

TEXTS

8.0. Script and transcription

All Svan texts (including even those composed by the Authors) have been recorded in Georgian script and are transcribed here, as well as all Svan material in this book, according to the current kartvelological transcription accepted by the Academy of Sciences of the Georgian SSR:

a - ა	e - ე	k - კ	q - ღ	p - პ	ʒ - ჯ	ə - ე
ā - ა	ē - ე	l - ლ	z - ჳ	k - ქ	ç - ჭ	ō - ო
ā - ა	w - ვ	m - მ	r - რ	γ - გ	ç̣ - ჳ	
ā - ა	z - ჳ	n - ნ	s - ს	q - ყ	x - ხ	
b - ბ	t - თ	j - ა	ʃ - შ	š - შ	q - კ	
g - გ	i - ი	o - ო	u - უ	č - ჩ	ʒ - ჯ	
d - დ	ī - ი	ō - ო	ū - უ	c - ც	h - ჰ	

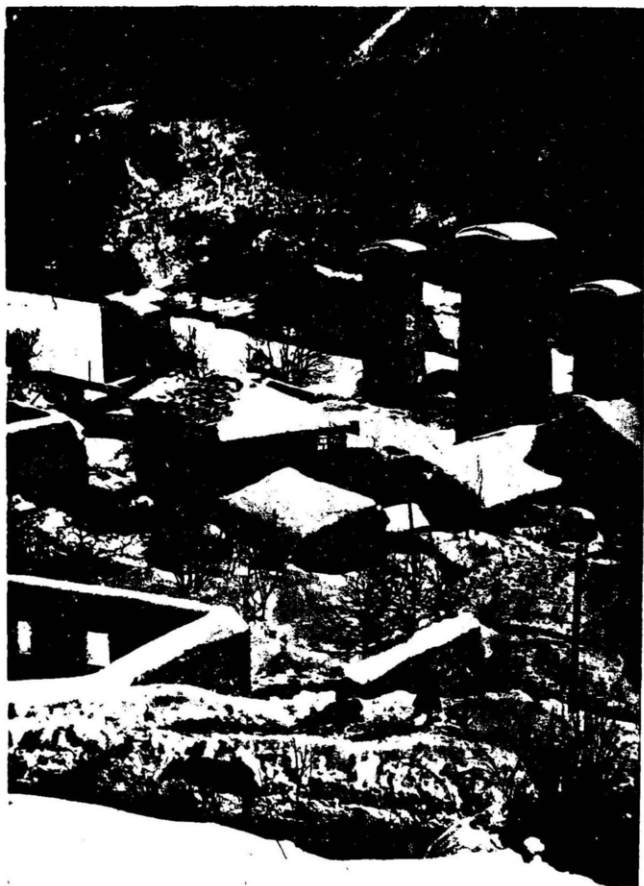
The modern standard Georgian script has no capital letters, therefore we do not use them in transliteration from Georgian (cf. the Sources). But we do not feel obliged not to use them in transcribing Svan texts, and so we introduce these letters further in accordance with the European tradition.

By the morphemical division only morphemes with the grammatical (morpho-syntactical) meaning are shown, the derivational elements are not distinguished (prefixes in verbals, suffixes of iterativity, etc.). Plusses + indicate more (entirely) or less (apparently distinguished though changed) phonetically fused morphemes.

The indirect-object prefix *x-* of the 3rd person is morphemically "translated" as singular "him", "to it", "on it", or plural "them" according to the context in nominative or in ergative sentences, while in dative sentences it is "translated" as singular, only.

The ending of the 3rd person plural *-x* is marked PL in dative sentences thus showing the plural of the logical subject, translated by the singular "him", "to it" of the prefix *x-*, there.

The neutral versionizer *a*, leaving no traces in the aorist (11-12) forms, is pointed out in the analysis if it has been preceded by the personal prefix *x-*, as in 11. *axkwicx* < **a-x-a*, or, sometimes, if it is represented in the corresponding present (1-10) form, e. g. 1. *āsipe* vs. 11. *adsipe* (= **asipe* vs. **adasipe*).



Mestia

As a rule, the version is shown semantically, not in accordance with its representation by versionizers, cf. *-a-*, *-e-* ExVS, or "VS", though this principle is not being kept consistently.

Baltists are recommended to pay attention to the last two folklore texts, one of which is supplied with literal Lithuanian translations instead of the morphemical division. All English translations are also literal, not literary.

8.1. Al lājri awtorālzi

Nāj, Čato Gužežjānd i Leṭad Palmajtiḏ, otjired¹ al lājir 1983 zawži. Mi, Čato Gužežjān, xwi lətne² 1941 zawži, xwi mušwān Məlxān, Mizgra³ Tbilisi uniwersiṭeṭ ƙawƙasijologijā specijalobit⁴. Lušnwī gramatiƙa mitwra⁵ Warlam Topurijāš, Maksime Kāldānāš i Tinatin Šarazenizē lājralšw. Matwerda al sagāns⁶ Zurab Čumburiṣe. Atxe xwešdba⁷ Šwānjā muzewumisga. Mi, Leṭa Palmajti⁸, xwi lətne 1944 zawži, xwi liṭwel. Mizgra Leningradi uniwersiṭeṭ semioṭologijā specijalobit. 1975 zawži Wilnwis otzəgir baltištiƙā aspiranṭura i atxe xwi baltišṭ. Mājinteres⁹ nənre¹⁰ ṭipologija i amya 1976–1980 zājārisga xwešdabdās Sakartwelos¹¹ kartwelur i indojewropul¹² nənre mimartebaži¹³. Swanologijas matwerdax Maksime Kāldān i Zurab Čumburiṣe. Lāmmarṣwe¹⁴ čube mušwānd Aleksandre Wonjānd, xedwājcaxān xwāj lušnu ṭeṣṭ otčodān¹⁵. 1977 zawži xwardās¹⁶ Meštjas i Čato Gužežjānā xelmzywanelobit xwitordās lušnus. Eṭkas oxwqwabed¹⁷ lušnwī leksiƙaj. Maqwāms xwaṭli¹⁸ aṣay Cijala Čartolāns i Dāwit Čeredjāns, eṣjār lagərgāl¹⁹ lušnus matwerdax.

al	lājri-i	awtor-āl-zi.	nāj,	čato-d	gužežjān-d				
this	"NOM"	book-GEN	author-PL-on	we	Chato-ERG	Gudjedjyan-ERG			
i	leṭa-d	palmajti-d ⁸ ,	ot-jir-e ¹ -d		al				
and	Leta-ERG	Palmaiti-ERG	11:PV+1.ExVS-write-AOR-PL	this					
lājir	atās	i	čxarāšir	i	arāšd-i-sam	zaw-ži.	mi,		
bookABS/NOM	1000	and	900	and	80-and-3.DAT	yearDAT-on	I		
čato	gužežjān,	xw-i		lətne ²	atās	i	čxarāšir	i	
Chato	Gudjedjyan	NOM	1:1.ExVS-THEME	born	1000	and	900	and	
wōšt	xwešd-i-ašxw			zaw-ži,	xwi	mušwān	məlx-xān.		
4+10-and-1.DAT		yearDAT-on	1:am	Svan		Mulakh-from			
m-i-zgr-a ³		tbilis-i		uniwersiṭeṭ					
13: 1.IVS-"IVS"-finish-rl		Tbilisi-GEN		university	NOM				
ƙawƙasijologijā		specijalob-it ⁴ .		lušnwī	gramatiƙa				
Caucasology	GEN	speciality-Geor.INST.		Svan-GEN	grammar	NOM			
m-i-twr-a ⁵		warlam	topurijāš,		maksime	kāldān-āš			
13: 1.IVS-"IVS"-study-rl		Varlam	Topuria	GEN	Maksime	Kaldan-GEN			
i	tinatin	šarazenizē		lājral-šw.		m-a-twer-da ⁵			
and	Tinatin	Šaradzenidze	GEN	writing-PL-INST.	2:1.IVS-NVS-study-IF				
al	sagān-a ⁶	zurab	čumburiṣe.	atxe	xw-a-šdb-a ⁷				
this	subject-DAT	Zurab	Chumberidze	NOM	now	1:1.ExVS-NVS-work-THEME			
šwānjā		muzewum-isga.	mi,	leṭa	palmajti ⁸ ,	xwi	lətne ²	atās	
Svania	GEN	museum	DAT-in	I	Leta(s)	Palmaiti(s)	NOM	am	borne
									1000

i ċarāšir i wōštxwešd-i-wōštxw zaw-ži, xwi liṭwel.
 and 900 and 40-and-4 yearDAT-on am a Lithuanian
 m-i-zgr-a³ leningrad-i uniwersitēt
 13: 1. IVS-"NVS"-finish-ral Leningrad-GEN universityNOM
 semiṭologijā specialobit⁴. atās i ċarāšir i išgwdāšd-i-woxwišd
 semitologyGEN specialityINST. 1000 and 900 and 70-and-5
 zaw-ži wilniw-i⁸ ot-zəgir³ baltistiškā
 yearDAT-on Vilniu-LOC/DAT 11:PV+1.ExVS-finish baltisticaGEN
 aspirančura i atxe xwi baltišť.
 post-graduate courseABS/NOM and now am baltistNOM
 m-ā-tjinteres⁹ nən-r-e¹⁰ ťipologija i amya
 1:1.IVS-NVS+interest language-PL-GEN typologyNOM and therefore
 atās i ċarāšir i išgwdāšd-i-ugwa atās i ċarāšir i arāšd
 1000 and 900 and 70-and-6 NOM 1000 and 900 and 80
 zāj-ār-isga xw-e-šdab-dāts⁷ sakartwelo-s¹¹ kartwelur¹²
 year-PL-in 2:1.ExVS-VS-work-IF+1,2SG Georgia-LOC/DAT Kartvelian
 i indojewropul¹² nən-re mimarteba¹³-ži. swanologija-s
 and Indo-European language-PL-GEN relation-on Svanology-DAT
 m-a-twer-da-x⁵ maksime kaldān i zurab čumburiže.
 2:1.IVS-NVS-study-IF-PL Maksime KaldanNOM and Zurab ChumburidzeNOM
 lā+m-maržw-e¹⁴ ašay čube mušwān-d aleksandre
 11:PV+1.IVS+IVS-help-AOR also Lower a Svan-ERG Aleksandre "NOM"
 wonjān-d, xedwāj-caxān xwāj lušnu ťekšť
 Onyan-ERG who-with many Svan textABS/NOM
 ot-čodān¹⁵. atās i ċarāšir i išgwdāšd-išgwid
 11:PV+1.ExVS-read 1000 and 900 and 70-and+7
 zaw-ži xw-a-rd-āts¹⁶ mestja-s i čato
 yearDAT-on 2:1.ExVS-NVS-exist-IF+1,2SG Mestya-LOC/DAT and Chato
 gušejjān-ā xelmywanelobit⁴ xw-i-tor-dāts⁵
 Gudjedjyan-GEN directionINST. 2:1.ExVS-IVS-study-IF+1,2SG
 lušnu-s. ečkas oxw-gwab-e-d¹⁷ lušnw-ī
 Svan-DAT then 11:PV+1.PL.EXC.ExVS-collect-AOR-PL Svan-GEN
 leksiķa-j. maqwāms xw-a-ťul-i¹⁸ ašay cijala
 lexicsNOM-also thanks-DAT 1:1.ExVS-NVS-cry-THEME also Tsiala
 čartolan-s i dāwit čeredjān-s, ešj-ār lagergāl¹⁹
 Chartolan-DAT and Davit Tseredyan-DAT they-PL.NOM spoken
 lušnu-s m-a-twer-da-x⁵.
 Svan-DAT 2:1.IVS-NVS-study-IF-PL

About the Authors of this Book

We, Chato Gudjedjyan and Letas Palmaitis, wrote this book in 1983. I am Chato Gudjedjyan, born in 1941, a Svan from Mulakh. I am a graduate of Tbilisi University where I specialized in Caucasian linguistics. I have learned Svan grammar from the

works of Varlam Topuria, Maksime Kaldan and Tinatin Sharadzenidze. It was Zurab Chumburidze who gave me lectures on this subject. Now I am working at the Svania Museum. I am Letas Palmaitis, born in 1944, a Lithuanian. I am a graduate of Leningrad University where I specialized in Semitic linguistics. In 1975, in Vilnius, I completed a post-graduate course in Baltic linguistics and now I am a ballist. As I am interested in language typology, in 1976–1980, in Georgia, I was working at Kartvelian–Indo-European linguistic relations. Maksime Kaldan and Zurab Chumburidze taught me svanology. I was assisted by Aleksandre Onyan, a Lower Svan, with whom I read various Svan texts. In 1977, while in Mestya, I studied Svan under the direction of Miss Chato Gudjedjyan. At that time we also collected Svan lexis. I express my gratitude, also, to Mrs. Tsiala Chartolan and to Dawit Tseredyan who taught me spoken Svan.

8.2. Žibe Šwān

Žibe Šwān li Jenguri γār lekwa Ušgulneš i hēmoššāl Šwārməq (Jengurī Ušgulš ibni²¹ Šxāri qožārisga). Amš i amī nēsga izgex¹⁷⁷ žibe šwanār, lušnud məgərgāli²². Ušurmānxān²³ xoša qožār i wolār xošš²⁴ Šwāns i ime-ime gar lix tanyār ečxānču lāz²⁵. Al qožārs Kawkasijon kaxkax²⁶ juγwāš i juγwā pild. Šwānjā²⁷ soplār²⁸ laxwārisga i xoša lāyāl čaljare γarālisga lix i amyā sgāwī²⁹ Rač-Lečxumte i Zānte³⁰ zagrālka gar li lāz, mare zawladāy³¹ mus dēmē zagārs xāz u xočēl lāz li.

Lušnu mōš nin li, luznuj mōš nin li i kartwilš³², mare iwālōndir šwanār i zanār i sgāwišār ušxwāreš lāswx Sakartwelojisga, ešxu nacija lix i mērme-mērme dēmčiks bəmārx³³. Aljārs γertālī arabara xančmən³⁴ mehad. Lixəlčip³⁵ ānbinōl, ečaneš xelčipi³⁵ ešxu xeqāndax³⁶ i, māj esama lijri-ličwdānis xexebōlnōl³⁷, ežāj ečī šan arda³⁸. Šwerileγws³⁹ dēsa xwišdnex⁴⁰, ado imwāj nin amži dōsgneš meqwlēla⁴¹, lādi nāj ušxwār deš xomqerid⁴², ečē ešxu nacija γwir-γwir gar sid⁴³. Lādi nini mecnijērāl⁴⁴ Tbilisisgāj mērma kwegnārisgāj⁴⁵ ācxrex⁴⁶, māj nuqwišd do lix nacād⁴⁷ lušnuj luznuj kartwil mānqwineš, ašxw nənzi gar jer igərgālnōlx²² māg, ečaneš.

