

# Abkhaz

A Comprehensive Self-Tutor

George Hewitt

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Front cover (bottom to top):

The famous Besletka Bridge, located a short drive inland just to the south of the capital, Sukhum.

Typical village-view. Here we see a maize-store framed against the mountains in a homestead in Duryphsh in northern Abkhazia.

Top of the 19th-century Russian Orthodox monastery at New Athos, located a 20-minute drive along the main highway to the north of Sukhum.

Back cover:

View towards the mountains from the bridge bringing traffic along the main highway into Sukhum.

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Ари сышәкәы зхәычқәа аңсуа  
бызшәа дзырцо аҭаацәа зегы  
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## Introduction

### Geo-linguistic Position

The North-West Caucasian language-family consists of the three branches: Circassian, Ubykh, and Abkhaz. The family takes its name from the geographical spread of its members across their historical homeland. In the wake of Russia's completion of its acquisition of the North Caucasus in 1864, mass population-movements saw all the Ubykhs and most of both the Circassians and Abkhazians abandon the Caucasus for life in diaspora-communities located in various parts of the Ottoman Empire but concentrated in (what is today's) Turkey. Prior to that date, the distribution of these peoples was as follows: speakers of the Abkhaz dialects were located in the triangular pocket of land in north-west Transcaucasia that is known to the world as Abkhazia, which, following its war with Georgia (14 August 1992 to 30 September 1993), became a *de facto* independent state, achieving *de iure* recognition from Russia (and then Nicaragua) on 26 August 2008. The Republic of Abkhazia is bounded by: the River Ingur, which separates it from Georgia's province of Mingrelia; the Great Caucasus mountain-range; and the Black Sea. Two dialects, T'ap'anta and Ashkharywa, traditionally described as sub-dialects of Abaza, were/are spoken across the Klukhor Pass in the geographical North Caucasus where their ancestors settled in what is today Karachay-Cherkessia (Russian Federation) via waves of migration out of Abkhazia from the 14<sup>th</sup> to the 18<sup>th</sup> century. The Ubykhs, numerically always the smallest of the three speech-communities, occupied a small strip of territory situated around the modern-day Russian city of Sochi between the valleys of the Bu and Hamish rivers. To the north of the Ubykhs, the Circassian dialect-groups stretched from the Black Sea and Kuban basin along the foothills of the mountains as far as the Ossetian-speaking areas in the central North Caucasus.

### Phonology

All members of the family are characterised by large inventories of consonantal phonemes and correspondingly small numbers of vowels. All Caucasian languages possess voiceless ejective consonants, where the basic buccal articulation (viz. the movement of the speech-organs in the mouth) is accompanied by a closure and opening of the glottis (or vocal cords), which in isolation produces a glottal stop. Secondary features of palatalisation (or the addition of a palatal glide, viz. y-sound, to the basic plain consonant) and labialisation (or some accompanying movement of the lips) are also typical for North-West Caucasian. The lowest number of consonantal phonemes in this family is found in the East Circassian Kabardian dialect, whilst Ubykh boasted 80 (possibly 83, depending on one's analysis). The literary dialect of Abkhaz (Abzhywa), based on the Abkhaz spoken from the capital Aq<sup>W</sup>'a (more widely known as Sukhum) south-eastwards down to the linguistic frontier with

Mingrelian (a sister-language to South Caucasian Georgian), has the following 58 (possibly 59) consonants:

**The 58 (?59) Consonantal Phonemes of Literary Abkhaz (Abzhywa Dialect)**

Bilabial:	b	p	p'		m		w
Labio-dental:				f	v		
Alveolar:	d	t	t'				
	d <sup>o</sup>	t <sup>o</sup>	t <sup>o'</sup>				
	dz	ts	ts'	s	z	n	l
Alveolo-palatal:	dʒ <sup>o</sup>	tʃ <sup>o</sup>	tʃ <sup>o'</sup>				
Palato-alveolar:	dʒ	tʃ	tʃ'	ʃ	ʒ		ʝ
				ʃ <sup>o</sup>	ʒ <sup>o</sup>		ʝ
Retroflex:	dʒ	tʃ	tʃ'	ʃ	ʒ		
Velar:	g	k	k'				
	g <sup>j</sup>	k <sup>j</sup>	k <sup>j'</sup>				
	g <sup>o</sup>	k <sup>o</sup>	k <sup>o'</sup>				
Uvular:			q'	χ	ʁ		
			q <sup>j</sup>	χ <sup>j</sup>	ʁ <sup>j</sup>		
			q <sup>o'</sup>	χ <sup>o</sup>	ʁ <sup>o1</sup>		
Pharyngeal:			ħ				
			ħ <sup>o</sup>				
[Laryngeal	ʔ]						

Of the original dialects spoken across the territory of Abkhazia only one other, north(-western) Bzyp, still survives in the historical homeland. Bzyp extends Abzhywa's system to 67 (or 68) firstly by filling out the alveolo-palatal series with /tʃ dʒ tʃ' ʃ ʒ ʃ<sup>o</sup> ʒ<sup>o</sup>/, which are sounds produced between the alveolar ridge (as in English *s* and *z*) and the palate (as for English *sh* and its voiced counterpart heard in the middle of the word *vision*); and then it also has two additional back fricatives, which, if the basic complement are correctly classified as uvular (= sounds produced against the soft palate at the back of the mouth), must be pharyngalised uvulars /χ<sup>ʃ</sup> χ<sup>ʃo</sup>/, which is to say uvulars with an additional constriction in the throat. Diagrams of x-rays made of the articulations of a range of interesting consonants are available in Bgazhba 1964:71-92, or pp. 86-110 in the 2006 reprint).

/ʝ/, the pronunciation of which resembles that of the first component of French *huit* '8', derives from /ʃ<sup>o</sup>/ [ʃ<sup>4</sup>], preserved in the most divergent of the Abkhaz-Abaza

<sup>1</sup>I normally call these last six fricatives 'back fricatives', as their articulation tends to shift between more velar and more uvular depending on the phonetic environment.

dialects, T'ap'anta, and for some speakers a relic of this origin is a perceptible constriction of the pharynx during its articulation.

The phonological feature of labialisation has a variety of phonetic realisations: with velars/uvulars it is simple lip-rounding; for the alveolar plosives it is rather a case of double articulations with lip-trilling [tʰ ɖ tʰ] — speakers without labialisation in this series, something which is rather typical of the speech of Turkish Abkhazians, produce straight alveolars; the labialised pharyngeal fricative is articulated [ħ<sup>ʙ</sup>]; Catford (1972.680; 1977.190-191) has suggested that the two palato-alveolar fricatives be treated as co-articulated bilabio-palatal fricatives and thus be represented as [tʃ<sup>ʙ</sup> ʒ<sup>ʙ</sup>] or [tʃ<sup>ʙ</sup> ʒ<sup>ʙ</sup>] rather than [tʃ<sup>ʙ</sup> ʒ<sup>ʙ</sup>]; the alveolo-palatal require labio-dentalisation with (usually) the right side of the lower lip brought in contact with the upper teeth to give [tʃ<sup>ʙ</sup> dʒ<sup>ʙ</sup> tʃ<sup>ʙ'</sup>].

The glottal stop [ʔ] occurs as an allophonic variant for /q/ intervocally, but, as Chirikba observes (1996.15), it is also heard in [ʔaj] 'no' (cf. [aj] 'yes'), where /q/ is never found. And so, if the glottal stop is to be included in the overall inventory, this would raise the total for Abzhywa to 59.

Some speakers have the idiosyncrasy of replacing the [p'] in the single lexeme /a'p'a/ 'thin' with an otherwise unencountered [f'].

The retroflexes are articulated with the tongue-tip curled slightly backwards, whilst the pharyngals are produced in the throat, lower than the uvulars and higher than the larynx, which is where English produces its laryngeal *h*.

Most analysts operate with two (possibly three) vocalic phonemes in each of the family's languages, the most radical proposal being that of Kuipers (1960.104), who argued for 'the absence of an opposition consonant-vowel' in Kabardian. For Abkhaz we have the open vowel /a/ and the close vowel /ə/; there is also a lengthened (or double-mora = two-beat) open vowel, most (but not all) instantiations of which derive etymologically from older sequences of either voiced pharyngeal fricative plus open vowel \*ʃa or the reverse sequence \*aʃ, both of which are actually preserved in T'ap'anta Abaza. The distinction can be demonstrated by comparing the Abkhaz root /a:ʝ/ 'come', which derives from \*ʃaj, as seen in T'ap'anta ʃaj, with the verb-form [da:'be:t] 'we saw you-MASC', which derives from \*/da.ʃ.'ba.jt'/, which in turn goes back to \*/də.ħ.'ba.jt'/, as confirmed by the T'ap'anta equivalent [dəʃ'bat]. Generally in Abkhaz, the close vowel is lowered in the immediate environment of /ħ<sup>2</sup>, and, since there is a specific morpho-phonological rule by which voiceless agent-markers are voiced when preceding a verbal root starting in a voiced consonant, the voiceless pharyngeal fricative, here marking the 1st person plural subject, is voiced before the verbal root /ba/ 'see', and then the sequence \*aʃ produces the long open vowel actually

<sup>2</sup>Note, however, a small group of exclamations in which this rule does not apply: [a'ħə] 'OK then; well then'; [ħə] 'expression of discontent or surprise'; [ħəħ] 'expression of surprise'.

articulated and heard. As an example of a long open vowel which cannot be so derived, consider the root /-maat/ 'rouble' from Mingrelian /manat./ 'rouble'.

It might be concluded from the last example that a long vowel will result, whenever two open vowels stand side by side. This is, in fact, not so, for, in such cases, one of the open vowels is lost, or, to put it another way, the two vowels merge with no further consequences. Consider what happens when the definite-generic article /a-/ is prefixed to a root beginning with the open vowel: the root for 'mother' is /-an/, as can be seen in /s.an/ 'my mother', whereas '(the) mother' is pronounced [an], which is the phonetic realisation of the morphological sequence /a.an/ (for comparison cf. /sə.mat<sup>o</sup>a/ 'my clothing' vs /a.mat<sup>o</sup>a/ '(the) clothing').

In similar fashion, a sequence of two long open vowels reduces to a single long open vowel. For example, the notion 'come down' is expressed by /baa/. The Subjunctive suffix is /-aa(j)t/. If one combines them for the expression 'Let him/her come down!', one hears [də'l'baa(j)t'] (from /də.l'baa.aa(j)t'/), which is homophonous with the Simple Past '(S)He came down', representing the morphological structure /də.l'baa(j)t'/<sup>3</sup>.

What about the sequences /də.h.'ga.jt'/ and /d.aa.h.'ga.jt'/? According to the rules, both should produce the same phonetic sequence [daa'ge:t'], even though the former means 'we took him/her', whereas the latter means 'we brought him/her'<sup>4</sup>. This phonetic sequence is attested with both meanings, but, in order to avoid the ambiguity, the latter notion is more likely to be expressed by the phonetic sequence [daa'h'ge:t'], whilst [da'h'ge:t'] tends to be used for the former meaning. And so, in these instances, the basic voicing rule is ignored.

As already seen in passing, the sequence of open vowel /a/ plus /j/ produces [e:], but note [dəspajx'tə<sup>f</sup>abje:] from /də.s.ba.jə.x'tə<sup>o</sup>a<sup>3</sup>a.j/ 'how did (s)he speak about him?', where the open vowel remains unchanged. On the other hand, the sequence of open vowel /a/ plus /w/ usually produces [o:], as in the second of the following pair of examples: [jil'salt'h'e:t'] (from /jə.'s.a.l.h<sup>o</sup>a.jt'/) 'She said it/them to me' vs [jil'so:h'e:t'] (from /jə.'s.a.w.h<sup>o</sup>a.jt'/) 'You-MASC said it/them to me'; but both [awp'] and [o:p'] are possible as realisations of /a.a.w.p/ 'it is it'; also, we have [jiq'awts'e:] from /jə.q'a.w.ts'a.j/ 'what did you-MASC do?'.

<sup>3</sup>Note the form [da:j'a(j)t'] 'Let him/her come', which derives from the root -aj-. But what happens if one wishes to form the Subjunctive for the parallel root -a:-? The form is [da'fa(j)t'], where the root seems to be transformed into -aj-. For a sequence containing this last form see the final text in Lesson 20.

<sup>4</sup>In the history of English, the Old English verbs *lettan* 'hinder' and *lettan* 'allow' fell together to give *let*. The result was that 'let' has ceased to convey the former meaning other than in the two contexts of (i) the phrase 'without let or hindrance' and (ii) the call 'let' from the net-judge (or, these days, the umpire) in tennis to indicate that the ball brushed the net during service.

