

# “QAAMUUSKA CASRIGA AH EE MAAHMAAHDA SOOMAALIYEED”

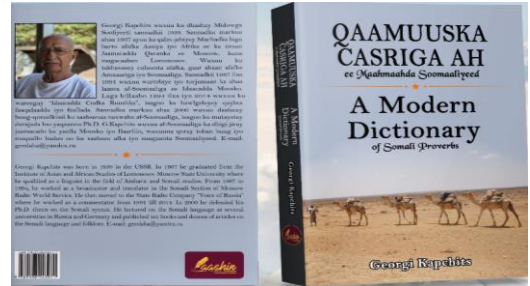
–wixii iiga baxay–

Caliqeyr M. Nuur

Okt. 2020

Caliqeyr@gmail.com

*Dr. Georgi L. Kapchits wuxuu soo saaray qaamuuskii ugu weynaa inta weli laga qoray maahmaahda Soomaalida. 5000 oo maahmaahood oo uu heerar iyo baho u kala saaray ayuu ku soo bandhigay buuggiisan laba aflaha ah: Soomaali – English. Bishii Sebtember ee guga 2020 ayay Madbacadda “Laashin” ku daabacday dalka Sweden.*



Maahmaahdu waa isha aftahamada, iidaanka warka iyo habka ugu san ee lagu koobo xog baaxad weyn. Fudaydka sida hadalka loogu saagulo iyo tayada ay ku kordhiso ka sokowna barashadeeda oo qura ayaa ah laan aqooneed (paremiology) lagu raadguro suugaantan. “Soomaali been way sheegtaa beense ma maahmaahdo” ayaa ah murti sheegaysa in suugaantani ay run ku dhisan tahay. Dhabnimada arrinkaas waxaan ku eegi karnaa maahmaahda tiraa “nin bukaa boqol u talisay” iyo lidkeeda oo ah “nin bukaa boqol u tali” (Kapchits, b. 173). Midda koowaad waxay bukaanka faraysaa inuu u nuglaado talada daryeelayaasha, midda labaadna waxay daryeelayaasha ku waaninaysaa in loo dulqaato baahida badan ee bukaanka oo ah hawl boqolaal qof dhex taal, sida xigaalada, shaqaalaha caafimaadka, xafiiska dowladda ee arrimaha bulshada iwm. Dhankii laga eegaba waa ka run.

Dr. Georgi Kapchits waa qoraa iyo af-aqool<sup>1</sup> u dhashay dalka Ruushka, kuna talax-tegay Afsoomaaliga iyo suugaantiisa oo uu ku qaatay shahaadada Ph. D. Aqoon aan isu lahayn xilli fog, waxaan ku bartay saddex arrin oo kala ah: ku-xeeldheerida Afsoomaaliga iyo sida uu u kala sooco afguriyada<sup>2</sup>; aqoontiisa maahmaahda oo uu awoodo in uu iyada oo qura kugula sheekayso iyo hufnaanta hab-dhawaaqiisa, gaar ahaan codadka X, Kh iyo C oo uu sidii Soomaalida ugu dhawaaqo. Waa codad inta badan ku adkaada dadka qalaad.

“Qaamuuska Casriga ah ee Maahmaahda Soomaaliyeed” oo ah wax soo saarkii ugu dambeeyay ee Georgi, wuxuu kulansaday tayooyinkii aqoonta af-aqoolka, xeeldheerida gaarka ah ee Afsoomaaliga iyo hagarbax lagu raadguray maahmaahda Soomaaliyeed. Kama marna dhaliilo aan xusi doono, balse marka hore waa in aan qoraaga u qiraa saddex arrin oo kala ah:

## Wuxuu falay jid cusub

Qaamuuskiisan cusub Georgi wuxuu ku dhigay ku dhowaad 7,000 oo maahmaahood oo ay 5,000 tahay maahmaahda sugan halka ay inta kalana tahay weedho murtiyeed la bah ah. Inta badan Soomaalidu waxay isku si, marna kala si u taqaan oraah, halhays iyo maahmaah, balse Georgi wuxuu qaabeeyay jidraac cusub oo lagu salayn karo dirsooca farqaha ay laantani ka kooban tahay. Marka koowaad wuxuu maahmaahda u qaybiyay laba bahood oo kala ah: hal-weedhleyey (one-phrase clichés) iyo weedho-badan (supra-phrase clichés). Marka xigtana tiiba ilaa lix laamood ayuu u sii kala qaadayaa. Waa aqoon looga dhergi karo uun aqriska qaamuuskan.