žibe šwān li jenguri γār lekwa ušgul-neš
 Upper SvaniaNOM 1:3.ExVS-THEME Engur-GEN valley down Ushgul-from
 i hēmoššāl šwār-məq (jengurī ušgul-s
 also somehow-similar DjvariDAT-at EngurNOM-also Ushgul-LOC/DAT
 i-bn-i²¹ šxār-i kož-ār-isa). am+š i am+ī
 1:IVS-begin-MD Škhar-GEN rock-PL-in this+GEN also this+GEN
 nēsga i-zg-e-x¹⁷⁷ žibe šwan-ār, lušnu-d
 between 1:IVS-dwell-THEME-PL Upper Svan-PL.NOM Svan-TFM
 məgərgāli²². usurmān²³ -xān xoša qož-ār i wol-ār
 n.a.speaking Moslem-from big rock-PL.NOM also glacier-PL.NOM
 x-o-šš²⁴ šwān-s i ime-ime gar li-x
 1:from it-ExVS-hide Svania-DAT also where-where only 1:is-PL
 tany-ār ečxān-ču lāz-d²⁵. al qož-ār-s
 pass-PL.NOM from there-below transitionish-TFM This rock-PL-DAT

kaŋkaŋsion x-a-žx-a-x²⁶ ʒuɣwāš i ʒuɣwā
 the CaucasusNOM 1:to it-"NVS"-name-RSL-PL seaGEN also seaGEN
 ɣil-d. šwän-jä²⁷ soɣl-är²⁸ laxw-är-isga j
 shore-TFM Svania-GEN village-PL.NOM Alpine meadow-PL-in also
 xoša läyäl çalj-ar-e ɣar-äl-isga li-x i
 big environmentNOM.AV river-PL-GEN valley-PL-in 1:is-PL also
 amyɣa sgāw²⁹-i raç-lečxum-te j zän³⁰-te
 therefore inside-also Racha-Lečkhumi DAT-to also Megrelia-to
 zagr-äl-ka gar li läz, mare zawladäy³¹
 ridge-PL-DAT only is transitionNOM but unsnowy periodNOM.AV
 mus dēmē zagār-s x-žz i xočäl
 snowNOM nowhereGEN ridge-LOC/DAT 1:on it-"NVS"+put also better
 läz li. lušnu möš nin li, luznu-j
 transitionNOM is SvanNOM separate languageNOM is Zan-also
 möš nin li i kartwil³²-i, mare iwäländir
 separate languageNOM is also. Georgian-also but for ages
 šwan-är i zan-är i sgāwiš-är ušxwār-eš
 Svan-PL.NOM also Zan-PL.NOM also Georgian-PL.NOM one-another-GEN
 l-äsw-x sakartwelo¹¹ j-isga, ešxu nacija li-x i
 2:3.ExVS-NVS+be-PL Georgia-GLIDE-in one nationNOM is-PL also
 mërme-mërme dēmčiks ləmār-x³³ alj-är-s ɣert+äl-i arabara
 other-other never 8:been-PL this-PL-DAT god+PL-also identicalNOM
 x-a-nçm-ən-x³⁴ mehad. lixälçip³⁵ än-bin-öl²¹,
 2:him-"NVŠ"-believe-PRT.MD-PL always reignNOM 7:PV+IVS-begin-COND
 eča-neš xelçip-i³⁵ ešxu x-e-ğän-da-x³⁶ i mäj
 that-from kingNOM-also oneNOM 2:him-"VS"-be-IF-PL also RELwhatNOM
 esama lijri-liçwäđäni-s x-e-xeb-öl-n-öl³⁷,
 if some writing-reading-DAT 6:to it-ExVS-concern-"PASS"-FT-COND
 eçä-j eçt-i šən a-rd-a³⁸,
 .that-also that+GEN handLOC/DAT.AV 2:NVS-exist-IF
 ɣwer-i-leɣw-s³⁹ dēsa xw-ışdn-e-x⁴⁰, ado
 flesh-also meat-DAT not 1:1.ExVS-IVS+forget-THEME-PL otherwise
 imwäj nin amži dösg-neš meɣwlel⁴¹-a, lädi
 RELwhere languageNOM thus early-from 13:separated-DEM to-day
 näj ušxwār deš
 we(DAT) one anotherNOM not-by-any-means
 xo-mqer-i-d⁴², eče ešxu nacija ɣwir-ɣwir
 1:1.ExVS+ExVS-understand-THEME-PL there one nationNOM seldom
 gar sid⁴³ lädi nin-i mecnijer-äl⁴⁴
 only 1:is remaining to-day language-GEN expert-PL.NOM
 tbilis-isgä+j mërma kweɣn⁴⁵-är-isgä+j
 TbilisiDAT-in+also otherDAT country-PL-in-also

ā+cxr-e-x ⁴⁶ ,	māj	nuḳw-iš-d	do	li-x
1:NVS+elucidate-THEME-PL	what	form-GEN-TFM	then	1:is-PL
nacādw ⁴⁷	lušnu-j	luznu-j	kartwil	mānḳwi-neš,
substituted	SvanNOM-also	ZanNOM-also	GeorgianNOM	firstly-from
ašw	nən-ži	gar	jer	i-gərgāl-n-ōl-x ²²
oneDAT	languageDAT-on	only	that	6:IVS-speak-FT-COND-PL
eča-neš.				allNOM
that-from				

Upper Svania

Upper Svania stretches downwards along the valley of Engur, from Ushgul almost to Djvari²⁰ (Engur, in its turn, begins in the Ushgulian rocks of Shkhar). In between them dwell the Svan-speaking Upper Svans. High rocks and glaciers hide Svania from the Moslem North, and there are only a few transits to pass from there down. These rocks are called 'Caucasus' from the coast of the one sea up to that of the other sea. The settlements of Svania are in the Alpine meadows and mostly in river-valleys, therefore the transit inside, to Racha-Lechkhumi and Megrelia, is only over the mountain-ridges, too; the best transit, however, is during the period³¹ when there is no snow anywhere on the ridge.

Svan is a separate language as well as Zan and Georgian, but in Georgia the Svans, the Megrels and the Georgians for ages have belonged to one another; they are one nation, never been different. They have always believed in the same gods. From the beginning of the reign they had the same king, who also governed everything concerning literacy. We do not forget flesh and blood, otherwise a nation seldom survives, the languages having disintegrated so early that to-day we cannot understand one another. Nowadays linguists in Tbilisi and in other countries are investigating in what way Svan, Zan and Georgian have changed since the time when all spoke the same language.

8.3. Hādīš lājir

Ašw dwrewži Hādīšiga bapd ləmārd¹⁶ Gijerg Ārywlijān. Alas lāxismaw⁴⁹, esnār tāringzel⁵⁰ eser āmqedēli⁵¹ Hādīšikānteka⁵² i loxḫūla¹⁸, xola ža, txērāl eser axčwāxad⁵³ i xočādu⁵⁴. Gijerg k"oxjācx⁵⁵ a isnaws i ādḫwiline¹⁸ Hādīšiga: tāringzel eser mir iḡwem⁵⁶. Ašw mēhdīš eser loxḫā⁵⁷: jayw"eser, si märe, mič eser nāmbizoš⁵⁸ xola isnaw laxismawōl⁴⁹, eḡya min ičmurjālnix⁵⁹ bāzi, mare jexis ešī māma loxhunrax⁶⁰ amnārd i ž"amčedx⁶¹ sagdri gōrteži. Ž"amčedx i a gōr məḳar⁶² li i sagdar ču luḫpüre⁶³. Al"eser sāwjārenka jār irōl! I ātywāčx⁶⁴ leža. Wōštwx märe ləmārx³³ kašgār⁶⁵, jōris xaḡār xaywēnax⁶⁶ i aljār ž"oxermälax⁶⁷ hādīšars. Čw"erwāj otčād⁶¹, eḡ jōri märe deš im"āntrānx⁶⁸ mērma ladāyī. Eḡjārs lājir oxḫidax⁶⁹ i ala ḳāli⁷⁰. K"atagānx⁷¹ Hādīki maxeywāžār tanḡyka. Sg"amčedx sopeltēsga i amčū⁷² gārgli²² xālx i a špote⁷³. Ču rok otḡalḡax⁷⁴ min šwanārs, – jōri märe xōmbwix⁷⁵, –

šid rok mərəmzi oxmeqrax⁴² mine saqdärtəsga lizi, šid rok ottülax¹⁸ ušwärd.
 Min rok ka māg ušxud āmqedēlix⁵¹ ečxänka, mare lätwzi⁷⁶ rok ešjār sga mərämte
 laxkarwēnax⁷⁷. Amčw"alas gw"axwēmx⁷⁸ hädišārda⁷⁹, lājir māj korte do ādjān⁸⁰,
 i am⁸¹ lēt sg"axkälx⁸² kašgärs i Yertā hamaršw k"ānqidx⁸³ lājir šwānte. De meyweč⁶⁴
 jār āhiddax⁸⁴ i de māngweš. Eš jār lājir mungwāl Sakartwelos xobrājān⁸⁵ Hädišid,
 Yertā lājir li i lekrāwid⁷⁷ xama xeqānōlx⁸⁶?

Lādi jγəd mecnijēr⁴⁴ mārāld äntwerx⁵ eša i Tbiliste lihwdis išgōdax⁵⁶, mare
 dēmtē jās xāmbax⁸⁸ hädišār. ʔo tawrob⁸⁹ āxčšd⁹⁰ al gweš i ser čw"akwāc⁹¹, ē
 šwānjā muzewumisga alxunēllesw⁹², i čw"ādjan⁸⁰ Meštjate. Muzewumisga išgan
 soplārxtān nāqidw⁸³ lājirāl xuywax⁶⁶. Ešjārisga mašwnēle⁹⁴ rok li Hädiši lājir.

Soproma Awaljan, 53 ləzāj, məhdš. 1964 zāj.

ašxw	dwrew-zi	hädiš-ışga	baq-d	ləmārd ¹⁶	gijerg
oneDAT	timeDAT-on	Hadish-in	priest-TFM	8:existed	Giyerg
ārywliyan.	ala-s	lā+x+išnaw ⁴⁹ ,		esnār tāringzel ⁵⁰	eser
ArghwliyanNOM	this-DAT	11:PV+him+dream		as if	archangelNOM said

āmqedēli ⁵¹	hädiš-žikānte-ka ⁵²	i	lox-žul-a ¹⁸
13:come+is	Hadish-upward-through	also	13:PV+him+"ExVS"-call-RSL
xola ža, txēr+āl	eser	a-xčwād-a-x ⁵³	i
bad it	wolf+PL.NOM	said	13:PV-him+ExVS+beset-RSL-PL
x-o-čād ⁵⁴ -u.	gijerg	k"+toxjācx ⁵⁵	

11:him-"ExVS"-defend-PTC.CNJ	GiyergNOM	PV'+11:PV+to it +ExVS+awoke
a išnaw-s	i	ād-žwīl-in-e ¹⁸
this dream-DAT	also	11:PV+IVS-cry-PX-AOR
eser	mir	i-šgwm ⁵⁶ .
said	someDAT	1:IVS-ask
lox-žix-a ⁵⁷	oneDAT	Hadishian-DAT

13:PV+him+ExVS-return-RSL	then+said	thou	man	him	said	satiety-INST
xola išnaw	la-x-ışnaw-ōl ⁴⁹ ,	ešya	min			
badNOM	dreamNOM	7:PV-him-dream-COND	because of it	they themselvesNOM		

i-čmuržāl-wni-x ⁵⁹	bāzi,	mare jerxi-s	eš	māma
4:"IVS"-run about-FT-PL	tonight	but some-DAT	nevertheless	not
lox-hunr-a-x ⁶⁰	amnār-d	i	ž"+amčed-x ⁶¹	

13:VP+him+"ExVS"-obey-RSL-PL	this+TFM	also	PV'+13:gone-PL
saqdri	gōr-te-ži.	ž"+amčed-x i	a
sanctuary-GEN	doors-to-on	also	DEM
li i.	saqdar	čū	lučpüre ⁶³ .
is also	sanctuaryNOM	PV'	n.r.skinnedNOM
sāwj-ār-ənka	jār	i-r-ōl!	i
NorthCaucasian-PL-besides	whoNOM	6:"IVS"-be-COND	also

št-ywāč-x ⁶⁴	leža.	wōštxw	māre	ləmār-x ³³
11:PV+him+IVS-followed-PL	upwards	fourNOM	manNOM	13:been-PL
kašg-ār ⁶⁶ ,	jōri-s	xač-ār	x-a-γw-ēn-a-x ⁶⁶	
Kabardian-PL.NOM	two-DAT	icon-PL.NOM	13:him-"NVs"-have-PRT.MD-RSL-PL	

li i.	saqdar	čū	lučpüre ⁶³ .	al"eser
is also	sanctuaryNOM	PV'	n.r.skinnedNOM	this+said
sāwj-ār-ənka	jār	i-r-ōl!	i	
NorthCaucasian-PL-besides	whoNOM	6:"IVS"-be-COND	also	
št-ywāč-x ⁶⁴	leža.	wōštxw	māre	ləmār-x ³³
11:PV+him+IVS-followed-PL	upwards	fourNOM	manNOM	13:been-PL
kašg-ār ⁶⁶ ,	jōri-s	xač-ār	x-a-γw-ēn-a-x ⁶⁶	
Kabardian-PL.NOM	two-DAT	icon-PL.NOM	13:him-"NVs"-have-PRT.MD-RSL-PL	

i alj-ār ž"ox-ərmāl-a-x⁶⁷ hādīš-ār-s.
 also this-PL.NOM PV'+13:PV+him+"ExVS"-catch-RSL-PL Hadishian-PL-DAT
 čw"erwāj ot-čād-x⁶¹, eš jōri märe
 PV'+RELwhoNOM 11:PV+him+ExVS-went-PL that two manABS/NOM
 deš im"+ān-tx-ān-x⁶⁸ mērma ladāy-ī
 not-by-any-means where+11:PV-find-PRT.MD-PL otherLOC/DAT day-also
 ešj-ār-s lājir ox-čid-a-x⁶⁹ i ala
 that-PL-DAT writingNOM 13:PV+him+"ExVS"-take-RSL-PL also thisNOM
 käl-i⁷⁰. k"+āt-a-g-ān-x⁷¹ hādīš-i
 is lacking-THEME PV'+11:PV+to it-NVS-stand-PRT.MD-PL Hadish-GEN
 maxeywaz-ār tanāy-ka. sg"+āmčed-x⁶¹ sopol-tēsga i
 brave man-PL.NOM pass-through PV'+13:gone-PL village-into also
 amču⁷² gārg-li²² xālx i a špot-e⁷³: ču rok
 here 1:speak-THEME peopleNOM also DEM 1:fuss-THEME PV' said
 ot-yałt-a-x⁷⁴ min šwan-ār-s, -
 13:PV+him+"ExVS"-ruin-RSL-PL they themselvesNOM Svan-PL-DAT
 jōri märe x-š+mbw-i-x⁷⁵, - šišd rok
 two manNOM 1:him, them-ExVS+narrate-THEME-PL/ suddenly said
 mērām-ži ox-meqr-a-x⁴² min-e
 somewhere-on 13:PV+him+"ExVS"-understand-RSL-PL they-GEN
 sağdār-tēsga lizi, šišd rok ot-fül-a-x¹⁸
 sanctuary-into goingNOM suddenly said 13:PV+him+"ExVS"-cry-RSL-PL
 ušxwār-d. min rok ka mäg ušxud
 one another-TFM they themselvesNOM said PV' allNOM together
 āmqedēli-x⁵¹ ečxān-ka, mare lāt-w-ži⁷⁶ rok ešj-ār
 13: come+is-PL from there-out but refugish-on said that-PL.NOM
 sga mērām-te la-x-karw-ēn-a-x⁷⁷.
 PV' somewhere-to 13:PV-him-lose-PRT.MD-RSL-PL here+this-DAT
 gw"+ta-xwēm-x⁷⁸ hādīš-ār-d-a⁷⁹, lājir
 heartABS/NOM+11:PV-to it+gave-PL Hadishian-PL-ERG-DEM writingNOM
 māj kor-te do ād-j-ān⁸⁰ i am⁸¹ lēt
 what house-to then 11:PV+IVS-take-PRT.MD also thisDAT nightNOM.AV
 sg"+ā-x-kāl-x⁸² kašg-ār-s i yert-ā hamar-šw
 PV'+11:PV-them-slunk-PL Kabardian-PL-DAT also God-GEN soleity-INST
 k"+ān-qid-x⁸³ lājir šwān-te. de meyweč⁶⁴
 PV'+11:PV-brought-PL writingABS/NOM Svania-to nor n.a.persecutor
 jār ā-hīd-da-x⁸⁴ i de māmgeš. eš lājir
 whoNOM 11:PV-overtake-IF-PL also nor nothingNOM that writingNOM
 murgwāl sakartwelo-s x-o-brāj-ān⁸⁵
 a.round Georgia-DAT 11(2):to it-"ExVS"-present-PRT.MD
 hādīš-iš-d, yert-ā lājir li i lekrāwi-d⁷⁶
 Hadish-GEN-TFM God-GEN writingNOM is also for losing-TFM

xama	x-e-ḡān-ōl-x ^{86?}	lādi	ʒʒəd	mecnijer ⁴⁴
how exactly	6:him-"ExVS"-justify-CNJ-PL	to-day	big	expert
mār+āl-d	ān-twer-x ⁵	eʒa	i	tbilis-te
man+PL-ERG	11:PV+IVS-studied-PL	thatABS/NOM	also	Tbilisi-to
lihwdi-s	i-šgom-da-x ⁵⁶ ,	mare	dēm-te	jās
giving-DAT	2:IVS-request-IF-PL	but	nowhere-to	whoDAT
x-ā+mb-a-x ⁸⁸	hādīš-ār.	ʒo	tawrob ⁸⁹	
2:him-NVS+let-IF-PL	Hadishian-PL.NOM	afterwards	governmentNOM	
āx-čād ⁹⁰		al	gweš-s	i
11(2):PV+to it+intervened	this	affair-DAT	also	already
šw''+a-kwāc ⁹¹	ē šwānj-ā	muzewum-iswa	a-lšxunēl-lesw ⁹² ,	i
PV'+11:PV-cut	as Svania-GEN	museum-in	15:PV-kept-were	also
čw''+ād-j-ān ⁸⁰		mesjja-te.	muzewum-iswa	išgan
PV'+11:PV+IVS-take-PRT.MD		Mestyā-to	museum-in	otherDAT
sopl-ār-xān	nāqidw ⁸³	lājir-āl+ī		
village-PL-from	carried	writing-PL.NOM+also		
x-u-ḡw-a-x ⁶⁶ .		eʒj-ār-iswa	maʒwnēle ⁹⁴	rok li
1:him-"ExVS"-have-THEME-PI.		that-PL-in	the oldestNOM	said is
hādīš-i	lājir.			
Hadish-GEN	writingNOM			

The Book of Hadish⁴⁸

Once upon a time Giyerg Arghwliyan lived in Hadish as a priest. He is said to have had a dream as if the archangel⁵⁰ had come through over Hadish calling to him 'poor me!', as if wolves had beset him and the priest should have defended him. Giyerg awoke from this dream and cried to Hadish that the archangel had asked for something. One Hadishian is said to have answered that, man alive, due to the nightmare of someone's satiety they would run about that night, nevertheless some people did not listen to him and went up⁶¹ to the doors of the sanctuary. They went up and, look, the doors were open and the sanctuary had been robbed. 'Besides North-Caucasians, — they said, — who else would be these!', and pursued eastwards. The four men appeared to have been there, the Kabardians, two of them having icons, and these two were captured by the Hadishians⁶⁷. But who had run away, these two men could not be found anywhere even the next day. They had taken the Book and it was lost. The brave Hadishians set forth over the mountain-pass. They reached a village where people were speaking fussily, "They themselves appear to have been ruined by the Svans!", the two men narrated saying the Svans had suddenly somehow perceived and communicated to one another the breaking into the sanctuary, and saying themselves, however, had come out of it together but those two had disappeared somewhere from their sight during the flight. Here the Hadishians noticed the house, the Book was carried into, and they slunk by the Kabardians that night and with only God's help carried the Book to Svania. Neither any pursuer nor anything else overtook

them. All Georgia had presented this Book to Hadish, it is God's Book, and was it really possible to lose it somehow?