The raising of /a/ when followed by /j/ is blocked if immediately preceded by another /a/ or /h/<sup>5</sup>. Consider: [de:la'ge:t'] from /d.a.j.la.'ga.jt'/ '(s)he went crazy' vs [haja'ge:t'] from /h.a.j.la.'ga.jt'/ 'we went crazy' or ['ajlagara] from /'a.a.j.la.ga.ra/ 'going crazy', where the initial open vowel is the article. However, in the case of the postposition /-aj.pɔ/ (cf. [se:pɔ] from /s.a.j.pɔ/ 'like me'), whilst the pharyngeal fricative usually provides protection (producing [həj.pɔ], only rarely [he:pɔ]), the prefixation of /a/ does not, with the result that the pronunciation [e:pɔ] from /a.a.j.pɔ/ 'like it' is universal, though in the script the open vowel is occasionally written. If a noun ends in the open vowel and is followed by an adjective starting with [e:], the open vowel is elided as the two words merge, as in: [a'le:k<sup>w</sup>atə<sup>f</sup>a] from /a.la ajk<sup>o</sup>a'tə<sup>o</sup>a/ 'the black dog' (vs [a(b)le:k<sup>w</sup>atə<sup>f</sup>a] from /a.(b)la ajk<sup>o</sup>a'tə<sup>o</sup>a/ 'the black eye').

The sequence of close vowel /ə/ plus /j/ produces [i:]. On the other hand, the sequence of close vowel /ə/ plus /w/ is realised as [u:], as in: [sə'l'fe:t'] from /sə.l.'fa.jt'/ 'she drove me to distraction (literally: she ate me)' vs [si:'fe:t'] from /sə.j.'fa.jt'/ 'he drove me to distraction' and [su:'fe:t'] from /sə.w.'fa.jt'/ 'you-MASC drove me to distraction'.

In the finite Aorist (or Simple Past) the /j/ of the finite suffix /jt/ and an immediately preceding open vowel are sometimes dropped, as in: [də'təle:t'] or [də'talt'] from /də.'ta.la.jt'/ '(s)he entered it'.

The sequence /awa/ normally remains unchanged (e.g. /a.wa/ '(the) relative'; /a.'wap'a/ '(the) heavy felt-cloak of a shepherd'; /a.wa'sa/ '(the) sheep'), but, if the /wa/ is the Dynamic suffix (in Dynamic verbs), it merges with a preceding open vowel (irrespective of whether this belongs to the verbal root or to some other suffix) to produce by a morphophonological rule [ɔ], e.g. [baχ<sup>l</sup>tsɔz] from /b.a.χ.l.tsa.'wa.z/ 'where you-FEM were going'; [jiq'alt'sɔ] from /jə.q'a.l.ts'a.wa/ 'that which she is doing'. This rule is, however, blocked if the sequence is immediately preceded by the voiceless pharyngeal fricative, as in: [jisaha'we:t'] from /jə.s.a.ha.'wa.jt'/ 'I hear it/them'.

Another morphophonological rule causes a 3rd person plural pronominal prefix /r/ in verb-forms to shift to /d/ in the presence of the Causative prefix /r/, which itself remains unaltered, e.g. [jir'be:t'] from /jə.r.'ba.jt'/ 'they saw it/them' vs [jidsər'be:t'] from /jə.s.rə.r.'ba.jt'/ 'They shewed it/them to me = made me see it/them'; [jiddər'be:t'] from /jə.r.rə.r.'ba.jt'/ 'They shewed it/them to them'; [jidsər'be:t'] from /jə.r.sə.r.'ba.jt'/ 'I shewed it/them to them' or [jidsmər'be:t'] from /jə.r.s.mə.r.'ba.jt'/ 'I did not shew it/them to them'.

We have already mentioned the morphophonological rule that voices voiceless Column III agent-prefixes when they stand in front of a verbal root starting with a voiced consonant. That this is not a simple phonological rule can be illustrated by

<sup>5</sup>Note, however, the exclamation [he:t'] 'a call to goats in the distance'.



pairs such as the following: [sdzax'wan] from /s.dzax'.wa.n/ 'I was sewing' vs [jizdzax'wan] from /jə.s.dzax'.wa.n/ 'I was sewing it/them'.

### Stress

Stating the rules for stress-assignment presents serious problems. Building on work by Dybo (1977), Spruit (1985) published a detailed analysis of stress-patterning. Having begun by considering 'each word as consisting of a string of elements C(ə) or Ca (where C is any consonant)', he noted that 'in addition, there are elements of a and aa (a being counted a separate element in morpheme-initial position.' For purposes of exposition: 'Elements C(ə), Ca (and also the instances of a, aa just mentioned) are combinedly referred to "C(a)". In the absence of a, the occurrence of ə is to a very large extent predictable. A stressed element C(á) is realized as Cá or, in the absence of a, as Cə.' Spruit then uses a variety of diagnostic tests which permit him to conclude that 'the large majority of the elements C(a) can be divided into two classes as regards the stress, which we label D for "dominant" and R for "recessive"...The general rule for the stress is that it falls on the first D in the word not followed by another D' (citations from pp. 31-32). It follows from this that the definite-generic article /a-/ is D and that the nominal root /-la/ 'eye' is R, as the stress-patterning for '(the) eye' is /'ala/ (arising out of the DR sequence of elements), whereas the nominal root /-la/ 'dog' is D, as the stress-patterning for '(the) dog' is /a'la/ (arising out of the DD sequence of elements). If the placement-rule is relatively simple, the problem resides in determining whether a particular element is classified as D or R. Spruit was able to provide relevant labels for many of the grammatical morphemes. We have already stated the definite-generic article /a-/ to be D. Other D grammemes include:

The suffix /-ra/ marking the verbal noun (Masdar), e.g. /a.dz.ra/ 'baking' (= DDD) vs /'a.dz.ra/ 'getting lost' (= DRD);

The agent-suffix /-qə/ seen in /a.ts'a.qə/ (= DDD);

The relative prefix /jə-/ marking intransitive subjects and transitive direct objects, e.g. /'jə.q'a.s.ts'a.z/ 'that which I did', where the initial two elements are DR (cf. the verbal noun /'a.q'a.ts'a.ra/ 'doing'). On the other hand, the otherwise homophonous non-relative Column I prefix is R, being stressless in forms like /jə.q'a.s.ts'a.jt/ 'I did it/them', cf. /jə.z'.ba.z/ 'who saw it/them' (from /a.ba'.ra/ 'seeing' = DDD) vs ['jəzbaz] from /'jə.s.ba.z/ 'whom I saw';

The Column III agent-prefix for singular non-human entities /-(n)a-/ 'it', e.g. from /'a.fa.ra/ 'eating' (= DRD) we have /'j.a.fa.jt/ 'it ate it/them' (= RDRR) (cf. /jə.s'.fa.jt/ 'I ate it/them' (= RRRR), which shows that the other Column III agent-prefixes are R);

The Column II indirect/oblique object prefixes, e.g. /s.rə.j.ta.jt/ 'he gave me to them' (= RDRRR);

The conjunctive prefixes /anə-/ 'when', /sə-/ 'how', /axlə-/ 'where', and /zə-/ 'why', e.g. /j.a.nə.q'a.r.ts'a./ 'when they did it/them'; /jə'.sə.q'a.la.z/ 'how it/they happened' (cf. /'a.q'a.la.ra/ 'happening'); /s.a'xlə.b.ba.z/ 'where you-FEM saw me'; /s.zə.b.f.wa/ 'why you-FEM are killing me' (from /a.f'.ra/ 'killing' = DDD);

The interrogative element /-ba/, which attaches to the first three of the conjunctive prefixes to form equivalent questions, is (almost!) ALWAYS stressed, e.g. [j'wan'batsə] from /j'w.an'.ba.tsa.wa/ 'when are you-PL going?' (from /a.tsa'.ra/ 'going' = DDD); [ba'banxə] from /b.axl'.ba.n.xa.wa/ 'where do you-FEM live?' (cf. /a.n.xa'.ra/ 'living'); [j'wəg'paq'o:] from /j'wə.g'.ba.q'a.w/ 'how are you-PL?', where we note that the initial voiced bilabial plosive of the interrogative marker has been devoiced by voicing assimilation; BUT note [jispə'lo:mh'we:] from /jə.g.ba'.l.a.w.m.h'o.a.j/ 'how did you-MASC not say (it/them) to her?';

The reflexive verbal prefix /tʃ/, as in: [l'tʃəʃj:t'] from /l.tʃə.l.jə.jt/ (= DDRDR) 'she killed herself' (cf. [atʃəʃj:t'] from /a.tʃə.a'.jə.jt/ (= DDDDR) 'it killed itself').

Spruit demonstrated that some elements seem to alter their categorisation depending on context. For example, he mentioned the following:

The Causative prefix is D ONLY IF the first element of its verbal root is D (otherwise it is R), e.g. /a.r.ba'.ra/ (= DDDD) 'causing to see; shewing' from /a.ba'.ra/ (= DDD) 'seeing'; BUT /'a.dz.ra/ (= DRD) 'getting lost' AND /a.r.dz.ra/ (= DRRD) 'losing';

The negative prefix is D ONLY in causative verb-forms, e.g. [jisəm'fet'] from /jə.sə.m'.fa.jt/ (= RRRRR) 'I did not eat it/them' vs [dəs'mərtə'fet'] from /də.s'.mə.r.tə'o.a.jt/ (= RDDR) 'I did not get him/her to go to sleep'. Note, however, that even in the non-causative form [d'mərtə'fet'] from /d'.mə.tə'o.a.jt/ (= RDRR) the negative prefix carries the stress and thus would appear to be D here too;

The Column III agent-prefixes are D ONLY in causative verb-forms, e.g. [jis'fet'] from /jə.s'.fa.jt/ (= RRRR) vs [d'sərtə'fet'] from /d'.sə.r.tə'o.a.jt/ (= RDRRR) 'I got him/her to go to sleep';

The Column I pronominal prefixes (marking intransitive subjects and transitive direct objects) are typically R but shift to D in preverbless causatives, as in: [dərtə'anə] from /'də.r.tə'o.a.nə/ (= DRRD) 'having caused him/her to go to sleep'. Note again, however, that from /'a.pa.ra/ (= DRD) 'leaping' we find the unexpected pattern of: [səpə't'] from /'sə.pa.jt/ 'I leapt', which is clearly non-causative.

Subsequently, Trigo returned to the question and presented a re-analysis that operates with three phonological rules, which apply at two separate levels (the word and the compound), further arguing that 'infixation in Abkhaz triggers the re-application of phonological rules' (1992.191-2). See also Yanagisawa (2005).

So that readers will know how to pronounce the Abkhaz words they encounter in this volume, the stressed syllable is everywhere indicated by highlighting the relevant vowel in bold font, though in this Introduction // is used, as required by IPA convention. Where words have two stress-patterns, the vowels in both syllables will be so marked; if one of the highlighted vowels is bracketed, this means that the vowel in question is optionally realised, but, if it is, it alone carries the stress. Sometimes secondary stress is important and is marked by underlining.

#### History of the Study of Abkhaz and its Scripts

The famous 17th-century Turkish traveller, Evliya Çelebi, whose mother was Abkhazian, provides the earliest concrete linguistic evidence for North West Caucasian in his *Seyahat-Name* (Liber Peregrinationis) of the 1640s, citing examples of Ubykh (mis-styled *Abaza*), Circassian and probably (as argued by Chirikba 1996a:56-68) the Sadz dialect of Abkhaz, still then spoken in Abkhazia. More extensive items of vocabulary were adduced by Johann Anton Güldenstädt in the description he wrote of his own travels in the Caucasus between 1770 and 1773. Though Georg Rosen included reference to Abkhaz in a paper delivered in 1845 on two Kartvelian languages (Svan and Mingrelian) and Abkhaz, the first person to attempt a full-scale description of Abkhaz and provide it with a script was the Russian Baron Pjētr Uslar (1816-1875), whose grammar of Abkhaz first appeared in lithographic format in 1862; it was printed in 1887, the final 27 pages being devoted to the only scholarly investigation on Ubykh to have been conducted while the Ubykhs still inhabited Ubykhia.

