

# The C°əž'ə Dialect of Abkhaz

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## 1. Introduction

This paper provides an introduction to the previously unstudied C°əž'ə dialect of Abkhaz, the native language of Mr. Pəsiypa. 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 Tswydzhy (C°əž'ə in the speech of Mr. Pəsiypa). C°əž'ə was originally spoken on the Kudepsta River (Abkhaz *k'ədəpsta*), 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, Künceğiz, and Hasandere. According to Mr. Pəsiypa, Elmabahça currently has 20 speakers of Abkhaz, and Künceğiz has 65; Chirikba 1996 states that Elmabahça no longer contains any Abkhaz speakers. Mr. Pəsiypa's mother hails from Elmabahça, and his father from Künceğiz; Mr. Pəsiypa himself moved to the United States some ten years ago, and is currently approximately forty years old.

## 2. Phonology

### 2.1. Vowels

C°əž'ə contains two vowel phonemes, /a/ and /ə/. The phonemic status of ə 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], /ə/ is [-low]. If unaffected by neighboring consonants, the vowels surface as [+low, -back, -ATR] [a] and [+high, +back, -round] [ɛ] 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'q'ə/ 'shit' surfaces as [a-q'q'ɛ], 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).<sup>1</sup>

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<sup>1</sup> According to Hewitt 1989:42, (1a-d) 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. Pəsiypa clearly distinguishes his pronunciation of the sequences in (1) from that of the [u], [i], [o], and [e] that occur in Russian loans, e.g. *a-védra* 'def.-bucket', *a-rádio* 'def.-radio', suggesting to us that the underlying diphthongs in fact have an offglide 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 /aw/, whereas [o] represents /o/.

(1)	underlying form	surface form
a.	<i>əw</i>	<i>uw</i>
b.	<i>əy</i>	<i>iy</i>
c.	<i>aw</i>	<i>ow</i>
d.	<i>ay</i>	<i>ey</i>

The change in (1b) does not apply following uvulars, pharyngeals, and labialized coronal stops (*d° t° t'°*); in this situation the phonetic quality of the diphthong is approximately [*ʔiy*]<sup>2</sup>. The change in (1d) does not apply to /*a:y*/ sequences (written <*aay*>). The changes in (1c-d) do not apply when the sequence is preceded by the pharyngeal *ħ* (cf. Hewitt 1989:42). We have only written the surface forms (*iy*, etc.) when they are rendered as such in the orthography of Mr. Pəsiypa: for example, *dəyəcəmk°a* ‘without him having her’ (sentence 2) <*dəyəcəmk°a*> vs. *ariy* ‘this’ <*ari*>.

## 2.2. Consonants

C°əž’ə contains the consonant phonemes in (2).

(2)	<i>b p p'</i>	<i>v f m</i>	<i>w</i>	<'> = glottalization
	<i>d t t' ʒ c c' z s n r l y</i>			<ʒ> = IPA [dz]; <c> = IPA [ts]
	<i>d° t° t'° ʒ° c° c'° z° s°</i>			<°> = labialization
	<i>ʃ č č' ž š</i>			
	<i>ʃ' č' č'' ž' š'</i>			<'> = palatalization
	<i>g k k'</i>			
	<i>g° k° k'°</i>			
	<i>g' k' k''</i>			
	<i>q'</i>	<i>ɸ ɰ</i>		
	<i>q'°</i>	<i>ɸ° ɰ°</i>		
	<i>q''</i>	<i>ɸ' ɰ'</i>		
		<i>ħ</i>		
		<i>ħ°</i>		
		<i>y°</i>		

What is traditionally transcribed as <*y°*> is phonemically a [+round] voiced pharyngeal fricative, but phonetically a [+round, -back] glide, IPA [*ʏ*].

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, C°əž’ə possesses a phonemic length contrast in consonants, as illustrated in (3).

<sup>2</sup> 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-šə-rá* ‘get angry’ : *a-ššə-rá* ‘build a fence around’  
*á-χ°a* ‘ashes’ : *á-χ°χ°a* ‘worm’  
*á-la* ‘eye’ : *a-llá* ‘dog’

Geminates are pronounced as singletons in initial position, e.g. *la-k* ‘dog-indefinite’.

In many cases C°əž’ə has a geminate corresponding to a singleton in the literary dialects, e.g.

(4)	<b>C°əž’ə</b>	<b>Abzhywa</b>	<b>gloss</b>
	<i>a-ššá</i>	<i>a-š’á</i>	blood
	<i>a-ffá</i>	<i>a-f’á</i>	lightning
	<i>a-llá</i>	<i>a-l’á</i>	dog
	<i>a-žžá</i>	<i>a-ž’á</i>	water
	<i>a-k°ká</i>	<i>a-k’á</i>	rain
	<i>a-k’k’ə-rá</i>	<i>a-k’-rá</i>	get angry at someone
	<i>á-χ°χ°a</i>	<i>á-χ°a</i>	worm
	<i>a-χ°χ°á</i>	<i>a-χ°á</i>	food, hair
	<i>a-χ’χ’á</i>	<i>a-χ’á</i>	gold
	<i>a-χχá</i>	<i>a-χá</i>	bullet

There are also many cases where an Abzhywa geminate corresponds in C°əž’ə to a sequence of three units of the same segment, e.g. Abzhywa *á-č’č’a-ra* ‘laugh (v)’ : C°əž’ə *á-č’əč’ə-ra*.

Certain consonants can be syllabic in C°əž’ə, e.g. (capital letters denote syllable nuclei)

(5)	<b>underlying form</b>	<b>surface form</b>	<b>gloss</b>
	<i>mc’-k’</i>	[ <i>Mc’k’</i> ]	fly.that.hangs.around.dogs’.eyes-indefinite
	<i>y°-bá</i>	[ <i>übá</i> ]	2 (cardinal)
	<i>ž’-k’</i>	[ <i>Ž’k’</i> ]	spleen-indefinite

### 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’*/ or labialized /*k°*/ but not palatalized and labialized simultaneously \*/*k°’*/ (however, palatalization and labialization can cooccur phonetically; cf. (6ii-iii); in 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 <°> rather than <ʷ> because this unitary phonological class in fact has four distinct phonetic manifestations, summarized in (6):

(6)	<b>class of segments</b>	<b>surface form of labialization</b>
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- |      |  |                            |
|------|--|----------------------------|
| i.   | dorsals ( $g^{\circ}$ $k^{\circ}$ $k'^{\circ}$ $q'^{\circ}$ $\beta^{\circ}$ $\chi^{\circ}$ )                           | [+round, +back]            |
| ii.  | pharyngeals ( $y^{\circ}$ , $ħ^{\circ}$ )  | [+round, -back]            |
| iii. | [+cont] coronals ( $s^{\circ}$ , $z^{\circ}$ , $c^{\circ}$ , $j^{\circ}$ , $\check{s}^{\circ}$ , $\check{z}^{\circ}$ ) | [+round, -back, -anterior] |
| iv.  | [-cont] coronals ( $t^{\circ}$ , $t'^{\circ}$ , $d^{\circ}$ )  | [-round, +cons]            |

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

Note that the labialized segments in (6iv) are not [+round]. The manifestation of labialized coronals as doubly-articulated coronal-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 <a>. We can say that <y> represents the class of [+round, +back] segments, and <a> 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<sup>3</sup>. 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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<sup>3</sup> 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 enclose 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) *dáar(a) iš°arg°ádaz* ‘very cowardly’ ← /dáara y-š°a-r-g°á-da-z/.