Nowadays great experts studied it and asked to deliver it to Tbilisi⁸⁷ but the Hadishians did not let it go to anyone, anywhere. Afterwards the Government intervened in this affair and then it was decided it should be kept in the Svania Museum, so it was taken to the Museum in Mestia⁹³. In this museum they have books carried from other settlements, too, the Book of Hadish appearing to be the oldest among them.

Soproma Awalyan, 53 years old, Hadishian, 1964.

8.4. Metxwjár märe

Ešxu märe ləmār, metxwjár, məžabeš, Xuläč xažxəna²⁶. Soproma Gužešjanä kor⁹⁵ čukwän atxəj ži xetra⁹⁶ gims eči nakruwāl⁹⁷. Al märe eči jenäs ləmārli i ečkāli ƙoƙšāš, ere Twetnəlds mursgwenxän xäcxpänwna⁹⁸ i ka ləmqədwin⁹⁹ žikän Čanri tanäytəsga, ečxänka Ƥwiberte i näbozs Žabeštəsga ləmqədwin. Ämčedēli¹⁰⁰ aškw ladey al šukwš¹⁰¹ lätxwjarte. Nätxwjaräl mäma xatxəna⁶⁸ Twetnəldä girkid. K"ämčedēli Čanri tanäyd. Amēj mäma xatxəna. K"ämčedēli žäbe lärtgälxän Ƥwiberte. Amēj mäma xatxəna. Ame kwäb xocxənda¹⁰² i čw"asäd¹⁰³ aməču. Kwäbs xära čičwā gör, ešw"ere ž"ēr mōd läxtərēns⁹⁶ ežē, ala jēr kwäb li. Al metxwjár kām dēsa ləmsädwin¹⁰³, mare nätxwjarawul ägitēj dēsa xaxləna¹⁰⁴ ličex. Hams k"änciwre¹⁰⁵ amxänka i kwäb⁹⁵ sgwebinču mindwer xälkwš gweši ləmārli. Č"ottōra⁹⁶ al xälx säwjärđ. Säwjär usurmän xälx lix. Usurmän i kristjān ečka xešjälx¹⁰⁶. Xuläč gud aqäd⁹⁹, al säwjär Məžälwāš i Məlxā layläjt" änyrix¹⁰⁷. Kečwes ačes¹⁰⁰ amxänka, ču lebžine li Məlxax-Məžälw. Mare kwäb sga xačax¹⁰⁸ al mindwers i ka laqädži⁹⁹ ka xečdenix¹⁰⁹ i ečka txum sga laxdagri¹¹⁰ aljārs, mare Məlxā mašedd mäma qedni⁹⁹. Amži deš xaqa⁸⁶.

Säwjär amxäwtəsga ašijaš gar änyrix i amži sg"änkočwänx¹¹¹. Aškw mära twetne wosär xäkw¹¹² i xoša twetne pagw ži xäg⁷¹. Ka tera⁹⁶ ere ala žāri maxwši li. Ču lög⁷¹ al märe nēsga xälxisga i gärgli²². Xuläč adčküre¹¹³, amən xoča limärws rok dēmyad mōš ičo¹¹⁴, amčüw rok adgār¹¹⁰ žāri maxwši säwjareš. Žwinel lušnu tweps mērwe pindix otkim¹¹⁵, k"äxpišwd¹¹⁶ kwäbxänka i al märe ž"esričw¹¹⁷ xälxisga. Säwjär ž"änžomänx¹¹⁸, ušxwār ätčōdx⁹⁰, topārs xočwēnex¹¹⁹ ušxwār, ančwemex¹²⁰, jās eser xogra¹²¹ maxwšid twep. Iša twep İröl, cxāj, načwār. Atxe xārx ešxu mihmän. Girkid sipx¹²², mare ešira, dār ime tera⁹⁶. Ču ləmbže¹²³ lix, māj kāš rok ämtgwepēli¹²⁴. Atxew rok eščwēnx¹²⁵ wešgd, ado šwanār rok kažrāl lix i mine gimī rok kāš li i min eser wešgd lejār dār Ƥexnix⁵⁷. Tanäyži zek mām" itxi⁶⁸. Säwjärđ mužwralšw ansqex¹²⁶ sačaxč i ž"esčwēnx i esqax¹⁵⁸ amnoš mine matxwmi. Xuläč xociwārid¹⁰⁵ kwäbxänka. Säwjär lež"ättwäpx¹²⁷ i Xuläčdi k"änkwār¹²⁸ kwäbi gör i k"änqäd⁹⁹. Ešxu lišjäl amnoš alžomēli¹¹⁹.

Soproma Gužešjan, 57 ləzāj, məmlax, 1965 žāj.

ešxu märe	ləmār,	metxwjár,	məžabeš,	xuläč
one manNOM	8:been	hunterNOM	ZhabeshianNOM	KhulachNOM

x-a-žx-ən-a²⁶ soproma gužejjān-ā kor
 8(13):him-"NVS"-name-PRT.MD-RSL Soprom Gudjedjyan-GEN house⁹⁵
 čukwān atxē+j ži x-e-tr-a⁹⁶ gim-s
 below now+also PV' 1:to it-"VS"-recognize-RSL earth-LOC/DAT
 eči nakruwāl⁹⁷ al märe eč-ži jenās ləmār-li i
 its house-restsPL this manNOM that-on quickNOM 8:been-is also
 ečkālī čožāš, ere twetnald-s murngwen-xān
 of that kind cliff'sNOM that Tetnulda-DAT right-from
 x-ā+cxpānw+na⁹⁸ i ka ləmqādwīn⁹⁹ žikān čanr-i
 8:to it-NVS+walk around+SF also PV' 8:come upwards Tsaner-GEN
 tanāy-tēga, eč-xānka žwībēr-te i nāboz-s
 pass-into that-out of Twiber-to also evening-LOC/DAT
 žābeš-tēga ləmqādwīn, āmčedēli¹⁰⁰ aškw ladey al
 Zhabesh-into 8:come 13:gone+is oneDAT dayNOM.AV this
 šukw-s¹⁰¹ lātšwjar-te. nātšwjar+āl māma
 way-LOC/DAT huntingish-to shooting beast+PL not
 x-a-tx-ən-a⁶⁸ twetnald-ā girkid. k"+āmčedēli
 13:him-"NVS"-find-PRT.MD-RSL Tetnulda-GEN around PV'+13:gone+is
 čanr-i tanāy-d. amē+j māma x-a-tx-ən-a.
 Tsaner-GEN pass-TFM here-also not 13:him-"NVS"-find-PRT.MD-RSL
 k"+āmčedēli žābe lārčq-āl-xān žwībēr-te. amē+j māma
 PV'+13:gone+is eastern belt-PL-from Twiber-to here-also not
 x-a-tx-ən-a. ame kwāb
 13:him-"NVS"-find-PRT.MD-RSL here caveNOM
 x-o-cx-ən-da¹⁰² i čw"+a-ād¹⁰³ amēču. kwāb-s
 2:him-"ExVS"-know-PRT.MD-IF also PV'+11:PV-remained here cave-DAT
 x-ār-a¹⁵⁵ čičwā gōr, ečy"ere mōd
 8:to it-NVS+be-RSL turvesGEN doorNOM for not
 lā+x-tēr-ən-a⁹⁶ eč+č, ala j-ēr
 15:PV+him,them-recognize-PRT.MD-it thanNOM+DEM thisNOM GLIDE-that
 kwāb li. al metšwjar kām dēsa ləmsādwīn¹⁰³, märe
 caveNOM is this hunterNOM outside not 8:remained but
 nātšwjar-a-w-ul āgi-tē+j dēsa
 shooting beastDAT-GLIDE-without home-to+also not
 x-a-xl-ən-a¹⁰⁴ ličex. ham-s
 8(13):him-"VS"-know-PRT.MD-RSL returningNOM morning-LOC/DAT
 k"+ān-čiw-r-e¹⁰⁵ am-xānka i kwāb sgwebinču mindwer
 PV'+11:PV-watch-AOR this-out of also cave⁹⁵ in front of fieldNOM
 xālx-wš gweli ləmār-li č"+ot-tēr-a⁹⁶
 people-INST full 8:been-is PV'+13:PV+him"ExVS"-recognize-RSL
 al xālx sājw-ār-d. sājw-ār usurmān xālx
 this peopleNOM Kabardian-PL-TFM Kabardian-PL.NOM Moslem peopleNOM

li-x. usurmān i kristjān ečka x-e-šjāl-x¹⁰⁶.
 is-PL MoslemNOM also ChristianNOM then 2:them-ExVS-fight-they
 xulāč gu-d a-qād⁹⁹, al sāwj-ār mē žālw-ās
 KhulachNOM heart-TFM 11:PV-came this Kabardian-PL.NOM Muzhal-GEN
 i mēlx-ā laylāt-t''ān-yr-i-x¹⁰⁷. xekwes¹⁴⁰
 also Mulakh-GEN ruiningish-to+1:PV-come-THEME-they must
 a-č-e-s¹⁰⁰ am-xānka, ču lebžine li
 12:PV-go-AOR-he this-out of PV' for being informedNOM is
 mēlx-mē žālw. mare kwāb sga x-a-kač¹⁰⁸ al
 Mulakh-MuzhalNOM but caveNOM PV' 1:to it-''VS''-stand this
 mindwer-s i ka laqād⁹⁹ ži ka
 field-DAT also PV'out coming-on PV'
 x-e-čd-en-i-x¹⁰⁹ i ečka txum sga
 5(1):him-ExVS-catch sight of-MD-THEME-they also then headDAT PV'
 la-x-dagr-i¹¹⁰ alj-ār-s, mare mēlx-ā mašed-d māmā
 5:PV-them-kill-THEME he-PL-DAT but Mulakh-GEN rescuer-TFM not
 qed-n-i⁹⁹. amži deš x-a-g-a⁸⁶.
 5(1):come-MD-THEME thus not-by-any-means 1:to it-''VS''-have-THEME
 sāwj-ār amxāw-tēsga ašjaš gar an-yr-i-x¹⁰⁷
 Kabardian-PL.NOM to here-into gradually only 1:PV-come-THEME-they
 i amži sg''+ān-kočw-ān-x¹¹¹. ašxw māra
 also thus PV'+11:PV+IVS-increase-PRT.MD-they oneDAT manDAT
 twetne wosār x-ā+kw¹¹² i xoša twetne
 whiteNOM chokha-coatNOM 1:on him-''VS''+put on also big white
 pačw ži x-ā+g⁷¹. ka ter-a⁹⁶, ere ala
 capNOM PV' 1:on him-''VS''+stand PV' 1:recognize-RSL that thisNOM
 žār-i maxwši li. ču l-ə-g⁷¹ al märe nēsga
 army-GEN chiefNOM is PV' 1:he-GLIDE-stand this manNOM among
 xālx-isga i gārgl-i²². xulāč-d ad-čkür-e¹¹³, amən
 people-in also 1:speak-THEME Khulach-ERG 11:PV-think-AOR thisDAT
 x-o-č-a limār-w-s rok dēmyad mōš
 to it-ExVS-good-RSL man-being-DAT said by no means separate
 i-čō¹¹⁴, amčū+w rok ad-gār¹¹⁰ žār-i maxwši
 1:IVS-do here+PTC.CNJ said 11:PV-kill army-GEN chiefABS/NOM
 sāwj-are-š. žwinel lušnu twep-s mērwe pindix
 Kabardian-PL-GEN old Svan gum-DAT secondABS/NOM bulletABS/NOM
 ot-kim¹¹⁵, k''+ā-x-pišwd¹¹⁶ kwāb-xānka i
 11:PV+to it+ExVS-add PV'+11:PV-him-shoot cave-out of also
 al märe ž''tes-ričw¹¹⁷ xālx-isga. sāwj-ār
 this manABS/NOM PV'+11:PV-stretch people-in Kabardian-PL.NOM
 ž''+ān-zom-ān-x¹¹⁸, ušxwār
 PV'+11:PV+IVS-disturb-PRT.MD-they one another

ät-cäd-x⁹⁰, top-ärs x-o-çwën-e-x¹¹⁹
 11:PV+IVS-intermingle-they gun-PL-DAT 1:him-ExVS-show-THEME-they
 ušxwār, an-çwm-e-x¹²⁰, jās eser
 one another 1:PV-attest-THEME-they whoDAT said
 x-o-qr-a¹²¹ maxwäi-d twep. ifa twep i-r-öl,
 13:him-"ExVS"-hit-RSL chief-TFM gunNOM whoGEN gunNOM 6:"IVS"-be-MD
 cäñ, naçwār. atxe x-är-x ešxu mihmān. girkiḍ
 indeed shotNOM now 1:him-"NVS"+be-PL oneNOM fussNOM around
 sig-x¹²², mare ešira, dār ime ter-a⁹⁶. ču
 1:circling-they but but no! nobodyNOM where 1:recognize-MD PV'
 lämbže¹²³ li-x, māj kāj rok ämtqwepēlij¹²⁴.
 astonishedNOM is-PL whatNOM horned-devilNOM said 13:exploded+is
 atx-ē-w rok es-čwën-x¹²⁵ wešgd, ado šwan-är
 now-PTC.CNJ said 11:PV-turn-they backwards otherwise Svan-PL.NOM
 rok kaš-räl li-x i min-e gim-i rok
 said horned devil-PL.NOM is-PL also they-GEN earth-also said
 kāj li i min eser wešgd lejär
 horned devilNOM is also themselvesNOM said backwards aliveNOM
 dār řex-n-i-x⁵⁷. tanšy-ži zek
 nobodyNOM 5(1):return-MD-THEME-they pass-on fire-woodNOM
 mām"+i-tx-i⁶⁸. säwj-är-d mužwr+äl-šw
 not+1:IVS-find-THEME Kabardian-PL-ERG lance+PL-INST
 an-çq-e-x¹²⁶ sačäcx i ž"+es-čwën-x¹²⁵ i
 11:PV-do-AOR-they stretcherABS/NOM also PV'+11:PV-turn-they also
 es-q-a-x⁸⁶ amn-oš min-e matxwmi. xuläč
 1:PV-have-THEME-they this-INST they-GEN chiefNOM KhulachNOM
 x-o-ciwār¹⁰⁵ id kwäb-xänka. säwj-är
 1:them-ExVS-watch-THEME+yet(=keeps) cave-out of Kabardian-PL.NOM
 lež"+ät-twäp-x¹²⁷ i xuläč-d-i
 upward+11:PV+IVS-disappear-they also Khulach-ERG-also
 k"+än-čwār¹²⁸ kwäb-i qör i k"+än-qäd⁹⁹.
 PV'+11:PV-open cave-GEN doorABS/NOM also PV'+11:PV-came
 ešxu lišjäl amn-oš alžomēlij¹¹⁹.
 oneNOM fightNOM this-INST 13:disturbed+is

A Hunter

One man, Zhabeshian, is said to have been a hunter, Khulach by name. The remains of his house are still to be seen now below the house of Soproma Gudjedjyan. That man seems to have been so quick and an alpinist of such a kind that he would go round Tetnulda on the right and come up to the pass of Tsaner, from there to Twiber, and come back to Zhabeah in the evening. One day he went this way to hunt. Having found no beasts around Tetnulda, he went up to the pass of Tsaner and did not find there, either. He went up along the eastern belts to Twiber but he found

nothing there as well. One cave was known to him there, and he stayed there. The cave is said to have had a turf-covered door in order that it could not be seen, there was a cave there. This hunter would not stay outside his house, but he would not know home-coming without game, either. In the morning he looked out and this was the field in front of the cave full of people. He recognized that people to be Kabardian. The Kabardians are a Moslem nation. Moslems and Christians were at war then. Khulach perceived that the Kabardians came to ravage Muzhal and Mulakh. Mulakh and Muzhal were to be warned, he was to go out of there, but the cave faced the field, so he would be noticed while coming out and perish, however, would not become useful to Mulakh. That was not the (right) way.