Uslar worked with speakers of the Bzyp dialect. Hardly surprisingly, given the formidable challenges posed by the language, he failed to distinguish all of its 67 consonant-phonemes with his Cyrillic-based script of 55 characters. It was after Uslar's pioneering efforts that the first moves were made to publish works in Abkhaz, and his script underwent a number of adaptations, the most successful of which was introduced in 1909 by Andrej Ch'och'ua (1879-1965), who authored a series of school-primers over the years; this version also employed 55 characters and remained in use until 1926. The brilliant but eccentric Georgian-Scot Nikolaj Marr (1865-1934) employed his own staggeringly complex, so-called 'Analytical Alphabet' (with its 75 characters) for his 1926 Abkhaz-Russian dictionary. Although this system was Roman-based, it was not adopted as the official Abkhaz script when in 1928 the Soviet Union, in pursuance of its Romanisation-drive (*latinizatsija*) for the 'Young Written Languages' (viz. those languages granted literary status by the early Soviets and for which either scripts were first devised or recently devised orthographies received official approval), sanctioned the 'Unified Abkhaz Alphabet' devised by one of the finest of all caucasologists, Nikolaj Jakovlev (1892-1974). Until this time (viz.

the late 1920s) most published works had been in the Bzyp dialect (such as the Gospels of 1912, reprinted with Ch'och'ua's original script in 1975 by the Institute for Bible Translation in Stockholm, and again in a sumptuous, large-format edition for use by the Orthodox Church in Abkhazia in 2006; the edition was transcribed into the contemporary script and published in 1998), but partly because most prominent writers of the day hailed from Abzhywa-speaking areas and also because Abzhywa is phonetically the simpler of the two varieties surviving in the Abkhazian homeland, from this time Abzhywa has been the basis of the literary language — see Bgazhba (1964) for a description of Bzyp and Bgazhba (1967) for his survey of the history of writing in Abkhazia. As the USSR turned away from internationalism and concentrated on cultivating *homo sovieticus*, roman-based scripts were abandoned. Between 1936 and 1938 Cyrillic became the base for yet new orthographies for all the Young Written Languages, with two significant exceptions, both within Soviet Georgia. In 1931 Stalin had reduced the status of Abkhazia to that of a mere ASSR (Autonomous Soviet Socialist Republic) within the confines of his native Georgia, and South Ossetia had been granted the status of an Autonomous Region therein a decade earlier. In 1938 new Georgian-based orthographies were approved for both Abkhaz and the Ossetic of South Ossetia (even though Cyrillic was introduced for the Ossetic of North Ossetia, inside Russia). It can be persuasively argued that the Georgian script is the best already established writing-system to serve as base for the representation of any Caucasian language, but this shift was primarily motivated not by linguistic considerations but in order to underscore Abkhazia's new subservience to Tbilisi. As the repression of Abkhazian culture intensified under the sustained attempt by Abkhazia-born Mingrelian Lavrent'i Beria (1899-1953) and his successor in Tbilisi, the Svan K'andid Chark'viani, to georgianise Abkhazia, publishing of materials in Abkhaz diminished and dried up altogether after all Abkhaz language-schools were closed in 1945-46 and replaced by Georgian language-schools, in which children were beaten if overheard speaking Abkhaz. With the deaths of Stalin and Beria in 1953 anti-Abkhazian measures were reversed: teaching of the language and publishing in it were restored, and, because the political climate would never have tolerated the reintroduction of the Georgian-based orthography, a committee was set up to devise a new Cyrillic-based script, which was introduced in 1954 and remained unaltered until 1999. Although not all Cyrillic's characters were utilised, fourteen non-Cyrillic items were incorporated. Even so, from the very start the script left much to be desired: it was incompatible with the Cyrillic-based orthography that Abaza has used since 1938; some graphs differed in phonetic realisation between Russian and Abkhaz; there was inconsistency in the marking of certain phonological features. The chart below presents this Cyrillic-based script, along with its Georgian-based predecessor. The fundamental ordering of the post-1953 alphabet is naturally

determined by that of Russian, but, when the Georgian-based orthography was in use, it was the sequence of the basic Georgian alphabet which determined the order of letters (see Dzhanashia's *Abkhaz-Georgian Dictionary*, which, though it was published only in 1954, had been prepared in the late 1930s and thus uses the Georgian alphabet for both languages):

**Chart of the (1954-1999) Cyrillic- and (1938-1954) Georgian-based Alphabets for Abkhaz (with IPA equivalents)**

Cyr	А(а), а(а)	Б,ბ	В,в	Г,г	Гь,гь	Гу,гу	҃,҃	҃ь,҃ь	҃у,҃у
Geo	ა(ა)	ბ	ვ	გ	გ <sup>ა</sup>	გ <sup>უ</sup>	ღ	ღ <sup>ა</sup>	ღ <sup>უ</sup>
IPA	ɑ(:)	b	v	g	g <sup>l</sup>	g <sup>o</sup>	ɸ	ɸ <sup>l</sup>	ɸ <sup>o</sup>
Cyr	Д,д	Дә,дә	Е,е	Ж,ж	Жь,жь	Жә,жә	З,з	З,з	Зә,зә
Geo	დ	დ <sup>ა</sup>	ე	ჟ	ჟ <sup>ა</sup>	ჟ <sup>ა</sup>	ზ	ძ	ძ <sup>ა</sup>
IPA	d	d <sup>o</sup>	e	ʒ	ʒ <sup>o</sup>	ʒ <sup>o</sup>	z	dz	dz <sup>o</sup>
Cyr	И,и	К,к	Кь,кь	Ку,ку	К,к	Кь,кь	Қу,қу	К,к	Кь,кь
Geo	ი	კ	კ <sup>ა</sup>	კ <sup>უ</sup>	კ	კ <sup>ა</sup>	კ <sup>უ</sup>	ყ	ყ <sup>ა</sup>
IPA	i(:)/j(i)	k	k <sup>l</sup>	k <sup>o</sup>	k	k <sup>l</sup>	k <sup>o</sup>	q	q <sup>l</sup>
Cyr	Қу,қу	Л,л	М,м	Н,н	О,о	П,п	҃,҃	Р,р	С,с
Geo	ყ <sup>უ</sup>	ლ	მ	ნ	ო	პ	ჟ	რ	ს
IPA	q <sup>o</sup>	l	m	n	o	p	p	r	s
Cyr	Т,т	Тә,тә	҃,҃	҃ә,҃ә	У,у	Ф,ф	Х,х	Хь,хь	Ху,ху
Geo	თ	თ <sup>ა</sup>	თ	თ <sup>ა</sup>	უ	ფ	ხ	ხ <sup>ა</sup>	ხ <sup>უ</sup>
IPA	t	t <sup>o</sup>	t	t <sup>o</sup>	u(:)/ w(e)	f	χ	χ <sup>l</sup>	χ <sup>o</sup>
Cyr	Х,х	Хә,хә	Ц,ц	Цә,цә	Ц,ц	Цә,цә	Ч,ч	Ч,ч	Շ,ე
Geo	ჰ	ჰ <sup>ა</sup>	ც	ც <sup>ა</sup>	ც	ც <sup>ა</sup>	ჭ	ჭ	შ
IPA	h	h <sup>o</sup>	ts	ts <sup>o</sup>	ts	ts <sup>o</sup>	tʃ	tʃ	tʃ
Cyr	Շ,ე	Ш,ш	Шь,шь	Шә,შә	Ы,ы	Ә,ә	Ц,ц	Ць,ць	‘

Geo	ჭ	შ	შ	შ	ჯ	ჯ	ჯ	ჯ	ა
IPA	tʃ	ʃ	ʃ	ʃ <sup>o</sup>	ɟ	ɟ	ɟ	ɟ	

Regarding inconsistency, one can easily see that, whilst the diacritic that resembles a descending serif on the basis character marks aspiration with, for instance, ტ [tʰ], which contrasts with the ejective articulation of the basic character itself (τ [tʰ]), in the case of ყ it indicates ejective articulation [tʃʰ] (versus the voiceless aspirate articulation of the basic character ყ [tʃ]). In the case of ხ, it indicates neither but merely marks a change in the point of articulation (from the uvular position of the basic character to the pharynx). The secondary feature of labialisation is here sometimes shewn by the diacritic that resembles a little schwa (as in ხა) and sometimes by the (semi-)vocalic (bilabial glide) character ყ. And so, since the (semi-)vocalic character could have two functions in certain environments (e.g. alongside a basic character indicating a velar plosive), one needed to be able to distinguish in the script between, say, the labialised velar of /ɑ.kʷɑ'dɑ/ 'weak' and the plain velar followed by the bilabial semi-vowel of /jɑ.z'k'.wɑ.dɑ/ 'who is grabbing me?'. The solution, practised for 55 years, was to write the labialised velar as in: აყადა, and to place the reverse-apostrophe after the velar character when followed by semi-vowel ყ to represent a sequence of two distinct phonemic units, as in: სызк'ада.

Despite some quite trenchant opposition, the first president of independent Abkhazia, Vladislav Ardzinba, managed to introduce a spelling-reform in 1999. As a result, the secondary feature of labialisation became consistently marked by the schwa-like diacritic, thereby doing away with any need for the reverse-apostrophe. This means that the two words used at the end of the previous paragraph to demonstrate the 55 year-long inconsistency thereafter became written as: აკადა and სызкуада, respectively. The post-1999 character-set is presented, with the same Georgian and IPA equivalents, below:

**The Same Chart But Incorporating the 1999-Reform**

Cyr	А(а), а(а)	Б,б	В,в	Г,г	Гь,гь	Гә,гә	҃,҃	҃ь,҃ь	҃ә,҃ә
Geo	ა(ა)	ბ	ვ	გ	გ <sup>ა</sup>	გ <sup>უ</sup>	ღ	ღ <sup>ა</sup>	ღ <sup>უ</sup>
IPA	ɑ(:)	b	v	g	g <sup>l</sup>	g <sup>o</sup>	ɸ	ɸ <sup>l</sup>	ɸ <sup>o</sup>
Cyr	Д,д	Дә,дә	Е,е	Ж,ж	Жь,жь	Жә,жә	З,з	З,з	Зә,зә
Geo	დ	დ <sup>ა</sup>	ე	ჟ	ჟ <sup>ა</sup>	ჟ <sup>ა</sup>	ზ	ძ	ძ <sup>ა</sup>
IPA	d	d <sup>o</sup>	e	ʒ	ʒ <sup>o</sup>	ʒ <sup>o</sup>	z	dz	dz <sup>o</sup>

Сур	И,и	К,к	Кь,кь	Кэ,кэ	К,к	Кь,кь	Кэ,кэ	К,к	Кь,кь
Geo	o	ɔ	ɔ <sup>o</sup>	ɔ <sup>u</sup>	ɔ	ɔ <sup>o</sup>	ɔ <sup>u</sup>	ɔ	ɔ <sup>o</sup>
IPA	i(:)/j(i)	k'	kɔ'	k <sup>o</sup>	k	kɔ	k <sup>o</sup>	k'	kɔ'
Сур	Кэ,кэ	Л,л	М,м	Н,н	О,о	П,п	Пь,пь	Р,р	С,с
Geo	ɔ <sup>u</sup>	l	m	n	o	ɔ	ɔ	r	s
IPA	q <sup>o</sup>	l	m	n	o	p'	p	r	s
Сур	Т,т	Тэ,тэ	Т,т	Тэ,тэ	У,у	Ф,ф	Х,х	Хь,хь	Хэ,хэ
Geo	ʈ	ʈ <sup>o</sup>	ʈ	ʈ <sup>o</sup>	u	ɸ	x	x <sup>o</sup>	x <sup>o</sup>
IPA	t'	t <sup>o</sup>	t	t <sup>o</sup>	u(:)/w(ə)	f	x	xɔ	x <sup>o</sup>
Сур	Х,х	Хэ,хэ	Ц,ц	Цэ,цэ	Ц,ц	Цэ,цэ	Ч,ч	Ч,ч	Ч,ч
Geo	ɬ	ɬ <sup>o</sup>	ʦ	ʦ <sup>o</sup>	ʦ	ʦ <sup>o</sup>	ʧ	ʧ	ʧ <sup>o</sup>
IPA	h	h <sup>o</sup>	ts	ts <sup>o</sup>	ts'	ts <sup>o</sup>	tʃ	tʃ	tʃ <sup>o</sup>
Сур	Ц,ц	Ш,ш	Шь,шь	Шэ,шэ	Ы,ы	Э,э	Ц,ц	Ць,ць	
Geo	ʃ	ʃ <sup>o</sup>	ʃ	ʃ <sup>o</sup>	ɨ	ɛ	ʃ	ʃ <sup>o</sup>	
IPA	ʃ	ʃ <sup>o</sup>	ʃ	ʃ <sup>o</sup>	ɨ	ɛ	ʃ	ʃ <sup>o</sup>	

### Spelling-conventions

Spelling is mostly straightforward, sound-sequences being largely written as they are pronounced. However, there are some observations that need to be made.