**1** *lək° lək° až°át° aámtan χ°alaccá ħ°a až°á dāq° azáarən.* **2** *χ°alaccá dáar(a) iš°arg°ádaz, (á)χ°alpan áš°taχ° yəpħ°ás dəyácəmk°°a (ə)č°χ°ará (a)đ°aχ°á dəzámcow áq° ara yəš°arg°ádaz až°á yák°°zárən.* **3** *wəχ°ánla əč°χ°ará ađ°aχ°á dəcápχ°azá aməz-k° ač°°č°°á (ya)níybaláak° ; “aáχ° aχ° aríy eypš° aməz-k° ač°°č°°á áwχ°a(a)č°° á š°arácara (a)cará, ák°lará (a)cará aamtás yəzawáz yəzá g°árk°aro-(a)wp° ,” yəħ°alówzaarən.* **4** *yəpħ°ás ləg°anála dəyəzɡ° ámc° owzaariyg°á yəš°arg°ádara yəč°pəyáləmh°arzə, yəg°(á) dlalmárc° arzə yáləč° ħalówzaarən.* **5** *aχ°á eyssá anc°á yowχ°á as ađ°aχ°á yəđ°áləc° əpχ°ázá; “abríy eypš° awχ°a (a)č°° á k°lara, š°arácara (a)cará razq° ás(a) yəzmów-yzá yəg°árk°aro-(a)wp° ,” (y)iyħ°ów (y)iyħ°ów* **6** *danyərg°ámč°áza, wəχ°ák° , yára wəs šíyħ°owz lará daaxanh°á ay°ná dəneyy°nalan, yámy°afa (a)χ°əg°á áš° əpχ°á yáq° az ác°la (a)č°° á yənk° anáħhan(ə), ay°ná dəyy°nalanə aš° ac° apχ°a nalərk° án dənət°°ázaap° .* **7** *χ°alaccá-y(ə)χ°ála dəšc°áz°owz yəpħ°ás yáanda dāq° áms°a (a)níyba, ač°°č°°éy° ħ°a dəy°agálan(ə) yéyk°ag°ə eydíyəmk° əlak°°a ay°n(á) aχ°á deyχ°ázaap° .* **8** *ay°n(á) áč° ə dānnéy aš° ac° apχ°á (a)rk° ənə yaníyba,* **9** *yəpħ°ás dəláh°ow dālagazaap° , “yáq° ap° c° owziy* **10** *bára bəχ°ágo-(ə)wma?* **11** *ađ°á sák°°k°ənə as zəszəb(wə) wazíy?” (y)iyħ°ázaap° .* **12** *yəpħ°ás-g°ə: “aríy eypš° aməz-k° ač°°č°°á (á)wχ°a (a)č°° á k°lara (a)cará š°arácara (a)cará razq° asa yəzmów yəzə g°árk°aro-(a)wp° , ħ°a (yə)šáwh°a šáwh°owz səg°(á) aχ°á aapáwc°iyt° .* **13** *wəχ°əg°á aməz-k° ač°°č°°(a) yáq° owp° .* *abríy wəg°ətəχ°a wəč°aχ°áwəgəzariy (yə)stəχ°əwp° .* **14** *báša wamáh°an, aš° asərt° ərná səg°á g°ətám,” (y)əħ°ázaap° .* **15** *χ°alaccá, yəpħ°ás yagá dəláh°azaariyg°á aš° alərt° əraná ləg°í-y(á)štam anéyliyk° aa; “yeylāsk° aayt° wəž°əš°tá ay°ná səšəyy°nábəmc° ow aχ°á səmy°afá (a)χ°á sábtariy (yə)q° alóowt° ,” ħ°a (yə)léyh°azaap° .* **16** *yəpħ°ás-g°ə: “wámy°afəχ°á waa ác°la (a)č°° á yək° anáshəyt° .* **17** *məy°á (á)məš° wəcáayt° , wəg°ətəχ°a wəχ°ázáayt° ,” ħ°a yálħ°azaap° .* **18** *χ°alaccá wáħa yáq° ayc° aša (á)k° ə šáq° am anéyliyk° aa, yəmy°afəχ°á ác°la yaak° ənítəχən yáχ°da-y(ə)nəχ°áyš°ən ámy°a dāq°°lazaap° .* **19** *dəców dəców dəców dəšnéyowz zərk° ač° əpχ°á dənək°nagalazaap° .* **20** *χ°alaccá: “abraánt°ə nərc° səšpánərasra?” ħ°a dəšχ° ácowz ažár anərc° aχ°ənt°°á awy°á yáɡ°ə tázq° aša (a)bž°á baapsák° yaħ°azaap° .* **21** *dənənapšə, nərc° yák°g°əlow dawk° árc°°aa ħa χ°alaccá-yχ°á dəq° áawa abás (y)iyħ° ówzaarən:* **22** *“ooy! sárà waa yəzbow, aráa waaná aríy ažár wəχ° səχádəwəngariy, abríy eypš° weyleysárq°əč°°owt° ,” ħ°aná, adáw yíyk° əz aχ°áh° eyleyrq°əč°°əné yənk° áyəpsazáap° .* **23** *χ°alaccá, yəpsətázaara anc°°ámta-aayt° ħag°á dənəzχ°ácownə, áfərk° ħa yáχá šéyk°yərχarə əmy°ak° á (a)ybarzə dəšχ°ácowz,* **24** *yəq°°áq°°a yák°əz yámy°afá-χ°á-trá yətáz aš° aayg°álaš°an, ač°°č°°éy° ħa áš° aatíyχnə yaarbəc°c° ənə ažzə láləřž°əž°ənə,* **25** *yəzlayələšowz álag°ə yəbž°á tərq°°anə wásg°ə*

