

WAA KAN BUUGGII AAN SUGAYEY 24ka SANO(1)

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*Kelmadda Tifaftiraha: Gorfeyntan waxa uu Dr. George Kapchits ku qoray magaalada Moosko bishii November 28, 2002. Gorfeyntan oo ku saabsan buug aad u qiimo badan oo uu qoray Cabdiraxman Barwaaqo oo la yidhaa **Magac Bilaash uma baxo: Ujeeddooyinka magacyada iyo naaneysyada Soomaaliyeed**. Buuggaas oo sida magaciisu tilmaamayo wax ka iftiimaya aqoonta magacyada Soomaalida. Aqoonta magacyada Soomaaliyeed oo buuggaas hortii sida Dr. Kapchits tilmaamay ku sugnaa xaalad ah cidna uma maqna ceelna uma qodan.*

Sannadkii 1978kii saaxiibkay Khaliif Nuur Cali 'Qonof' oo waagaas wax ku baraneyey Moosko wuxuu hadiyo ii siiyey sheekada la yidhaahdo "**Roots**" ("Xididdo") ee uu qoraaga mareykanka ah Alex Haley dib ugu raadraacay asalkiisii. Sheekada wuxuu ku bilaabay sida soo socota: "*Early in the spring of 1750, in the village of Juffure, four days upriver from the coast of The Gambia, West Africa, a manchild was born to Omoro and Binta Kinte...By ancient custom, for the next seven days, there was but a single task with which Omoro would seriously occupy himself: the selection of a name for his firstborn son. It would have to be a name rich with history and with promise, for the people of his tribe – the Mandinkas – believed that a child would develop seven of the characteristics of whomever or whatever he was named for.*"



Mandinka (Mande) iyo Soomaalidu inkastoo ay kala fog yihiin, haddana waxyaalo farabadan bay wadaagaan, ayna ugu horreyso tirinta gabayada. Wax cir ka soo dhac ah ma aha in John W. Johnson uu Shirkaa 8aad ee cilmibaarista Soomaaliyeed ee lagu qabtay Hargeysa sannadkii 2001dii uu ka soo jeediyey warbixin uu magac uga dhigay "*A Comparison of the Oral Poetic Styles of Performance between Somali and Mande Traditions: Toward a Unified Theory of Oral Poetic Composition*".

Haddaba ka dib markii aan ogaaday magac-bixintu sida ay muhimsan ugu tahay Mandinka ayaa waxaan is idhi: "Malaha Soomaalidu taa kagama duwana e hubso!" Taasina waxay keentay inaan baaritaan ku sameeyey maahmaahihii waagaas gacanta iigu jiray oo ay ka mid ahaayeen: *Magacaaga wax badan baa yaqaaan, muuqaagana wax yar baa yaqaaan* (Xasan Yacquub "Baabraqiis". Waari mayside war ha kaa haro. Xamar, 1974) iyo *Magac iyo masiibo maalin bay dhacaan* oo aan ka bartay "Qonof". Maahmaahda koowaadi waxay soo qaaday qaayaha aan la soo koobi karin ee magacu uu leehyahay, midda labaadina waxay muujisay in Soomaalidu ay isku si u eegaan qofka magaciisa iyo sharaftiisa. Waxaan tegey maktabadda Moosko ugu weyn ee laga helo buugaagta adduunka oo dhan ka soo baxda. Dabadeed waxaan weyddiistay buug aan ka baran kari lahaa caadooyinka magac-bixinta dadka soomaaliyeed. "Buugga aad dooneysa weli lama qorin", baa la igu yidhi.

"Omoró then walked out before all the assembled people of the village. Moving to his wife's side, he lifted up the infant and, as all watched, whispered three times into his son's ear the name he had chosen for him. It was the first time the name had ever been spoken as this child's name, for Omoró's people felt that each human being should be the first to know who he was."

Maalin ka mid ahayd maalmihii xagaagan 2002 da, waxaa Kanada iga soo gaartay buqshad uu ku guda jiray buug. Baalkiisa kore ay ku qornayd: *C.C. Faarax "Barwaaqo". Magac bilaash uma baxo: Ujeeddooyinka magacyada iyo naaneysyada Soomaaliyeed.* Ottawa, 1998. Markaasaan idhi, "**Waa kan buuggii aan sugeyey 24ka sano!**".