Consider the Present Indicative conjugation of the verb 'be seated':

#### Present Tense of 'be seated'

стэоуп	I am seated	хтэоуп	we are seated
бтэоуп	you-FEM are seated	штэоуп	you-PL are seated
утэоуп	you-MASC are seated	штэоуп	you-PL are seated
дтэоуп	(s)he is seated	итэоуп	they are seated
итэоуп	it is seated	итэоуп	they are seated

Clearly, the changing subject is indicated by the initial component of the verb-form. Where this subject-prefix is a sibilant (viz. 1st person singular and 2nd person plural), it can be articulated with no vocalic element intervening between it and the plosive at the start of the verb-root, producing [stP<sup>o</sup>:p'] and [ʃ<sup>w</sup>tP<sup>o</sup>:p'], respectively. Since the characters for the bilabial and palatal semi-vowels (or glides) can incorporate a vocalic element, that element will naturally be articulated in this context, producing dissyllabic [we'tP<sup>o</sup>:p'] and [jɪ'tP<sup>o</sup>:p']. In the case of the 1st person plural form, even though one might hear something of a vowel-sound after the initial fricative, no vowel-character is written. The omission is the most glaring in the remaining cases (i.e. where the subject is 2nd person feminine or 3rd person human singular), for here it is a physical impossibility to articulate [b] or [d], respectively, immediately before [tP'] without a vocoid of some description intervening. But, since no close vowel occurs with the 1st person singular marker (and, thus, none is written there), no vowel is *written* elsewhere in the paradigm either in order not to upset the orthographic paradigmatic harmony. The same is true when the root begins with any dental plosive or affricate (e.g. *дзахуэит* [dædzaχ'we:t'] '(s)he is sewing').

If one thinks one hears some kind of vocoid (presumably an open vowel) after the 1st person plural prefix *χ* and is uncertain whether to write it<sup>6</sup>, test what happens when the 1st person singular prefix is substituted for it in the verb-form in question. If the close vowel is heard (and thus written) in that context, then the appropriate vowel-character will appear in that spot throughout the paradigm. For example, hearing [hə'ba:jt'] 'we came down', one writes *халбааит*, because for 'I came down' we have *сылбааит*. But, even if one thinks one hears a vowel in [h(ə)tsap'] 'we shall go/let's be off, then', one writes *хцап*, as the 1st person singular is [stsap'] = *цап*. In the case of the 2nd person feminine singular prefix /b/ standing next to a root beginning with the voiced bilabial plosive, no vocoid is heard, but the consonant is lengthened, as in: [a'la b:ap'] from /a'la ə.b.ba.p/ 'you-FEM will see the dog, then'

If a verb-form morphologically contains a sequence of two pronominal prefixes represented by the palatal semi-vowel (or glide), then only one is written, as in: *ихээит* 'He said it/them' from /jə.j'h<sup>o</sup>a.jt'/ = [jɪ'h<sup>w</sup>e:t']<sup>7</sup> (cf. *исхээит* 'I said it/them'). However, if the first of the two homophonous prefixes is the stressed relative prefix, then both are written, as in: *ицхээаз* 'that which he said' from /'jə.j'h<sup>o</sup>a.z/ = ['jɪ:h<sup>w</sup>əz]; if the second instantiation should carry the stress, then only one is again written, as in: *ицаз* 'that which he had' from /j.j'ə.ma.z/ = ['jiməz]. If there are three such prefixes in a row, then only two are written, even if the first in the series is the relative marker, as

<sup>6</sup>In this context the vowel will always be the open vowel, as the close vowel is lowered alongside the voiceless pharyngeal fricative, as explained earlier.

<sup>7</sup>Note the absence of lengthening in the first syllable.

in: **ицџит** 'He gave it/them to him' from /j.'jə.j.ta.jt'/ = ['jɪ:te:t'], and **ицџаз** 'that which he gave him' from /j.'jə.j.ta.z'/ = ['jɪ:ta:z].

If the Dynamic suffix **ya** is immediately preceded by a **y** in the verbal root, the two coalesce, as in: **иауџи**<sup>8</sup> [ja'we:] 'Why? What's the reason?' from /j.a.w.'wa.j/, literally 'What is it doing?'; **ироуџит** [jɪ'ro:(w)ɛ:t] 'They get it/them' from /jə.'r.əw.wa.jt'/.

The fact that the graphs **и** and **y** can be articulated in a variety of ways, depending on the context is a needlessly troublesome feature of the Abkhaz orthography. The problem seems to be felt more in the case of **y**, insofar as, when realised as [u:], there is some fluctuation in the writing of it as either **y** or **ыу**. Take the verbal root /tɕ<sup>h</sup>əwɑ/ 'cry', which is pronounced [tɕ<sup>h</sup>u:ɑ]; Kaslandzia enters the verbal noun in his 2-volume Abkhaz-Russian Dictionary (2005) in the form **ацџуара** (with a stress-marker over the problematic graph), whereas in the earlier 2-volume dictionary produced by the Abkhazian Research Institute in 1986-7 under the editorship of Shakryl, Kondzharija and Chkadua its verbal noun is presented as **ацџыуара** (with stress-marker over the **ы**). Since the standard orthography does not indicate stress, my feeling is that the articulation [u:] should always be written as **ыу** in order to avoid learners possibly having to hesitate over whether to pronounce this particular word (correctly) as [ɑ'tɕ<sup>h</sup>u:ɑrɑ] or (incorrectly) as [ɑ'tɕ<sup>h</sup>ɪ'wɑrɑ], and in this work I place the close-vowel in brackets for this articulation. This leaves readers free to articulate **y** as [wə] whenever it is not immediately followed by a vowel. An alternative solution would be to follow the practice of Genko (1896-1941, when he perished in the siege of Leningrad). In his posthumously published Abkhaz-Russian Dictionary (1998) he employs neither **и** nor **у**, preferring **й** and **у**, preceded, followed or not (as the case may be) by **ы**. His representation of the verbal noun for 'cry' is, thus, **ацџыуара** (cf. the Imperative **уыцџыуа** 'Cry (to a man)!', which in the standard orthography would read **уцџ(ы)уа**). For the palatal semi-vowel (or glide) an example from Genko would be **йцџџыит** 'it turned sour' (built on the root **цџ(ы)** 'turn sour'), which in the standard orthography would be **ицџит**. Whilst the standard orthography looks neater, Genko's system is closer to the underlying morphological structure and lacks ambiguity.

When a verb-form should begin with the pronominal prefix **и** that correlates with intransitive subjects or transitive direct objects which are either 3rd person non-human singular or 3rd person plural entities, it drops when immediately preceded by its referent. Examples: **Ицо(и)т** 'It goes/They go' vs **Ала(қәа) цо(и)т** 'The dog(s) goes/go'; **Избо(и)т** 'I see it/them' vs **Ала(қәа) збо(и)т** 'I see the dog(s)'. Given this rule, let us examine common practice when the sequence **еи-** comes into play. If **Ацкџынцәа еисит** (= [e:'si:t']) means 'The lads quarrelled', one would expect 'They

<sup>8</sup> Alternatively, **иауази** or **иауазеи**.

quarrelled' to be written as **Иеисит**, but, in fact, it is as often as not written simply as **Еисит**, though the pronunciation is now [je:'si:t']. This peculiarity might possibly result from the fact that the vowel-character in question is palatalised when used for Russian, but, since this ambiguity in Abkhaz can be avoided, it should be, and the **и** should be written wherever the initial palatal glide is pronounced, thereby rendering **Иеисит** the norm whenever the initial prefix's referent does not immediately precede it; cf. **еиқәзыршәаз икнытә/иқынтә** 'from the compiler (literally: the one who compiled it)', which I would preferably see written as **иеиқәзыршәаз икнытә/иқынтә**.

#### An Alternative Script

Some scripts are attractive to the eye, others are not. To express a personal prejudice, Cyrillic belongs firmly in the latter category; lacking a sufficient balance of graphs with ascenders and descenders, the characters fail to break up a page of text in a fashion that is pleasing on the eye and, when hand-written, have a tendency to merge. Appearance aside, Cyrillic is not well suited to representing languages with more demanding phonetic systems than exist in Russian. The Georgian script, on the other hand, is both a pleasure to behold and extremely well placed to serve as the base for any language that opposes voiced, voiceless aspirated and voiceless glottalised series of plosives and affricates (as do the indigenous Caucasian languages). But, as we have stated, any return to a Georgian base is out of the question for Abkhaz. Is there any alternative available for the Abkhazians to introduce? Since the majority of the world's ethnic Abkhazians live in Turkey, where, whilst not necessarily literate in Abkhaz, they are able to read and write Turkish, which since the early years of the republic has utilised the Roman alphabet, albeit with specific phonetic values for some of the graphs, could not Turkish roman form the basis of a more approachable script? With this thought in mind, and following the lead of Monika Höhlig's suggestion (1983) for creating a Roman-based orthography for use across the Circassian communities (in and outside the Caucasus), I published my own proposal initially in 1995 for such a script for Abkhaz; subsequently, in 1999, I made two slight alterations (and then demonstrated how this script could be employed for other North Caucasian languages). The proposed alphabet of 1999 is set out below, and this book ends with two texts written in it.

Whichever script is finally agreed should serve the Abkhaz-speaking world, word-stress should certainly be indicated.

#### **Proposed Roman-based Alphabet for Abkhaz**

Сур	А(а), а(а)	Б,б	В,в	Г,г	Гь,гь	Гә,гә	Б,б	Бь,бь	Бә,бә
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Rom	a(a)	b	v	g	gi	gu	ǵ	ǵi	ǵu
Cyr	Д,д	Дә,дә	Е,е	Ж,ж	Жь,жь	Жә,жә	З,з	Зь,зь	Зә,зә
Rom	d	du	e	ʃ	j	ju	z	dz	č̣u
Cyr	И,и	К,к	Кь,кь	Кә,кә	К,к	Кь,кь	Кә,кә	К,к	Кь,кь
Rom	y/yi/iy	k'	k'i	k'u	k	ki	ku	q'	q'i
Cyr	Кә,кә	Л,л	М,м	Н,н	О,о	П,п	Пь,пь	Р,р	С,с
Rom	q'u	l	m	n	o	p'	p	r	s
Cyr	Т,т	Тә,тә	Т,т	Тә,тә	У,у	Ф,ф	Х,х	Хь,хь	Хә,хә
Rom	t'	t'u	t	tu	w/wi/ iw	f	x	xi	xu
Cyr	Х,х	Хә,хә	Ц,ц	Цә,цә	Ц,ц	Цә,цә	Ч,ч	Ч,ч	Ч,ч
Rom	h	hu	ts	č̣u	ts'	č̣'u	ç	ç'	č̣
Cyr	Ҩ,Ҩ	Ш,ш	Шь,шь	Шә,шә	Ы,ы	Ә,ә	Ҩ,Ҩ	Ҩь,Ҩь	
Rom	č̣'	š	š	ʃu	ɪ	yu	č̣	c	

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Over the years I have benefited from a number of publications, being either Abkhaz materials themselves or linguistic investigations into the language. Whilst it is impossible to name everyone whose work has (directly or indirectly) fed into this self-tutor, one has to acknowledge that any research on Abkhaz necessarily builds on the pioneering studies of the late Ketevan Lomtadze (1911-2007), written mostly in

Georgian. My own introduction to Abkhaz came from one of her pupils, Inga Shaduri, during my first year in Soviet Georgia (1975-76) courtesy of the British Council's cultural exchange programme with the USSR. Illustrations (sometimes adapted to suit the amount of grammar covered upto the place in this work where they are cited) might derive from folk-texts (collected and published by such scholars as: Sergei Zuhba (Zyx<sup>W</sup>ba), Shota Salaq'aia, Zurab Dzhap'wa), the writings of the 'Father of Abkhaz Literature', Dmitry Gulia (Dyrmit' G<sup>W</sup>lia) (1874-1960), or newspapers, journals and publications for children. Illustrative material found in Dzhanashia's and Kaslandzia's dictionaries has been borrowed. But one author whose output I have plundered more than any other is Dzhot'a T'ap'agh<sup>W</sup>ywa. His 1985 collection of texts for schoolchildren seemed to me, when I first became acquainted with it, to contain some ideal examples for learning purposes (especially as, by appending questions to his texts, he presents variant-forms for some of the verb-forms used therein), and I wish to take this opportunity to express to him my sincere gratitude for his permission to copy some of his texts in this book. I have utilised them (again possibly slightly adapted) throughout the book but especially in Lesson 20; during the summer of 2008 I happened to chance upon the same author's 1986 collection designed for use in Russian language-schools, and some materials are taken from this volume too (in Lesson 20 alone). The sixteen proverbs presented in Lesson 19 were taken from SHamba [ʃamba] and G<sup>W</sup>yr<sup>W</sup>lia (2003).

Further texts, including those for more advanced reading, can be found in: Dumézil (1967), Hewitt & Khiba (1998, for which recordings are available), Hewitt (2005), Yanagisawa (2006), and Dzhapua & Hewitt (2008). Rare material from the early Soviet period recently (re)published can be found in Dzhap'wa (2001) and Kukba (2007).

Amongst other publications which those interested in Abkhaz might profitably consult are the following: my own early grammar (Hewitt 1979); Chkadua's analysis of the moods and tenses (1970, in Russian); Yanagisawa's examination of the verb (2004); Shinkuba's Abkhaz-Russian intensive course (2003); Jakovlev's belatedly (and posthumously) published grammar (2006, in Russian); B.G. Jonua (Dzhonua) and A.N. Kiut's short introductory course (2003), which is available on-line at: <http://learn.apsny.com>; and Ender Tiftikci's conversational course, which is still in the process of refinement, though a draft appeared in 2008.

