The C'αξ’α Dialect of Abkhaz
Bert Vaux and Zihni Paşiypa

1. Introduction

This paper provides an introduction to the previously unstudied C'αξ’α dialect of Abkhaz, the native language of Mr. Paşiypa. Abkhaz, a Northwest Caucasian language spoken primarily in Abkhazia and Turkey, has three main dialects: Bzyp, Abzhywa, and Sadz (cf. Chirikba 1996). The two literary dialects, Bzyp and Abzhywa, are relatively well-studied. Sadz, on the other hand, has been the subject of only one study, a useful article by Chirikba (1996). According to Chirikba, Sadz has two subdialects: Khaltsys and Tswhydzy (C'αξ’α in the speech of Mr. Paşiypa). C'αξ’α was originally spoken on the Kudepsta River (Abkhaz k’xe alpsa), just north of the present border of Abkhazia. After the exodus from Russia to Turkey in the 1860’s, it was spoken until recently in three villages near the Turkish town of Bilecik in northwestern Turkey: Elmabahça, Künçeçiz, and Hasandere. According to Mr. Paşiypa, Elmabahça currently has 20 speakers of Abkhaz, and Künçeçiz has 65. Chirikba 1996 states that Elmabahça no longer contains any Abkhaz speakers. Mr. Paşiypa’s mother hails from Elmabahça, and his father from Künçeçiz; Mr. Paşiypa himself moved to the United States some ten years ago, and is currently approximately forty years old.

2. Phonology

2.1. Vowels

C'αξ’α contains two vowel phonemes, /a/ and /e/. The phonemic status of /e/ is disputed, but will be assumed here for ease of exposition. The two vowels appear to be specified only for the feature [low]: /a/ is [+low], /e/ is [-low]. If unaffected by neighboring consonants, the vowels surface as [+low, -back, -ATR] [a] and [+high, +back, -round] [e] respectively. However, each vowel typically acquires the remaining vocalic features {[high], [back], [round]} from the secondary articulations of an immediately preceding consonant, if one is present. For example, /a-q’xe/ ‘shit’ surfaces as [a-q’xe], with the schwa receiving the feature specifications [-back, -round, -high] from the preceding glottalized palatalized voiceless uvular stop. The transcription employed in the text below does not reflect this vowel coloring, but rather adheres to the orthography, which is largely phonemic. The one exception is rising diphthongs, which show the behavior in (1).1

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1 According to Hewitt 1989:42, (a-e) actually surface as [u], [i], [o], [e] respectively. Though acoustic spectrograms have not established to our satisfaction whether these sequences surface as diphthongs or long vowels, three factors lead us to employ the transcription as diphthongs here. First, this option mirrors the fact that in phonemic terms these are sequences of two phonemes. Second, Mr. Paşiypa clearly distinguishes his pronunciation of the sequences in (1) from that of the [a], [i], [o], and [e] that occur in Russian loans, e.g. a-vëdra ‘def-bucket’, a-rëdio ‘def-radio’, suggesting to us that the underlying diphthongs in fact have an affricate in their surface forms as well. Third, we wish to distinguish surface [u i o e] that come from underlying diphthongs from underlying [u i o e] that occur in non-native lexical items. In the transcription employed here, vowels drawn from the set [u i o e] are identical to those of the underlying form when no glide follows; thus, <ow> in our transcription always represents /a\w/, whereas [o] represents /ol/.
(1)  **underlying form**          |  **surface form**  
| a.  aw   |  uw  
| b.  ay   |  iy  
| c.  aw   |  ow  
| d.  ay   |  ey  

The change in (1b) does not apply following uvulars, pharyngeals, and labialized coronal stops (\(\mathcal{d} \mathcal{t} \mathcal{t}^\prime\)); in this situation the phonetic quality of the diphthong is approximately [\(\mathcal{t}^\prime \mathcal{y}^\prime\)]\(^2\). The change in (1d) does not apply to /ayl/ sequences (written <\(\mathcal{ae}y\)>). The changes in (1c-d) do not apply when the sequence is preceded by the pharyngeal \(\mathcal{h}\) (cf. Hewitt 1989:42). We have only written the surface forms (\(\mathcal{iy}\), etc.) when they are rendered as such in the orthography of Mr. Pəsiy Pavel; for example, day\(\mathcal{c}\)\(\mathcal{m}\)k\'a 'without him having her' (sentence 2) <day\(\mathcal{c}m\)k′a> vs. ariy 'this' <ariy>.

2.2. **Consonants**

Cəçə contains the consonant phonemes in (2).