The Kabardians gradually kept coming and crowding. One man was dressed in a white chokha and had a big cap on his head. He seemed to be chief of the army. That man was standing within the crowd and speaking. Khulach thought he would do nothing more manful than kill the chief of the Kabardian army. He charged his old Svan gun with a new bullet, shot from the cave and laid down that man amongst the people. The Kabardians got confused, started bustling, showing their guns to one another and examining who had made a shot at the chief. Whatever gun it was, it did fire, indeed. So they had a real fuss then. They ran about but in vain, nobody was seen there. They wondered what the deuce had happened, saying they should turn back at once, otherwise the Svans were such horned devils, their land was also a horned devil, that none of them would return home alive. No wood may be found on the mountain pass, so the Kabardians made a stretcher out of lances and turned backwards thus carrying their chief. Khulach looked out of the cave. The Kabardians had disappeared in the east and Khulach in his turn came out. One fight is said to have been hindered in that way.

8.5. Nišgwěj Mu

Nišgwěj Mu, xedwāj xāri¹⁶ decārs, lesw ɕǝǝljān isgu žaxe, ānigēns⁷¹ isgu lipusd¹²⁹, lesw isgu nāb¹³⁰ imwājži decārs ežži gimži. Lāno¹³¹ lādīj či lādīj dijār i naxwāšin¹³² nišgwěj naǰewrāl imwājži nāj xwaxwāšined¹³² nišgwějcaxān ǰewarāis, i numa anja⁸⁰ lakdunār¹³³ laǰwhuratēsga¹³⁴, i ānīx¹³⁵ xolāmānka.

n-išgwěj	mu,	xedwāj	x-ār+ ¹⁶
1.PL.EXC-POSSESS	fatherNOM	RELwhoNOM	1:2.ExVS-exist+THEME
dec-ār-s,	l-esw	ɕǝǝljān	isgu žaxe,
sky-PL-LOC/DAT	3:he-beCNJ	holyNOM	thyNOM nameNOM
ā+n+ī-g-ēn-s ⁷¹			isgu lipusd ¹²⁹ ,
15:PV+1.PL.EXC.IVS+IVS-stand-PRT.MD-it		thyNOM	governmentNOM
l-esw isgu	nāb ¹³⁰	imwājži	dec-ār-s ež-ži
3:he-beCNJ	thyNOM	willNOM	RELhow sky-PL-LOC/DAT the same-on
gim-ži.	lā+n+o ¹³¹		lādī+j či
earth-on	11:PV+1.PL.EXC.IVS+NVS+give	to-day+also	of all

ađy-i dijār i n-a-xwāšīn¹³²
 day-GEN breadABS/NOM also 11:1.PL.EXC.IVS-NVS-forgive
 n-išgwēj nayēwr-āl imwājži nāj
 1.PL.EXC-POSSESS n.r.offence-PL.ABS/NOM RELhow also we
 xw-a-xwāšīn-e-d¹³² nišgwēj-caxān yēwar-āl-s
 1:1.EXC.ExVS-NVS-forgive-THEME-PL ourEXC-at offender-PL-DAT
 i numa a+n-ja⁸⁰ lakdunār¹³³
 also not 11:PV+1.PL.EXC.IVS-take-1,2SG.AOR misleading
 laqwhura¹³⁴-tēsga i ā+n+i-ṭx¹³⁵
 temptush-into also 11:PV+1.PL.EXC.IVS-IVS-turn
 xolām-xānka.
 evilDAT-out of

8.6. Kwini liṭxe

Laxe mušwān žwēdijas ēu idgāri¹¹⁰ i lədgār¹¹⁰ āgite qidex⁸³ i yo ēw''ašdywix¹³⁶,
 ečkan-jo kwini liṭxate¹³⁵ yərix¹³⁷. Inqriṇex¹³⁸ ašxw mārā muswṭis¹³⁹. Al mārā
 xaḱuč¹⁴⁰ ere kwini liṭxēmi loc¹⁴¹ xoxaldēds¹⁰⁴. Kwini mətxe¹³⁵ čāngs ājēsgī⁸⁰,
 mamilws¹⁴³ iqdāni¹⁴⁴ i ēu nadgarw¹¹⁰ ādgilməq ka yərix. Ečkas locs qəle¹⁴⁵,
 mamilws lāyljās¹⁴⁶ ičxine¹⁴⁷, čāngs šən-ži iqdāni i ibnəx²¹ liqeds tāmāšd: kwins
 eser ži no āxpešs¹⁴⁸. Šuḱwžin¹⁰¹ čāngs ašwməx¹⁴⁹, ime-ime ži išwmṭinex¹⁵⁰:
 ēw''eser do ādqāl-wēns¹⁵¹ kwini jenasd laqādžin⁹⁹. Amžī tāmāšd anyrix¹⁰⁷, wod
 āgido do ahix¹⁵². Wōbāšīn žwēdija kweqanaxāni⁴⁵ qidex amžin kwins.

švanuri prozauli tēkštēbi, I, 8-9.

kwini liṭxe. laxe mušwān žwēdijas ēu i-dgār-i¹¹⁰
 soul-GEN returningNOM if a SvanNOM far off PV' 1:IVS-die-THEME
 i lədgār-s¹¹⁰ āgi-te qid-e-x⁸³ i yo
 also dead-DAT place-to 1:bring-THEME-PL also afterwards
 ēw''ta-šdyw-i-x¹³⁶, ečkan-jo kwini lāṭxa¹³⁵-te
 PV'+1:NVS-bury-THEME-PL then-after soul-GEN returnDAT-to
 yəri-x¹³⁷. i-nqrīn-e-x¹³⁸ ašxw mārā muswṭi¹³⁹-s.
 1:go-THEME-PL 1:IVS-take-THEME-PL oneDAT manDAT near relative-DAT
 al mārā xaḱuč¹⁴⁰ ere kwini liṭxēmi loc¹⁴¹
 this manDAT wants to soul-GEN returningGEN prayer
 x-o-xal-d-ēd-s¹⁰⁴. kwini mətxe¹³⁵ čāngs
 3:him-"ExVS"-know-IF-CNJ-it soul-GEN returnerNOM chang-DAT
 ā+jēsg-i⁸⁰, mamilws¹⁴³ iqdān-i¹⁴⁴ i ēu nadgarw¹¹⁰
 1:NVS+take-THEME cock-DAT 1:IVS-hold-THEME also PV' death's
 ādgil-məq ka yəri-x¹³⁷. ečkas locs qəle¹⁴⁵, mamilws
 place-at PV' 1:go-THEME-PL then prayer-DAT 1:say-THEME cock-DAT
 lāyljās¹⁴⁶ i-čxin-e¹⁴⁷, čāngs šən-ži
 armpitLOC/DAT 1:IVS-insert-THEME chang-DAT hand-on
 i-qdān-i¹⁴⁴ i i-bn-e-x²¹ liqed-s tāmāšd:
 1:IVS-hold-THEME also 1:IVS-begin-THEME-PL coming-DAT slowly

kwin-s	eser	ži	no	āx-peš-s ¹⁴⁸ !	šukw-žin ¹⁰¹
soul-DAT	said	PV'	not	12:PV+to it+'VS"-be tired-it	way-on
čāng-s	a-šwm-e-x ¹⁴⁹ ,			ime-ime	ži i-šwmīn-e-x ¹⁵⁰ :
chang-DAT	1:PV-play-THEME-PL		where-where	PV'	1:IVS-rest-THEME-PL
čw''+ēser	do	ād-gālw-ēn-s ¹⁵¹		soulin	jenasd
PV'+said	then	12:PV+IVS-frighten-PRT.MD-it		kwinNOM	quickly
laqād ⁹⁹ žin.	amži	tāmāšd an-yr-i-x ¹⁰⁷ ,		wod āgi-d	do
coming-on	thus	slowly	1:PV-come-THEME-PL,	till	place-TFM
a-h-i-x ¹⁵² .		wōbāšin	žwēdija	kwegana ⁴⁵	-xān-i
1:PV-reach-THEME-PL	often	far		country-from-also	
qid-e-x ⁸³	amžin	kwin-s.			
1:bring-THEME-PL	thus	soul-DAT			

The Return of the Soul

When a Svan dies far from home, the Svans, after bringing him back and burying, go to return his soul. They take with them the nearest relative of the deceased¹³⁹. This man must know the prayer of the soul's returning. The returner takes a chang¹⁴², holds a cock¹⁴³ and they go to the place of the death. Then he says the prayer, presses¹⁴⁷ the cock under his armpit, holds the chang in his hand, and they begin coming back slowly: "The soul be not tired!" On the way they play the chang, resting here and there: "The soul would be frightened of quick going!" Thus they slowly come until finally reach home. Sometimes the soul is brought in this manner from a far distance, too.

svanuri prozauli ŧekštebi, I, 8-9

8.7. Layob i miša liznāni

Layob piširs xōg⁷¹ šwānisga, mare ašxw ŧwebxānka xwāj twi mām xeķidi⁶⁹, ežyere usgwām došdulmaxajisga¹⁵³ mērāls lamšija¹⁵⁴ mām xār¹⁵⁵ i twis gar izbix¹⁵⁶ ežjār. Ečēnka ŧweb mām li žyəd i xwāj parā ladāsg¹⁵⁷ mām xār. Šwanārs xoxax¹⁰⁴, ere layob žgērāg Lenčāšiš nasqāw¹⁵⁸ li lenčajisga.

ŧwebjākd meķwšda kūdurs isgd biqwex¹⁵⁹. Ečas sgānčun gwigws ži xoķedx, dətxel behārs gar cwirex¹⁶⁰ i ečxān-amxān naķwčūrka¹⁶¹ cwirex sam yet pxulēmi namšara¹⁶². Laxe ŧweb ka iršgine¹⁶³, ečkas narāšgws¹⁶³ sg''āptxənex¹⁶⁴ maxe ŧwebte. Sgwebnāw žibe behs šwelšw čw''abpxēnālix¹⁶⁵. ŧwebs bəgi lagāms¹⁶⁶ xosqēnex¹⁵⁸, ži jer dōmnoš ikwtunāldēds¹⁶⁷, i xočām mēžārisga jөгemx¹⁶⁶. Miž xeķwes¹⁴⁰ mižlačādži xečpendēds¹⁰⁹. ŧwebi āgi licādunes dēmγad xaqa⁸⁶, kočōl ka likxeši, ado ečunyo ežjār mine ŧwebs deš xexwax¹⁶⁸. Twis šwānisga Limərje¹⁶⁹ ladāy i liwčmāljēl gar xoķedx. Mužywer sga jөгālix⁷¹ gwēdi i ŧebdi sadgwemtešga¹⁷⁰ i ečēsga xōgx Xarābladayw¹⁷¹. Ala li lupxws i ež ladāy ka jөгālix, laxe xoča ŧarwes li, lax ŧebdi li i suru mōcki mōd xār¹⁷¹ xewōl¹⁶⁸ 25 mārčs žwinel šeldži.

svanuri enis krestomačija, 132 (Č. Gužežjānā redakcija)

layob	i	miča	līznāni.	layob	pišir-s
apiaryNOM	also	its	looking afterNOM	apiaryNOM	many-DAT
x-ō-g ⁷¹			šwān-isa, mare	ašxw	γweb-xānka xwāj
l:to it-"ExVS"-stand			Svania-in but	oneDAT	hive-out of much
twi	mām	x-e-ḳid-i ⁶⁹	eγwēre	usgwām	doḳdulmaxa ¹⁵³ .jisa
honeyNOM	not	l:from it-ExVS-take-MD	since	sixDAT	month-in
mēr-āl-s	lamšija ¹⁵⁴		mām x-ā+r-x ¹⁵⁵	i	twi-s
fly-PL-DAT	workingishNOM	not	l:to it-"VS"+be-PL	also	honey-DAT
gar	i-zb-i-x ¹⁵⁶		ešj-ār.	eč-ənka	γweb mām li jγəd
only	l:IVS-eat-THEME-PL		that-PL	that-besides	hiveNOM not is big
i	xwāj	par-ā	ladāsg ¹⁵⁷	mām x-ā+r ¹⁵⁵ .	šwan-ār-s
also	much	honeycomb-GEN	puttingish	not	l:to it-VS+be
x-o-xa-x ¹⁰⁴ ,			ere	layob	šwan-ār-s
l:him-"ExVS"-know-PL			that	γgərāg	lenčāš-i
nasqāw ¹⁵⁸	li	lenča-jisa.	apiaryNOM	George	Lenchash-GEN+GEN
made	is	forest-in	γweb-jāk-d	meḳwśda	ḳudur-s
isgd	biqwe ¹⁵⁹ -x.		hiv(e)-al-TFM	shortDAT	junk-DAT
half-and-half	l:cleave-PL		eča-s	sgāncun	gwigw-s
x-o-ḳed-x ⁶⁹ ,			that-DAT	inside	pith-DAT
l:to it-ExVS-take-PL	thin	detxel	beh-ār-s	gar	pwire ¹⁶⁰ -x i
eč-xān	am-xān	nakwcūr ¹⁶¹ -ka	side-PL-DAT	only	l:leave-PL
that-from	this-from	cut-out		l:leave-PL	threeDAT
pxulēmi	namšara ¹⁶² .	laxe	γweb	ka	i-ršgin-e ¹⁶³ ,
fingerGEN	widthDAT	if	hiveNOM	PV'	l:IVS-swarm-THEME
narāšgw ¹⁶³ -s	sg"+ā-ptxəne ¹⁶⁴ -x	maxe	γweb-te.	sgwebnāw	žibe
n.r.swarm-DAT	PV'+l:NVS-shake-PL	new	hive-to	earlier	upper
beh-s	šwel-šw	čw"+ta-bpxənāl-i-x ¹⁶⁵ .		γweb-s	bəgi
side-DAT	whey-INST	PV'+l:NVS-sprinkle-THEME-PL		hive-DAT	firm
lagām-s ¹⁶⁶	x-o-sqēn-e-x ¹⁵⁸ ,			ži	jer
n.d.base-DAT	l:to it-ExVS-make-THEME-PL			PV'	to
i-ḳwtunāl-d-ēd-s ¹⁶⁷ ,				i	xočām
3:IVS-move-IF-CNJ-it	also			goodDAT	sunny-in
jə-gem-x ¹⁶⁶ .	miž			xekwes ¹⁴⁰	mižlačād-ži
PROTHETICS-stand-PL	sunNQM	must		sunrise-on	
x-e-čd-en-d-ēd-s ¹⁰⁹ .			γweb-i	āgi	licādune-s
3:at it-ExVS-look-MD-IF-CNJ-it			hive-GEN	placeNOM	changing-DAT
dēmyad	x-a-g-a ⁸⁶ ,			ḳoṭōl	ka
by no means	l:to it-"VS"-justify-RSL			a little	PV'
likxe-s-ī,	ado	ečunyo		ešj-ār	min-e
removing-DAT-also	otherwise	afterwards		that-PL.NOM	they-GEN
γweb-s	deš	x-e-xw-a-x ¹⁶⁸ .			twi-s
hive-DAT	not by any means	l:to it-ExVS-hit-RSL-PL			honey-DAT

šwān-isga	limərje ¹⁶⁹	laday	i	liwčmālǰəl
Svania-in	Marian(izing)	dayNOM.AV	also	ShrovetideNOM.AV
gar	x-o-čed-x ⁶⁹	mužywer	sga	
only	1:to it-ExVS-take-PL	autumnNOM.AV	PV'	
je-g-ǰl-i-x ⁷¹		gwēdi	i	šebdi sadgwem ^{170-tēsg}
PROTHETICS-stand-ITER-THEME-PL	secluded	also	warm	abode-into
i	ečēsga x-š+g-x ⁷¹		xarābladay-w ¹⁷¹	ala
also	that+in 1:him-"ExVS"+stand-PL		AnnunciationDay-till	thisNOM
li	lupxw-s	i	eš	ladāy ka
is	spring-LOC/DAT	also	that	dayNOM.AV PV'
je-g-ǰl-i-x ⁷¹ ,		laxe	xoča	šarwes li, lax
PROTHETICS-stand-ITER-THEME-PL	if	good	weatherNOM	is if
šebdi	li i suru	č	•mæcxi	mōd x-ā+r-x ⁹⁷
warmNOM	is also	redundantly	coldNOM	not 1:to it-"VS"+be-PL
yweb-il-ār-s.	xarāb ¹⁷¹		x-e-x-ōl ¹⁶⁸	
hive-DIMIN-PL-DAT	AnnunciationNOM		2:to it-ExVS-hit"PASS"	
jerwešd-i-woxwišd	mārč-s	šwinel	beld-ži.	
20-and-5	March-DAT	old	amount-on	

Apiaries and Looking after Them

Many people have apiaries in Svania, however, much honey is not obtained from a hive during the six months – bees have no work and only eat the honey. Besides, the hive is not big and does not contain many honeycombs. The Svans know that the first apiary was made in a forest by St. George of Lachash.