*dəq' ázaap' : "ooy! sárà wáa nǎrc° yǎzbow, 26 wárà (a)g°ǎlomy°a aráa waaná wəx'-nǎrc° sanárəwmgə abríy eypš wəš'š'á wǎlǎsχowt' , (y)iyh°án 27 aš° aarbǎc' c' aná ac'°ac'°c'°á ha (a)zǎǎ lálǎrž'əž'ənə yənk' áyž'zaap' . 28 nas adáw: "aríy yəχ°əč'°á mǎč'°əw áz°ə yák'°əp' aχá sárà séyħag'ə ámǎč' yǎlowš°a dǎq' owp' , aχáh° azz(ə) dlyəržəžiyt' , (y)iyh°án nǎrc° dǎrǎsnə χ°ǎlaccá (yə)q'°áq'°a dǎnák°art'°anə š'táχ'q' à nǎrc° dǎd'ák'lazáap' . 29 azzǎr yál(a) išnéyowz adáw χ°ǎlaccá wəs yéyh°azaap' : "wárà š'áda wǎlassáwp' . 30 aχáh° azz' šǎlǎwχəz anǎzba daar(a) ix'antów azz' wák'°əzaap' ha səχ°ácan aχá wǎsš°a wəg'áq' am," (y)iyh°azaap' . 31 χ°ǎlaccá áfǎrk' ha daaχ°ácan: "sará áy°adant'ə sǎš'tǎrχowt' áwzmzariy séytagara (yə)zǎšów áz°ə šwák'°əm (y)əwdǎraayt' , ha yéyh°azaap' . 32 nas adáw: "yǎráh°a wəyák'°zariy wáwrǎš'taayt' , (y)iyh°azaap' . 33 χ°ǎlaccá: "wǎž'á (yá)q'asc'owziy?" ha dǎšχ°ácowz, 34 yáh°a aayg°álaš°an: ak'k'éy° ha yáh°a aatýpaan adáw yəχ°daj'ál yǎlayərpow dǎlagazáap' . 35 nas adáw yəχ°daj'ál aš'á (a)lǎyrów, yanálaga: 36 "wəyt' , wəyt' abaapsá səwǎh°owt' , yǎráh°a weytás'tǎrχaayt' , 37 wəszéytagownə səχá g'əpnaq'ám," hǎnǎ-(yə)yh°azaap' . 38 nas χ°ǎlaccəg'á yáh°a adáw yəχ°daj'ál yaáləyχən: "wǎž'á sǎš'tǎrχ°ow yǎlagaxt' , wəmg° əry°an," ha yéyh°azaap' . 39 nǎrc° yanǎrǎs áš'tax' pətk' yəšnéyowz d'ə-tǎbáarak' əč'á yannéy 40 adáw: "ámǎla ħak'k'iyt' . 41 sará abnáa ábna sǎnǎlalanə sǎq' aas't' . 42 sará sǎbž'á yac'š°anǎ aráχ' yǎléyow š'aráχk' aank' álanə yǎš'á, 43 sará səχanh°ənǎ sanáaylaak' yəzzənǎ yəχfáp' , 44 yəyh°an, ábnara dǎnǎlalizaap' . 45 χ°ǎlaccá dǎš°ów darhǎw yəpsá šéyk'yərxara dǎšazχ°ácowz, 46 ábna ábarač'ə yəq'az ac'la-dǎwk' ág°ə tǎk'k'ára g°áytan, áfǎrk' ha dǎntálanə yəčiyč' aχəzaap' . 47 adáw áy°ada ábna dǎχ'álazant'ə dǎnáy°aχ°əh°a; 48 ag°əg°g°á adəddá ha bna rəχ°nǎ yáq'az (y)izzeg'á adáw yəbž'á yac'š°anǎ χ°ǎlaccá yǎlayəbəy°rən yəcázaap' . 49 χ°ǎlaccá kǎrwiyzə kəχ°owz yará yəpsá šéyk'yərxara dǎštanə ac'la ag°ə-tǎk'k'ára dǎχ'tat'°az . . . 50 aχá yərazq'ála c'əs χ° əč'°ák' adáw yəbž'á yac'š°anǎ, χ°ǎlaccá dǎχ'χ°ac'at'°az yəparənǎ yaaná yətálazaap' . 51 χ°ǎlaccá dǎnámč'asən ac'ás ħ'əč'°á aanáyk' əlazaap' . 52 adáw dǎnáy, 53 "yáwk'əziy, yáwšəziy," ha danyəzc'áa; 54 "wára wəbž'á yac'š°áz ak'ámzarə ak'á g'əsəmbiyt' aráχ' yǎléyəz! 55 abríy ac'ás χ°əč'°á zac'°ók' níyəsow yəč'ən abráant'ə, sǎnámč'asən yaanášk'əlt' , ha yəyh°azaap' . 56 adáw-g'ə: "waaw sára g°áš'a 57 aríy yəparów ac'ásg'ə yəyk'ów yǎlǎšowt' , aríy sa sǎzəχowšə áz°ə g'əyák'°əm, 58 sašpíyyayra?" ha yəg°anála dəχ°ácowzəarən. 59 wǎs-g'ə dəyəzc'ázaap' : "nas yáq'əħc'owziy wará? 60 ámǎla ħapsówt' , hǎnǎ aniyh°a. 61 χ°ǎlaccá: "wəmg°əry°án, wǎž'á sará anáa ábna sǎnǎlalanə sǎh°h°ówt' . 62 abráχ' yǎléyow ak'ər q' aláriy wará yaank' álanə yǎš'á, yəzzənǎ yəħfáp' , yəh°azaap' . 63 nas ábna dǎnǎlalanə c'la dǎwk' aχáč° əč'ənzə dəy°k'ák°lanə yəzlayǎlǎšowz ála árc'°aa ha dǎniyah°h°a 64 wǎrtk'a áayg°arač'ə yáq'az bna-č'ák' arħanǎ álada adəddá ha yák°lanə yəšléyowz. 65 adáw dámč'asən yaanáyk' əlan áχ°da aap' əc'°anǎ yəyš'ázaap' . 66 nas, χ°ǎlaccá dǎnléy, adáw: "anc'á wəynáh°aayt' 67 abríy ábnač'a léyown abráa yaanášk' əlan yəššiyt' , yəh°azaap' . 68 nas ámca ayk'ərc' an abnač'á (yə)rǎzən 69 rəzχára anǎrfə aš'táχ' , adáw χ°ǎlaccá abás yéyh°azaap' : "wára ħazχarǎ aħfíyt' , waalá ħáwa reyhá (yə)k'k'anǎ yəp'əzów dǎħbáp' ,"*