(2)  
| b   | p   | p′ | v   | f   | m   | w   | <′> = glottalization   
| d   | t   | t′ | z   | s   | r   | y   | <\(\mathcal{z}\)> = IPA [dz]; <\(\mathcal{c}\)> = IPA [ts]   
| d′ | t′ | i′ | \(\mathcal{z}\)′ | \(\mathcal{c}\)′ | \(\mathcal{z}\)′ | \(\mathcal{s}\)′ | <′′> = labialization   
| j   | \(\mathcal{c}\)   | \(\mathcal{z}\) | \(\mathcal{s}\)   | <′′′> = palatalization   
| g   | k   | k′ | g′ | k′ | k′′ | q′ | \(\mathcal{k}\) | \(\mathcal{z}\)   
| q′ | \(\mathcal{k}\′ | \(\mathcal{z}\′ | \(\mathcal{k}\′ | \(\mathcal{z}\′ | \(\mathcal{h}\)   
| \(\mathcal{h}\′ | \(\mathcal{y}\) |

What is traditionally transcribed as <\(\mathcal{y}\)> is phonemically a [+round] voiced pharyngeal fricative, but phonetically a [+round, -back] glide, IPA [\(\mathcal{y}\)].

In word-initial position the voiced stops are typically slightly imploded, and the non-glottalized voiceless stops are heavily aspirated. In word-final position, voiced stops are typically devoiced and aspirated. Unlike the literary dialects, Cəçə possesses a phonemic length contrast in consonants, as illustrated in (3).

\(^2\)It is possible that certain other consonants also block the change in (1b); however, the set listed here is all that we can be certain of at the moment.
(3)  
\[ a\text{-}\tilde{s}\text{-r}a \] ‘get angry’   :   \[ a\text{-}\tilde{s}\tilde{s}\text{-r}a \] ‘build a fence around’
\[ \text{á-}\chi\text{'a} \] ‘ashes’   :   \[ \text{á-}\chi\chi\text{'a} \] ‘worm’
\[ \text{á-}l\text{̀}a \] ‘eye’   :   \[ a\text{-}ll\text{̀}a \] ‘dog’

Geminates are pronounced as singletons in initial position, e.g. \( la\text{-}k \) ‘dog-indefinite’.

In many cases C'əəz'ə has a geminate corresponding to a singleton in the literary dialects, e.g.

(4)  
<table>
<thead>
<tr>
<th>C'əəz'ə</th>
<th>Abzhywa</th>
<th>gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>( a\text{-}\tilde{s}\tilde{s}\text{ á} )</td>
<td>( a\text{-}\tilde{s}\text{ á} )</td>
<td>blood</td>
</tr>
<tr>
<td>( a\text{-}f\tilde{f}\text{ á} )</td>
<td>( a\text{-}f\text{ á} )</td>
<td>lightning</td>
</tr>
<tr>
<td>( a\text{-}l\text{̀}\text{ á} )</td>
<td>( a\text{-}l\text{̀}\text{ á} )</td>
<td>dog</td>
</tr>
<tr>
<td>( a\text{-}\tilde{z}\tilde{z}\text{ á} )</td>
<td>( a\text{-}\tilde{z}\text{ á} )</td>
<td>water</td>
</tr>
<tr>
<td>( a\text{-}k\text{̀}\text{ á} )</td>
<td>( a\text{-}k\text{ á} )</td>
<td>rain</td>
</tr>
<tr>
<td>( a\text{-}\text{á}\text{'á-r}a )</td>
<td>( a\text{-}\text{á}-r}a )</td>
<td>get angry at someone</td>
</tr>
<tr>
<td>( \text{á-}\chi\chi\text{ á} )</td>
<td>( \text{á-}\chi\text{ á} )</td>
<td>worm</td>
</tr>
<tr>
<td>( a\text{-}\chi\text{ á} )</td>
<td>( a\text{-}\chi\text{ á} )</td>
<td>food, hair</td>
</tr>
<tr>
<td>( a\text{-}\chi\text{ á} )</td>
<td>( a\text{-}\chi\text{ á} )</td>
<td>gold</td>
</tr>
<tr>
<td>( a\text{-}\chi\text{ á} )</td>
<td>( a\text{-}\chi\text{ á} )</td>
<td>bullet</td>
</tr>
</tbody>
</table>

There are also many cases where an Abzhywa geminate corresponds in C'əəz'ə to a sequence of three units of the same segment, e.g. Abzhywa \( á\text{-}\text{ê}\text{ê}-a-ra \) ‘laugh (v)’ : C'əəz'ə \( á\text{-}\text{ê}\text{ê}-\text{ê}-a-ra \).