Markii aan furay buugga oo aan arkay tusmadiisa waxaan gartay inaan ka quusan doonin. Sida la ogsoon yahay cilmi waliba wax-ururin iyo wax-kala-soocid (classification) ayuu ka bilaabmaa.

Xaaladdii uu ku sugnaa cilmiga u qaabbilsan magacyada soomaaliyeed ee gaarka ah (Somali onomastics) Barwaaqo ka hor waxay la mid ahayd tii ay ku maahmaahen raggii hore: *Cidna uma maqna, ceelna uma qodna.* Qoraagu eber ayuu ka bilaabay shaqadiisa, waaya-aragnimona ma uu lahayn. Hase yeeshee jago toos ah ayuu u dhaqaaqay. Magacyadii iyo naanaysihii gacanta ugu jirey si habboon ayuu isugu dubbariday:

- * Magacyadii hore iyo hababkii loola bixi jirey;
- * Magacyada cusub ee hablaha iyo dhibaatooyinkooda;
- * Naaneysaha Soomaalida iyo ulajeeddooyinkooda;
- * Naaneysaha iinta qofka wax ka sheega;
- * Naaneysaha meheradaha la xidhiidha;
- * Naaneysaha midabka la xidhiidha;
- * Naaneysaha meesha iyo jiidaha la xidhiidha;
- * Naandeysaha ereyada halhayska loo leeyahay tilmaama.

Qaybta kowaad ee buugga waxaan ka ogaaday in magac-bixintu aysan ahayn wax hawl yar. Waalidku waxay ku dadaali jireen in cunug walba loo bixiyo magac u qalma. Laba hab ayay magac-bixintu ku tiirsanaan jirtey: habka kitaab-furka iyo habka magac-soomaali-bixinta, sida uu u dhigay qoraagu.

Habka hore diinta islaamka ayuu ku saleysan yahay. Xataa maanta xaas badan ayaa cuskada habkaasi, ayagoo wiilasha u dhasha u bixiya magacyo carabi ah, sida *Cabdillaahi, Cabdiraxmaan, Maxamed, gabdhahana Aamina, Faadumo* (Faay), *Maryan* iwm. Waxaa xiise weyn leh siduu qoraagu u raadraaco magacyada carabiga ah taariikhdooda (Ninkii ugu horreeyey ee rumeeyey Nebi Maxamed iyo Diinta Islaamka ayaa la odhan jirey *Abubakar Al-siddiiq*; Ninkii u horreeyey ee Eedaanka kor ugu dhawaaqa ayaa la odhan jirey *Bilaal Bin Rubaax*).

Habka labaadi waxa uu ku saleysan yahay dhaqankii hore ee soomaaliyeed, buu ina xasuusiyay qoraagu. Magac-bixinta waxaa loo tixgelin jirey:

- iimaha uu ilmuhu ku dhasho: *Barre, Xaad, Dhoorre;*
- xilliga uu ka dhasho: *Colaad, Geeddi, Waasuge;*
- midabkiisa: *Sugulle, Meygaag, Caddaawe.*

Waxaa loo cuskan jirey saadaal ama duco: *Samatar, Warsame, Geelle.*

Ilmaha waxaa loo bixin jirey magac ammaan ah: *Dhaqane, Qummane, Shuuriye.*

Waxaa jiri jirey tobannaan siyaalood oo kale oo la xiriira magac-bixinta oo uu qoraagu soo ururiyey, soona bandhigay:

Kediye: Magacan waxay isku ujeeddo dhow yihiin Mire. Hayeeshee kan xilli u gaar ihi ma jiro. Markaa wiil kasta oonay hooyadii fooshiisa filayn waa loo baxshaa magacan. Dulucduna waa tiyoo wiilka lagu tilmaamayo inuu yahay kii ku kediyey xanuunka iyo foosha hooyadii iyada oon u diyaar ahayn.

Dheeg: Waxaa magacan loo baxshaa wiilka aabbihii aad ugu ekaada een aabbihii laga garan. Dulucduna waa tiyoo lagu sheegayo inuu wiilku yahay ku aabbihii laga soo jeexay ama laga soo dheegay oo isaga oo kale ah.