### I. Proverbs (clichés in the form of closed sentences)

- 1. Proverbs proper** (sayings with image motivation of the general meaning, i.e. sayings of the transferred meaning, which demand a broader interpretation):  
*Awr xamil waa qaadaa, xarig qalloocane ma qaado.*  
*A camel can carry a heavy load, but not a crooked one.*
- 2. Folk aphorisms** (sayings with direct motivation of the general meaning, i.e. sayings of the direct meaning, which, however, allow a broader interpretation):  
*Adduunyada waxaa kuugu daran nimaad soortay oon kaa sii socon iyo nimaad sugayo oon kuu soo socon.*  
*Nothing is worse than a man whom you have fed who does not leave or a man you have waited for who does not come.*
- 3. Non-divided sentences** (sayings without immediate motivation of the general meaning, i.e. sayings, the meaning of which stems neither directly, nor through the image from the meaning of their components, but is determined by the context from which these clichés were originally taken and which they recall):  
*Timirtii horaba dab loo waa.*  
*There is not yet a fire for the first dates [i.e. until one job is completed one should not start another one].*  
*This refers to a story about a man who was given some dates. Unaware that they are eaten raw he decided to fry them. Before he had had time to kindle the fire he received another handful of dates, and uttered these words, which became a proverb.*

### II. Proverbial phrases (clichés in the form of open sentences)

- 1. Proverbial phrases proper** (sayings with image motivation of the general meaning, i.e. sayings of the transferred meaning, which demand a broader interpretation):

<sup>1</sup> Named after Sam Weller, a character in Charles Dickens’ “Pickwick Papers” (1837).

## **Wuxuu kaydiyay af iyo dhaqan**

“*Tagto hilmaame tubtii awowgii ka teguu ku talaxyeyaa*” waa murti sheegaysa in sooyaalka oo la illaawaa ay ka dhigan tahay in la hilmaamay dhankii loo socday. Markaas qofku wuxuu halis u yahay in uu gadaal ugu noqdo raadkiisii taas oo ah dib u dhac xagga afka, dhaqanka, dhaqaalaha iyo nolosha oo dhan. In kastaba, horumarka dadyowgu wuxuu ahaa mid ku jaango’an hadba garashadooda, afkuna wuxuu ahaa aaladda la iskugu gudbiyo aqoonta iyo waaya-aragnimada. Maahmaahdu haddiiba ay u badan tahay weedho uu dad hore yiri ama war gu’yaal badan raagi doona waxay kaydinaysaa erayo gedman lahaa, tusaale ahaan “*agme xogtaada moogi arrinkaaga ma xariiro*” waxay kaydisay saddex arrin oo kala ah: i) agme oo u dhigma qareen; ii) xariir oo ah sarsar qurxoon oo uu faradhaadhigu wax ku naqshadeeyo; waa eray ka duwan *xariirta* af-Carbeedka ee dharka ah; iii) jiritaanka xeer ah in dhibbanaha aan codkarka ama xeer yaqaanka ahayni uu qabsan karo qareen u dooda. Waa murti isku haysa dhaqan, xeer iyo af, waxaana la mid ah inta badan maahmaahaha.

## **Wuxuu ka marqaati-kacay gobsanida Soomaalida**

Suugaantu waa tusaalaha ugu wanaagsan ee laga dheegan karo sida uu ahaa dhaqankii hore. Tusaale ahaan maahmaahda Shiinaha ee tiraa “*dumarku sida ay u tima dheer yihiin ayay u maan gaaban yihiin*” ama tan Oromada ee tiraa “*waan liitaa; dumar baan ahay*” waxay tusayaan aragtida ay dadyowgaasi dumarka ka qabeen. Inkastoo suugaanteennuba meelaha qaar ka iimaysan tahay haddana inta badan murtida qaamuuskan ku dhigani waxay bilkaacinaysaa quruxda dhaqanka Soomaaliyeed. Ila eega saddexdaan maahmaahood oo aan hordhigay samaha ay ka sheegayaan bulshadii iska lehayd.

- *Gaal dil, gartiisana sii*: Garsoor bulsheed waxaa ugu suuban kan nacabka iyo tolkaba u sinnaada. Waa dhaqan quursanaya eexda, dadkana ku boorinaya in ay garsimaan, haba ahaato cidda nacabkooda ahe.
- *Ama talo keen ahow, ama talo raac ahow*: Horumar kii uu doonaba ha noqdee waxaa kobciya cid hal-abuurta iyo cid hirgelisa. Waa dhaqan aanay meeli uga bannaanayn anaaniyad, wehsi iyo rowlannimo.
- *Waari mayside war ha kaa haro*: Hanka weyni waa kii ka gudubsan baahi-maalmeedka, una hedlan sidii uu raad san u reebi lahaa. Waa dhaqan dadkiisa faraya in uu qofku saamayn qurxan adduunyada uga tago.

Sida ay qofka iyo warkiisu isu leeyihiin oo kale ayay suugaantuna u tahay biladayaha laga dhex arko ciddii curisay. Sidaas awgeed, waxaan qabaa qofkii qaamuuskan wada aqriyaa in uu maskaxdana naaxiyay, Soomaalidana aragti weyn ka helay. Si taas ka awran, qorayaal badan oo sokeeye iyo shisheeyaba leh ayaa aragtidooda ku xoojiya suugaanta Giriiggii hore iyo maamiyaasha ka ag dhow, se qaamuuskani wuxuu noqonayaa tog lagu faruuray webigii murtida ee dunida u dhexeeyay.