Certain consonants can be syllabic in C'əəz'ə, e.g. (capital letters denote syllable nuclei)

(5)  
<table>
<thead>
<tr>
<th>underlying form</th>
<th>surface form</th>
<th>gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>( m\tilde{e}\text{̀}-k )</td>
<td>[( Mc\text{̀}k )]</td>
<td>fly that hangs around dogs’ eyes-indefinite</td>
</tr>
<tr>
<td>y\text{̀}-b\text{ á}</td>
<td>[( i\text{ù}b\text{á} )]</td>
<td>2 (cardinal)</td>
</tr>
<tr>
<td>ź\text{̀}-k</td>
<td>[( ź\text{̀}k )]</td>
<td>spleen-indefinite</td>
</tr>
</tbody>
</table>

2.2.1. Labialization

The labialized consonants in Abkhaz behave as a natural class with respect to phonological rules. For instance, all of the labialized consonants resist combination with palatalization, thus, \( k \) for example can be palatalized \( k\text{̀}/ \) or labialized \( k\text{̀}/ \) but not palatalized and labialized simultaneously \( */k\text{̀}/ \) (however, palatalization and labialization can cooccur phonetically; cf. (iī-iī); these cases, the phonetic onset of palatalization appears to begin before labialization). We assume that the class of labialized consonants is characterized by a [+round] secondary articulation. However, we represent labialization with \( <\text{̀} > \) rather than \( <\text{'} > \) because this unitary phonological class in fact has four distinct phonetic manifestations, summarized in (6):

(6)  
<table>
<thead>
<tr>
<th>class of segments</th>
<th>surface form of labialization</th>
</tr>
</thead>
</table>
i. dorsals ($g$, $k$, $\kappa$, $q$, $\kappa$, $\chi$) [+round, +back]
ii. pharyngeals ($y$, $h$) [+round, -back]
iii. [+cont] coronals ($s$, $z$, $c$, $f$, $\delta$, $\zeta$) [+round, -back, -anterior]
iv. [-cont] coronals ($t$, $t^\circ$, $d$) [-round, +cons]

One might suspect that the distinction between $s$ and $\delta$ would be lost when labialized, since according to (6iii) both $s$ and $\delta$ are [-anterior]. In fact, the two are phonetically distinct; the auditory impression is that [$\delta$] is palatalized whereas [$\delta$] is not. I attribute this impressionistic difference to the fact that $s$ is [-distributed] whereas $\delta$ is [+distributed].

Note that the labialized segments in (6iv) are not [+round]. The manifestation of labialized coronals as doubly-articulated corono-labial stops is paralleled in the related language Ubykh (Colarusso 1988:152) as well as many languages (cf. Sagey 1986:224).

One of the distinctions in (6) is reflected in the orthography: class (6i) employs the grapheme $y$ to represent the secondary articulation, whereas classes (6ii-iv) employ the grapheme $\phi$. We can say that $y$ represents the class of [+round, +back] segments, and $\phi$ represents all other phonemically [+round] consonants.

2.2.2. Palatalization
Parallel to the labialized consonants, the palatalized consonants constitute a unitary phonological class with diverse phonetic manifestations. In phonological terms, palatalization is characterized by a dorsal, [-back] secondary articulation. This articulation translates straightforwardly into a palatal secondary articulation on the phonetic level, except in the case of the palatalized glottalized uvular stop $q''$, which surfaces as [+back]. It differs from its non-palatalized counterpart $q'$, however, in triggering the appearance of [-back] on an adjacent vowel, as we have already seen. We attribute this behavior to the incompatibility of the [+back] specification of the uvular articulation and the [-back] specification associated with palatalization. In order to resolve this incompatibility, the [-back] component is delinked, and subsequently attaches to the neighboring vowel.

3. Text
In order to provide a more general sense of the dialect, we present a brief text below. The tale, “Shits-In-Ashes”, was recited by Mr. Pəsiypa in 1994 and revised by the two authors over the next two years. As the present paper represents work in progress, and due in part to space restrictions imposed on contributions to this volume, we have not included the glossary containing parses of each lexical item in the tale, which is currently under preparation and can be obtained from the authors. Since Mr. Pəsiypa was raised in a Turkish milieu and is a native speaker of Turkish as well, we have included his narration of the same story in Turkish. The story has a nearly exact parallel in Laz, a South Caucasian language spoken in many villages in Turkey that are adjacent to Abkhaz villages. The Laz version can be found under the title ‘Tembel-Memet’ in Dumézil 1937.