yəyh°ázaap' . **70** χ°alaccá-g'ə: "bəziyowp' rəpχ'a wará wáлага аχά wás'tax' sáyərχana wəs wəp' əzə," ha yéyh°azaap' . **71** adáw χ°alaccá yaχ' yás'tax' ərχaná ázəw zəw h°a ap' əzərá danáлага, χ°alaccá ráayg°ara yáq' az χaħ° dəwk' dənávac' at°anə yəčiyē'° aχəzáap' . **72** adáw ázəw zəw ha dəp' əzəpħ°a za yáħ°təy°rowz abnač' á ábəy°k'a aχáħ° yáaχowzaarən . **73** yəzák'°ziy (yə)wħ°áriy, adáw ábnač' a aníyfowz, aríy bəy°áwp' , aríy k°ácowp' ha dazəm χ°əck'°á yəyfázaarən . **74** adáw yəzχará danp' əzə áš'tax' : "yašpəwba səp' əzərá?" ha χ°alaccá dəyəzcaarzá **75** dəmχanħ°ək°a, χ°alaccá ač' b' éy° ha dəy°agálanə aχáħ° ápχ'a daagálazaap' . **76** nas adáw: "k' ər wəχ'ma?" ha danyəzc' áa; **77** "ak' əmzariy ak' á g' əsəznámwəyt' . **78** p' əzəraš' ag' á g' əsəmbəyt' . **79** pəzərówma k' əš' ərówma-g' ə **80** g' əszéyləmk' aayt' ," yəyh°ázaap' . **81** nas adáw: "waž°ə wará wəp' əzə, **82** sast°ə (yə)wğ°ámpχa zariy wáwt°ə yáq' anac' ow aħbáp' ," aníyh°a; **83** χ°alaccá: "wás'tax' sáyərχa, **84** sa səléyš'a, sək'ábza ač' á áz°ə yáanda ap' əzəra apχás'arowp' ," yəyh°azaap' . **85** nas adáw χ°alaccá (y)ix' á yás'tax' (y)ərχaná danənat°a, χ°alaccá yáməč' zək'χówz χaħ°dəwk' áaš'təyχən, adáw yəχá yannáayərχowz álamtala, yəbž°ə álag'ə dáp' əzow š°á yəbžá yárgazaap' : "ázəw zəw" ha... **86** adáw aχáħ° yəχá yanáaχa, "waagál waagál səwáħ°oyt' **87** səwš'əranə wəg°ə yətówma **88** səχá pəwčəyt' " ha yəyh°ázaap' . **89** χ°alaccəg' á: "yəybziyowp' **90** nas aríy sará səzəpsówz ák' ə g' ák°əməzt' . **91** wará háwa reyhá yək' b' anə yəp' əzów daħbáp' aχ' áwħ°az azówp' yəzəq' asc' az," yəyh°ázaap' . **92** nas adáw, yəχá yáləyrowz aš' š' á χ°əč' ák' yanš' ak' g' ál: "waalá səy°nə aχ' á wəzğáp' . **93** sa saħtənəg' á (yə)wbáb, wəsəsasχariy (yə)staχəwp' . **94** wará yəχ°əč' á məč' áw š'a yáq' ow a z' á wák°əp' aχá yaχ' ənt°aawa dərəm dáara məč' ə yəzlów áz°ə wák°əp' . **95** anc°á yəsát°ayš' az č' ac' á-χ°ək' ag' ám (yə)wsərbáriy (yə)staχ' əp' ," ha χ°alaccá yéyh°azaap' . **96** nas yəcóow yəcóow yəšnéyowz adáw yáħtənə ač' á yənéyzaap' . **97** nas yərfiyt' , yəraz'iyt' , yəχ'márt' , yək'°ašiyt' yáwdərša... **98** áštax' adáw: "sará χ°əč' ák' sənák'yəšt' . **99** sálac'a aaχ' əsš'ər q' aláp' . **100** warg' á yəwtaχ°ə q' ac' á, ay°nə wará yəwt°ənə yəpχ'a zá, sasnə wəč' əwməpχ'a zán, wəp' at' əw səχá yək'əp' . **101** yəwtaχəzəzə warg' á řarə wənák'y°ə," ha (yə)yh°ázaap' . **102** χ°alaccá: "wará wanəc°alaak' wanbáapšow," ha dəyəzc' ázaap' adáw . **103** adáw-g'ə: "sará sanəc°alaak' řáməz sác°oyt' ," ha (yə)yh°ázaap' . **104** χ°alaccəg' á: "yəybziyowp' nas, c°ámta bzíya wáwaayt' . **105** sará χ°əč' ák' adaχ' á səndələc' əšt' . áš'tax' sarg' á sənák'yəz q' aláp' ," yəyh°ázaap' . **106** nas dənd'ələc' ən pət' k' aamtá dənəyaayzaap' ad' ač' á . **107** nás-g' ə ay°nə dəy°nalan adáw yáanda dənəyən; **108** dəc°ama dámč°ama ha dəyáχ°apšən dəšəc' azg' ə anéyləyk' aa áš'tax' , adáw yəmázara (y)izzeg' á -- aχ' á, arəznə uħ° á -- awardánk'a yəlarák°əyc' an yəy°nə aχ'χ' á ámy'a dák'lazaap' . **109** nas yála k' at' iyala yəzzərh°ow eypš amázara dəw yámanə yáshta dannák'la, **110** yəpħ°əs dáara lapχála dəypálan: "waaw sápaš'ma bəziyala waabíyt' . **111** anc°á wəg°ə təχak'a zeg' á wəpχ'iygəzazaap' , éssə məš sənəħ°own wára-wzə sapsá sapsám," ha yəlh°ázaap' . **112** χ°alaccá: "waaw yətabəwp' sápaš'ma, bəziya yəbbéyt' . **113** abárt yaazgək'áz ay°nə aχ' á rəy°nəgala razə bəšəcχara bərac°ówp' aχá," yiyħ°ázaap' . **114** nas yaaygáz aχ'χ' á

