „Oh, you wretched woman, it is saar²⁵ that is killing the boy! You must immediately go straight to Harar²⁶. This is the end of (my) talk!“. Then the woman sold quickly all things she possessed and (her) livestock and then she threw the boy on her back and took a lorry that was heading for the west. One has not seen anybody of our people that would bring the end of her story since that day.

Illayn quduro!

Beraa, waḥa La yiḍi, nin reer miyyiy Berbera yimi. Kolkaasuu wuhogaa gaajo iyo haraaradaa is ka dareemay. Kolkaasaa intuu daas galay oo rodol timir ah faraa ku laabtay oo makhaayad

²³ I.e. from the western tribes.

^{23a} I.e. the husband.

²⁴ Murriya (cf. Arabic root m-r-r) is a necklace made of beads and laasin is a kind of necklace or a hoop made of one piece of the metal.

²⁵ I.e. the boy was possessed by saar-spirit. On saar-spirit see I. M. Lewis, *op. cit.*, p. 261; E. Cerulli, *Somalia*, vol. I, Roma 1957, p. 157—158 (an article reprinted from *The Encyclopedia of Islām*, vol. IV, p. 1217).

²⁶ Harar is considered to be the main residence of persons (mainly women) known as *alāqo* (Arabic loan-word - cf. *alāqa* عَلاَقَة „attachement, tie, connection“) who work as mediators between saar and the ordinary people.

kula toosay. Kolkaasuu fujaan qahwe u yed oo rodolkiisii timirta la soo bahay. Kolkaasuu show²⁷ ma'aankii timirtaa aawadii qadaad ka daddansaday qahwe. Nimanka reer miyyigana ma'aan waha ka je'elyeen La ma arag. Markaasuu ga'an haadiyay yarkii muqahwiga ahaa oo ku yidi kolkuu u yimi intuu^{27a} furaley ku fiiqay: „Adeer, daaska wiiqiyad²⁸ sonkor ah iiga keen!“. Show²⁹ intaana niman reer magaalo oo dan ka higa ayaa hoostaa ka eegaayaa. Kolkay sonkortii u timi ayuu laba hal oo timiraa qado darsaday. Kolkaasuun buu sidaa u jale'ay. Mise waha u da'day in isaga Loo jeedo. Hadda ba iyana danna waa ka jaadeyeen danna buuray ka 'unayeen. Kolkaasuu yidi: „Waar, illayn qu-duro — oo idinna 'ayy iyo dambas baa idin is ku goosan anna timir iyo sonkor! Keennee la yaab leh?“.

What a strange thing!

Once upon a time, it is said, a nomad from the interior came to Berbera. Then he felt a little hunger and thirst for tea³⁰. When he came into a shop he wrapped one pound of dates into his garment³¹ and then he went straight to a tea-house. Then he ordered a cup of tea, took out his pound of dates but because of the sweetness of the dates he tasted some bitter. By the way no nomads have ever been seen who would like anything better than sweet. He waved his hand to the waiter and when the waiter came he said to him stretching the hand with one furah³²: „Adeer³³, fetch me an ounce of sugar from the shop!“. Incidentally all the time some townsmen who were sitting next to him were scowling at him. When the sugar for him arrived, he took two dates and

²⁷ Cf. B. W. Andrzejewski, M. H. I. Galaal, *op. cit.*, p. 66, n. 12B, b.

^{27a} Cf. B. W. Andrzejewski, M. H. I. Galaal, *op. cit.*, p. 65, n. 10b.

²⁸ Arabic loan-word — *uqqiyyaṭ* (أُقْقِيَّة).

²⁹ Cf. note 27.

³⁰ Cf. Abraham, *Somali-English Dictionary*, p. 117.

³¹ I.e. he bought.

³² I.e. an anna.

³³ Cf. B. W. Andrzejewski, M. H. I. Galaal, *op. cit.*, p. 72, n. 1A.

put them into the sugar. At this moment the townsmen burst into laughter. Then he just looked around and understood that (the laughter) referred to him. At the same time, however, all of them were eating both cat^{33a} and bury³⁴. So he said: „What a strange thing! You are eating^{34a} ayo³⁵ with ashes and I am eating dates with sugar. Who of us is more strange?“.

Kuhaan³⁶

Waha is ka 'aadaa in gabayyaa ka'aani kolku wuhoogaa affa iyo gabayaa is bido³⁷ inuu gabayyaa 'aan ah daandaansado ub-banu si maga'iisu u faafo. Ha se ahaate, haddi gabayyaga weyni e 'aankii tihiisu tusqad leday, ninka hoos ki'i kera oo dego Loo yeeshaa waa dif. Waha La arkaa, weliba taa ka sokow, in wiilka ka'aankii kuhaan 'ulus uuni ka raa'o. Daliil³⁸ waha taana u a wihi ka gaaday Ina Baar 'Abdi Gaheyr. Isagoo nin daallinyara oo magaalada Hargeisa daas saayiq lahaa ku haysta ayuun buu maagay 'Abdi Gaheyr oo 'arrab saan'ad ah leh. Wuhuu 'Abdi Gaheyr is ka dega tiro ba oo tolnimadii ka dehaysay awgeed ugu hil qaato ba aaqirtaankii waa u jawaabay. Gabaygu u tiriyay waha ka mid aha:

Usha la'aga laaskiyo dubbuhu	waay Ku lumiyeen e
Laaqlaaqsi gaagaan arkaa	waad se lulatay e
Lihdan baan jiray yaan indaha	laydii ka marin e

'Arlo Soomaali waha ku damatay kolkuu 'udur isqilafku Yusuf Bar ku da'ay inaan kuhaantii 'Abdi Gaheyr Looga horreyn.