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3 We have not yet been able to address the question of if and how $q''$ is distinguished from $q'$ when not adjacent to a vowel.
Transcription: parentheses endose elements that are present in the underlying form but not pronounced in the surface form. Vowels that are stressed in isolation but lose their stress in phrasal context are marked with a grave accent. Sequences of word-final deleted -a followed by word-initial i- result from underlying -a##y- sequences, e.g. (sentence 2) dár(a) iš'arg šdak 'very cowardly' ← idárara y-ša-r-g'š-da-z.'
yayh'dzaap'. 70 CH' alaccâ-g'a: "baziyowp' rápy a ward wálaga aca wóxtaq' sáy rancha was wp' aza', ha ye'llhzaap'. 71 adaw CH' alaccâ yay fáxtaq' sáy rancha dówar zw n'a aq' sàrâ danálaga, CH' alaccâ rádaygar yag' azx hah' dawk' danávac' ari'anó ye'tie 10 aqzáap'. 72 adaw dówar zw nha dap' sángh'ua ya hah' tay'rowz abnae' a dòh'ka acah' yúgówaara. 73 yozk' ziy(y)a'h'i'ri, adaw óbnae' a ani'yowz, ari'y bòw'wp', ari'y k'acwop' ha daqúm f'et'á yafrázaaras. 74 adaw yxzar' dan' aq' l xaq': "yaşp̃ówba sàp' sàrâ?" ha CH' alaccâ dayzázaara 75 danh t'ak'a, CH' alaccâ ak' a' yha da dayágaló acah' aq'la daaq l'dzaap'. 76 nas adaw: "k or wáb ma?" ha danyae' a'da; 77 ak' ámáriy ak' a' g' jxánamwyt'. 78 p' aqraásh'ag' a' g'äsambay'. 79 p'azráwma k'axârówma-ga 80 yxel'ag' aayi'," yayh'dzaap'. 81 nas adaw: "wâa' wó dar wap' aza, 82 sâst' a (yajw'g'ámp'gha zaríy wáw't'a yâq' anac' ow dhháp'," aniyh'a. 83 CH' alaccâ: "wóxtaq' sáy rancha, 84 sa ské'y'a, skák dòza aq' a' gez' a yânda aq' aza apxásarwpw'," yayh'dzaap'. 85 nas adaw CH' alaccâ (y)'aq fáxtaq' (y)aranó danánat'a, CH' alaccâ yaméç' zkák'owz xah' dawk' dâs tayxón, adaw yag' yamádayxarowz álámala, yah' d'ág' a dâp' zow' éá yah' d'ág' yárgózaap': "dawz zaw" ha... 86 adaw qah' yagá' yamáaza, "waagá la wàagál swáh'oiyí" 87 saw'é'araná wâg' a yáttawma 88 sâxgá p'wè'oiyí" ha yayh'dzaap'. 89 "xybiyowp' 90 nas ari'y sará sázzáxwpwz d'k a g'ák' amsé't'. 91 waard hâwá reyhá wàb'k'anó yaap' 'ázw dâhbbâp' aq' sw̃'h az axówpw' yozq' 'asc'az'," yayh'dzaap'. 92 nas adaw, yagá yál'l'rowz axš'á CH' jx' ak' yahn ak'g'kl: "wãdá saý'h' aq' a wárgd'á. 93 sa shahát'ág (y)wabôb, was'asasayriy (y)stó'wpw'. 94 waard yag' jx' a' má'" wé' âa yag' 'áw aq yâq' 'inm'auwa dórTan dáara mè cz yaxlów aq' a wák'ap'. 95 amé'á yaxálayš'azc' a'c' a'jx' ak' aq' 'án (y)wé'báriy (y)stój'ap'. 96 nas yxozów yaxlów yaxnéyowz adaw yáh'jzæ' aq' a yoxézaap'. 97 nas yorfiy', yax''é'yí', yax'mári', yaj'ñ'NX'iyí' ywé'dará'sha... 98 dštáj adaw: "sará jx' ak' sañé'áx'é'yí'. 99 sôlé'a aacy' 'esk er q'áláp'. 100 warG' a yôwàjw' a q' acc' a', ay'zá náwá yuyw' enó yaap' aza, sasñw x' 'awmap' ažin, wâp' at' 'aw saq' yax'ák'. 101 yaxwáj' ázar warG' a fârâ wáñk'l'â'ý", ha (y)yah'dzaap'. 102 CH' alaccâ: "warD wanné'alaak' wânbáap'sw", ha daryae' a'zaap' adaw. 103 adaw-g' a: "sará sanæ'k'alaak' sâmañ sé'ociyí", ha (y)yah'dzaap'. 104 CH' alaccâ g: "xybiyowp' nas, émáma bźiya wáwaat'. 105 sará CH' jx' ak' a'daxa' a' sándal'. a'si'. dš'taq' sarg' a sañé'k jeq er q'áláp'," yayh'dzaap'. 106 nas dâq' élacz' ari yaol'k' aamé dánæyazaap' adác' a. 107 nás-g a ayñ'a daññálan adaw yânda danéyowz; 108 dëc'áma dômé ama ha daxý'apšan dák' e'azq' a anéyoyk' aq dš'âq', adaw yámáza (y)izeq' a' - aq' a', aráza uñh' a' - awardóñk'a yolar'áq' a'c' an yox'nó aq CH' a'my a dák' l'dzaap' . 109 nas ydâla k'ar' iyala yax'h'oww epás amáza daw yámâna yástar dánæk'la, 110 yaph' as dáara larp'xi álámala: "waaw sápas'ma boziyala wábaayi'. 111 amé'á wâg' a tâg'k'a zég' a warG' iyógaazaap' , éss a máñ sanæ'k' own wára-wáza sâps sâpsám," ha yayh'dzaap'. 112 CH' alaccâ: "waaw yatabôwp' sápas'ma, boziya yabb'éyi'. 113 abarti yażgâk'âz ayn aq' a rúñágala râá basäxwara borać'wpw' aq'á," yiyh'dzaap'. 114 nas yaaşgâz aq' a
1 Once upon a time there was a man named Shits-in-Ashes. 2 Shits-in-Ashes was very cowardly; he was such a coward that he couldn’t go outside to the outhouse after dark without his wife.