Naaneystu waa magac aan laysugu wan qalin (!), ha yeeshee dheeraad ah oo loo bixiyo ragga iyo dumarkaba. Iskama baxdo ee sida magaca ayay ujeeddo leedahay, buu yidhi qoraagu. Wuxuu naanaysaha u kala saaraa shan qaybood:

- Naaneysaha iinta qofka wax ka sheega: *Ganey, Lugey, Galaal;*
- Naaneysaha meheradaha la xidhiidha: *Askari, Biyoole, Kabatole;*
- Naaneysaha midabka la xidhiidha: *Cawl, Cadde, Dhuxul;*
- Naaneysaha meesha iyo jihada la xidhiidha: *Galbeedi, Muqdishawi, Usteeliye;*
- Naaneysaha ereyada halhayska loo leeyahay tilmaama: Yacniile, Guri barwaaqo (Nin aad taqaannid ‘yaad tahay?’ lama yidhaahdo!), Guudh moonnig (!)

Waxaan la yaabbanahay sida qumman ee cad uu qoraagu wax inoo fahamsiiyo. Waxaan la sii yaabbanahay aqoonta uu u leeyahay dalka Soomaaliya dabiicaddiisa iyo dhaqankiisa. Markii aan buuggiisa akhrisaneeyey ayaan marar badan is weyddiiyey su’aal ah: Oday isagu ma wax-walba-ogaaal baa, mise waa Alla-ka-yare?

...Reer ama qoys haddii carruur badani ka noqoto oo wiil kale u dhasho ayaa wiilkaa cad yar, labada dhegood mid ahaan, laga jaraa... Wixii lab ee wax sooc ah ku biiraa waa dhafe. Waayo isagu waa keli, waana kii wixii badnaa ee sooca ahaa tilmaantii soocnimada ka qaaday. Dhafana waxaa loo bixiyaa inanta, ka daba dhalata wiilal farabban...Reer miyigu kolka ay yaalliin hab aan muran lahayn ayay u degaan guryaha. Taas oo ah in qoys kastaa meel gaar ah uu ka dego guri kasta oo la dego. Meeshaas ayaana la yidhaa Tusmo...

‘*Magac bilaash uma baxo*’ waa qaamuus oo kale oo fasira ereyada soomaaliyeed macnahooda, ayna ka mid yihiin kuwa aan la wada aqoon:

Cawilaaddu waa marka wax kaa lumay meeshiisii wax kale kuu soo galaan...Caynaanadu waa badbaado ama nabadgelin...Ayaanku waa hoodada, doobirta, cawada iyo habeen-dhaladnimada... Balfintu waa kolka waran la soo riddeeyey gaashaan layskaga leexsho... Baarku marka hore waa geedka korkiisa sare ay laamuhu ka baxaan. Marna waa timaha kuruska geela ka baxa. Marka saddexaadna waa timaha afkooda hore...

Waxyaalaha uu Barwaaqo buuggiisu igu soo jiito waxaa kaloo ka mid ah in laga baran karo maansada soomaaliyeed: buraanbur (bb.62,82), gabay (bb.64, 143, 144) iyo rag gabayaa caana ah sida: Sayid Maxamed Cabdalla Xasan, Cabdillaahi Suldaan ‘Timo-cadde’, Cali Jaamac Habiil, Cali Xuseen Xirsi.

Buggan waxaan ka helay magacyo farabban oo aan illaa waa hore dooneyey in aan ka sal gaaro dulucdooda. Waxaa ka mid ah Looge (Looge, looba joojee!), Qawdhan (Qawdhan iyo Qoran!), Ceebla’ (Wiil-Waal minyaradiisa!)

‘Magac bilaash uma baxo’ waa buug uu u baahan yahay qof kasta oo Soomali ah oo raba inuu kororsado aqoonta uu u leeyahay afkiisa iyo dhaqankiisa iyo ruux walba oo ajnebi ah oo ku dhaca inuu barto afka, suugaanta iyo caadooyinka soomaaliyeed.

Waxaan qoraaga u toosineyaa inuu sii wado shaqadii uu hore u bilaabay oo mirihii ka soo baxay qaarkood uu innoo soo bandhigay. Mahadsanid, Barwaaqo!

“Out under the moon and stars, alone with his son that eighth night, Omoro completed the naming ritual. Carrying little Kunta in his strong arms, he walked to the edge of the village, lifted his baby up with his face to the heavens, and said softly, “Behold – the only thing greater than yourself.”

(1) Qoraalkani waxa uu hore ugu soo baxay degellada kala ah: www.somalitalk.com, www.farshaxan.com, www.aftahan.com, www.somalipress.com, iyo warsidaha Hal-aqoon, xidhmadii Ilaad, tirsigii 3aad, 2002.