To make a hive, a short junk is split in two, and the pith is hollowed out leaving only thin walls of about 3 fingers width from here and there. If a hive swarms, the swarm is shaken out into a new hive. The upper part is sprinkled with whey, then a firm base is made to prevent it from moving and it is put in a fairly sunny place. The sun must shine on it at sunrise. Changing the place of a hive does not suit, nor moving it a little, since otherwise the bees cannot get into their hive. In Svania honey is taken out on Lady Day and Shrovetide, only. In autumn they set the hives in a warm nook where the hives stand for them till Annunciation Day. It is in spring, so that day they take them out (if the weather is good, if it is warm and not cold enough for the hives). The Annunciation fell on the 25th of March after the old calendar.

svanuri enis krestomašia, p. 132 (Ch. Gudjedjan's version)

8.8. Ušgwār i medukān Kutāš

Ašxwšn esnār ušgwār ašādx lākmate. Šomwāle adhex sga Kutāšte, izelālx esnār duknārmægka. Ašxw dukānisga xočām lezob-tetrad ži gweši liz. Ušgwār ǰal masārd mājđār lix, leziz ču meštxe xārč i tēmšaw čike dēsamagweš xatxēnax. Xosgdix al

xočām lezob-letra i pīlārka lic xāgx. Sgāw, cxāj, meduknārs čīgar xamtkwax liči i al medukāndi xākw ušgwłārs: mobrzandi eser. Ušgwłārs loxwxaldax: āčs"eser mērēs mins al märe, i sg"āčād-x. Medukān lāxčweddā: māj eser xałxux i im lezob išgwehx. Ušgwłārs ašxwils xoxal zēmšw kartwil, ečēnka dās. Aljārd, māj esama ču xōsdān medukāns, māj k"āxqidwnex; māj esama letre ču xōgān; alāj k"āxqidwnex, čw"asgurdax ašxw otāxīsga i ču xār-x keip. Medukāns ču mām xažrawa: alamāj eser lezweb-letre k"āthodēna, i xwāj mogebas ānyli lādi. Ušgwłārs xambažx: almāj eser xāčmuni lādi al märe alamāj pātiws¹⁷²? Šom"eser oxtīxex alamāj pātiws? Al"eser Šwāns nardw mērēs liz i ežya xāčo alamāj pātiws! K"ānherx medukān, āmzērix māj i maqwāms xaqlēx lušnud. Medukān xeqwāmjēl, dabrzandi dabrzandis xaqlē. Ušgwłār xaqlēx: masārd eser kmaqopil lix ser, deš eser xājmedax ser lizweb-litre! Ser šomwāle z"anāgānx, k"āčād-x dāxlitēka i maqwāms xaqlēx: minešt"eser hēsa ātqādēna, māgijēr¹⁷³ pātiws eser ču xāčomx. Medukānd warčxil xašgwmin naxaržw. Ala aljārs atēmbažēnx: dos"eser xasma amžin, čik"eser ka xočas i atke pasw xešgwem! Xār-x amži gala-čxupa¹⁷⁴. Medukānd ašxw muwšgwil-s ka loxwžwir. Lājšgwin muwšgwild xanžār i ži xaqid medukāns i čw"akāč. Amčikka policijāj ešhīd, čw"adērmālex māg i učāštqate adjex. Amēčūn lāxčweddax, gweš eser imžin lēmār. Ušgwłārd k"ōxumbawex, amži-i-amž"eser lēmār gweš: k"eser xočas min al märe i atx"eser warčxils xešgwem! Medukānd xākw: aljārs eser lezweb-letre loxwmamax i otšxamūnax, ašxw twes eser deš xahwdōlna māg ka, ežamāj eser lēmārli. Māj eser xār-x mič al dāšdwār, ere aš do adbiznaj adšdēmālis, dw"eser ažay č"otkačax ža xanžaršw. Policijaj ušgwłārs māmgweš xaqer, laxe gweš čw"ācxir, i medukāns xākw: imnār eser lēmčihwin, lax eser mins mōmgweš xošgwminax ečžin? I āgit" apišwd cārjel.

svanuri prozauli žekštēbi, I, No 55

ušgwł-ār	i	medukān	kutāš(+s).	ašxwžin	esnār
Ushgulia-PL.NOM	also	dukhaner	Kutais(+LOC/DAT)	once	as if
ušgwł-ār		a-čād-x	lākna-te.	šomwāle	
Ushgulia-PL.NOM		11:PV-went-PL	addingish-to	some time	
ad-h-e-x		sga	kutāš-te,	i-zelāl-x	esnār
11:PV-reach-AOR-PL		within	Kutais-to	1:IVS-walk-PL	as if
dukna-ār-māgka.	ašxw	dukān-isga	xočām	lezob-letra-d	
dukhan-PL-about	oneDAT	dukhan-in	good"DAT"	food"DAT"	-drink-TFM
ži	gweši liz.	ušgwł-ār	yal	masārd	mājdār
over	full is	Ushgulia-PL.NOM	what a pity!	very	hungryNOM
li-x,	leziz	ču	meštēte	x-ā+tr-x	i
1:is-PL	wayishNOM	PV'	finishedNOM	1:him-"VS"+be-PL	also
lemšaw	čike	dēsamagweš	x-a-tx-ēn-a-x.		
laborandumNOM	yet	nothingNOM	13:him-"NVS"-find-PRT.DM-RSL-PL		
x-o-egd-i-x		al	xočām	lezob-letra	i
1:to it-ExVS-see-THEME-PL		this"NOM"	goodDAT	food-drinkDAT	also
pil-ār-ka	lic	x-ā+g-x.	sgāw,	cxāj,	
lip-PL-out	waterNOM	1:on it-"VS"+stand-PL	inside	indeed	

medukn-ār-s ʕiɣar x-a-mtkw-a-x liɕi
 dukhaner-PL-DAT always 2:him-NVS-be accustomed-IF-PL invitingNOM
 i al medukān-d-i x-ā+kw¹⁴⁵
 also this"NOM" dukhaner-ERG-also 11:them-ExVS+said
 ušɣwl-ār-s: mobrjandi eser. ušɣwl-ār-s
 Ushgulian-PL-DAT Geor.:welcome said Ushgulian-PL-DAT
 lo+x+w-xal-da-x: ā+ɕs"eser mərəs min-s
 11:PV+him+"ExVS"-know-IF-PL 1:NVP+invite+said probably they-DAT
 al māre, i sg"+ā-čād-x. medukān
 this manNOM also PV'+11:PV-went-PL dukhanerNOM
 lā+x-čwed-da: māj eser x-a-ɕu-x¹⁴⁰ i
 11:PV+them+ExVS-ask-IF whatNOM said 1:him-"VS"-want-PL also
 im lezob i-šɣwem-x. ušɣwl-ār-s aškw-īl-s
 whatDAT foodDAT 1:IVS-request-PL Ushgulian-PL-DAT oneDAT-DIMIN-DAT
 x-o-xal zəms̄w(=zumā) kartwil, ečən-ka dā+s.
 1:him-"ExVS"-know slightly GeorgianNOM thatDAT-out nobody+DAT
 alj-ār-d, māj esama ɕu x-ō-sd-ān
 this-PL-ERG RELwhatNOM if something PV' 2:him-ExVS-remain-MD
 medukān-s, māg k"+ā+x-qid-wn-e-x;
 dukhaner-DAT allABS/NOM PV'+11:PV+him+NVS-bring-CS-AOR-PL
 māj esama letre ɕu x-ō-g-ān,
 RELwhatNOM if something drinkNOM PV' 2:him-ExVS-stand-MD
 alāj k"+ā+x-qid-wn-e-x,
 this+also PV'+11:PV+him+NVS-bring-CS-AOR-PL
 ɕw"+ta-sgur-da-x aškw otāx-isga i ɕu x-ā+ɾ-x
 PV'+11:PV-seat-IF-PL oneDAT room-in also PV' 1:him-"VS"+be-PL
 keip. medukān-s ɕu mām x-a-ʕraw-a: alamāg
 partyNOM dukhaner-DAT PV' not 1:him-"VS"-believe-RSL so much
 eser lezweb-letre k"+āt-hod-ēn-a, i xwāj
 said food-drinkNOM PV'+13:PV-sell-PRT.MD-RSL also much
 mogeba-s ān-yl-i lādi. ušɣwl-ār-s
 Geor.:profits-DAT 5:PV+ExVS-wait-THEME to-day Ushgulian-PL-DAT
 x-a-mbaž-x: imnār eser x+ā+ɕ(w)m-un-i¹¹⁴
 1:him-"VS"-surprise-PL why said 4:them+ExVS+make-FT-THEME
 lādi al māre alamāg pāɕiw-s^{172?} šom"+eser
 to-day this manNOM so much honour-DAT when+said
 ox-tix-e-x alamāg pāɕiw-s^{172?} al"+eser
 5:PV+him+ExVS-return-AOR-PL so much honour-DAT thisNOM+said
 šwān-s nardw mərəs liz i ešya x-ā+čō
 Svania-LOC/DAT beenNOM probably is also therefore 1:them-ExVS+do
 alamāg pāɕiw-s^{172!} k"+ān-her-x medukān,
 so much honour-DAT PV'+11:PV+IVS-called-PL dukhanerABS/NOM
 ā+mzər-i-x māg i maqwām-s x-a-ɣle-x¹⁴⁵
 1:NVS+bless-THEME-PL allNOM also thanks-DAT 1:him-ExVS-say-PL

lušnu-d. medukān x-←-qwāmjēl i dabrjāndi
 Svan-in dukhanerNOM ITER.1:them-ExVS+thank also Geor.:please
 dabrjāndi-s x-a-ǰle. ušǰwl-ār x-a-ǰle-x:
 please-DAT 1:them-ExVS-say Ushgulian-PL.NOM 1:him-ExVS-say-PL
 masārd eser ǰmaǰopil li-x ser, deš eser
 very said Geor.:satisfied 1:is-PL already not by any means said
 x-ā+ǰmeda-x ser lizweb-litre! ser šomwāle
 1:him-"VS"+can-PL already eating-drinkingNOM already some time
 ž''+an-ǰg-ān-x, k''+ā-čād-x dāxl-teka
 PV'+11:PV-stand up-PRT.MD-PL PV'+11:PV-went-PL Geor.:counter-up to
 i maqwām-s x-a-ǰle-x: min-eš-t''+ēser hēsa
 also thanks-DAT 1:him-ExVS-say-PL they-GEN-to+said if
 āt-ǰād-āna, māǰijēr¹⁷³ pātiw-s eser ču
 7:PV+him+ExVS-came-SF.COND corresponding honour-DAT said PV'
 x-ā+čom-x. medukān-d warčxil x-a-šǰwmin
 1:him-ExVS+do-PL dukhaner-ERG moneyABS/NOM 11:them-ExVS-request
 naxarǰw. ala alj-ār-s
 Geor.:spentABS/NOM thisNOM this-PL-DAT
 at-a-mbaž-ən-x: dos''+ēser
 11:PV+him-GLIDE-s surprise-PRT.MD-PL nobody ever+said
 x-a-sm-a amžin, čik''+ēser ka x-o-čs-a
 1:him-"VS"-hear-RSL thus time+said PV' 13:him-"ExVS"-invite-RSL
 i atxe pasw x-e-šǰwem! x-ā+tr-x am-ži
 also now priceDAT 1:them-ExVS-request 1:him-"VS"+be-PL this-on
 gala-čxupa¹⁷⁴. medukān-d ašxw mu(w)šǰwil-s ka
 (speech-scuffle)quarrelNOM dukhaner-ERG oneDAT Ushgulian-DAT PV'
 lo+x+w-ǰwīr. lā+ǰ-šǰwin mu(w)šǰwil-d
 11:PV+him+ExVS-grasp 11:PV+IVS-took out Ushgulian-ERG
 xanǰār i ži x-a-qid¹²¹ medukān-s i
 daggerABS/NOM also PV' 11:him-ExVS-hit(a blow) dukhaner-DAT also
 čw''+ta-kāč. amčikka policijā+ǰ es-hūd,
 PV'+11:PV-cut at this time policeNOM+also 11:PV-be in time
 čw''+ad-a-rmāl-e-x māg i učāštǰka-te
 PV'+11:PV-GLIDE-catch-AOR-PL allABS/NOM also Russ.:učástok-to
 ad-j-e-x⁸⁰. amečūn lā+x-čwed-da-x, gweš eser
 11:PV-take-AOR-PL here 11:PV+them+ExVS-ask-IF-PL affairNOM said
 imžin ləmār! ušǰwl-ār-d k''+ō+x+u-mbaw-e-x,
 how 8:been Ushgulian-PL-ERG PV'+11:PV+them+ExVS-tell-AOR-PL
 am-ži-i-amž''+ēser ləmār gweš: k''+ēser
 thus-also-thus+said 8:been affairNOM PV'+said
 x-o-čs-a min al māra i atx''+ēser
 13:him-"ExVS"-invite-RSL themselvesNOM this manDAT also now+said

warčxil-s	x-e-šgwem!	medukān-d	x-ā+kw:
money-DAT	1:them-ExVS-request	dukhaner-ERG	11:them-ExVS+said
alj-ār-s	eser	lezweb-letre	lo+x+w-mam-a-x
this-PL-DAT	said	food-drinkNOM	13:PV+him+"ExVS"-eat-RSL-PL
i	ot-šxamūn-a-x,	ašxw	twe-s
also	13:PV+him+"ExVS"-poison-RSL-PL	oneDAT	Geor.:month-LOC/DAT
eser	deš	x-a-hwd-ōl-na	māg ka,
said	not by any means	8:him-NVS-sell-PASS-SF	allNOM PV'out
ešamāg	eser ləmār-i.	māj	eser x-ā+tr-x mič al
as much	said 8:been-is	whatNOM	said 1:him-"VS"+be-PL him this
dāšdw-ār,	ere aš	do	ad-biz-na-j
bear-PL.NOM	that	so gratis	then 7:PV-satiate-SF-also
ad-šdəmāl-īs,	dw"+ēser	ažay	š"+ot-kač-a-x
7:PV+become drunk-SF	then+said	else	PV'+13:PV+him+ExVS-stab-RSL-PL
ša	xanžar-šw.	policija-d	ušgwł-ār-s māmngweš
himselfNOM	dagger-INST	police-ERG	Ushgulian-PL-DAT nothingABS/NOM
x-a-ger ¹¹⁴ ,	laxe	gweš	čw"+ācxir i
11:them-NVS-did	when	affairABS/NOM	PV'+11:PV+cleared up also
medukān-s	x-ā+kw:	innār	eser ləmçihwin, lax eser
dukhaner-DAT	11:him-ExVS+said	how	said 8:(has)invited if said
min-s	mōmgweš	x-o-šgwmin-a-x	eč-žin?
them-DAT	nothing at allNOM	13:him-"ExVS"-request-RSL-PL	than-about
i	āgit"+	a-pišwd	cārjel.
also	home+	11:PV-let	Geor.:emptyABS/NOM

Ushgulians and a Dukhaner in Kutaisi

Once upon a time some Ushgulians went to replenish supplies. After a while they got to Kutaisi, and here they are walking about dukhans. One dukhan is (over)full of fine food and drinks. Ill luck would have it, the Ushgulians are very hungry but their travelling allowance is over and no job found yet. They are looking at this fine food and drinks and their mouths are watering. At all times dukhaners used to invite people in, indeed, the same did this dukhaner saying to them, "Welcome!" The Ushgulians reasoned that in all likelihood that man had invited them, and they went in. The dukhaner asked what they wanted and what food requested. One of the Ushgulians spoke a little Georgian, the others did not. They told the dukhaner to bring them all whatever remained to him, to bring them drinks whatever he had. They sat down in a separate room and began a party. The dukhaner hardly believed he had sold so much food and drinks, and expected large profits that day. The Ushgulians wondered why that man was showing them so much honour that day: when they should return him so much honour! Perhaps he had been in Svania and therefore was showing them so much honour. They called the dukhaner, all blessing him and saying to him thanks in Svan. The dukhaner thanks and says. "Please!