3 Whenever he went out to the outhouse at night and saw the full moon shining, he would say, “Ah, what a pleasure it would be for someone who had the chance to go hunting or robbing on such a moonlit night!” 4 Though his wife secretly was angry with him, she kept her temper so as not to sadden him by reminding him of his cowardice. 5 But every night when they went outside, he would say, “Ah, what a pleasure it would be for someone who had the chance to go hunting or robbing on such a moonlit night!” 6 Finally, he made her so angry that while he was saying this again she went back in the house, hung his food on the tree in front of the door, locked the door, and sat down.

7 When Shits-in-Ashes noticed that his wife was no longer next to him as he talked to himself, he jumped up and ran toward the house without bothering to pull up his pants. 8 When he reached the house, he saw that the door was locked. 9 He started to entreat his wife: “What are you doing? 10 Are you crazy? 11 Why have you locked me out?” 12 His wife replied, “I’ve had it up to here with you saying ‘what a pleasure it would be for someone who had the chance to go hunting or robbing on such a moonlit night!’ 13 There’s a lot of moonlight tonight, and I want you to get your wish. 14 Don’t bother begging; I have no intention of opening the door!”

15 When Shits-in-Ashes realized that his wife wasn’t going to open the door no matter how much he begged her, he said “I understand that you’re not going to let me in the house, but it would be nice if you gave me my food for the trip.” 16 His wife replied, “I hung your food on the tree over there. 17 Have a good trip; I hope you get your wish!”

18 When Shits-in-Ashes saw that there was nothing he could do, he took his food from the tree, put it around his neck, and set out on the road.

19 He walked and walked and walked, until he reached a river. 20 While he was wondering “how can I get to the other side of the river?” he heard a heart-stoppingly frightening voice. 21 When he looked across, he saw a giant screaming at him from the other side of the river. 22 “Hey! You over there! If you don’t come over here and carry me to the other side of the river, I’ll squeeze you like this!” the giant said, squeezing the rock he was holding and then throwing the fragments on the ground.

23 At this point Shits-in-Ashes thought that his life was about to end; at the same time he was considering how he could survive. 24 Then he remembered that there was a cheese in his provisions. 25 He immediately took the cheese and yelled to the giant, 26 “You fool, if you don’t come here and carry me to the other side of the river, I’ll squeeze you like this!” 27 Then he picked up the cheese, squeezed it until the water poured out, and threw it down. 28 The giant, saying to himself “this midget I see appears to be more powerful than me—he brought water out of the rock!”, crossed the river, put Shits-in-Ashes on his back, and started to return to the other side. 29 While they were crossing the river, the giant said to Shits-in-Ashes, “You’re very light. 30 When I saw you bring out the water from the rock, I thought you would be very heavy, but you’re not.” 31 Shits-in-Ashes thought quickly and decided to say, “they hold me up from the sky; if they didn’t, you wouldn’t be able to lift me.” 32 The giant replied, “tell them to let you go.” 33 Shits-in-Ashes thought to himself, “what am I to do now?” 34 Then he remembered his dagger, and snatching it up, he began to stab the giant’s neck. 35 The giant’s neck began to bleed.
“Ouch! Ouch! Please, I beg you, tell them to hold you up again! I don’t think I can carry you!” he screamed. Upon this Shits-in-Ashes pulled the dagger out of the giant’s neck and said, “now they’ve started holding me up again. Don’t worry!”

A little while after they crossed to the other side of the river, they came to a large clearing. The giant said, “We’re hungry. I’ll enter that forest over there and bellow. Grab and kill any wild animal that is scared by my voice and runs by you. Then I’ll return, and we can grill it and eat.” Having said this, he entered the forest.

Shits-in-Ashes was very scared, and began thinking of a way to save his life. Seeing a huge tree with a hollow in it at the edge of the forest, he quickly went inside it and hid himself. Once in the forest, the giant screamed. All the animals in the forest were scared by the giant’s voice, and trampled by Shits-in-Ashes.

Shits-in-Ashes wasn’t able to grab anything, of course; looking to save his skin, he stayed in the hollow. Luckily for him, though, a tiny bird frightened by the giant’s voice flew into his hiding place. Shits-in-Ashes grabbed the tiny bird and held it. The giant returned. “What did you catch, and what did you kill?” he asked.