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George Hewitt  
Doncaster (South Yorkshire)  
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**In this lesson you will learn about:**

- The singular and plural forms of nouns
- Cardinal numerals
- Noun-Adjective combinations
- Number-marking within the NP

The citation-form of nouns (and adjectives), which is to say the form in which such words appear in dictionaries, unites the lexical item itself with the article *a-*. In the divergent Abaza dialect, this article marks definiteness and equates to English 'the', but in standard Abkhaz it has more of a definite-generic quality, so that, unless it is replaced by another specific marker, this article will normally be present, even in contexts where the English equivalent would not use 'the' (and might even require the indefinite 'a(n)') — bare nominal stems (i.e. nouns without any prefix or indefinite-marking suffix) are rather uncommon in Abkhaz. If a nominal root begins in *a-*, the presence of the definite-generic article is not immediately obvious, as there is neither lengthening nor doubling of the initial vowel; in such cases the definite-generic article will be placed in square brackets in vocabulary-lists (e.g. [a]ан 'mother', [a]аб 'father').

There are two basic pluralisers for nouns, and both are suffixed to the noun in question. These suffixes are *-цәа* for nouns referring to humans and *-қәа* for other types of nouns. However, the latter is sometimes used where it would not be anticipated, as with *ахәычы* 'child', which in the plural becomes *ахәычқәа* 'children'. This example indicates that the singular form can undergo change when shifted to the plural. In the case of 'child' the change is not great (and, in fact, final *-ы* will always drop before a pluraliser and transfer its stress to it), but it is more radical in the case of *ахаца* 'man', which becomes *ахацәа* 'men'; for *аьхәыс* 'woman' the change is so radical that one might almost speak of root-suppletion, which is when an entirely different root is employed, for the form in question is *ахәса(қәа)* 'women'. Examples:

Human Nouns			Non-human Nouns		
English	Singular	Plural	English	Singular	Plural
girl	азҕаб	азҕабцәа	tree	ацла	ацлақәа
son	аҕа	аҕацәа	horse	аеы	аеқәа
daughter	аьҕа	аьҕацәа	flea	аз	азқәа
grandmother	анд(ы)у	анд(ы)уцәа	water	азы	азқәа
grandfather	абд(ы)у	абд(ы)уцәа	dog	ала	алақәа
pupil	ацаөы	ацаөцәа	eye	а(б)ла	а(б)лақәа



teacher	арцабы	арцаџца	fish	аҕсыз	аҕсызқәа
dead person	аҕсы	аҕсџа	soul	аҕсы	аҕсқәа
mother	[a]ан	анаџа	god	анџа <sup>1</sup>	анџақәа
father	[a]аб	абаџа	billy-goat	аб	абқәа
brother	[a]аиашья	аи(а)шыџа <sup>2</sup>	book	ашәкәы	ашәкәқәа
sister	[a]аиахәшья	аи(а)хәшь- џа <sup>3</sup>	goat	аҕьма	аҕьмақәа
friend	аџыза	аџызџа/ аиџызџа <sup>4</sup>	falcon	ахышь(ы)џ- ба	ахышьџба- қәа
shepherd	ахьча	ахышьџа	hawk	ахышь	ахышьқәа
peasant	анхаџы	анха(џ)џа <sup>5</sup>	chair	акәардә	акәардәқәа
hunter	ашәары/а- џаџ	ашәары/а- џа(џ)џа	rope	ашаха	ашахақәа
lazybones	[a]аашьяџы	аашья(џ)- џа	medicine	ахәшә	ахәшәқәа
representa- tive	ахатарнак	ахатарнак- џа	squirrel	аеш	аешқәа
thief	аҕыч	аҕычџа	cheese	[a]ашә	ашәқәа
old woman	атакәажә	атакәажә- џа	door	ашә	ашәқәа
old man	атахмада	атахмада- џа	skewer	аџы	аџқәа
host	аҕшәма	аҕшәмаџа	river	азиас	азиасқәа
guest	асас	асасџа	lake	азиа	азиақәа
doctor	ахақьым	ахақьымџа	cart	ауардын	ауардынқәа
artist	асахьаҕых- џы	асахьаҕых- ыџџа	house	аџны	аџнқәа

<sup>1</sup>This word looks to be the plural of 'mother', but clearly 'mothers' (in modern Abkhaz at least) is produced differently. However, there are indications that the word is felt to be plural, and in this connection it might be relevant to cite ашаџа, which is a word for 'Creator' in the country's old pagan religion, formed from the root -ша- 'create' by suffixation of -џа (see Dzhanaashia 1954.334).

<sup>2</sup>This form strictly means '(the) mutual brothers'; see below for changes when whose brothers are specified.

<sup>3</sup>This form strictly means '(the) mutual sisters'; see below for changes when whose sisters are specified.

<sup>4</sup>This form strictly means '(the) mutual friends'; see below for changes when whose friends are specified.

<sup>5</sup>In some words ending in the agent-marker -џ(ы) this marker drops in the plural, and in others it is retained, as in the words for 'pupil' and 'teacher'; here and in some other items it is optional.

There are four additional plural-suffixes, each of which is of restricted but specific application: (i) -aa collectively pluralises nouns indicating clans, town-populations, and (sub-)ethnonyms (especially for the regional sub-divisions of the Abkhazian people, as historically constituted); (ii) -ap is used for (often the young of) animals, the -c or -шь of the singular being replaced by the pluraliser; (iii) -pa indicates an agglomeration of trees of one-species and so equates to English 'plantation of X'; (iv) -paa, which looks to be a union of (iii) and (i), is found with proper-names and means 'X and friends'.

#### Examples of -aa:

The self-designation for an Abkhazian is **Аҕыца**, where the initial vowel is sometimes treated as though it is part of the root<sup>6</sup> and at other times not, and where the final component can be regarded as a kind of human classifier. The collective plural is, thus, **Аҕыцаа** (occasionally **Аҕыцааа**) 'the Abkhazians (sc. as an entire race)', which is to be contrasted with **Аҕыцаџа** '(group of individual) Abkhazians', in which the bilabial glide of the human classifier is dropped. The Abkhazians' traditional northern neighbours were known as **Аублаа** 'Ubykhs', which also seems to have served as the singular form (e.g. **Аублаа бызшәа** 'the Ubykh language'). The noun for 'person, human being' **аџа** seems to consist of the human classifier plus the agent-suffix, and in the plural this latter is replaced by -aa to give **аџаа** 'people'. Other ethnonyms typically employ the usual human pluraliser (though some, rather inexplicably, also allow the non-human pluraliser):

Абзып 'Bzur' => бзыпaa;

Асадз 'Sadz'<sup>7</sup> => садзаа;

Ашьхарауа 'Ashkharywa'<sup>8</sup> => ашьхараа/ашьхарауаџа;

Аедыгьа 'Circassian, Adyghe' => Аедыгьџа

Ақыртџа 'Georgian' => Ақыртџа;

Агыруа<sup>9</sup> 'Mingrelian' => Агырџа/Агырқәа;

Ашәан(ы)уа 'Svan' => Ашәанџа/Ашәанқәа;

Абаза 'Abaza' => абазаџа/абазақәа;

Аирманы 'Armenian' => Аирманџа/Аирманқәа;

<sup>6</sup>The root is cognate with -ҕе-, the root of the verb 'die', so that this ethnonym will originally have meant 'mortal' (see V. Chirikba's 'On the etymology of the ethnonym /apə.wa/ 'Abkhaz', in *The Annual of the Society for the Study of Caucasica* 3, 13-18, Chicago); it is, thus, not to be connected, as it is in folk-etymology, with the noun meaning 'soul'.

<sup>7</sup>Another (northern) Abkhazian dialect-group no longer found in Abkhazia itself.

<sup>8</sup>This is a group who speak the non-literary form of Abaza.

<sup>9</sup>In the short vocabulary-list at the end of his 2-volume 'Journal of a Residence in Circassia during the years 1837, 1838 and 1839' (1840) for the three North West Caucasian languages still then spoken on their historical territories James Stanislaus Bell includes what is clearly an attempt to render this ethnonym for the language he called 'Azra' ('Azgha' being the Ubykh term for the Abkhazians), but the meaning he assigned to it was 'slave'. In view of the wild claims to historical ownership of Abkhazia that exploded in the lead-up to the Georgian-Abkhazian war of 1992-93, this gives a rather significant indication of the social role played by Mingrelians in Abkhazian society at that time.



30	оажэи жэаба	million	миллионк
31	оажэи жэеиза	2,006	оңызкы фба
40	оындэажэа	5,127	хэнызкы шэи оажэи бжэба

The list reveals that the counting-system is based on units not of '10' but '20'. This means that, unlike the typically (Indo-)European system, which operates with multiples of '10', Abkhaz operates (upto '99' at least) with multiples of '20' (albeit itself 'twice.10'), so that '30' is '20.& 10' (literally 'twice.10.& 10') and '59' is '40.& 19' (literally '2.x.twice.10.& 10.& 9'). For compound numerals from '21' (оажэи акы) upwards each element except the last will take the coördinator -и 'and'.

The forms in the above-list are those used for abstract-counting and for reference to non-human entities. For reference to humans '1' will be азэы ('21' = оажэи азэы) whereas '2' is оыцэа(оы(к)) ('22' = оажэи оыцэа(оы(к))), whilst from '3' upwards the suffix -оы(к) either replaces the element -ба in the above-list or, if the basic cardinal lacks -ба, is simply added to the cardinal (e.g. жэоы(к) '9', оындэажэи жэаоооы(к) '52').

The question now to be asked is: how are the cardinals combined with nouns or noun-adjective combinations? And so firstly let us see how nouns and adjectives combine.

Most adjectives follow their nouns (those which precede will be discussed later) and are written separately from them (devoid of the definite-generic article which accompanies them in their citation-forms), e.g. ацла '(the) tree' + ахарак 'tall' => ацла харак '(the) tall tree'; асак '(the) guest' + абаапсы 'rotten' => асак баапсы '(the) no-good guest'. When such sequences are pluralised, the following variants are found: (a) if the adjective alone is marked for plurality, it takes the pluraliser appropriate to the root in question (e.g. ацла хараккэа '(the) tall trees'; асак баапсцэа '(the) no-good guests'); (b) the noun too may carry its own pluraliser, and, if a human noun is so pluralised, the accompanying adjective may be pluralised by either the human or the non-human plural suffix (e.g. ацлакэа хараккэа '(the) tall trees'; асаксцэа баапсцэа/баапсқэа '(the) no-good guests').

In order to say 'one N', suffix -к(ы) to the bare root of the noun in question, regardless of whether it denotes a human or non-human (e.g. хацак 'one man', пхэыск 'one woman', цэак 'one apple', чкэынак 'one boy', зкы 'one flea', зык 'one water'). In the case of a sequence of noun+adjective this cardinal is suffixed to the adjective alone (e.g. хаца д(ы)ук 'one big man', пхэыс д(ы)ук 'one big woman', цэа д(ы)ук 'one big apple', чкэына д(ы)ук 'one big boy', з д(ы)ук 'one big flea', з(ы) д(ы)ук 'one big water'; цла харазык 'one tall tree'<sup>13</sup>).

<sup>13</sup>The NP has one main stress, as indicated. Were the adjective articulated alone, the stress would be as in харазык.

If the cardinal is written in full as a separate word, it mostly follows its noun (+ adjective) if the noun belongs to the non-human class (though see footnotes 16 and 18 below), but it freely either precedes or follows a human noun (+ adjective); plurality is indicated in the ways just explained, e.g.

Non-human:

- '(the) 2 apples' = ацэакэа оба
- '(the) 39 apples' = ацэакэа оажэи зеижэ
- '(the) 100 apples' = ацэакэа шэкы
- (the) 2 big apples' = ацэа(кэа) д(ы)укэа оба
- '(the) 39 big apples' = ацэа(кэа) д(ы)укэа оажэи зеижэ
- '(the) 100 big apples' = ацэа(кэа)<sup>14</sup> д(ы)укэа шэкы

Human:

- '(the) 2 boys' = ачкэынцэа оыцэа(оы(к)) / оыцэа(оы(к)) ачкэынцэа
- '(the) 39 boys' = ачкэынцэа оажэи зеижэоы(к) / оажэи зеижэоы(к) ачкэынцэа
- '(the) 100 boys' = ачкэынцэа шэоы(к) / шэоы(к) ачкэынцэа
- '(the) 2 big boys' = ачкэын(цэа) д(ы)уцэа оыцэа(оы(к)) / ачкэынцэа д(ы)укэа оыцэа(оы(к)) / оыцэа(оы(к)) ачкэын(цэа) д(ы)уцэа / оыцэа(оы(к)) ачкэынцэа д(ы)укэа
- '(the) 39 big boys' = ачкэын(цэа) д(ы)уцэа оажэи зеижэоы(к) / ачкэынцэа д(ы)укэа оажэи зеижэоы(к) / оажэи зеижэоы(к) ачкэын(цэа) д(ы)уцэа / оажэи зеижэоы(к) ачкэынцэа д(ы)укэа
- '(the) 100 big boys' = ачкэын(цэа) д(ы)уцэа шэоы(к) / ачкэынцэа д(ы)укэа шэоы(к) / шэоы(к) ачкэын(цэа) д(ы)уцэа / шэоы(к) ачкэынцэа д(ы)укэа

As long as a preposed cardinal epithet of a human noun does not carry the suffix -к '1', the noun may drop its article, e.g.