arazná uh<sup>o</sup>a yázzeg<sup>o</sup> ə ay<sup>o</sup>ná yənəy<sup>o</sup>nárgalan yərc<sup>o</sup>’əχázaap<sup>o</sup>. **115** nás-g<sup>o</sup>ə χ<sup>o</sup>əlaccá yəy<sup>o</sup>ná danáa ás<sup>o</sup>taχ<sup>o</sup> fáməz, yəfárχac<sup>o</sup> ara yədəznəh<sup>o</sup>alówz, yələyowz yəy<sup>o</sup>áyowz aayráχow dák<sup>o</sup>ən. **116** yáštac<sup>o</sup> ə yáq<sup>o</sup> az k<sup>o</sup>’əšarán, g<sup>o</sup>ərk<sup>o</sup>’aran č<sup>o</sup>əč<sup>o</sup>arán fáməz. **117** nas χ<sup>o</sup>əlaccá: “waž<sup>o</sup>əš<sup>o</sup>tá adáw daapšəná dəsás<sup>o</sup>talazaríy q<sup>o</sup>’aláp<sup>o</sup>. **118** səčəsg<sup>o</sup>əχaná sáq<sup>o</sup>’azáriyowp<sup>o</sup>,” yəy<sup>o</sup>h<sup>o</sup>án **119** essá məš yáy<sup>o</sup>nə ápχ<sup>o</sup>’a yəgálow ác<sup>o</sup>’ladəw aχác<sup>o</sup> dək<sup>o</sup>’ák<sup>o</sup> lanə adáw danbáarəyš<sup>o</sup> ha dəpšówn. **120** adáw, fáməz ráš<sup>o</sup>taχ<sup>o</sup> ác<sup>o</sup>’a dáləc<sup>o</sup>’ən danáapšə χ<sup>o</sup>əlaccá dəšáq<sup>o</sup>’aməz, yəmázara yəzzeg<sup>o</sup>’á šíygaz anéyləyk<sup>o</sup>’aa: **121** “hayt<sup>o</sup>! aríy (yə)szəzwəz χ<sup>o</sup>əlaccá yák<sup>o</sup>’əp<sup>o</sup>. **122** səmázara ow<sup>o</sup>h<sup>o</sup>’χá (y)ic<sup>o</sup>’əzgaríyowp<sup>o</sup>,” ha dəblaq<sup>o</sup>’’á ámy<sup>o</sup>a dák<sup>o</sup>’lazaap<sup>o</sup>. **123** dáazək<sup>o</sup>’š<sup>o</sup>aláak<sup>o</sup>’ zeg<sup>o</sup>’á: “χ<sup>o</sup>əlaccá ha až<sup>o</sup>’ər dərdərowma?” ha dərəzc<sup>o</sup>’aawá **124** dəšnéyowz máy<sup>o</sup>’a-χ<sup>o</sup>’asták<sup>o</sup>’ ač<sup>o</sup>’á bagaspák<sup>o</sup>’ dák<sup>o</sup>’š<sup>o</sup>’azaap<sup>o</sup>. **125** nas yəsc<sup>o</sup>’nagowzíy (y)ih<sup>o</sup>’án abagaspag<sup>o</sup>’á dazc<sup>o</sup>’aaranə yəzbán: **126** “məšəbzíyak<sup>o</sup>’a wará abagaspá,” yəy<sup>o</sup>h<sup>o</sup>’íyt<sup>o</sup>. **127** abagaspag<sup>o</sup>’á: “oow! məšəbzíya, wəblaq<sup>o</sup>’’á wabácow?” a<sup>o</sup>h<sup>o</sup>’íyt<sup>o</sup>. **128** adáw: “χ<sup>o</sup>əlaccá ha ž<sup>o</sup>’ər dəwdərowzaríy ubríy səyáš<sup>o</sup>towp<sup>o</sup>. **129** yəsc<sup>o</sup>’íygaz səmázara yáməšχríyowp<sup>o</sup>,” ha aníy<sup>o</sup>h<sup>o</sup>’a; **130** abagaspá ak<sup>o</sup>’et<sup>o</sup>’íya-χa pəc<sup>o</sup>’arat<sup>o</sup>’á ác<sup>o</sup>’əč<sup>o</sup>’ara yálagazaap<sup>o</sup>. **131** adáw: “wəžərc<sup>o</sup>’əč<sup>o</sup>’owzíy? **132** χ<sup>o</sup>əlaccá yəg<sup>o</sup>’ák<sup>o</sup> wará yəwχásəmgəayt<sup>o</sup>’ waž<sup>o</sup>’á,” aníy<sup>o</sup>h<sup>o</sup>’a **133** abagaspá: “waagál waagál! sará yəzdərow χ<sup>o</sup>əlaccá wəmázara šəwc<sup>o</sup>’íygəzowp<sup>o</sup>’ sará səχá yáanamχow. **134** χ<sup>o</sup>əlaccá, yanχ<sup>o</sup>’alaláak<sup>o</sup>’ ás<sup>o</sup>taχ<sup>o</sup>’, yəp<sup>o</sup>h<sup>o</sup>’ás dəyácamk<sup>o</sup>’’ a əč<sup>o</sup>’χ<sup>o</sup>’arə ad<sup>o</sup>’aχ<sup>o</sup>’á dəzámč<sup>o</sup>’ələc<sup>o</sup>’ow áq<sup>o</sup>’ara yəš<sup>o</sup>’arg<sup>o</sup>’ádow áž<sup>o</sup>’ə yák<sup>o</sup>’əp<sup>o</sup>. **135** sará éssə áwχa wəy yək<sup>o</sup>’ət<sup>o</sup>’əc<sup>o</sup>’ara stálanə yək<sup>o</sup>’’t<sup>o</sup> k<sup>o</sup>’á zč<sup>o</sup>’əč<sup>o</sup>’oyt<sup>o</sup>. **136** my<sup>o</sup>’ásš<sup>o</sup>’as yəsámow wəyyək<sup>o</sup>’’t<sup>o</sup> k<sup>o</sup>’á rák<sup>o</sup>’əp<sup>o</sup>,” a<sup>o</sup>h<sup>o</sup>’ázaap<sup>o</sup>. **137** nás-g<sup>o</sup>’ə: “waalá sará yənχárta, yášta usərbáp<sup>o</sup>,” a<sup>o</sup>h<sup>o</sup>’án adáw dás<sup>o</sup>targəlanə χ<sup>o</sup>əlaccá yəy<sup>o</sup>nəχ<sup>o</sup>’á yəđ<sup>o</sup>’ák<sup>o</sup>’lazaap<sup>o</sup>. **138** χ<sup>o</sup>əlaccá essá məš yəšáq<sup>o</sup>’ayc<sup>o</sup>’owz eypš ác<sup>o</sup>’la dəw aχác<sup>o</sup>’ dák<sup>o</sup>’gəla dəšəpšówz, essə áwχa yək<sup>o</sup>’’t<sup>o</sup> k<sup>o</sup>’á zč<sup>o</sup>’əč<sup>o</sup>’owz abagaspá adáw dás<sup>o</sup>targəlanə yəšaawáz aníyba č<sup>o</sup>’íytəyt<sup>o</sup>’ abás: “aáyit<sup>o</sup>’ yaba<sup>o</sup>h<sup>o</sup>’á! **139** wará ag<sup>o</sup>’əlámy<sup>o</sup>’a yəsámwəpsəχáz sk<sup>o</sup>’ət<sup>o</sup>’ k<sup>o</sup>’á wəy yəwás<sup>o</sup>’targ<sup>o</sup>’ag<sup>o</sup>’ow yaawgów ay<sup>o</sup>’ərdáj yəlá yəwš<sup>o</sup>’áp<sup>o</sup>’ ha wəg<sup>o</sup>’əkowzaríy báša ámy<sup>o</sup>’a wák<sup>o</sup>’ən. **140** sək<sup>o</sup>’ət<sup>o</sup>’ ək<sup>o</sup>’á rəχ<sup>o</sup>’ yəšəyba<sup>o</sup>h<sup>o</sup>’az eypš yəwš<sup>o</sup>’áriy (yə)wš<sup>o</sup>’íyt<sup>o</sup>. **141** wəy nák<sup>o</sup>’’mχa sášta más<sup>o</sup>ta wák<sup>o</sup>’əmlan. yəwás<sup>o</sup>’targəla yaawgowg<sup>o</sup>’á warg<sup>o</sup>’á š<sup>o</sup>’əšásš<sup>o</sup>’ow (yə)wdəraayt<sup>o</sup>,” yəy<sup>o</sup>h<sup>o</sup>’ázaap<sup>o</sup>. **142** adáw, χ<sup>o</sup>əlaccá arc<sup>o</sup>’’aa ha dəq<sup>o</sup>’aawá yíy<sup>o</sup>h<sup>o</sup>’az (y)anyahá: “aáyit<sup>o</sup>’ wará alamásda! **143** χ<sup>o</sup>əlaccá yəsc<sup>o</sup>’íygaz səmázara azámχowš<sup>o</sup>’a yəyámwəpsəχəz yək<sup>o</sup>’ət<sup>o</sup>’ ək<sup>o</sup>’á rəχatápanə sará agərwasa səyáwtarnə wáq<sup>o</sup>’azma?” **144** yəy<sup>o</sup>h<sup>o</sup>’án abagaspá ac<sup>o</sup>’áχ<sup>o</sup>’ac<sup>o</sup>’ənt<sup>o</sup>’ə yaank<sup>o</sup>’álanə ádg<sup>o</sup>’əl yəláarχanə yəš<sup>o</sup>’ənə yəlk<sup>o</sup>’á yəž<sup>o</sup>’ən, **145** nás-g<sup>o</sup>’ə “sará χ<sup>o</sup>əlaccá səmázara ow<sup>o</sup>h<sup>o</sup>’χá yəyc<sup>o</sup>’əzgap<sup>o</sup>’ šás<sup>o</sup>h<sup>o</sup>’owz bagaspák<sup>o</sup>’ awál saχack<sup>o</sup>’əχown. **146** yəcáz aándaz sábg<sup>o</sup>’ə daarən. **147** yəcáz səmázara zəχ<sup>o</sup>’š<sup>o</sup>’as<sup>o</sup>’ak<sup>o</sup>’ aχáz<sup>o</sup>’nə səšəybgow sət<sup>o</sup>’álaχ<sup>o</sup>’ə səχan<sup>o</sup>’’ər sará szə eyhá yéyk<sup>o</sup>’owp<sup>o</sup>,” **148** yəy<sup>o</sup>h<sup>o</sup>’án daəχan<sup>o</sup>’’ən yət<sup>o</sup>’álaχ<sup>o</sup>’ə yəč<sup>o</sup>’á neyχíyt<sup>o</sup>. **149** χ<sup>o</sup>əlaccá ác<sup>o</sup>’la aχác<sup>o</sup>’ dāχ<sup>o</sup>’ák<sup>o</sup>’gəlaz adáw, abagaspá šənə dək<sup>o</sup>’’əlaawá š<sup>o</sup>taχ<sup>o</sup>’q<sup>o</sup>’á dəšdák<sup>o</sup>’laz aníyba aš<sup>o</sup>’əš<sup>o</sup>’š<sup>o</sup>’á ha c<sup>o</sup>’áq<sup>o</sup>’a dənálbaan: “sək<sup>o</sup>’ət<sup>o</sup>’ ək<sup>o</sup>’ag<sup>o</sup>’á sarg<sup>o</sup>’á a<sup>o</sup>h<sup>o</sup>zə waž<sup>o</sup>’ənaχás tənč<sup>o</sup>’rowp<sup>o</sup>’ yáq<sup>o</sup>’ow,” yəy<sup>o</sup>h<sup>o</sup>’án ay<sup>o</sup>ná dənəy<sup>o</sup>nálazaap<sup>o</sup>. **150** wəy nəχás yəp<sup>o</sup>’’h<sup>o</sup>’ásiy yaríy rəpsátazara zeg<sup>o</sup>’á tənč<sup>o</sup>’rala yərxárgəzaap<sup>o</sup>. **151** aríy alák<sup>o</sup>’’araa yənc<sup>o</sup>’’iyt<sup>o</sup>. wərt áyanzak<sup>o</sup>’ š<sup>o</sup>’ara š<sup>o</sup>’əmnəyaayt<sup>o</sup>.