Please!" The Ushgulians tell him they are very satisfied, not able to eat and drink more. As they finally stood up and went to the counter, they kept thanking: if he came to them, they would show him corresponding honour. The dukhaner requested the money due. This amazed them: nobody has ever heard so, first to invite and then request a payment! And they are quarreling about it. The dukhaner grasped one of the Ushgulians, the Ushgulian drew his dagger, stabbed the dukhaner and wounded him. Here were the police just in time. They arrested all and took them to the office. They questioned them there how the matter had happened. The Ushgulians told, "So and so": the man had invited them and then requested a payment! The dukhaner said those people had eaten and spoiled so much food and drink, all that could not be usually sold during a month, and who those bears were to him that they not only had gorged themselves [with the food] and got soused for free, but in return had wounded him with a dagger! After clearing the affair up, the police did nothing to the Ushgulians but said to the dukhaner, "Why on earth have you invited them in if they were not asking for anything at all?", and they let him go empty-handed.

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8.9. Koruld̄i b̄alw̄an

Koruld̄i b̄alw̄an eč̄k̄alib mezge l̄em̄ār, ere māma šwim. Šuḳwd̄i baž xad̄ēna, l̄eč̄āš abāzs r̄āḳdinaj lukwejt̄s jarw šawurs. ʔən-mayən Hād̄ište xāra. Ašxw l̄ēt kor-gweši māg Hād̄iš l̄em̄ār̄x laskārs i kors ešxu zur̄al gar xad̄ēna. Šuḳw̄zi šāh axkwecaxi māg čw"ald̄aw̄šeli. Eč̄. zaw l̄ecob̄i gun l̄em̄ār i kor gir̄kid gim māg k"at̄tgeca. Eč̄unyo wod-i-wod kor̄i ču l̄emgen i atxe mur̄qwm̄i jir i eč̄i ādgil gar cwir. Ešgw̄aj mezge d̄ēsa l̄emzig gušgw̄ej qewisga.

Xešk̄ildi b̄alw̄an eser axm̄ekrēna i xočh" ēša mič Koruld̄ašte. Išgwid l̄engāz ɣun oč̄iha. Bārg-nabārg māg k"oxš̄eldanax i ašxw bergw̄s xos"ēser xad̄ēna Koruld̄i b̄alw̄ans. Eč̄noš eser ot̄s̄era. Xešk̄ildi b̄alw̄ans eser oč̄iha i eč̄as gwič eser xad̄ēna gimunč̄u, l̄anšgas, eš"ēser oč̄jihaj, ɣuni māgij̄er eser l̄em̄ār. Māj xeḳwes l̄em̄ār-l̄asw eč̄k̄alib, mare ɣȳed nak̄ebd̄ mir oč̄iha i č̄ūj ɣȳed l̄em̄ār. Mewar eser xamb̄zēna eš̄ gwič̄i gweš Koruld̄i b̄alw̄ans.

Silo ʔawlē gezal Guš̄eš̄jān, 56 l̄əzāj, məml̄āx. 1964 z.

koruld̄i- ¹⁷⁵	b̄alw̄an ¹⁷⁶	eč̄k̄alib(= eš̄k̄alib)	mezge ¹⁷⁷
Koruldash-GEN	rich manNOM	of that kind	dweller(family)NOM
l̄em̄ār,	ere māma	šwim.	šuḳw-d-ḳ ¹⁰¹
8:been	that	no	equal
x-a-d-ən-a,			road-TFM-also
8(13):to it-NVS-put-PRT.MD-RSL		horseman-DAT	taxNOM
x-ā+ḳd-ina-j ⁶⁹	lukwejt̄-s ¹⁸⁰	jarw	abāz-s ¹⁷⁹
8:him-ExVS+take-SF-also	pedestrian-DAT	twoDAT	shaur-DAT
ɣən-mayən hād̄ište	x-ā+r-a.	ašxw	l̄ēt
feastNOM	Hadish-to	8:him-"VS"+be-RSL	oneLOC/DAT
			night"NOM".AV

kor-gweši	māg	hādīš(+*-s)	lēmārd-x	laskār-s
house-fullNOM	allNOM	Hadīsh(+LOC/DAT)	8:existed-PL	prayish-DAT
i	kor-s	ešxu	zurāl	gar
also	house-LOC/DAT	oneNOM	womanNOM	only
x-a-rd-ēn-a.			šukw-ži	žāh
8(13):them-NVS-exist-PRT.MD-RSL			road-on	avalancheNOM
a-x-kwec-a-x		i	māg	čw''+aldāwšēli-x.
13:PV-him-cut short-RSL-PL	also	allNOM	PV'+13:spoiled+is-PL	
eč	zaw	lēcob-ī ¹⁸¹	gun	lēmār i kor
that yearLOC/DAT	floodNOM-also	pluriously	8:been	also houseDAT
girkid	gim	māg	k''+āt-igec-a.	
round	earthNOM	allNOM	PV'+13:PV+to it-disintegrate-RSL	
ečun-γo	wod-i-wod	kor-ī	ču	lēmgen i atxe
thatDAT-after	till-and-till	houseNOM-also	PV'	8:stood also now
murqwm-i	γir	i	eči	ādgil gar
tower-GEN	rootNOM	also	its(that+GEN)	placeNOM only
cwir.	ežgwāj		mezge ¹⁷⁷	dēsa lēmzig
1:is remaining	of that sortNOM	familyNOM	not	8:dwelted
gušgwēj ¹⁸³	qew-isga.	xేశkild-i	bālwan	eser
our and your	gorge-in	Kheshkild-GEN	rich manNOM	said
a-x-məkr-ēn-a		i	x-o-čh''+	eža
8:PV-him-compete-PRT.MD-RSL		also	13:him-"Ex VS"-invite+	thatNOM
mič	koruldāš-te.	išgwid	lōngāz ¹⁸⁴	γun
himselfDAT	Koruldash-to	sevenNOM	weeky	calfNOM
ot-γih-a.		bārg-nabārg	māg	
13:PV+him+"Ex VS"-slaughter-RSL		furnitureNOM	allNOM	
k''+o-x-šəldan-a-x		i	ašxw	berg-wš xoš''+ēser
PV'+13:him+"Ex VS"-count-RSL-PL		also	oneDAT	hoe-INST more+said
x-a-rd-ēn-a		koruldš-i	bālwan-s.	ečnoš
8(13):him-NVS-exist-PRT.MD-RSL		Koruldash-GEN	rich man-DAT	thatINST
eser	ot-ser-a.	xేశkild-i	bālwan-s	
said	13:PV+him+"Ex VS"-outstrip-RSL	Kheshkild-GEN	rich man-DAT	
eser	ot-γih-a	i	eča-s=(eža-s)	qwič eser
said	13:PV+him-"Ex VS"-invite-RSL	also	that-DAT	cockNOM said
x-a-rd-ēn-a		gim-un-ču,	lanšqa-s,	
8(13):him-NVS-exist-PRT.MD-RSL		earth-DAT-under	feedingish-DAT	
eš''+ēser	ot-γih-a-j,		γun-i	
that+said	13:PV+him+"Ex VS"-slaughter-RSL-also		calf-GEN	
māgijēr	eser	lēmār.	māj	xekwes lēmār-ī-āsw ¹⁸⁵
correspondingNOM	said	8:been	whatNOM	must 8:been-2:it-was
ečqālib,	mare	γyəd	nakəb-d	mir
of that kindNOM	but	great	praise-TFM	(some)thingNOM

ot-jiĥ-a		i	čũ-tj	ɣyəd	lɛmār.
13:PV+him+"ExVS"-slaughter-RSL		also	PV'+also	greatNOM	8:been
mewar eser	x-a-mbž-ən-a			ež	gwič-i
very said	8(13):him-NVS-wonder-PRT.MD-RSL			that	cock-GEN
gweš	koruldš-i		bālwan-s.		
affairNOM	Koruldash-GEN		rich man-DAT		

A Rich Man of Koruldash

The Koruldash rich man's was such a family, to which no equal may be possible. A tax was set for the road: he took one abaz from a horseman and two shaur from a pedestrian passer-by. He appeared to have practised Church feasts in Hadish. One night all the household were in Hadish for praying and only one woman was staying at home. While coming back, an avalanche crashed down and ruined them all. Floods also took place that year in plenty, so that all the soil round his house disintegrated. The house has been still standing for some time but now there is only the base of the tower¹⁸² and the very place left. No family of that sort has ever lived in our gorge [since].

The rich man of Kheshkild is said to have competed with him, and he himself is said to have invited the latter to Koruldash. He slaughtered a seven-week calf. All the furniture was counted up and the rich man of Koruldash appeared to have one hoe more, and he won due to it. The rich man of Kheshkild seems to have had invited him in his turn. He kept a cock in his cellar, to be fattened. He killed it and it appeared to be as big as a calf. It must have been of that kind if it was killed with such a solemnity, and really it seems to have been so big. The rich man of Koruldash is said to have been very much wondering at the case of that cock.

Silo Gudjedjyan, Paule's son, 56 years old, Mulakhian, 1964.

8.10. Gzāwrāl i Āmiran

Ašxwzi jervāle gzāwrāl eser atkadax ež ɔoʒtežē, imwāj eser Āmiran i dāw xābx. Atxīda rok Āmirans, imž"eser xāxjad mič ɔgəljan amswāldelā kwin i eči ličed. Māj rok dwrew li kweqanaži, imži larda rok li. Amži amži limzir, Krisde Ƴerbet rok xančamx i xašdba rok māg, aqni i alāši. Woša rok xašqda lekwēri Ƴarču kwecnā ɔaɔlār? Kwecnā ɔaɔlār eser xwāj, nansga ɔarwa yet eser ču Ƴeri. Jajo, miča čikka rok semi ɔaɔlār gar xašqda. Rogwā ɔaɔlār rok imži xašqdad? I rog eseri xwāj, jōri šigwil eser mād xesqādi. Miča čikka rok rog ču lepaqūre lɛmār i eči rok lumpišwdinx. PāƳw rok māzum li jede māzum rok Ƴeri lekwērcu? PāƳw eser necin li gun i ež"eser hādurd xopširāj xašqda. Šihr"eser ārima, xāg eser ma šihri? Šihr"eser māj mōd irdi, xwāj eser šihra. O, ečšeld kšš āri kweqanažē, wošeld eser šihra xāg.

Mamul Margjan, 60 ləzāj, məmlāx. 1965 z.

gzāwr-āl	i	āmiran.	ašxw-zi	jervāle	gzāwr-āl
wanderer-PL.NOM	also	AmiranNOM	oneDAT-on	some	wanderer-PL.NOM

eser at-kad-a-x eʒ ʒoʒ-te-žē, imwāj
 said 13:him-err-RSL-PL that cliff-to-on+PTCnamely RELwhere
 eser āmiran i dāw x-āb-x.
 said AmiranNOM also deveNOM 1:to it-NVS-tie-PL
 at-xīd-a rok āmiran-s, imž'+eser
 13:PV+him+"NVS"-glad-RSL said Amiran-DAT how+said
 x-ā+xjād mič ɕɕəljān amswāld-el-ā
 1:him-"NVS"+be glad himselfDAT saint human being-DIMIN-GEN
 kwin i eči ličed. māj rok dwrew li kwegana-ži,
 smellNOM also thatGEN seeingNOM what said timeNOM is earth-on
 imži larda rok li. amži amži limzir, krisde
 how existenceNOM said is thus+also thus prayingNOM Christ
 yērbet rok x-a-nčam-x i x-a-šdba
 GodNOM said 1:him(them)-NVS-believe-PL also 1:at it-NVS-work
 rok māg, a-qn-i i a-lāš-i. woša
 said allNOM 1:NVS-plough-THEME also 1:NVS-sow-THEME how many
 rok x-a-sq̄d-a lekwēr-i yār-ču kwecn-ā
 said 1:to it-NVS-go in-RFL mill-GEN wooden duct-under wheat-GEN
 ʒaql-ār? kwecn-ā ʒaql-ār eser xwāj, nənsa
 grain-PL.NOM wheat-GEN grain-PL.NOM said many middle
 ʒarwa yet eser ču yər-i. jaɣo, miča
 1-2kg grainNOM almost said PV' 1:go-THEME PTCsee his(thatGEN)
 čik-ka rok semi ʒaql-īd gar x-a-sq̄d-a.
 time-out said three grain-DIMIN.NOM only 13:to it-"VS"-go in-RSL
 rogw-ā ʒaql-ār rok imži x-a-sq̄d-a-x? i
 bean-GEN grain-PL.NOM said how 1:to it-NVS-go in-RSL-PL also
 rog eser-i xwāj, jōri šigwil eser mād
 beanNOM said-also many two handfullNOM said not
 x-e-sq̄d-i miča čik-ka rok rog ču
 4:to it-"VS"-go in-MD his time-out said beanNOM PV'
 lepskūre ləmār i eč-ži rok lumpišwdin-x.
 pounded-to-beNOM 8:been also that-on said 8:let-PL
 pātw rok māzum li jede māzum rok
 milletNOM said of what size is or of what size said
 yər-i lekwēr-ču? pātw eser necin li gun i
 1:go-THEME mill-under milletNOM said thinNOM is very also
 eʒ'+eser hādurd xopširā+tj x-a-sq̄d-a. ʒihr'+eser
 it+said quite more+also 1:to it-NVS-go in-RSL oak+said
 ā+r+ti-ma, x-ā+g eser
 NVS+exist+THEME-PTC.IRG 1:on it(earth) -"VS"(on)+stand said
 ma ʒihrāl? ʒihr'+eser māj mōd i-rd-i, xwāj eser
 PTC.IRG oak+PL oak+said what not 4:"VS"-exist-MD many said

ʒihra.	o,	ečšeld	kāʒ	ā+r+i	kweqana-žē,
oakNOM	oh	as many	horned devilNOM	NVS+exist-THEME	earth-on+PTC
wošeld	eser	ʒihra	x-ā+g.		
so many	said	oakNOM	1: on it-"VS"+stand		

Travellers and Amiran¹⁸⁶

Once upon a time several travellers went astray, namely up to the cliff, to which Amiran and the deve are said to have been tied. Amiran appeared to be glad, he said he was gladdened by the holy man's soul and by seeing him:

"What is the situation on earth, how is life?"

"So and so are the rites", they said, "the people believe in Christ, the God, all are working, ploughing and sowing."

"How many wheat grains go in under the mill(stone)'s duct?"

"Many wheat grains go, almost half a karwa goes."

"You see! In my time only three small grains went in! And how (many) bean grains go in?"

"Bean grains also go in many, only two handfuls will not."

"In my time bean grains were first to be pounded and then poured. Of what size is the millet, that is, how much of it goes in under the millstone?"

"Millet grains are very small and thus far more goes in."

"Are oaks still existing? Are there oaks growing on earth?"

"Oaks, why not would they exist, there are many oaks. Oh, there are so many oaks standing, as horned devils living on earth."

Mamul Margyan, 60 years old, Mulakhian, 1965.

8.11.1. Jār lix aljārisga malqamšē?

Ašxw ʒuywā pils qān ləmgēn i ašxw pilxān sgwebne čəšxār xāgnēna i mērme pilxān — ywešgmeš, ečizum ləmārli i ʔand al qān. Anqād imwālaxān werb, z"espxič" āl qanw i eš laxkarwe. Ašxw āgis boʒa ləmārd. Ečizum ču ləmār, ere leʒweg i meʒweg xolām dārʒin māg ečī wera čukwāntēsga ləmāz lasūmd. Werb esnār al boʒa mučwārʒin esāgān i qān amezin ču lalēm. Lādjarālʒin werbs esnār qāni barʒ č"oxšqād i al barʒʒin ešxu xoša sopol eszigān. Al sopolš māl āxmitkwān i ečizum ču l"ēre al xošām sopolš māj leža xāčo qōrīaqwras i māj lekwa. Anqād sopol i māl čw"adgār. Sg"āxčwādx murgwāl sopol, mare ka dēmta mōš āspex i ču deš adʔupūrex. Anqād ešxu zurāl, loxwreč čeri i ašwxān leža k"āxʔupūre ʔup, wišdwš k"ādsipe mērmate i mērmaxāni k"adʔupūre i ečkānyo ʒ"ānqīd ʔup, čit" ādsīpane, mare miča bepšwi lepgūri ka deš axpase. Amžin quruxānžin šdugwd anšqine, xapxeč mālā ʒwers i čqčwām aš laxkarwe quručūn, mare miča činčlārs twit nāpud deš axādx. Jār ləmār x aljārisga mašēne ləqmāš?