- '(the) 100 boys' = шэоы чкэынцэа
- '(the) 100 big boys' = шэоы чкэын(цэа) д(ы)уцэа / шэоы чкэынцэа д(ы)укэа

But the cardinal is not always written in full as a separate word. The cardinal root (i.e. minus any suffix -ба; if the noun is human, there is more flexibility over the use with the cardinal root of the human classifier -оы, but the higher the cardinal, the more likely it seems that this element will be present) is prefixed to the noun and usually written with a hyphen. The noun usually stands in the singular (necessarily so for non-human nouns, but the human pluraliser -цэа seems more likely to be present

<sup>14</sup>The pluraliser on the noun in these last three examples less likely to appear because, no doubt, of the double indication of plurality in the pluraliser on the adjective and in the presence of the cardinal within the NP.

if there is an adjective in the phrase), and, if the numeral is between 1 and 10, the suffix -к '1' is added (but not for such nouns indicating time-periods as 'day', 'month', 'year', e.g. **аымш** '2 days', **аымыз** '2 months', **аышықаса** '2 years'); between 11 and 19 this suffix is optional, but from 20 to 99 it is not used; there seems to be greater fluctuation in the use of -к with human nouns. These rules apply to sequences of cardinal+noun only; if an adjective is postposed, then the suffix -к is more likely to be present, e.g.

Non-human

- '(the) 2 apples' = **а(ы)-цэак**
- '(the) 11 apples' = **жәеиза-цэа(к)**
- '(the) 20 apples' = **ажәа-цэа**
- (the) 2 big apples' = **а(ы)-цэа д(ы)ук**
- '(the) 11 big apples' = **жәеиза-цэа д(ы)ук**
- '(the) 20 big apples' = **ажәа-цэа д(ы)ук**

Moving to 100 and above, we find:

- '(the) 100 apples' = **шә-цэак** or **цәашәк**
- '(the) 101 apples' = **шәи ак-цәа**<sup>15</sup>
- '(the) 102 apples' = **шәи а(ы)-цэак**<sup>16</sup>
- '(the) 100 big apples' = **шә-цэа д(ы)ук**
- '(the) 101 big apples' = **шәи ак-цэа д(ы)ук**<sup>17</sup>
- '(the) 102 big apples' = **шәи а(ы)-цэа д(ы)ук**<sup>18</sup>

Human:

- '(the) 2 boys' = **а(ы)-чкәынак**
- '(the) 11 boys' = **жәеиза(а)-чкәына(к)**
- '(the) 20 boys' = **ажәа(а)-чкәына** / **ажәаа(ы)-чкәына** / **ажәа-чкәын**
- '(the) 2 big boys' = **а(ы)-чкәына д(ы)у(цәа)к**<sup>19</sup>
- '(the) 11 big boys' = **жәеизаа-чкәына д(ы)у(цәа)к**
- '(the) 20 big boys' = **ажәаа(ы)-чкәына д(ы)у(цәа)к**

Moving to 100 and above we find:

- '(the) 100 boys' = **шәа(ы)-чкәын(а(к))**, **шә(а(ы))-чкәынак** or possibly even **чкәынашәк**
- '(the) 101 boys' = **шәи азә-чкәын(а(к))** / **шәи азәы-чкәын**
- '(the) 102 boys' = **шәи аыцәа-чкәын(а(к))**

<sup>15</sup>The suffix -к is impossible, as the same element is present in the cardinal prefix.

<sup>16</sup>Also possible is the sequence **шәи аба цәа(к)**, which combines free-standing and pre-posed cardinal with a noun unmarked for plurality.

<sup>17</sup>N.B. that the -к is restored in the presence of the adjective.

<sup>18</sup>Also possible is the sequence **шәи аба цәа д(ы)у(к)**, which again combines free-standing and pre-posed cardinal with a noun unmarked for plurality, as in the alternative in footnote 16.

<sup>19</sup>Note the possible presence of the human pluraliser on the adjective.

- '(the) 103 big boys' = **шәи хәы-чкәын(а(к))**
- '(the) 100 big boys' = **шә(а(ы))-чкәына д(ы)у(цәа)к**
- '(the) 101 big boys' = **шәи азә-чкәына д(ы)у(цәа)к**
- '(the) 102 big boys' = **шәи аыцәа-чкәына д(ы)у(цәа)к**
- '(the) 103 big boys' = **шәи хәы-чкәына д(ы)у(цәа)к**

If the cardinal never takes the suffix -ба, a non-human noun can appear in its bare stem (i.e. without article or pluraliser) and be followed by the cardinal (e.g. **цәа аажәа** '20 apples', **уаса шәк** '100 sheep').

In view of the great range of possibilities, perhaps one should observe as rule of thumb: for human nouns treat the numeral as an independent word, but for non-human nouns prefix it to the noun.

Adding the article before the cardinal makes the phrase definite (e.g. **апшь-цэак** 'the 4 apples (under discussion)', **апшьа(ы)к ачкәынцәа** = **ачкәынцәа апшьа(ы)к** or even **апшьа(ы)-чкәынцәа** 'the 4 boys (under discussion)').

A preposed cardinal with human classifier -а(ы) alone can be followed by a pluralised noun minus article (e.g. **пшьа(ы)-чкәынцәа** '(the) 4 boys'). Such a phrase can be made indefinite by adding -қәак 'some' (cf. **цәақәак** 'some apples', **чкәынцәақәак** 'some boys'), as in: **пшьа(ы)-чкәынцәақәак** 'some/any 4 boys', and in the case of a non-human noun this would give sequences like: **пшь-цәақәак** 'some/any 4 apples'.

Selection of adjectives

<b>аеыц</b>	new	<b>ахәычы</b>	little; child
<b>апшьза</b>	beautiful	<b>[a]аша</b>	bitter
<b>аца</b>	hot; bitter; maize-store	<b>ахьшәашәа</b>	cold, cool
<b>абәбәа</b>	strong	<b>[a]аашьа</b>	lazy
<b>ашкәакәа</b>	white	<b>[a]аикәа(цәа)</b>	black
<b>акапшь</b> <sup>20</sup>	red	<b>аежь</b>	yellow
<b>аиацәа</b>	green; navy blue	<b>жәаангәыпшь-шәыла</b>	sky-blue
<b>ацәыкапшь</b>	reddish	<b>ацәежь</b>	yellowish
<b>ацәиацәа</b>	greenish/blueish	<b>ацәикәацәа</b>	blackish
<b>акәанда</b> vs <b>апъха</b>	warm (of liquids & air) vs warm (of other objects)	<b>ацәкәанда</b>	warmish

<sup>20</sup>With animate nouns the tendency is to drop the initial ka-

атата	soft	ажәпа	thick; numerous
акәыш	clever	акьаҭ	short; shirt
аҭра	variegated	аҭбаа	wide, broad
аца(ы)ула	deep	акьашь	dirty
абзиа	good	ацәгьа	bad

### Exercises

1. Translate the following into English:

1. аҭыҭа аҭаҭа	12. асасҭа бзиаҭа ҭшьындажәи жәибжьа(к)
2. аҭаҭа	13. жәа-бла ҭрак
3. ҭсызк	14. ашәкәы жәаҭа аҭындажәи жәаа
4. шәры/аца(а)ҭаҭа	15. ашә татаҭа хәба
5. азиас ҭбааҭа	16. ааык аишьҭа бзиаҭа
6. уардын кьашьк	17. аеш (ка)ҭшькәа жәба
7. аҭаҭадаҭа кәышҭа	18. ф-шәы бәҭа
8. аз ца (N.B. if the sequence аз ца existed, what would it mean?)	19. аҭыҭаҭа аҭаҭа жәаа(-)а(к)
9. аҭаҭажә аашьаҭа	20. шәи ак-л(а) еиҭаҭа vs шәи акы-ал(а) <sup>21</sup> еиҭаҭа = шәи ак(ы)-бл(а) еиҭаҭа
10. хьшьцбак	
11. зәижә-зиа ҭаулак	

2. Translate the following into Abkhaz:

1. Some girls.	13. Sixteen clever teachers.
2. Four daughters.	14. Twenty-five white fish.
3. One broad river.	15. The thirteen new pupils (under discussion).
4. The green cheeses.	16. Thirty-eight small horses.
5. Some strong ropes.	17. Fifty-two strong old women.
6. One white horse.	18. Eighty-eight tall houses.
7. The Abkhazians.	19. Two hundred and two no-good hunters.
8. The dirty children.	20. 9,800 broad green trees. [N.B. 'green' precedes 'broad' in Abkhaz]
9. Some lazy thieves.	
10. One goat.	
11. Fifteen beautiful girls.	
12. Some bitter medicines.	

<sup>21</sup>Note the odd retention here of the article, the presence of which seems to be connected with the need to distinguish between the numerical expression based on ала and that based on а(б)ла.

**In this lesson you will learn about:**

- The person pronouns
- The marking of possession
- Postpositions and postpositional phrases
- Ordinals
- Temporal expressions
- Adjectives which stand before their nouns
- Quantifiers
- How to say 'full of X'
- How to coordinate nouns/noun-phrases
- The days of the week and other expression of time

Abkhaz is like English insofar as it does not alter the shape of its nouns to indicate their functions within a clause, but there the similarity ends. It is true that word-order plays a role in identifying such functions, but, whereas modern English operates with the clausal sequence: Subject-Verb-Object, Abkhaz applies the order: Subject-Object-Verb. Also, Abkhaz employs a series of markers which are attached before the roots of words to indicate the relationship between the word in question and another element (or other elements) within the phrase or clause. These markers are called pronominal prefixes. In this lesson we shall see how they relate (a) a possessed noun to its possessor, and (b) a postposition to the (pro)noun or NP it governs. But we shall begin by considering the basic system of pronouns.

The pronominal system of Abkhaz is as follows:

## i) Personal pronouns

	SINGULAR	PLURAL
1st person	са(ра)	ха(ра)
2nd person (human male; indefinite)	уа(ра)	шәа(ра)
2nd person (human female)	ба(ра)	шәа(ра)
3rd person (human male; non-human)	иа(ра)	да(ра)
3rd person (human female)	ла(ра)	да(ра)

Sometimes харт 'we/us' is used for ха(ра), as is шәарт for шәа(ра) 'you-PL', the former in each pair originally marking exclusiveness as opposed to the inclusiveness of the latter (as first observed by N. Jakoblev). Under the influence of other languages (such as Russian) the 2nd person plural pronoun is often used when addressing a single addressee for the sake of politeness.

## ii) Demonstrative pronouns

SINGULAR PLURAL

1st person deixis	а(б)ри	а(ба)рт <sup>1</sup>
2nd person deixis	а(б)ни	а(ба)нт
3rd person deixis	у(бр)и	у(ба)рт

The term 'deixis' comes from the Greek work for 'shew, point out', and so, if the speaker wishes to indicate an object in his/her vicinity, this is done by selecting the 1st person deictic forms, which thus equate to English 'this/these'. English has only a two-way opposition, contrasting with the latter the forms 'that/those'. Most Caucasian languages make further distinctions by virtue, as here in Abkhaz, of differentiating between entities near the addressee OR within vision (for this the 2nd person deictic forms are selected) and those which are within the horizon of some third party OR out of vision (for this the 3rd person deictic forms are chosen, these being the commonest of the three sets in the language). The demonstrative pronouns also function as demonstrative adjectives<sup>2</sup>, and, when used in this role they stand first in the NP and agree with the head-noun for number, e.g.

а(б)ри кавказтәи ауапа еикәтцәа 'this black Caucasian bourka<sup>3</sup>'

vs

а(ба)рт кавказтәи ауапа еикәтцәақәа 'these black Caucasian bourkas'

## Possession

Since there is no Genitive case to mark the possessor, the possessed noun carries a prefix to indicate who owns it — compare the form of these possessive markers with the pronouns given above:

	SINGULAR	PLURAL
1st person	с(ы)-	ҳ(а)-
2nd person (human male, indefinite)	у-	шә(ы)-
2nd person (human female)	б(ы)-	шә(ы)-
3rd person (human male)	и-	р(ы)-
3rd person (human female)	л(ы)-	р(ы)-
3rd person (non-human)	а-	р(ы)-

Whereas the independent personal pronouns in the 3rd person singular have only the distinction 'human female' vs 'human male/non-human', the possessive prefixes add the further distinction 'human male' vs 'non-human'.