**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.

**36** “Ouch! Ouch! Please, I beg you, tell them to hold you up again! **37** I don’t think I can carry you!” he screamed. **38** 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!”

**39** A little while after they crossed to the other side of the river, they came to a large clearing. **40** The giant said, “We’re hungry. **41** I’ll enter that forest over there and bellow. **42** Grab and kill any wild animal that is scared by my voice and runs by you. **43** Then I’ll return, and we can grill it and eat.” **44** Having said this, he entered the forest.

**45** Shits-in-Ashes was very scared, and began thinking of a way to save his life. **46** Seeing a huge tree with a hollow in it at the edge of the forest, he quickly went inside it and hid himself. **47** Once in the forest, the giant screamed. **48** All the animals in the forest were scared by the giant’s voice, and trampled by Shits-in-Ashes.

**49** Shits-in-Ashes wasn’t able to grab anything, of course; looking to save his skin, he stayed in the hollow. **50** Luckily for him, though, a tiny bird frightened by the giant’s voice flew into his hiding place. **51** Shits-in-Ashes grabbed the tiny bird and held it. **52** The giant returned. **53** “What did you catch, and what did you kill?” he asked.

**54** “No one was scared by your voice; I didn’t see anything come this way! **55** Just this tiny bird was trying to pass by here, and I grabbed it and caught it,” Shits-in-Ashes responded.

**56** “Oh, poor me!” said the giant to himself. **57** “This fellow who can catch birds isn’t someone I can beat. **58** How can I get the best of him?” **59** “So, what are we going to do? **60** We’re dying of hunger!” he said to Shits-in-Ashes. **61** “Don’t worry, now I’ll go in the forest over there and scream,” said Shits-in-Ashes. **62** “If anything comes by here, you catch it and kill it, then we’ll grill it and eat.”

**63** Then he entered the forest, climbed to the top of a huge tree and let out a yell with all his might. **64** A nearby wild deer was scared and ran by the giant. **65** The giant grabbed the deer, broke its neck, and killed it. **66** When Shits-in-Ashes returned, the giant said, “God bless you! **67** This wild deer ran by here, and I caught and killed it.” **68** Then they made a fire and grilled the wild deer. **69** 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.” **70** “Okay, you go first, but turn your back and then fart,” replied Shits-in-Ashes. **71** 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. **72** The giant farted repeatedly, and wild deer bones flew from his ass and crushed the rock. **73** Why, you ask? Because while he was eating the deer, he hadn’t bothered to separate the bone from the meat. **74** After the giant had farted to his satisfaction, he asked Shits-in-Ashes, “How did you like my farting?” **75** Before the giant had turned back around, Shits-in-Ashes quickly stood up in front of the rock.

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

**77** “Nothing happened to me. **78** I didn’t see anything that looks like a fart. **79** Was it a noisy fart, or a silent one? **80** I couldn’t tell,” Shits-in-Ashes replied.

**81** The giant responded, “Now you fart! **82** If you didn’t like mine, let’s see what yours does.” **83** Shits-in-Ashes replied, “Turn your back. **84** In my culture it is shameful to fart in front of someone.” **85** 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 zuw”...