“No one was scared by your voice; I didn’t see anything come this way!” Just this tiny bird was trying to pass by here, and I grabbed it and caught it,” Shits-in-Ashes responded.

“Oh, poor me!” said the giant to himself. “This fellow who can catch birds isn’t someone I can beat. How can I get the best of him?” “So, what are we going to do? We’re dying of hunger!” he said to Shits-in-Ashes. “Don’t worry, now I’ll go in the forest over there and scream,” said Shits-in-Ashes. “If anything comes by here, you catch it and kill it, then we’ll grill it and eat.”

Then he entered the forest, climbed to the top of a huge tree and let out a yell with all his might. The giant grabbed the deer, broke its neck, and killed it. When Shits-in-Ashes returned, the giant said, “God bless you! This wild deer ran by here, and I caught and killed it.” When they made a fire and grilled the wild deer. When they were full, the giant said to Shits-in-Ashes, “Hey, you! Now that we’re full, let’s see which of us farts more powerfully.” “Okay, you go first, but turn your back and then fart,” replied Shits-in-Ashes. When the giant turned his back to Shits-in-Ashes and began to make farting noises, Shits-in-Ashes crouched and hid behind a huge rock nearby. The giant farted repeatedly, and wild deer bones flew from his ass and crushed the rock. Why, you ask? Because while he was eating the deer, he hadn’t bothered to separate the bone from the meat. After the giant had farted to his satisfaction, he asked Shits-in-Ashes, “How did you like my farting?” Before the giant had turned back around, Shits-in-Ashes quickly stood up in front of the rock.

“Did something happen to you?” asked the giant.

“I didn’t see anything that looks like a fart. Was it a noisy fart, or a silent one? I couldn’t tell,” Shits-in-Ashes replied.

The giant responded, “Now you fart! If you didn’t like mine, let’s see what yours does.” Shits-in-Ashes replied, “Turn your back. In my culture it is shameful to fart in front of someone.” When the giant had turned his back to Shits-in-Ashes and sat down, Shits-in-Ashes lifted a huge rock and smashed the giant’s head with it, while at the same time making farting noises with his voice: “azuw ziuw”...
86 When the rock struck the giant’s head, blood gushed out like a flood, and he begged, “Stop! Stop! Please! 87 You’re killing me! 88 You broke my head!” 89 Shits-in-Ashes replied, “Okay. 90 Then this wasn’t what I was dying for. 91 I did it because you said ‘let’s see which of us farts more powerfully.’”
92 When the giant’s head stopped bleeding, he said, “Come, I’ll bring you to my home. 93 You’ll see my palace; I want you to be my guest. 94 You look tiny, and it’s not clear where it came from, but you have great power. 95 I want you to eat the little food that God gave me,” he said to Shits-in-Ashes.
96 They walked and walked and walked until they arrived at the giant’s palace. 97 When they arrived, they ate and drank and danced, as you know. 98 Then the giant said, “I’m going to lie down for a little bit. 99 I may fall asleep. 100 Do what you like; consider the house yours; don’t think of yourself as a guest; my respect for you is boundless. 101 If you like, you can lie down as well.”
102 Shits-in-Ashes asked the giant, “When you sleep, when do you wake up?” 103 “When I sleep, I sleep for six months,” the giant replied.
104 “Okay then, have a good sleep,” Shits-in-Ashes responded. 105 “I’m going outside for a little while, then I may lie down.” 106 Having gone out, he paced around outside for a little while. 107 Then he entered the house and went up to the giant and looked at him.
108 When he was sure that the giant was asleep, he loaded wagons with all of the giant’s treasure—gold, silver, and so on—and set out on the road toward his house.
109 Eventually he returned to his land with more treasure on his back than you would dream possible. 110 His wife greeted him pleasantly, “hey, welcome back, my husband. 111 I prayed every day that god would help you attain all of your desires, whether it helped you or not.”
112 “Thank you, my dear, and greetings,” replied Shits-in-Ashes. 113 “Please help me bring these things I brought into the house.”
114 They carried all of the gold and silver and other treasures he had brought into the house, and hid them. 115 After he returned home, Shits-in-Ashes passed six months entertaining those who came to congratulate him for his heroism. 116 For six months there was dancing, happiness, and merriment in his home. 117 Then Shits-in-Ashes said, “the giant will have woken up by now, and may come looking for me. 118 I should be prepared!” 119 After this, he climbed to the top of a huge tree in front of his house every day and watched for the giant approaching.
120 After six months, the giant awoke, opened his eyes, and discovered that Shits-in-Ashes had disappeared with all of his treasure. 121 “Arrr! Shits-in-Ashes did this to me! 122 I’d better get my treasure back!” he raged, and set out on the road. 123 To everyone he encountered on the way he asked, “do you know anyone named Shits-in-Ashes?”
124 While he was going along the road, he met a fox. 125 Thinking “what do I have to lose?”, the giant decided to ask him too. 126 “Good day, fox!” he said.
127 “Good day! Where are you going in such a hurry?” the fox replied.
128 “Do you know anyone named Shits-in-Ashes? I’m looking for him,” the giant responded. 129 “I must take back the treasure he stole from me.” 130 The fox began laughing and almost burst his intestines. 131 “Why are you laughing?” the giant demanded. 132 “Maybe I should take my revenge on Shits-in-Ashes out on you right now!” 133 The fox interjected, “Stop! Stop! I don’t see how the Shits-in-Ashes I know
could have taken your treasure from you. **134** Shits-in-Ashes is such a coward that he can’t go outside to pee at night without his wife! **135** Every night I go into his chicken coop and steal his chickens. **136** I live off of the chickens I have there. **137** Come on, I’ll show his land and his property,” said the fox, and started for Shits-in-Ashes’ house with the giant behind him.