We can now demonstrate how the elements presented above combine to indicate possession. The possessor stands in front of the possessed noun, and the latter takes

<sup>1</sup>These three plural forms are sometimes pleonastically marked for plurality by adding the non-human pluraliser -қәа.

<sup>2</sup>But, when so used, the pleonastic pluraliser of the equivalent pronominal form is impossible.

<sup>3</sup>In the Caucasus a bourka is the usually black, heavy felt-cloak worn by shepherds and (traditionally at least) others spending time out of doors as a protection against the elements.

the possessive prefix appropriate to the possessor, as can be seen in the following examples:

- (са(ра)) сыџны/сыџнџа 'my house/houses'  
 (уа(ра)) уеимаа/уеимааџа 'your-MALE shoe/shoes'  
 (ба(ра)) быџкы/быџкџа 'your-FEM dress/dresses'  
 (иа(ра)) иџымта/иџымтаџа 'his written work/works'  
 (иа(ра)) абџы/аб(ы)џџа 'its (e.g. the tree's) leaf/leaves'  
 (ла(ра)) лашаа/лашааџа 'her song/songs'  
 (ха(ра)) хбаха/хбахџа 'our garden/gardens'  
 (шаа(ра)) шааша/шаашџа 'your-PL brother/brothers'  
 (да(ра)) рахаша/рахашџа 'their sister/sisters'

As we see, the personal pronoun is itself optional, usually used only for purposes of emphasis, as the information it conveys is recapitulated by the possessive prefix.

- а(ба)рт рмашына/рмашынаџа 'these persons' car/cars'  
 у(бр)и лымаха/лымахаџа 'that (female) person's sister's husband/sisters'  
 husbands (or daughter's husband/daughters' husbands)  
 у(бр)и иџыза/иџыџа 'that (male) person's friend/friends'  
 у(ба)рт рырахџа 'those persons' cattle'

Combinations involving a noun or NP as possessor can be illustrated by:

- саб иуада 'my father's room'  
 мшын ца(ы)улаџаак рыџшаџаџа 'some deep seas' coasts'  
 Сасрыџџа иашџаџа џшыноаџџи зейџџы(к)/џшыноаџџи зейџџы(к)  
 Сасрыџџа иашџаџа 'Sasryq<sup>W</sup>'a's 99 brothers' (sc. the central family from the national Nart epic)  
 Алџсуа жџлар рџџос 'the Abkhazian people's epic'  
 у(бр)и ашыха д(ы)у ашыапы 'the foot of that large mountain'  
 џџџыс еибак лџа заџџы 'a/one widow woman's only son'  
 (са(ра)) сахаша еиџбы лы(б)ла(џа) џшџаџа 'my younger sister's beautiful eyes'  
 (да(ра)) раша еиџабы ихџџы каџџы 'their older brother's red hair'

The same method of linkage applies between (pro)nouns or NPs and postpositions. Postpositions perform the same function in Abkhaz as prepositions in English (viz. they indicate certain types of relationship, often spatial) but are placed after the entities they govern. Sometimes a postposition is attached directly to a non-human noun in the singular (i.e. without any pronominal prefix) and might at first glance appear to be more akin to a case-ending, but substituting a plural noun usually reveals the element's true status. Consider: шыапыла 'on foot', which might look like an Instrumental case in -ла of ашыапы '(the/its) foot', but, if the noun is pluralised, we

get ашыапыла 'with/by the/its feet'<sup>4</sup> — note that when attached directly to a singular noun, this postposition usually causes the article to drop, but it is restored in the full postpositional phrase of the plural. A similar example occurs with -да 'without; apart from' (e.g. гџџџада 'without hope' vs агџџџаџа рџда 'without hopes'; аџџа џџџада 'the rabbit without a tail'). One postposition where this test fails is -ка 'to', as in аџныџа '(to) home', for an alternative postposition (-ахџ) is called into service with the plural (viz. аџнџа рахџ 'to(wards) the houses'). When a noun ends in a vowel and the following postposition begins with the 3rd person non-human prefix а-, the two words are usually run together. There follows a selection of examples illustrating some of the commonest postpositions:

- (са(ра)) сџы 'for me'; асаат џба рџы<sup>5</sup> 'at 2 o'clock'  
 саатџ ашыџахџ 'after an hour'; (са(ра)) сышыџахџ 'behind me'  
 џаџны [а]аџџџа 'before/in front of our house'  
 у(бр)и ашыха д(ы)у ашыапаџы 'at the foot of that large mountain'  
 (ха(ра)) џаџны = (ха(ра)) џџы 'at our place = chez nous'  
 х-класск рџны 'in class 3' (literally 'in 3 classes')  
 [а]ашџаџы / [а]ашџаџа рџы<sup>6</sup> 'in the yard / in the yards'  
 [а]автор скынџџа<sup>7</sup> 'from me, the author' (cf. а(б)ри акынџџа 'because of this; for this reason')  
 аџалаџџ [а]ахџ 'to(wards) the town/city'; аџалаџџџа рахџ 'to(wards) the towns/cities'  
 амшын ашџа 'in the direction of the sea'  
 зегџ раџџџыс/рааџџа/рџџџа 'than everyone/all'  
 адџџыл аџа 'beneath the earth'  
 аџла амџа(н) 'beneath the tree'  
 (шаа(ра)) шаеиџш<sup>8</sup> 'like you-PL'  
 (уа(ра)) уџынхџрас/уџымхџрас 'instead of you-MASC'  
 аз-аарџџа 'on this side of the water = river' vs аз-нырџџа 'on that side of the water'  
 (ба(ра)) баан 'in your-FEM day'; [а]аибашџр[а] јаан 'during the war'  
 асаат хџанџа 'until/up to 3 o'clock' (N.B. -нџа never takes the plural prefix p-)  
 а(б)ранџџа(и) 'from here'  
 џа(ра) џабџџара 'between us'

<sup>4</sup>Given what we shall discover later about verbal agreement, it might be preferable to say that the agreement-prefix for a 3rd person singular noun-human entity is either а-, as in the table given above, or zero (viz. џ-), and that the actual analysis of forms like шыапыла is шыапы.џ.ла 'foot.it.by'.

<sup>5</sup>Alternative forms for the postposition are: -џџџа(н)/-џџн.

<sup>6</sup>In addition to its postpositional function, -џџы also exists as a nominal root meaning 'mouth, face'.

<sup>7</sup>Also found is скынџџа.

<sup>8</sup>A peculiarity of this postposition is that, if the governed element is a non-human noun, one would have expected the sequence /[а]аиџш/ to have been pronounced [аџџ], whereas in fact it is pronounced [eџџ] and spelled accordingly as еиџш.

зыкь маат ракара 'about 1,000 roubles (амаат)'; an alternative is to suffix **-ka** to the numeral or NP concerned (e.g. зыкька маат 'about 1,000 roubles'; хымшка 'about 3 days')

Let us now return to the numeral system and examine how Abkhaz forms its ordinals. The ordinals, which place objects in numerical sequence, are formed by suffixing **-тәи** to the non-human cardinals and by prefixing the article **a-** (optional from '11th' upward); for '100th' and 'millionth', the indefinite article is placed before this suffix<sup>9</sup>. It follows from the above that the ordinal system does not differentiate between humans and non-humans, e.g.

The ordinal system is as presented below:

1st	[a]актәи / [a]апхьатәи	50th	(a)ҕындажәи жәабатәи
2nd	аџбатәи	60th	(a)хындажәатәи
3rd	ахпјатәи	70th	(a)хындажәи жәабатәи
4th	апшьбатәи	80th	(a)пшьындажәатәи
5th	ахәбатәи	90th	(a)пшьындажәи-жәабатәи
6th	афбатәи	100th	(a)шә(ы)ктәи
7th	абыжьбатәи	200th	(a)ҕышәтәи
8th	[a]аабатәи	300th	(a)хышәтәи
9th	ажәбатәи	400th	(a)пшьышәтәи
10th	ажәабатәи	500th	(a)хәышәтәи
11th	(a)жәеизатәи	600th	(a)фышәтәи
12th	(a)жәаџатәи	700th	(a)быжьшәтәи
13th	(a)жәахатәи	800th	([a.])аашәтәи
14th	(a)жәипшьтәи	900th	(a)жә(ы)шәтәи
15th	(a)жәохәтәи	1,000th	(a)з(ы)қьтәи
16th	(a)жәафтәи	2,000th	(a)ҕнызқьтәи
17th	(a)жәибжьтәи	3,000th	(a)хнызқьтәи
18th	(a)жәаатәи	8,000th	([a])аанызқьтәи
19th	(a)зәижәтәи [sic]	9,000th	(a)жәнызқьтәи
20th	(a)џажәатәи	10,000th	(a)жәанызқьтәи
30th	(a)џажәи жәабатәи	millionth	(a)миллионктәи
31st	(a)џажәи жәеизатәи	2,006th	(a)ҕнызқьи фбатәи
40th	(a)ҕындажәатәи	5,127th	(a)хәнызқьи шәи џажәи бжьбатәи

The ordinals belong to the group of adjectives which in Abkhaz precede their nouns, as does any other adjective formed with this same suffix. And, when following adjectives so formed, the noun will retain its own article, which, if the NP requires a

<sup>9</sup>Some speakers seem not to object to the indefinite article (= primary numeral) **-k-** appearing also in multiples of a 100.

possessive marker, will be replaced by the appropriate possessive prefix. Preposed adjectives never take a pluraliser to agree with a plural noun, e.g.

апхьатәи ахәтә 'the first part'

актәи акласс 'the first class'

Апснытәи аҕы '(the) Abkhazian wine'

апхьатәи ипхәыс 'his first wife'

ахәылпјатәи (= ахәылбыҕхатәи) аиатәақәа '(the) evening stars' (cf.

(a)хәылбыҕхәа '(in) the evening; ахәылпјаз 'in the evening')

Temporal adjectives, such as this last, sometimes do not themselves take the article, but their nouns still do, unless it is replaced by a possessive prefix; the same is true for locative adjectives so formed, e.g.

(a)шьыжьтәи аиатәа '(the) Morning Star' (cf. ашьыжь '(the) morning'; шьыжьы 'in the morning')

шьыжьымтәнтәи амра ашәахәақәа '(the) rays of the morning sun' (cf.

ашьыжьымтән '(the) morning'; шьыжьымтән 'in the morning')

шьыбжьонтәи ашоура '(the) midday heat' (cf. ашьыбжьон '(the) midday';

шьыбжьон 'at midday')

шьыбжьышьтәхтәи апша '(the) afternoon breeze' (cf. ашьыбжьышьтәхь '(the) afternoon'; шьыбжьышьтәхь 'in the afternoon')

уахатәи ачара 'tonight's wedding-feast' (cf. уаха 'tonight')

иахьатәи агазәтқәа 'today's papers' (cf. иахьа 'today')

иацтәи ача 'yesterday's bread' (cf. иацы 'yesterday')

жәацтәи [a]аизара 'the meeting the day before yesterday' (cf. жәацы '2 days ago')

иахатәи быпхызқәа 'your-FEM last night's dreams' (cf. иаха 'last night')

Уацәтәи акәты апкыс иахьатәи акәтабь (еибь(ы)уп<sup>10</sup>) 'Better today's egg than tomorrow's chicken' (cf. уацәы 'tomorrow')

уацәашьтәхтәи ацатәхәы 'the lesson the day after tomorrow' (cf. уацәашьтәхь 'the day after tomorrow')

сынтәатәи аеаџра 'this year's harvest' (cf. сынтәа 'this year')

цыпхтәи рхамтәақәа 'their gifts of last year' (cf. цыпх 'last year')

еаантәи атыжьымтәақәа 'next year's publications' (cf. еааны 'next year')

аеынтәи амш 'that day's weather' (cf. аены '(on) that day')

уахынлатәи аус(ы)ура 'night work(ing)' (cf. уахынла 'by night')

уажәтәи [a]аамтә 'the present time' (cf. уажәы 'now')

еынлатәи сус(ы)ура 'my day(-time) work(ing)' (cf. еынла 'by day')

аратәи ачкәынцәа 'local lads' (cf. ара 'here')

уатәи шәус 'your-PL job over there' (cf. уа 'there')

<sup>10</sup>This is the Present tense of the Stative verb meaning 'it is better'; see Lesson 3 for the structure of such verb-forms.