**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 moster 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 içinde xulattsî diye biri varmış. **2** xulattsî çok korkak, akşamdan sonra yanında karışi olmadan işemek için dışarı gidemiyejek kadar korkak biri imiş. **3** Gejeleyn işemeye dışarı gittikçe dolunay'ı gördüğü zaman; "ah ah bunun gibi aydınlık bir gejede avlanmaya gitme, soyguna gitme şansini bulana ne mutlu," dermiş. **4** Karışi kendi kendine koşasına kızıyorsa da korkaklığını ona yüzüne vurmamak için, onu üzmemek için sabrediyormuş. **5** Fakat her tanrının gejesi böyle dışarıya çıktıkça "böyle gejede soyguna avlamaya gitme şans olana nemutlu," diye diye **6** karışini iyije kızıdırınja, bir geje kendisi öyle derken o geriye dönüp eve girip kapıyı kilitleyip, koşasının azığını kapının önündeki var olan ağaja asıp eve girip oturmuş. **7** xulattsî kendi kendine konuşurken karışinin yanında olmadığını görünje fırlayarak kalkıp pantolonunu dahi toplamadan eve doğru yönelmiş. **8** Eve vardığında kapının kilitli olduğunu görünje **9** karışina yalvarmaya başlamış: "Ne yapıyorsun? **10** Delirdin mi? **11** Beni dışarıda bırakıp niye böyle yapıyorsun," demiş. **12** Karışi: "böyle gejede soyguna avlanmaya gitme şans olana nemutlu" diye diye janima yettin. **13** Bu gejede ay çok aydınlık dileğine ulaşmanı istiyorum, **14** boşuna yalvarma kapıyı açmaya niyetim yok," demiş. **15** xulattsî, karışina her ne kadar, yalvardısa da kapıyı açmaya ağasını anlayınja: "anladım artık beni eve sokmayajaksın, fakat yol azığımı verseydin olurdu," demiş. **16** karışida: "yol azığını orada ağaja astım. **17** İyi yolculuklar dilerim dileğine erişirsin inşallah," demiş. **18** xulattsî yapajak bir şey olmadığını anlayınja yol azığını ağaçtan alıp boynuna asıp yola

koyulmuş. **19** Gide gide gide giderken, bir nehre ulaşmış. **20** xulattsi: “buradan karşıya nasıl geçebilirim?” diye düşünürken, insanın yüreğini hoplatacak bir ses duymuş. **21** Karşıya bakınca, nehrin öbür tarafında duran bir devin kendisine şöyle bağırdığını duymuş: **22** “hey, oradaki sen buraya gelip beni karşıya geçmezsen, seni böyle parçalarım,” deyip, elindeki taş sıkıp taş kırıntılarını yere dökmüş. **23** xulattsi yaşamının sonuna geldiğini düşünürken ve hayatını nasıl kurtarabileceğini tasarlarken **24** yol azığındaki peyniri hatırlayıp azık torbasından **25** hızla peyniri çıkarıp suyunu sıkıp deve şöyle bağırmış: **26** “Benim orada gördüğüm sen aptal herif buraya gelip beni karşıya geçmezsen kanını böyle çıkarırım,” deyip **27** peyniri sıkıp, suyunu çıkarıp yere fırlatmış. **28** Dev: “gördüğüm bu mini mini adam benden daha kuvvetli galiba, taşın suyunu çıkardı” deyip, karşıya geçip xulattsi’yi omuzuna bindirip geriye nehrin öbür tarafına doğru yola koyulmuş. **29** Nehrin içinde giderlerken dev xulattsi’ya: “Sen çok hafifsin. **30** Taşın suyunu çıkardığını gördüğüm zaman çok ağır birisindir diye düşünmüştüm, fakat öyle değilsin,” demiş. **31** xulattsi çabucak düşünüp “beni yukarıdan tutuyorlar olmasa beni taşıyamayaacağını bilmelisin,” demiş. **32** Bunun üzerine dev “söyle onlara seni salsınlar,” demiş. **33** xulattsi: “şimdi ne yapacağım?” diye düşünürken **34** kamasını hatırlayıp hızla kamasını çıkarıp devin boynuna batırmaya başlamış. **35** Devin boynundan sel gibi kan akmaya başlayınca **36** “Ah! Ah! Aman! Yalvarıyorum söyle onlara seni tutsunlar yine **37** seni taşıyabileceğimi sanmıyorum,” demiş. **38** Ondan sonra xulattsi kamasını devin boynundan çıkarıp “şimdi beni yukarıdan tutmaya başladılar merak etme,” demiş. **39** Karşıya geçtikten bir süre sonra bir açık alana ulaştıklarında, **40** dev “karnimiz aştı **41** ben orada ormana girip. çığlık atacağım **42** benim sesimden korkup bu tarafa gelecek bir yabancı hayvanı yakalayıp öldür, **43** ben dönüp gelince kızartıp yiyelim,” **44** deyip ormana girmiş. **45** xulattsi korka korka janını nasıl kurtaracağını düşünürken **46** ormanın kenarındaki büyük bir ağacın kovuğunu görüp hızla kovuğa girip saklanmış. **47** Dev yukarıda ormanın içinden haykırınca “aguggua adidda” diye **48** bütün yabancı hayvanlar devin sesinden korkup xulattsi’nin yanından geçip gitmişler. **49** xulattsi bir şey mi yakalaya bilecekti ki... Kendi janını kurtarma derdinde iken ağacın kovuğunda!... **50** Fakat şansına küçük bir kuş devin sesinden korkup, xulattsi’nin saklandığı kovuğa girmiş. **51** xulattsi fırlayıp kuşu kapmış. **52** dev gelip **53** “ne yakaladın ne yaptın” diye sorunca, **54** “senin sesinden korkup bu tarafa gelen hiç bir şey olmadı! **55** Bu küçük kuş buradan geçiyordu fırlayıp yakaladım” demiş. **56** dev “aay! zavallı ben. **57** bu uçan kuşu bile yakalaya biliyor ben bunun hakkından geleceğime **58** bunu nasıl yine bilirim” diye düşünürken **59** “öyleyse ne yapacağız **60** açlıktan ölüyoruz” diye deyinçe, **61** xulattsi: “üzülme, ben şimdi ormana girip çığlık atacağım. **62** Bu tarafa gelen bir şey olursa yakalayıp öldür, ben gelince pişirip yeriz,” demiş. **63** Sonra ormana girip büyük bu ağacın tepesine çıkıp var gücüyle haykırınca **64** oralarda olan ve korkarak aşağıya doğru koşmaya başlamış olan bir jeylanı **65** dev yakalayıp öldürmüştü. **66** xulattsi geri gelince dev “tanrı senden râzi olsun, **67** bu jeylan buradan geçiyordu, yakalayıp öldürdüm,” demiş. **68** Ondan sonra ateş yakıp jeylanı pişirip yedikten sonra, **69** dev xulattsi’ya şöyle demiş “karnimizi doyurduk gel osuruk yarışi yapalım kim daha kuvvetli osuracak görelim,” demiş. **70** xulattsi’da “olur. önce sen başla fakat arkani bana dönüp öyle osur,” diye söylemiş. **71** Dev xulattsi’ya arkasını dönüp azuwzuw diye osurmaya başlayınca xulattsi yakındaki bir kayanın arkasına saklanmış. **72**