**138** When Shits-in-Ashes, who was standing at the top of the huge tree every day looking around, saw the fox who had been stealing his chickens approaching with the giant behind him, he yelled, “Hey, you son of a pig! **139** You fool, if you were planning to pay for the chickens you borrowed from me with that giant you’re dragging behind you, you came for nothing! **140** Pay the price we agreed on for my chickens, or don’t step onto my property. **141** You know that I’ll kill that thing behind you, and you too!”

**142** When the giant heard what Shits-in-Ashes said, he screamed, “You liar! **143** You were planning to give me as a slave to this Shits-in-Ashes who stole my treasure, instead of the chickens you borrowed from him?!” **144** Saying this, he grabbed the fox by the tail and smashed him on the ground, killing him. **145** Then the giant said, “while trying to get my treasure back, I was almost sacrificed for a fox’s loan! **146** If the lost came back, my father would be back too. **147** I should forget my lost treasure; it’s better for me to return to my land while I’m still alive.” **148** Saying this, he turned his face toward his land and set off.

**149** When Shits-in-Ashes, standing in the canopy of the tree, saw that the monster had killed the fox and started lumbering home, he slowly came down from the tree and said, “Now there will be peace for me and my chickens!” and went inside his house. **150** After that he and his wife passed the rest of their lives in peace.