^{33a} A kind of intoxicating leaves that are chewn.

³⁴ I.e. tobacco mixed with ashes.

^{34a} Lit. „cutting for yourselves“.

³⁵ Cf. Abraham, *Somali-English Dictionary*, p. 20. This is a kind of grass eaten by donkeys and animals in general.

³⁶ This is synonymous with *habaar* „a curse“.

³⁷ Cf. the following sentences: „Jalayaashiisii wuu ka 'aagay kolkuu wuhoogaa la'aga is biday = He deserted his friends since he considered himself rather rich. Hoog buu is bidayaa = He feels strenght in himself.

³⁸ Arabic loan-word — *daliil* (دليل) „sign“.

Bewitchment

It is a custom that when a growing up poet becomes rather sure of his linguistic and poetic talent, he, without any reason, attacks³⁹ a famous poet so that his (own) name should spread⁴⁰. If, however, the poems of the great poet (are so powerful that they) spread like rain, then there is nobody who would oppose him and who would win popularity among people⁴¹ — (at least) such a man is very rare. One can also see, and it most often happens so, that from such a thing a strong bewitchment follows the young man. An example of this is what happened to Ina Baar because of 'Abdi Gaheyr⁴². When he was a young man and had a shop with jewelery in the city of Hargeisa, he insulted 'Abdi Gaheyr who had an evil tongue. For some time 'Abdi Gaheyr did not pay attention⁴³ because of the tribal bondage which existed between them and he bore this injustice from his part. In the end, however, he could no longer stand it and he gave him a reply. Here is a fragment of a gabay⁴⁴ which he composed against him:

The silver stick, the chisel and the hammer have led you astray
I see your hopes (in flight) but you are still hanging on
I am sixty so let no wind blow over your eyes!

When Ina Baar was struck with madness the news spread all over the lands of the Somalis that nothing but the evil words of 'Abdi Gaheyr was the cause of it.

Laba qawl baa ka jiraa!

Beri baa iyagoo so'odaala wadaad iyo nin kale jidka ku kulmeen. Kolkaasay is jaalaysteen. Wadaadku waa nin diinta aan wah uga dimani jirin oo affarta mahdabadoodbaa ku fogaday. Ninka kale se haga diinta dadkuun buu kala mid aha. Ha se ahate, kolkay

³⁹ I.e. he insults.

⁴⁰ This verb may refer to camels which spread over a grazing area. Cf. Geeli wuu faafay = The camels spread.

⁴¹ Lit. „to win other men's ears“.

⁴² Cf. E. W. Andrzejewski, I. M. Lewis, *op. cit.*, p. V.

⁴³ Cf. iska dega tir [= pay no attention (to it)].

⁴⁴ Cf. B. W. Andrzejewski, I. M. Lewis, *op. cit.*, p. 47—48.

is garab so 'odaan ninka kale wadaad La moodaa. Intuu deeraa o laf weynay ayuu gad hinnaysan oo isku joogana la bahay. Kolkaasu intuu ma'awis kulumbaawiya iyo shaad sanbrof ah iyo 'imaamad rashwaanana hiday go' beylkaa ka 'adna degta ka tuuray. Wadaadkuna waa nin yara waana is ka aradnaa. Wahay so'odaan baa magalay ku soo dowaadeen. Markaasuu wadaadkii ninkii ku yiidi: „War, magaalada sooryaan uga baahnay. In aragayga La quudsado oo Laii marti gelin waayo na waa La arkay e ma'haan sameeyaa?“. Markaasuu ninkii yiidi: „Wadaad, nin ilmigaaga kale leh si Loo quudsado La ma ba na arag La ma na maqal!“. Markaasuu 'al'al wadaadkii la yiidi: War, in badan baan taa u soo joogay!“. Aakhirtaankii, aduu, wahay ku tashadeen in sooryo buurani magaalada kaga soo beedo labadooda baa inay falowgeed qabtaan. Markay magaaladii soo galeen baay masjid jaami'ii intay weyseeen is ka fadiisteen. Faralkii⁴⁵ 'asha iga kolkii Laga da'ay ayaa dan 'ulimadii magaaladu ay soo soo'atay oo kutubtii la kala bahday. Wadaadkeenii iyo ninkeena do'dasay ka soo galeen. Mar dehdahadaasaa ayaay 'ulimadii hal ku murantay oo su'aal iyo jawaab sida seefa is daafsatay. Markaasuun buu wadaadka saahibkii kor u yiidi: „Ta laba qawl baa ka jiraa!“. Markaasaa hagoonii La soo wada eegay. Markaasu intuu gadka sallahday wadaadkii yoo garabkiisa fadiyaa tusbahii ku fidiyay. Markaasuu wadaadkii 'ilmigii alla ku uga ula kala bahay. 'Ulimadii kolkaasay durba argagahday. Markaasuu dawr jeer weliba kala dehgalay. Wadaadka wahay moodayeen inuu ninka ardaygiisiyay. Warkoodii baa magaalada ku fiday. Kolkaasay 'asuumad iyo sooryo ka bihi waayeen. Su'ashii wal a La weydiyaana ninki wadaadkuun buu tusbahaa u lulaa sidii wah ka jawabisteeda quudsanayaa. Maalintii dambaa suldaankii magaaladu 'asuumad weynayd 'ulima oo dami isugu timi uu sameeyey. Kolkii soortii Laga ka'ay baa suldaankii iyo 'ulimadii jaad u fadiistenen. Markaasaa ninki 'ulimadii su'ala badan u soo jeedayay. Su'ashii wal baa kolkaasuu wadaadkiisu daafiyaa. Show 'ulimada wah dehdahay wadaadku isku heer ahayeen oo yaab meesha la fadiyaa. Intaa wuhuu is leeyahay: „War, sheekhan sheekha saahibka ahaydeen e diinta wahba uga dahneyn dabo fadiyaa hagu ka yimi? Ha se ahate muhuu la hadlilaayay?“ Shaki weyn