Dev azuwzuw diye osurdukça kiçindan fırlayan kemikler xulattsî'nin saklandığı kayaya çarpıyormuş, **73** zira dev jeylanı yerken etiyle birlikte kemiklerini de yemişmiş. **74** Dev istediği kadar osurduktan sonra “nasıl gördün osuruğumu?” diye sorarken **75** dev dönmeden önce xulattsî kayanın arkasından çıkıp dikilmiş. **76** Sonra dev “sana bir şey oldumu?” diye sorunja; **77** [xulattsî] “bir şeyjik olmada **78** osuruk gibi de değildi. **79** Osurmak mı yellenmek mi **80** anlayamadım” demiş. **81** Sonra dev “şimdi sen osur **82** benim osuruğumu beğenmediysen, senin osuruğun ne yapajak görelim değinje; **83** xulattsî “arkanı bana dön **84** benim töremde birinin yanında osurmak ayıptır,” demiş. **85** Dev xulattsî'ya arkasını dönünje xulattsî gücünün yettiği bir taşı kaldırıp, devin kafasına indirirken sesiylede azuwzuw diye osuruyor gibi ses çıkarmış. **86** Dev kafasına taş çarpınja ve kafasından sel gibi kan akmaya başlayınja “lütfen dur dur **87** beni öldürmeyemi niyetlisin **88** kafamı kırдын” demiş. **89** xulattsî'da: “peki **90** öylese bu benim jan attığım bir şey değildi **91** sen hangimiz daha kuvvetli osurajak dediğin için yaptım bunu” demiş. **92** Ondan sonra dev kafasından akan kanlar durunja: “gel seni evime götürüyüm **93** benim sarayımı da görmüş olursun. Mısafirim olmanı istiyorum. **94** Sen ufak tefek birine benziyorsun, fakat nereden geldiği belli olmayan bir kuvvete sahibsin. **95** Tanrının bana lāyik gördüğü bir kaç lokmamı yemeni istiyorum,” diye xulattsî'ya söylemiş. **96** Ondan sonra gide gide giderken devin sarayına varmışlar. **97** Ondan sonra yemişler içmişler oynamışlar dans etmişler bilejeğin üzere. **98** Ondan sonra dev: “ben biraz uzanağajım **99** gözlerimi dinlendiririm **100** her halde sende istediğini yap evi senin evin say. Kendini misâfir gibi görme saygın başım üstüne **101** istersen sende uzan biraz,” demiş. **102** xulattsî “sen uyursan ne zaman uyanırsın,” diye deve sormuş. **103** Devde “ben uyuyunja altı ay uyurum,” demiş. **104** xulattsî'da “iyi öylese sana iyi uykular. **105** Ben biraz dışarı çıkağajım. Sonra bende belki biraz uzanırım,” demiş. **106** Ondan sonra dışarı çıkıp bir müddet dolaşmış. **107** Ondan sonrada eve girip devin uyuyup uyumadığını injeleyip **108** devin uyuduğunu anladıktan sonra, devin bütün servetini -- altın gümüş ve bu gibi -- arabalara yükleyip kendi evine doğru yola çıkmış. **109** Ondan sonra inanılmayacak ölçüde servetle kendi arāzisine ulaştınja **110** karışi sevgiyle karşılayıp, “hey yiğidim hoş geldin **111** tanrı bütün dileklerine ulaştırmıştır her halde. Her gün duva ettim senin için işe yaradı yada yaramadı,” demiş. **112** xulattsî'da “o teşekkür ederim, janım, hoş gördün **113** bu getirdiğim şeyleri eve taşımama yardım eder misin lütfen,” demiş. **114** Ondan sonra getirdiği altın gümüş ve bu gibileri eve taşımışlar ve saklamışlar. **115** Ondan sonra xulattsî eve geldikten sonra altı ay kendisini kutlamaya gelenleri ağırlamış durmuş. **116** Avlusunda var olan sevinç, oynamak gülmek mutlulukmuş. **117** Ondan sonra xulattsî “artık dev uyanmıştır ve peşime düşmüştür **118** hazırlıklı olmalıyım,” deyip **119** her gün evinin önündeki büyük ağajın tepesine çıkıp dev ne zaman gelir diye bakıyormuş. **120** Dev altı ay sonra uyanınja xulattsî'nin olmadığını ve bütün servetinin xulattsî tarafından götürüldüğünü anlayınja: **121** “wayt! Bunu bana yapan xulattsî'dir. **122** Servetimi ondan geri almalıyım,” deyip fırlayıp yola çıkmış. **123** Kimi görse “xulattsî diye birini tanıyor musun,” diye sora sora **124** giderken bir patika yolda bir tilkiye rastlamış. **125** Sonra ne kaybederim deyip tilkiyede sormaya karar vermiş: **126** “iyi günler sana, tilki,” demiş. **127** Tilkide “o, iyi günler telaşla nereye gidiyorsun?” demiş. **128** Dev “xulattsî diye birini tanıyormusun? Onu arıyorum. **129** Benden çaldığı servetimi geri almalıyım,” deyinje; **130** tilki barsakları çatlarjasına

gölmeđe bařlamıř. **131** Dev “niye gülüyorsun? **132** řulattsı'nin ařısını senden ıkarmıyayım řimdi,” deyinře **133** tilki “Dur! Dur! Benim bildiđim řulattsı senin servetini nasıl kaptı senden, onu aklım almıyor. **134** řulattsı akřamları karısı yanında olmadan iřemeye diřari ıkamiyajak kadar korkak birisi. **135** Ben her akřam řulattsı'nin kümesine girip tavuklarını alıyorum **136** benim yařam kaynađım řulattsı'nin tavuklarıdır,” demiř. **137** Ondan sonra da, “gel ben sana evinide her řeyini de göstereyim,” deyip devi peřine takip řulattsı'nin evine yollanmıř. **138** řulattsı her gün yaptıđı gibi ađaja ıkıp bakınırken, her akřam tavuklarını alan tilkinin devle birlikte geldiđini görünře şöyle bađırmıř: “Heey! Domuzun eniđi! **139** Sen salak herif benden ödün aldıđın tavukların bedelini peřine takip getirdiđin kođa yaratık ile öderim diye düşünüyorsan boşuna yol teptin **140** tavuklarımin karřılıđını sözleřtiđimiz gibi ödersen ödedin. **141** Yoksa bana görünme peřine takip getirdiđinide seni de öldüređeđimi bilesin,” demiř. **142** Dev řulattsı'nin ıđlık ıđlıđa söylediđi sözleri duyunđa “Wayt seni namussuz seni!... **143** řulattsı'nin servetimi aldıđı yetmiyormuř gibi ondan ödün aldıđın tavukların karřılıđında beni řulattsı'ya köle olarak veređeđini mi zannediyordun,” **144** deyip tilkiyi kuyruđundan yakalayıp yere arpıp öldürmüř, **145** sonrada “ben řulattsı'dan servetimi geri alırım derken bir tilkinin borđuna kurban gidiyordum **146** azkalsın giden gelseydi babam da gelirdi **147** servetimin üstüne bir sođuksu iip memleketime dönsem benim için iyi olur,” **148** deyip dönüp yola koyulmuř. **149** řulattsı ađařın üzerinde dikildiđi yerden devin tilkiyi öldürüp geriye yola koyulduđunu görünře yavař yavař ađatan inip “benim için de tavuklarımin için de bundan sonra var olan rahatlık ve huzurdur,” deyip eve girmiř. **150** Ondan sonra karısı ve kendisi tüm yařamları buyunđa mutluluk içinde yařamıřlar. **151** Onlar gelinceye kadar siz gitmeyin.

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