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jār	li-x	alj-ār-isga	malqamšē?	ašxw ¹⁸⁷	ʒuywā
whoNOM	is-PL	this-PL-in	the strongestNOM	oneGEN	seaGEN

pil-s qān ləmgen i ašxw pil-xān sgwebne¹⁸⁸
 shore-LOC/DAT oxNOM 8:stood also oneDAT shore-from front
 ʕəšx-ār x-ā+g+tn+ēn-a i mērme¹⁸⁹
 leg-PL 8(13):to it-"VS"+stand+THEME+PRT.MD-RSL also other"NOm"
 pil-xān ɣwešgmeš¹⁸⁸, ečizum(=ežzum) ləmār-li i ʕan-d
 shore-from backNOM of that size 8:been-is also body-TFM
 al qān. an-qād imwāla-xān werb,
 this oxNOM 11:PV-came somewhere-from eagleNOM
 ž"+es-pxič"+āl qanw i eš la-x-karw-e.
 PV'+11:PV-seize+AOR+this oxDAT also so 11:PV-to it-remove-AOR
 ašxw āgi-s boʕa ləmārd. ečizum ʕu
 oneDAT place-LOG/DAT he-goatNOM 8:existed of that size PV'
 ləmār, ere leʕweg i meʕweg xolām dār-žin mäg
 8:been that herdNOM also herdsmanNOM badDAT weather-on allNOM
 eči wera ʕukwān-təsga ləmāž lašim-d.
 thatGEN beard under-into 8:come for keeping the rain out-TFM
 werb esnār al boʕā mučw-ār-žin es-ā+g-ān
 eagleNOM as if this he-goatGEN horn-PL-on 11:PV-NVS+stand-PRT.MD
 i qān ʕu la-l-ēm. lādjarāl-žin werb-s esnār
 also oxABS/NOM PV' 11:PV-he-eat eating-on eagle-DAT as if
 qān-i barʕ ʕ"+tox-šqād i al
 ox-GEN shoulder-bladeABS/NOM PV'+11:PV+to it+ExVS-fall also this
 barʕ-žin ešxu xoša sopol es-zig-ān¹⁷⁷. al
 shoulder-blade-on one big villageNOM 11:PV-dwell-PRT.MD this
 sopol-s māl ā+x-mitkw-ān i
 village-DAT foxNOM 11:PV+to it+IVS-get accustomed to-PRT.MD also
 ečizum ʕu l"+ēre al xošām sopol-s māj leža
 of that size PV' is+that this bigDAT village-DAT whatNOM eastwards
 x-ā+čō qōr-laqwra-s i māj lekwa. an-qād
 1:to it-ExVS+do door-window-DAT also whatNOM westwards 11:PV-came
 sopol i māl ʕw"+ad-gār¹¹⁰.
 villageNOM also foxABS/NOM PV'+11:PV-kill
 sg"+āx-čwād-x murgwāl sopol, mare ka
 PV'+11:PV+to it+ExVS-beset-PL rounded villageNOM but PV'
 dēmte mōš ā+sg-e-x i ʕu deš
 to nowhere separate 1:NVS+turn-THEME-PL also PV' not by any means
 ad-ʕupūr-e-x. an-qād ešxu zurāl,
 11:PV+NVS-skin-AOR-PL 11:PV-came one womanNOM
 lox+w-rek ʕeri i
 11:PV+to it+ExVS-tuck under wooden spindleABS/NOM also
 aš(x)w-xān leža k"+āx-ʕupūr-e ʕup,
 one-from upward PV'+11:PV+to it+NVS-skin-AOR skinABS/NOM

wišd-wš	k''+ād-sip-e	mērma-te	i	mērma-xān-i
kick-INST	PV'+11:PV+NVS-turn-AOR	otherDAT-to	also	other-from-also
k''+ād-ṭupūr-e	i	ečkān-γo	ž''+ān-ḳid	
PV'+11:PV+NVS-skin-AOR	also	then-after	PV'+11:PV+IVS-take	
ṭup,	čī-t''+ād-āpan-e,	mare	miča	bepšw-i
skinABS/NOM	all-to+11:PV-turn round-AOR	but	thatGEN	child-GEN
lepqūr-i	ka	deš	a-x-pas-e.	
for cap-also	PV'	not by any means	11:PV-to it-(make)become-AOR	
am-žin	quru-xān-žin	šdugw-d	an-skin-e,	x-a-pxeč
this-on	hole-from-on	mouse-ERG	11:PV-jump-AOR	11:to it-NVS-seized
māl-ā	ywer-s	i	čqwām	aš
fox-GEN	flesh-DAT	also	momently	so
quru-čūn,	mare	miča	činčl-ār-s	twit
hole-down	but	thatGEN	mousy-PL-DAT	one apiece
deš		a-x-ād-x.	jār	lēmār-x
not by any means		11:PV-them-sufficient-PL	whoNOM	8:been-PL
alj-ār-isga	mašene	leqmāš?		
this-PL-in	mostNOM	strongNOM		

Which of Them are the Strongest?

An ox was standing by a sea, with the fore feet on one shore and the hind feet on the other, of such a size and appearance was this ox! An eagle came down from somewhere, seized the ox and carried it away. There was a goat in some land. This goat was of such a size that an ox herd with the herdsman all together used to hide themselves under its beard to keep the rain out in bad weather. The eagle appears to have perched on the horns of this goat and to have eaten the ox there. While the eagle was eating, the ox's shoulder-blade seems to have fallen down, and a big village settled on this shoulder-blade. A fox began to frequent this village, and it was of such a size that it turned the front and back of the village now to the east and now to the west. The villagers came and killed the fox. All of them surrounded it but did not move it a bit, nor could they skin it. A woman came, tucked a wooden spindle under it and skinned it from the upper side. She overturned it with a kick and skinned it from the other side. Then she took the skin, rolled it on all sides but it was not sufficient even for her child's cap. At that moment a mouse jumped out of a hole. It seized the fox's flesh and in a trice carried it away down the hole. However, even one piece apiece was not sufficient for its little ones. Which of them appear to have been the strongest?

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8.11.2. Imeg āri ešxu qān. Zuyw''ečxen lardad xaḳu, zuyw'' amxen laqwrad. Anqād aḳw ladey ešxu werb, ž''ānḳid a qān i adje. Aḳw mindorliḡa mežegs xeḡād žeg i am mežegiš piḳwiš mečārži esgurda leqand al werb. Al piḳwiš čukwa k''āri hedurd andaw i žeg māḡ lankejird. Ešxu andaw k''ānagidiw piḳw čukwaxenka. Amži werbs

leqđđān pxeŧlān oxŧqād i naywzurs tete otŧqād. Anqādx andawa i lawxijārŧw i tgenārŧw k''oxkīdī. Am pxeŧlānzi eđdori mezge eszigān. Al sopes āxmitkwān eŧxu mal i letŧw isgaxebergi i ž''āspune pxeŧlāns, gor xarx, eŧte laqwrols xeŧo. Osdarŧex aŧxw let ŧu al mezgoid i ŧw''adgār xal mal. Merma ladey aŧmurex al mals. Aŧxwen lekwa k''adŧumurex. Atxe mermaxen ži lisse xakuŧ, mare deŧ āspex i isg'' āxŧōdx māg xoŧa i xoxwra. Mare eŧyay ži deŧ ansipex. Ser luŧmurexen lekwaŧ ŧup k''axkwicx. K''axkwicx i hedurd am .sopliŧ xoŧem i xoxrem paqw i keŧ ŧimi k''āxpas. Aŧxw ladey anyri eŧxu zural. Naywzur ži xāŧitx. Ālte eŧži anyri ameleŧa. Xeŧād al malws i loxreŧ ŧeri i žitŧu essepe. Axŧwim ka i miċa naywzuris paqw deŧ āxpas.

Aywe, muhwnara, gud emoŧ qednid, jār li amārisga maŧene xoŧa: qāna, werba, piŧwa, andawa, māla, zurala, miċa gezal?

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imeg	āri	eŧxu	qān.	zuyw''teŧ-xen	larda-d	
where	is	oneNOM	oxNOM	sea+that-from	livingish-TFM	
x-a-ŧu,			zuyw''am-xen	laqwra-d.	an-qād	aŧxw
1:to it-"VS"-want		sea+this-from	lyingish-TFM	11:PV-came.	oneDAT	
ladey	eŧxu	werb,	ž''ān-ŧid	a	qān	
dayNOM.AV	oneNOM	eagleNOM	PV'+11:PV+IVS-take	this	oxABS/NOM	
i	ad-je ⁸⁰		aŧxw	mindor-l-igsa	meŧeg-s	
also	11:PV-take away-AOR	oneDAT	field-DIMIN-in		herdsman-DAT	
x-e-g-ā-d ³⁶		žeg	i	am ⁸¹	meŧeg-iŧ	piŧw-iŧ
2:him-"VS"-have-PRT.MD-IF	herdNOM	also	this	herdsman-GEN	goat-GEN	
mēŧ-ār-ži ¹⁹⁰	egur-da		laqan-d	al	werb.	al
horn-PL-on	11:PV+sit down-IF		for oxing-TFM	this	eagleNOM	this
piŧw-iŧ	ŧuŧwa	k''āri	hedurd	andaw	i.	žeg
goat-GEN	under	PV'+1:be(enough)	quite	shepherdNOM	also	herdNOM
māg	lankejird.	eŧxu	andaw	k''ān-sgid-iw		piŧw
allNOM	refreshingish	one	shepherdNOM	PV'+11:PV-glance-IF		goat
ŧukwa-xenka.	am-ži	werb-s	leqđđān	pxeŧlān		
under-out of	this-on	eagle-DAT	pickedNOM	shoulder-bladeNOM		
ox-ŧqād ¹⁹¹	i	naywzur-s	te-te	ot-ŧqād ¹⁹¹ .		
11:PV+to it+ExVS-fall	also	youth-DAT	eye-to	11:PV+into it+ExVS-fall		
an-qād-x	andaw-a		i	laxwijār-ŧw	i	
11:PV-came-PL	shepherd-PL.NOM	also	spade+PL-INST	also		
tgen-ār-ŧw	k''ox-ŧid-x.			am ⁸¹		
stick-PL-INST	PV'+11:PV+to it+ExVS-take-PL		this			
pxeŧlān-ži	eđdori		mezge	es-zig-ān.		al
shoulder-blade-on	12		farmNOM	11:PV-dwel -PRT.MD		this
sopel-s	ā+x-mitkw-ān			eŧxu	mal	
village-DAT	11:PV+to it+IVS-get accustomed to-PRT.MD		one	foxNOM		
i	let-ŧw	igsa	x-e-berg-i	i	ž''ā+ŧp-un-e	
also	night-TFM	PV'	1:to it-ExVS-seize-MD	also	PV'+1:NVS+turn-CS-THEME	

pxəʈlān-s, gor x-a-r-x, ešte
 shoulder-blade-DAT doorNOM 1:to it-"VS"-be-PL to there
 laqwrol-s x-e-čo. os-darʒ-e-x
 window+PL-DAT 1:to it-ExVS-do 11:PV+to it+ExVS-watch for-AOR-PL
 ašxw let ču al mežgol-d i čw"+ad-gār-x
 oneDAT nightNOM.AV PV' this family+PL-ERG also PV'+11:PV-kill-PL
 mal. merma ladey a-ʈmur-e-x al mal-s.
 foxABS/NOM secondDat dayNOM.AV 1:NVS-skin-THEME-PL this fox-DAT
 ašxwen lekwa k"+ad-ʈmur-e-x. atxe merma-xen
 oneDAT+from downward PV'+11:PV+NVS-skin-AOR-PL now otherDAT-from
 ži lise x-a-ku-x, mare deš
 PV' turningNOM 1:him-"VS"-want-PL but not by any means
 ā+sp-e-x i āx-šed-x māg
 1:NVS+turn-THEME-PL also PV'+1:PV+to it+ExVS-handle-PL allNOM
 xoša i xoxwra. mare eʒya-j ži deš
 bigNOM also smallNOM but because of it-also PV' not by any means
 an-sip-e-x. ser luʈmure-xen lekwaʒ¹⁹² ʈup
 11:PV+NVS-turn-AOR-PL already skinned-from downwardal skinABS/NOM
 k"+ax-kwic-x. k"axkwicx i hedurd am⁸¹
 PV'+11:PV+to it+ExVS-cut short-PL 11 also quite this
 sopl-iš xošem i xoxrem paqw. i keš čimi
 village-GEN bigGEN also smallGEN capNOM also coatNOM of all
 k"+āx-pas. ašxw ladey an-yr-i¹⁰⁷
 PV'+11:PV+of it+ExVS-become oneDAT dayNOM.AV 1:PV-come-THEME
 ešxu zural. naʒwžur ži x-a-čitx. ā-ʈte
 oneNOM womanNOM boyNOM PV' 1:her-"VS"-cubit 1:NVS+spin
 eʒ-ži an-yr-i ame-leža. x-e-čād¹⁰⁹
 that-on 1:PV-come-THEME here-up 11:of it-ExVS-to catch sight
 al malw-s i lox-rek čeri
 this fox-DAT also 11:PV+to it+ExVS-tuck under spindleABS/NOM
 i žibā+j-ču es-sipe. a-x-ʈwim ka
 also up+also-down 11:PV+NVS-turn-AOR 11:PV+to it(+NVS)-strip PV'
 i miča naʒwžur-iš paqw deš
 also thatGEN child-GEN capNOM not by any means
 āx-pas. aywe, muhwnar+a, gu-d em+oš
 11:PV+of it+ExVS-become and now listener+PL heart-TFM this+INST
 qed-ni-d¹⁰⁷, jār li am-ār-isga mašene xoša: qān-a,
 S:come-MD-PL whoNOM is this-PL-in mostNOM bigNOM ox-PTC.IRG
 werb-a, piq̄w-a, andaw-a, mal-a, zural-a, miča gezał?
 eagle-IRG goat-IRG shepherd-IRG fox-IRG woman-IRG thatGEN sonNOM

There is an ox somewhere. He has to live beyond the sea and to sleep on this side of the sea. One day an eagle came [down], took the ox and carried it away. On one field a herdsman had an ox herd, and the eagle perched on the horns of this herdsman's goat to eat the ox. Under this goat all shepherds and the herd (may) have enough

room to refresh themselves. One shepherd cast a glance from below the goat. At that moment a picked shoulder-blade fell down from the eagle and got into the boy's eye. The other shepherds came and pulled it out with boughs and spades. Twelve farms settled on this shoulder-blade. A fox began to frequent this village seizing and turning the shoulder-blade night by night, making windows, where the village had doors. One night villagers watched for the fox and killed it. The next day they are skinning the fox. They skinned it from the west and now are going to overturn it on the other side but cannot turn it. So they all together, big and small, set with their feet against it, but they could not turn it in this way either. Then they cut off only the western part of the skin. They cut it and it was enough to make caps and coats for all of them, for both big and small ones. One day a woman comes. She carries a child (boy). She spins thus coming here up. She saw the fox, tucked a spindle under and turned it over from below. She stripped it off but even a cap for her boy could not come of it.

Now, listeners, think, which of them is the biggest: the ox, the eagle, the goat, the shepherd, the fox, the woman, or her son?

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8.12. Txere i žey

Arđx¹⁹³ ešxu jexw-čāš. Aljārs xordx¹⁹³ ešxu xoča lugwār žey. Ašw lādey žey ačād cxeḳte. Žeyš laxxwid mājdar txere. Txere lāxčediw žeyš: imya"ser li amži lugwār. Žeyd xākwe¹⁴⁵, ere mič marol eser adjārix. Ečkas txere lāxčediw: imya"ser adjārix. Imya i kors i dabārs eser ilče letšw. Lādeyšw čw"eser abemx. Letšw, cxāj, ž"ese pišwdex¹¹⁶. Txered xākwe: žāj eser xenqreni korte. Žeyd imed xākwe: ezer eserow. Čiškaris" esyordx¹⁹³, ečkas txere xečād ešxu māres i yešd adkine. Asād amži mājdar txere.

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a-r-d-x ¹⁹³	ešxu	jexw-čāš.	alj-ār-s	x-o-r-d-x ¹⁹³
2:NVS-be-IF-PL	oneNOM	wife-husbandNOM	this-PL-DAT	2:him-ExVS-be-IF-PL
ešxu	xoča	lugwār žey.	ašw	lādey
oneNOM	goodNOM	fat	dogNOM	oneDAT
cxeḳ-te.	žey-s	la-x-x-wi-d	mājdar	txere.
forest-to	dog-DAT	11:PV-to it-ExVS+meet-IF	hungry	wolfNOM
txere	lā+x-čed-iw	žey-s:	imya+"ser	li amži
wolfNOM	11:PV+to it+ExVS-ask-IF	dog-DAT	why+said	is thus
žey-d	x-ā+kw-e ¹⁴⁵ ;	ere	mič	marol
dog-ERG	11:to it-ExVS+said-AOR	that	thatDAT	man+PL
ā+djār-i-x.	ečkas	txere	lā+x-čed-iw:	imya+"ser
1:PV+feed-THEME-PL	then	wolfNOM	11:PV+to it+ExVS-ask-IF	why-said
ā+djār-i-x.	imya	i	kors	i
1:PV+feed-THEME-PL	why	also	house-DAT	also
			groud-PL-DAT	said

i-lē-e	let-šw.	lādey-šw	čw"-eser	ā+bem-x.
1:IVS-guard-THEME	night-INST	day-INST	PV'+said	1:NVS+tie up-PL
let-šw,	cxāj,	ž''+ese	pišwd-e-x ¹¹⁶ .	txere-d
night-INST	indeed	PV'+said	1:let-THEME-PL	wolf-ERG
x-ā+kw-e:		šā+j	eser	x-e-nqr-en-i
11:to it-ExVS+said-AOR	itself+also	said	1:to it-ExVS-lead-MD-THEME	
kor-te.	žey-d	imed	x-ā+kw-e:	ezer
house-to	dog-ERG	Geor.hopeAV	11:to it-ExVS+said-AOR	good
eser-ow.		čiškar-isg''+es-γə r-d-x ¹⁹³ ,	ečkas	txere
said+PTC.CNJ	Geor.:gate-in+2:PV-go-IF-PL	then	wolfNOM	
x-e-čād	ečku	māre-s	i	yešd
11:him-ExVS-caught sight	one''NOM''	man-DAT	also	backwards
ād-kin-e.	a-sšd	amži	mājdār	txere.
11:PV+IVS-ran away-AOR	11:PV-remained	thus	hungryNOM	wolfNOM

A Wolf and a Dog

Once there lived a wife and a husband. They had a good fat dog. One day the dog went into the forest. A hungry wolf met him. The wolf asked the dog, "Why are you so fat?" The dog answered that his people fed him. Then the wolf asked, "Why do they feed you?" "That is because I guard the house and fields by night. By day they chain me up, by night they set me free, of course." The wolf said to him, he would also like to be led to the house. The dog willingly answered, "Well, be it so!"