⁴⁵ Arabic loan-word — *fard* „religious duty“.

baa galay. Goor dambuu intuu is taagay wadaadka saahiibkii su'aalay: „Qiyaamaha maḥaa ka jiraa?“. Markaasuu ninkii isagoon wahba hubsan yidi: „Tana laba qawl baa ka jiraa!“. Mise wuu wadaadkii su'aalay intuu is kala bihiyay murjin tartarka kaga joojiyay.

There are two opinions about it!

Once upon a time a mullah and another man met travelling on the road. They made friends. The mullah was a man who lacked nothing as far as religion is concerned and he went deep in the four maḥabs^{45a}. The other man was one of ordinary people as far as religion goes. At any rate, when they walked together, people could think that this second man was mullah since he was tall and he had big bones and he painted with henna his magnificent beard which he had grown. He also had a Columbian ma 'awis⁴⁶, a sun-proof shirt, a rashwaana turban and he threw on his shoulder go'⁴⁷ whiter than froth. The mullah was small and shabby. When they had travelled so (for some time) they approached a town. Then the mullah said to the man: „Listen, I need some food⁴⁸ from this town! The people may feel contempt for my appearance and one can expect that I will not be treated with hospitality. — What shall I do?“ Then the man said: „Mullah, no one has seen or heard about a man of your knowledge who would be disregarded!“. Then the mullah said with complaint: „Listen, I have already experienced much of it“. At the end, (my) listener^{48a}, they decided to try a way by which a considerable help would come to them from the town. When they entered the town they sat down in the mosque after having performed the ablution. When the obligatory evening prayer was finished the men with the religious knowledge sorted out and took out the books. Our mullah and our man slipped among them from aside.

^{45a} I.e. he was well learned in the theory of the main four Muslim schools of law.

⁴⁶ I.e. a skirt.

⁴⁷ I.e. a kind of bodycloth — see Abraham, *Somali-English Dictionary*, p. 93.

⁴⁸ Cf. note 11a.

^{48a} Lit. „you(listener)“.

Once, during the discussion, the learned men disagreed on one point and crossed questions and answers like swords. Then the mullah's friend said raising his voice: „There are two opinions about it!“. Then all the people looked in their direction. Then he, stroking his beard, pointed with the rosary to the mullah who was sitting by his shoulder. Then the mullah opened his knowledge on this subject. Instantly the learned men got excited. After he entered between them still several times, they thought that the mullah was this man's disciple. The news about them spread in the town and they could not defend themselves from hospitality and gifts. At every question the people asked him the man pointed with the rosary to the mullah as if he himself did not care to answer it. After some time the sultan of the town made a big feast to which all the learned men came. When the men stood up after the eating they sat down for (chewing) cat⁴⁹. Then the learned men addressed him many questions. Then he passed every question to the mullah. Among the learned men, however, sat a mullah who had been with our mullah in the same religious school — he was sitting there with great astonishment. He thought for a long time like this: „Look, from where has come this sheikh behind whom is sitting the sheikh with whom you were friend⁵⁰ and who lacked nothing in the way of religious knowledge? Anyway why does'nt he say anything?“ A great doubt entered him. After some time he stood up and he asked mullah's friend: „And what about the resurrection?“ The man, without reflecting, answered „There are two opinions about it!“. Then the mullah who asked him stretched his hands and thrust a spear into the man's chest⁵¹.

⁴⁹ Cf. note 34.

⁵⁰ Lit. „you were (plural) friends“.

⁵¹ There may be no doubt about the resurrection — the man who had said that there were two opinions about it was considered to be a heretic and consequently he was killed by the zealous Muslim sheikh.