**151** May you not go there until they return!

**Turkish Version**

**1** Masal: evvel zaman ičinde şulatsi diye biri varmış. **2** şulatsi çok korkak, akşamdan sonra yanında kariş olmadan ışemek için dışarı gidemiyefek kadar korkak biri imiş. **3** Gejeleyin ışemeye dışarı gittikçe dolunay’ı gördügü zaman; “ah ah bunun gibi aydınlık bir gejede avlanmaya ğıme, soyguna ğıme şansı bulana ne mutlu,” dermiş. **4** Karisi kendi kendine kojasına kızıyorsa da korkakliğini ona yüzüne varmakam ıcin, onu ızmeme ičin sabrediyormuş. **5** Fakat her tanınını ınci boyle dışarıya çektikçe “boyle gejede soyguna avlamaya ğıme şansı olana nemelti,” diye diye **6** karisişi iyıe kizdirinşa, bir gejede kendisi ölçerken o geriye dönüp evi girip kapıyı kilitleyip, kojasının aziğini kapının önündeki var olan ağaçı asıp eve girip orurmuş. **7** şulatsi kendi kendine konuşurken karisinin yaninda olmadiğini görünüş fırılayarak kalkıp pantolonunu dahi toplamadan eve doğru yönlendi. **8** Eve vardığında kapının kilitli olduğunu görünüşe **9** karisına yalvarmaya başlamiş: “Ne yapıyorsun? **10** Delirdin mi? **11** Beni dışarıda birakıp niye böyle yapıyorsun,” demiş. **12** Karisi: “boyle gejede soyguna avlamaya ğıme şansı olana nemelti diye diye janıma yetin. **13** Bu gejede ay çok aydınlık dileğine ulaşmamı istiyorum, **14** boşuna yalvarma kapıyı açağıny niyetim yok,” demiş. **15** şulatsi, karisına her ne kadar, yalvardısa da kapıyı açmayaçağını anlayınşa: “anladım artık beni evi sokmaya faksin, faktak yol aziğimi verseydin olurdu,” demiş. **16** karisida: “yol aziğini orada ağaça asım. **17** Iyi yolduluklar dilerim dileğine erişirsin inşallah,” demiş. **18** şulatsi yapajak bir şey olmadiğini anlayınşa yol aziğini ağaçtan alıp boynuna asıp yola
19 Gide gide gide giderken, bir nehre ulaşımış. 20 ızaltsız: “buradan karşıya nasıl geçebilirim?” diye düştünürken, insanın yürü_mBini hoplatajak bir ses duyumuş. 21 Karşıya bakınca, nehrin öbür tarafında duran bir devin kendisine şöyle bağırdığını duymuş: 22 “hey, oradaki ıdı buraya gelip beni karşıya geçirmesen, seni böyle parçalarım,” deyip, elindeki taşı sıkıp taş kırmalarını yere dökmüş. 23 ızaltsız yaşaminın sonuna geldiğini düştünürken ve hayatiyi nasıl kururarabileceği tasarlarken 24 yol aşığndaki peyniri hayatlayıp atık torbasından 25 hızla peyniri çikarıp suyunu sıkıp deye şöyle bağırmış: 26 “Benim orada gördüğüm sen aptal herif buraya gelip beni karşıya geçirmesen kanımı böyle çikarırım,” deyip 9 peynir sıkıp, suyunu çikarıp yere fişlemiş. 28 Dev: “gördüğümüz bu mini mini adam benden daha kuşvetli galiba, taşın suyunu çikardı” deyip, karşıya geçip ızaltsız’yi omuzuna bindiiriip geriye nehrin öbür tarafına doğru yola koyulmuş. 29 Nehrin içinde giderlerken dev ızaltsızıya: “Sen çok hafızsın. 30 Taşın suyunu çikardığını gördüğüm zaman çok ağır birisdin diye düştünmüştüm, fakat öyle değişsin,” demiş. 31 ızaltsız căbuk düştünüp “beni yukarıdan tuvuylor olmasa beni taşıyamayacağıni bilmesin,” demiş. 32 Bunun üzerine dev “söyle onlara seni salsınlar,” demiş. 33 ızaltsız: “şimdi ne yapacağım?” diye düştünürken 34 kamasını hayatlayıp hızla kamasını çikarıp devin boyuna bâırmaya başlamış. 35 Devin boyundan sel gibi kan akmaya başlayanın 36 “Ah! Ah! Aman! Yalvarıyorum söyle onlara seni sutsunlar yine 37 seni taşıyabileğimiği şanlıyorum,” demiş. 38 Ondan sonra ızaltsızı kamasını devin boyundan çikararak “şimdi beni yukarıdan tukmayma başladılar merak etme,” demiş. 39 Karşıya geçikten bir süre sonra bir acı alana ulaşıklarında, 40 dev “karnımız ağızkı 41 ben orada ormana giriip. çığlık attaşığım 42 benim semiden korkup bu tarafı geleberek bir yabancı hayvana yakalayıp öldür, 43 ben döünüp gelinşe kizarıp yiyelim,” 44 deyip ormana girmiş. 45 ızaltsız korka korka janını nasıl kurtarağağını düştünürken 46 ormanın kenarındaki büyük bir ağının kovuşturunu görül hızla kovuğa girdi saklanmış. 47 Dev yukarıda ormanın içinden haykırınca “agüguna addiıda” diye 48 bütün yabancı hayvanlar devin sessizinden korkup ızaltsızı’nın yanından geçip gimişler. 49 ızaltsız bir şey mi yakalaya bileleşmek ki... Kendi janını kurtarma derinde iken ağının kovuşturdu... 50 Fakat şansına kükür bir kuş devin sessizinden korkup, ızaltsızın saklandığı kovuğa girmiş. 51 ızaltsız fişlayıp kuşu kapmış. 52 dev gelip “ne yakaladin ne yapın” diye sorunça, 54 “senin sessizinden korkup bu tarafı gelen hiç bir şey olmadı! 55 Bu kükür kuş buradan geçiyordu fişlayıp yakaladım” demiş. 56 dev “aay! zavalli ben. 57 bu ucan kuşu bile yakalaya biliyor ben bunun hakkından gelemiyileşim 58 bunu nasıl yene bilirim” diye düştünürken 59 “öylese ne yapacağız” 60 açıktan olıyoruz” diye deyine, 61 ızaltsız: “üzülme, ben şimi ormana giriip çığlık attaşığım. 62 Bu tarafı gelen bir şey olursa yakalayıp öldür, ben gelinşe pişirip yeriz,” demiş. 63 Sonra ormana giriip büyük bir ağının tepesine çikip var güjüyle haykırınca 64 oraldarada olan ve korkarak aşağıya doğru koşmaya başlamış olan bir jeylani 65 dev yakalayıp öldürmüş. 66 ızaltsız geri gelinşe dev “tanrı senden rahi olsun, 67 bu jeylan buradan geçiyordu, yakalayıp öldürdüm,” demiş. 68 Ondan sonra ateş yakıp jeylani pişirip yedikten sonra, 69 dev ızaltsız’ya şöyle demiş “karnımızı doyurduk gel osuruk yarışı yapalım kim daha kuşvetli osurajak görelim,” demiş. 70 ızaltsız’da “olur, onje sen başa fakat arkanı bana dönmüp öyle osur,” diye söylemiş. 71 Dev ızaltsız’ya arkaşını dönüp azuwzau diye osurmaya başlayınca ızaltsızı yakındaki bir kayanın arkaşına saklanmış. 72

References