## **Dhaliil**

“Qaamuuska Casriga ah ee Maahmaahda Soomaaliyeed” marka loo eego baaxadda iyo turxaan yarida waa hawl ay ka muuqato xilkasnimo aad ah. Dabcan, intii ay ururinta murtidani socotay Georgi wuxuu xogaha ka helayay ilo kala duwan iyo dad kala afguri ah balse ku kooban Maxaatiriga. Marka si guud loo kala sooco afguriyadu waxay ku kala weecdaan adeegsiga shibbanaha DH (yiDHi) oo laga adeegsado waqooyiga dhulka Soomaalida iyo R (yiRi) oo laga adeegsado dhanka koofureed. Qaamuusku labada afguriba waa uu adeegsanayaa sida aan ka aragno labada maahmaah ee hoose iyo kuwa badan oo la mid ah:

- *Nin ‘ani’ yiri dad iska sooc. (b. 171)*
- *Tol xeer lihi xero madhan ma leh. (b. 221)*

In sidaas la yeelo waxaa igala toosnayd in qoraalka lagu koobo hal afguri si uu aqristuhu u helo hal jid uu dhawaaq shibbanahaas u raaco. Dhan kale marka laga eego, waxaa suurowda in qoraagu tixgelinayo ilaha tixraaca uu murtida ka helay oo lamahuraan ah. Haddii aanay sidaas ahayn, waxaan ku talin lahaa in daabacaadda xigta ee buugga lagu saleeyo hal afguri.

## Gunaanud

Tayadeeda darteed ayay maahmaahdu uga hartay warkii badnaa ee taniyo gooshash badan lagu hadlayay. Waa miid la tuujiyay oo haddana u kala bayrsan waano, maad, guubaabo iyo digniin balse ay gunteedu tahay maandhis. Kolka la yiraa waa maandhis waxaa loola jeedaa in ay korinayso garashada qofka.

Berigii hore ee ay Soomaalidu mudnaanta siin jirtay suugaanta ayaa ah xilliga ay murtidani hartay, sidoo kale waayahaasi waa gooshashka reebay maansooyinka, sheekooyinka iyo sarbeebaha hodonka ah ee nagu qaaday in aan dhahno “*rag waa raggii hore hadalna waa intuu yiri*”. Abbaaraha bilowga qarnigii 19aad ayaa arday magaalada Harar xerow ku ahaa oo Raage<sup>3</sup> la yiraa farriin u diray aabbihii Ugaas Warfaa oo miyiga deggan. Isaga oo baahi ka cabanaya una sarbeebaya in uu maalintii oo dhan mar qura wax cuno ayuu rag dhankaas u socday ku yiri “*aabbahay iga gaarsiiya in aan shanta salaadood weeso qura ku tukado*”. Ugaas Warfaa kolkii ay xogta wiilkiisu gaartay ayaa wuxuu u soo dhiibay qumbe ay subag iyo hilib kunbis ahi ku jiraan. Raggii uu ugu dhiibayna wuxuu ku yiri “*wiilkayga u sheega: bishu waa soddon, balliguna waa uu noo buuxaa*” isaga oo ula jeeda in uu subaggu qumbaha muggiis yahay, hilibkuna uu soddon cad yahay.

Waayahaasi way tageen, maantana way yar tahay inta sarbeeb ama suugaan ku wada xiriiri karta. Se, waxaan Dr. Georgi Kapchits uga mahadnaqayaa sida uu noogu kaydiyay nuxurka warkii awoowayaasheen ka haray.

## Erayfur

1. Af-aqool: Aqoonta barashada afafka; qofka bartay aqoonta afafka (linguistic).
2. Afguri: Af-hoosaad gobal ama beeli gaar u leedahay; lahjad.
3. Raage: Raage Ugaas Warfaa; gabyaa Soomaali ah oo noolaa bilowga qarnigii 19aad.

## Tixraax

Cabdulqaadir Salaad Dhoorre. *SOOMAALIYA IYO TAARIKHDEEDII HORE*. 1996. Muqdisho.

Caliqeyr M. Nuur. *Abtirsiiinta Erayga Afsoomaaliga*. 2009. Stocholm.

Georgi L. Kapchits. *Qaamuuska Casriga ah ee Maahmaahda Soomaaliyeed*. 2020. Stocholm.

Mieder, W., & Dundes, A. (Eds.). (1994). *The wisdom of many: Essays on the proverb* (Vol. 1). University of Wisconsin Press.

Yaasiin C. Keenadiid. *QAAMUUSKA AF-SOOMAALIGA*. 1976. Muqdisho.