While passing the gate the wolf saw a man and ran backwards. Thus the wolf remained hungry.

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8.13. Šdugwi, šdugwi!

Šdugwi, šdugwi, gasarila,
 Imte, imte? – Čem lašgomte.
 Čem māj žār? – Gicriš.
 Gicār im žāčo? – Mičws lāmqrwiče.
 Mičw māj žār? – Məškidiš.
 Məškid im žāčom¹⁹⁴? – Gāčs əmškšādne.
 Gāš māj žār? – Meleywiš.
 Meleyw im žāčom? – Čwāds¹⁹⁵ lāmqrwiče.
 Čwād māj žār? – Bopšreš.
 Bopšār im žāčomx? – Šgāžws əmərminex.
 Šgāžw māj žār? – Pātww muxurjēle.
 Pātww māj žār? – Katlā lešde.
 Katal im žāčom? – Činčils lamhedwne.
 Činčil māj žār? – Kataljāk.

Katal im žāčom? – Ləgrāls āmķwāne.
 Ləgrāl māj žār? – Ka ləķwšune.
 Namķwiš māj žār? – Katlārjāk.
 Katlār im žāčox¹⁹⁴? – Ləgrāls adķwānex piširs.
 Ləgrāl māj žār? – Māj i erxi šdixya lehwdi.
 Šdix māj žār? – Lekurčil¹⁹⁶.
 Kwerčils jās xāčom? – Mišgwa lāmtils.
 Namsādw ləgrāl māj žār? – Barđanya lehwdi.
 Bardan māj žār? – Mišgwa xexwmi sačkwār¹⁹⁷.
 Xexw iša haswiš li? – Keķmaša.
 Keķmaša ime izgex? – Žihār nēsgajisga.
 Isgwi kor ime li? – Gwem žikān ležērisga.
 Magwār kor žig? – Gun ezer: lāsgid dėmxān li.
 Lājsad māj žiri? – Lugwār pexli nākwic i semi gaķ
 Letre žiqīda mā? – Ādu.
 Imxān axāj? – Jursalām xān āmqid nišgwej maxwšid.
 Māj periš li? – Decmēpxēmiš.
 Čwili lasgwrad māj žaga? – Keđri čarel apxw.
 Magwār lačwāš li isgu xexw? – Čer čukwān ežgwār dār āri.
 Kwerčilte māčsine mā? – Žāčsine.
 Im” ēmsguri? – Ţablā¹⁹⁸ txum.
 Im emdēsgi? – Šdix žekwdeni-jā gaķ, čī eš ežhāri.
 Meyrālad jār gweqēnix? – Čerčnāj šdugwār öbāš.

svanuri goezia, I, No 76b

Pelėne, pelėne!

Pelėne, pelėne, išdykautojau,
 Kurlink, kurlink? – Šieno prašyti.
 Šienas koks (kaš per) tau-yr? – Ēriuko.
 (Kam tau šienas? – Dėl ėriuko)
 Ēriukas ką tau-veiks? – Raga nu-man-silauš (nusilauš man).
 Ragas koks tau-yr? – Kalvio.
 Kalvis ką tau-veiks? – Peilį numikals.
 Peilis koks tau-yr? – Mėsininko.
 Mėsininkas ką tau-veiks? – Pjausmį atmipjauš.
 Pjausmys koks tau-yr? – Vaiku.
 Vaikai ką tau-veiks? – Putpelę man-pagaus.
 Putpelė kokia tau-yr? – Soros lasiootoja.
 Sora kokia tau-yr? – Vištos (vištai) pabertina.
 Višta ką tau-veiks? – Viščiuką man-duos.
 Viščiukas koks tau-yr? – Dėl vištos.
 Višta ką tau-veiks? – Kiaušinius man-dės.

Kiaušiniai kokie tau-yr? – Perėtini.
 Įperėti kokie tau-yr? – Dėl vištų.
 Vištos ką tau-veiks? – Kiaušinius padės gausius.
 (Further on the "Baltic" pattern is broken:)
 Kiaušiniai kokie tau-yr? – Kokie, tai dažnas dėl riešuto duotinas
 (į riešutus įmaišyti).
 Riešutas koks tau-yr? – Vestuvinis.
 Vestuves kam veiksi (darysi = kelsi)? – Mano žmonos giminaičiui.
 Atliktiniai kiaušiniai kokie tau-yr? – Dėl audinio duotini
 (už audinį atiduotini, atiduoti).
 Audinys koks tau-yr? – Mano žmonos dovaną(i).
 Žmona kieno dukra yra? – Keknanų.
 Keknanai kur gyvena? – Džiharo viduryje.
 Tavo namas kur yra? – Viršum karvidės lubininėje.
 Koksai namas tau-stovintis? – Labai geras: vaizdo iš niekur nėra.
 Skersti kas tau-yra (ką turi)? – Riebių taukų gabalas ir trys graikiški riešutai.
 Gėrimas tavo-atgabenta? – Taip.
 Iš kur paėmei? – Iš Jėrusalės atmgabeno mūsų (pelių) vadas.
 Kokios spalvos yra? – Dangaus spalvos.
 Nuotaka pasodinti ką turi? – Žemės rainą varlę.
 Kokios išvaizdos yra tavo žmona? – Po lubomis jai-lygi niekas yra (nėra).
 Į vestuvėles pamikviesi? – Patikviesiu.
 Kur mane pasodinsi? – Stalo galvoje.
 Ką pamidėsi? – Riešuto panorėsi-ar graikiško riešuto, visko šiaip tau pribersiu.
 Dainininkais ką mes visi turėsime? – Cypių peliū(kščių) gausiai.

Oh Mouse, Mouse!

Oh mouse, mouse, the naughty one,
 Where, where are you hurrying? – To ask for hay.
 What do you need hay for? – For a ram.
 What will the ram do for you? – It will break its horn for me.
 What do you need the horn for? – For a smith.
 What will the smith do for you? – He will forge a knife for me.
 What do you need the knife for? – For a butcher.
 What will the butcher do for you? – He will cut a schnitzel for me.
 What do you need the schnitzel for? – For children.
 What will the children do for you? – They will catch a quail for me.
 What do you need the quail for? – To gather a millet.
 What do you need the millet for? – To strew it to a hen.
 What will the hen do for you? – It will give me a chicken.
 What do you need the chicken for? – For a hen.
 What will the hen do for you? – It will lay me eggs.

What do you need the eggs for? – For hatching.
 What do you need the hatched ones for? – For hens.
 What will the hens do for you? – They will lay many eggs.
 What do you need the eggs for? – What I need is to mix some (of them) up in nuts.
 What do you need the nuts for? – For a wedding.
 Who do you arrange the wedding for? – For my wife's relative.
 What do you need the left (spare) eggs for? – To let them being had for a cloth.
 What do you need the cloth for? – For wife's presenting.
 Whose daughter is your wife? – The Kekmans'.
 Where do the Kekmans dwell? – In the middle of Djihar.
 Where is your house? – In the ceiling arranged over the cowshed.
 What house is standing for you there? – A very good house: there is no sight of it
 from anywhere.
 What do you have to be butchered? – A cut of fat grease and three walnuts.
 Have you brought any drink? – Yea.
 Where have you taken it from? – Our chief has brought it for me from Jerusalem.
 What colour is it? – The sky's colour.
 Who do you have (to sit) for a bride? – A streaky land frog.
 What appearance is your wife of? – Nobody equal to her lives under the ceiling.
 Will you invite me to the wedding? – I will invite you.
 Where will you seat me? – At the head of the table.
 What will you put for me? – Nuts or walnuts, whatever you desire, so I will strew
 you all.
 Whom shall we have for singers? – Squeaky little mice in plenty.

svanuri poezia, I, No 76b (abridged)

8.14. Nätelä

Woŝ sabrala Nätelä,
 Simind ejywe Nenqeraxen,
 Ŝuqwlisga lebild ajxwija¹⁹⁹,
 Lapərçamiçu läjšxuna.
 Ŝel-Ŝel ajsema yeŝgimxen,
 Xoŝa herçem çexzi jəywça;
 Näteläs paquld xoqwara²⁰⁰,
 Herçemd mole laxkunale,
 Həqəd xaqid, gənte adkwär.
 Näteläs çapel xoqwara,
 Herçem çapəlsi xəseda,
 Näteläs kaəd xəyçə...
 Näteläs korte xohija.
 – A, xola eser ʒi zural,
 Qor-laqwra xoçamdoqyw ačwmin²⁰¹,

Xola muşgwni eser bac xax,
 Lādi çəşxzi miç rok xəywça.
 Hams zural ži olgeneli,
 Laqwr" otqara, baž k"atčeda:
 Qerās sam worqecd xācxepa,
 Gelāršāps txwim nensg/a (/' ?) xādēna.

Nätelājšw čāng xohodax,
 Ži-loxbina lihširāl(*-?)²⁰²:
 Mādilšw eser xəqərāl(*-?)
 Ka oγw eswkax(*-?) korxenka!
 Limzur-didābs eser ičo,
 Twit sopenis isg" eser ači.

Herçems(*-?) txwim ži xoqida,
 Ž"(i?)ad xoqira nādisgwži;
 Nätelās cxwi-cəqemd xohra,
 Herçemd k̄inčxlisga xoqira:
 Herçems(*-?) lixer xobina,
 Nätelās liq̄wcel xobina.

Ečxen herçem išartkanel,
 Amxen Nätelā iknowāl.
 Usgwa mara sāvčāwt" eswdax,
 Unçqa xabnol isga loxbax,
 Sga xopišwdax Rijente (?)

svanuri poezia, I, No 67

wož	sabrala	nätelā.	simind	e-j-γwe
oh	Geor.:poor	NatelaNOM	Geor.:maizeNOM	1:PV(es)-thee-carry
nənqera-xen,	LenkherDAT-from	šuq̄w-l-isga	leb-ild	a-j-xw̄ij-a,
lāp̄erçāmi-čū	cartridge-case-under	lā+j-šxun-a.	13:PV+thee+"IVS"-keep-RSL	šəl-šəl
a-j-səm-a	13:PV-thee-hear-RSL	yešgin-xen,	xoša	herçem
ž-ā+γwç-a;	8:thee-NVS+follow-RSL	nätelā-s	paq-uld	çəşx-ži
x-o-қwar-a,	13:her-"ExVS"-hurl-RSL	Natela-DAT	cap-DIMIN.NOM	footDAT-on
hāk̄ed	x-a-qid,	herçem-d	mole	la-x-kunal-e,
tailABS	11:to it-NVS-hit	serpent-ERG	a bit	11:PV-to it-snuff-AOR
nätelā-s	čapəl	gān-te	ad-қwār.	
Natela-DAT	shoeNOM	Geor.:from-to	11:PV-hurled	
čapəl-s-i	x-ā+sed-a,	x-o-қwar-a,	herçem	
shoe-DAT-also	13:to it-"NVS"+avoid-RSL	13:her-"ExVS"-hurl-RSL	serpentNOM	
x-ā+yeç-a...	13:her-"NVS"+follow-RSL	nätelā-s	kor-te	
		Natela-DAT	house-to	

x-o-hi-j-a. a, xola eser ži zural,
 13:her-"ExVS"-reach-GLIDE-RSL oh quickly! said she womanNOM
 qor-laqwra xočamd-oγw atčwmin, xola mušgwri
 door-windowABS well.PTC.CNJ 11:PV(ad)+make bad guestNOM
 eser bac x-ar-x, lādi čəšx-ži mič rok
 said possible 1:him-be-PL to-day footDAT-on herDAT said
 x-ā+γwč-a. ham-s zural ži
 8:her-NVS+follow-RSL morning-LOC/DAT womanNOM PV'up
 o+lgene+hi, laqwr'+ ot-čar-a,
 13:PV(an)+stood+is windowNOM+13:PV(ad)+her+"ExVS"-open-RSL
 baž k''tat-čed-a: kerā-s sam
 mindNOM PV'+13:PV+her-go-RSL baking-table-DAT threeDAT
 worčec-d x-ā+cxep-a, gelāršāp-s txwim
 twofold-TFM.AV 13:to it-"NVS"+wind-RSL Geor.:dragon-DAT headNOM
 nensga x-ā+d-en-a. nātēlā-j-iš-w
 in the middle 13:to it-"NVS"+lay-PRT.MD-RSL Natela-GLIDE-GEN-for
 čāng x-o-hod-a-x, ži lox-bin-a
 changNOM 13:him-"ExVS"-give-RSL-PL PV' 13:PV+her+"ExVS"-begin-RSL
 lihširāl: mādiš-w eser x-e-qerāl, ka
 M.shair-recitingNOM grace-INST said 1:to it-ExVS-entreat PV'
 oγw es-w-kax kor-xenka! limzur-didāb-s
 PTC.CNJ 11:PV-to it+ExVS-remove house-out of prayer-adoration-DAT
 eser i-čo, twit sopel-s isg''teser
 said 1(4):IVS-make Geor.:each Geor.:village-LOC/DAT in+said
 ā+čh-i. herčem-s txwim ži
 5:NVS+invite-THEME serpent-DAT headNOM PV'
 x-o-čid-a, ž''ad x-o-gir-a
 13:to it-"ExVS"-took-RSL again 13:to it-"ExVS"-hit-RSL
 nādisgw-ži nātēlā-s cxwi-caqəmd x-o-hr-a,
 laidDAT-on; Natela-DAT arrow-bowNOM 13:her-"ExVS"-ask-RSL
 herčem-d kınčxl-isga x-o-gir-a: herčem-s
 serpent-TFM neck-in 13:her-"ExVS"-hit-RSL serpent-DAT
 lixer x-o-bin-a, nātēlā-s
 M.collapsingNOM 13:to it-"ExVS"-begin-RSL Natela-DAT
 lišwcel x-o-bin-a. ečxen herčem
 M.moaningNOM 13:her-"ExVS"-begin-RSL there serpentNOM
 i-šertkanel, amxen nātēlā i-knowāl. usgwa mara
 1:IVS-coil here NatelaNOM 1:IVS-agonize sixDAT manDAT
 sāvčāw-t''+ es-w-d-a-x, unčga xabn-ol
 sledge-to+13:PV-him+"ExVS"-put-RSL-PL untrained bullock-PL.NOM
 isga lox-b-a-x, sga x-o-pišwd-a-x
 PV' 13:PV+him+"ExVS"-tie-RSL-PL PV' 13:him-"ExVS"-let-RSL-PL
 rijen-te.
 Rion-to

Oh poor Natela,
You are carrying maize from Lenkher,
On the road you have found a small bead,
You have kept it under the cartridge-case bag.
You have heard a rustle from behind, '
A big serpent had been following close behind you;
Natela (has) hurried a small cap²⁰⁰,
The serpent a bit snuffed,
With its tail hit, away hurled it (threw the cap away).

Natela hurled a shoe,
The serpent avoided the shoe, too,
Close behind Natela it followed again...
Natela reached her house.

— Come along, oh woman,
The door-windows shut²⁰¹ well!
They have a bad guest possible,
To-day close behind her it has followed.

In the morning the woman stood up,
A window she opened, her mind went away (went clouded):
Round the iron baking-table it had threefold wound,
The dragon had laid its head in the middle.

To Natela they gave a chang¹⁴²,
She began shair-reciting²⁰⁴:

— She kindly entreats it,
It should go away from the house!
Prayer-adoration she will do,
A person of each home of the village she will invite.

The serpent raised its head,
Once again hit the place where it had been laid;
Natela asked for an arrow-bow,
The serpent's neck she hit:
The serpent began collapsing,
Natela began moaning.

There the serpent is coiling,
Here Natela is agonizing.
Six men put it on a sledge,
Untrained bullocks they tied to it,
They let it down into Engur.'