ар̄ҕарахтэи аоны 'the house on the right' (cf. [a]ар̄ҕарахь 'to the right')

армарахтэи амаа 'the road on the left' (cf. [a]армарахь 'to the left')

An almost similar adjective-forming suffix is -тэ(ы), one of whose functions is to indicate the material out of which a noun is made. Adjectives so formed also precede their nouns, which this time do not, however, take their own article, and any possessive prefix attaches to the adjective. e.g.

Ахэынтқарратэ бызшэа 'the state-language'

атцааратэ ус(ы)урақэа 'research works'

сыхытэы мацэаз 'my gold ring'

Ацпынцтэылатэ еибашыра<sup>11</sup> д(ы)узза<sup>12</sup> 'The Great Patriotic War (= World War II)'

If another proposed adjective follows one ending in -тэи, then this second adjective does not have to carry any article, but it preferably does, e.g.

Апснытэи (а)хэынтқарратэ университет 'The Abkhazian State University'

Қырттэылатэи (а)пролетартэ шэкэыџцэа расоциация 'the Association of Proletarian Writers of Georgia'

Note атэым 'foreign' also precedes its noun (minus article), as in:

атэым уаџ '(the) foreigner' and атэым бызшэа '(the) foreign language'

Other adjectives which precede their nouns are those indicating ethnicity and such 'pronominal' adjectives as (д)аеа 'other' (cf. the human pronoun (д)аеазэы 'other person'), e.g.

апсуа бызшэа / апсшэа '(the) Abkhaz (language)'

хагыруа гэылацэа 'our Mingrelian neighbours'

агыруа бызшэа / агыршэа '(the) Mingrelian (language)'

аурыс жэлар 'the Russian people'

хэы(к) ақыртэуа тьп̄хацэа 'three Georgian girls'

санглыз џызцэа п̄шыџы(к) 'my four English friends'

(д)аеа шэкэык 'one other book'

(д)аеа џыцэа ачкэынцэа 'two other/another two boys'

Notice what happens with the quantifier 'many'. In its simplest guise, it stands after its head-noun, which is in the singular, adding the human classifier if qualifying a human noun, e.g.

ашэкэы рацэа 'many books' vs абыыч рацэаџ 'many thieves'

It can, however, be turned into an adverb (by suffixing -ны and prefixing и-), whilst still appearing to function grammatically as an adjective, though perhaps the

<sup>11</sup>The citation-form is [a]аибашыра '(the) war'.

<sup>12</sup>Adjectives can be intensified by the suffix -за, and reduplicating the consonant increases the level of intensification even further.

fundamental force of this modified item could be captured by translating as 'in abundance', for this time the head-noun is marked for plurality, e.g.

ирацэаны ашэкэқэа 'books in abundance' vs ирацэаџны абыычцэа 'thieves in abundance'

This modified adjective can stand immediately after its head-noun, in which case it loses its prefix, but, it can also 'float' around the sentence and stand away from the item it qualifies, in which case the prefix is restored, e.g.

ашэкэқэа рацэаны 'books in abundance' vs абыычцэа рацэаџны 'thieves in abundance'

The quantifier мацк/мацџык '(a) little, few' behaves in more or less the same way, except that its basic position can be deemed pre-nominal, but note that in the adverbial transform the primary cardinal suffix drops, e.g.

мацк аџы / (а)џ-мацк / имацны аџы / аџы мацны 'a little wine'

vs

мацџык ауаа / ауаа мацџык / имацыџны ауаа / ауаа мацыџны 'few people'

The quantifier п̄ытк/п̄ытџык 'a few' seems not to undergo the adverbial transformation, e.g.

п̄ытк ацлақэа / ацлақэа п̄ытк / (а)цла-п̄ытк 'a few trees'

vs

п̄ытџык ахэычқэа / ахэычқэа п̄ытџык 'a few children'

When referring to one of a natural pair, in addition to the suffix -к '1', the element э-, which in fact is the old Common North West Caucasian numeral for '1', is inserted immediately before the nominal root (e.g. сызлымхақ 'one of my ears'; бызнапык 'one of your-FEM hands').

Another instance where the old numeral for '1' survives is in the word for 'full'. But азна is not the normal adjective one might expect. Consider the phrases аацэак азна ашыла 'a sack ([a]аацэа) full of flour (ашыла)' and ахап̄шыақэа рызна аџы 'storage-vessels (ахап̄шыа) full of wine (аџы)'. The material which does the filling is the head of the NP, whilst the entity filled is linked to the word for 'full' by means of the appropriate possessive prefix.<sup>13</sup>

To conjoin (pro)nouns either the suffix -и or the suffix -гы(ы) is attached to both/all of the conjuncts; when conjoined, only the long form of the personal pronouns (minus -а when the suffix is -гыы) is permitted, e.g.

<sup>13</sup>It is difficult to capture in English what might have been the original force of these expressions. Perhaps the nearest one can come is by thinking of the phrases here as equating to 'flour being one with a sack' and 'wine being one with the storage-vessels (sunk in the ground)'.

уарей сарей<sup>14</sup> / уаргы саргы 'you-MASC and I/me'; лани лаби / лангы лабгы 'her mother and father'.

Note that, whilst Abkhaz can translate directly such phrases as 'Adgur and his friends', viz.

**Адгэри идызцэи**

a common (perhaps commoner) synonym would be translatable by the decidedly odd English sequence 'Adgur's friends and he/him', viz.

**Адгэир идызцэи иарей**

The words for 'both' are **аабэггы** (for non-humans) and **ааыцэагы** (for humans). By prefixing the article **a-** and (optionally but usually) suffixing **-гы** one produces forms meaning 'all NUMERAL' (e.g. **ахпэа(гы)** 'all 3 (non-humans)' vs **ахэык(гы)** 'all 3 (humans)'; **адышэк(гы)** 'all 200 (non-human)' vs **адышэык(гы)** 'all 200 (human)', where we note the obligatory presence of the indefinite article/primary numeral in the 100s).

The days of the week (**амчыбжь амшқэа**) are:

Sunday	<b>амчыша</b>	Thursday	<b>агыша</b>
Monday	<b>ашэхьа</b>	Friday	<b>ахэаша</b>
Tuesday	<b>ааша</b>	Saturday	<b>асабша</b>
Wednesday	<b>ахаша</b>		

To convey the meaning 'on \_DAY', either (a) use the citation-form without alteration or, and perhaps preferably, (b) make it dependent on the postposition **-зы** or (c) suffix **-ены** 'on the day' to the day-name in question (e.g. **ахэаша** / **ахэашазы** / **ахэашаены** 'on Friday'). For the notion '(regularly) on \_DAYS' use the instrumental postposition, which, it will be recalled, causes loss of the article (e.g. **шэхьала** 'on Mondays' = **есшэхьа** 'every Monday').

Some other useful temporal expressions are the following:

- а(б)ри амчыбжьа(зы)** 'this week'; **ес(ы)мчыбжьа** 'every week'; **мчыбжык** 'a week'; **мчыбжынакык** / **мчыбжыназак** 'the whole week';
- ашықэс ышц** 'the New Year'; **фы-шықэса** '6 years'; **ашықэсан** 'that year';
- шықэсыбжьах шықэсык** 'every other/second year'; **алшықэсанык** 'the whole year'; **шықэсыназак** / **шықэснакык** 'the whole year';
- иуанашьтахь** / **унашьтахь** 'three days hence';
- иахь(а) шэны** 'a week from today'; **иахьантэарак** 'the whole of today';
- иацынтэарак** 'the whole of yesterday';
- уацэ(ы)уха** 'tomorrow night'; **уацэы ахэылбгыгеа** 'tomorrow (in the) evening';
- иаха ахэылбгыгеа** 'last (night in the) evening';

<sup>14</sup>Note that the open vowel assimilates to the immediately following suffix **-и** by shifting to **-е-**. This does not happen, if the open vowel is immediately preceded by the pharyngeal fricative **х-**, e.g. **ахаи ачышыи** 'warp (аха) and weft (ачышыа)'.

**иахьантэарак** 'the whole of today';

**[а]аапын** / **[а]аапынра** '(in<sup>15</sup>) spring'; **аапынра зегь(ы)** 'the whole spring';

**апыхын** / **апыхынра** '(in<sup>16</sup>) summer'; **алпыхынак** 'the whole summer'; **пхны мшык азы** 'one summer's day';

**азын** / **азынра** '(in<sup>17</sup>) winter'; **алзынак** 'the whole winter';

**тагалан**<sup>18</sup> '(in) autumn'; **тагалара зегь(ы)** or **тагалан зегьы** 'the whole autumn';

**амза** 'moon'<sup>19</sup>; **амзаеа** 'New Moon'; **амзаеа-цэырцра** 'the waxing of the New Moon'; **амзагэы** 'full moon'; **амзаымта** 'time before the New Moon';

**амзагэымта** '(time of the) full moon'; **амзагахамта** '(time of the) waning moon';

**амзатэ** 'menstruation'.

### Exercises

Translate into English	Translate into Abkhaz
1. Сан лыхьтэы мацэази бахэшьа лыцкы кагышы	1. The 4th road on the right 2. Tomorrow evening at 6 o'clock
2. Ашэкэыащэа хзы	3. In these new rooms
3. Шэа(ра) шээы амчыша(зы)	4. A little white cheese
4. Уаби уани ркынтэ	5. In front of these small houses
5. Апышшэалагы Аурысшэалагы	6. Before 11 o'clock in the morning
6. Ирацэааны Агырцэи Ақыртцэа пытэыки	7. Her 2nd husband 8. That (yonder) tree's large leaves
7. Зама лашьцэа ыцэи ларей	9. My father's older sisters
8. Асаат аказы иахьа шэны	10. By the rays of the morning sun
9. Жэымыз рышьтахь	
10. Бэыцэа ышцэа рзы(хэа(н))	

<sup>15</sup>Though these two words are attested in the sense of 'in spring', this meaning is perhaps more naturally expressed as: **[а]аапын азы** / **[а]аапынра(ы)**.

<sup>16</sup>Though these two words are attested in the sense of 'in summer', this meaning is perhaps more naturally expressed as: **апыхын азы** / **апыхынра(ы)**.

<sup>17</sup>Though these two words are attested in the sense of 'in winter', this meaning is perhaps more naturally expressed as: **азын азы** / **азынра(ы)**.

<sup>18</sup>N.B. both the absence of any article and the impossibility of using the postposition(al phrase) **азы** 'for it' with this noun to express the idea 'in autumn'.

<sup>19</sup>Cf. **амз** '(the) month'.

**In this lesson you will learn about:**

- The markers for the subject of intransitive verbs
- Monovalent Stative verbs in the Present tense
- The markers for the indirect object of verbs
- Bivalent Stative verbs in the Present tense
- The negative form of Stative verbs in the Present tense
- The Present tense (affirmative and negative) of the identity-copula

The verb is structurally the most complex and thus the most challenging part of Abkhaz grammar. In order to be able to hold the simplest of conversations, one needs to be able to control a considerable amount of morphology. But we shall do our best to introduce items as slowly as possible to enable learners to feel comfortable and confident about the forms they are being asked to manipulate.

There are two fundamental categories of verb in Abkhaz. These are the Stative verbs and the Dynamic verbs. In this lesson the former will be introduced. Stative verbs, as their name suggests, indicate an ongoing state of affairs (as opposed to actions, signalled by those in the Dynamic class). All Stative verbs are intransitive, but they may take two arguments: their subject and another argument. Sometimes this second argument seems to behave more like the subject, as we shall see below.

As already mentioned, a verb's arguments have their functions revealed by the system of pronominal cross-referencing affixes attached to the verb itself. How, then, is the subject of intransitive (and, thus, all Stative) verbs marked? The initial slot in the verbal complex is the one that accommodates the relevant affix, and the affixes that cross-reference an intransitive verb's subject are these:

## Pronominal Markers of Intransitive Subjects within the Verb

	SINGULAR	PLURAL
1st person	с(ы)-	ҳ(а)-
2nd person (human male; indefinite)	у-	шә(ы)-
2nd person (human female)	б(ы)-	шә(ы)-
3rd person (human)	д(ы)-	и-
3rd person (non-human)	и-	и-

If the bracketed vowel is articulated (and, thus, written) with the 1st person singular consonant c-, it also emerges from its brackets alongside the other consonants in the above-table; otherwise the vowel is not written, even if one has the 3rd person human

singular affix д- immediately preceding a verbal root beginning with a dental plosive, where the limitations of the human vocal tract necessitate the articulation of an anaptyctic vowel.

If a Stative verb is making an affirmative statement in the Present tense, the verb ends in a sequence of two elements: -(ы)у-, the marker of stativity, and -п, which indicates finiteness (for Stative verbs in the Present tense). Verb-roots (like all roots in Abkhaz) end in either the open vowel -а or a consonant ± the close vowel -ы. The sequence 'open vowel + stative marker' is realised as [o:] and written -оу<sup>1</sup>, whilst the addition of the Stative marker to a root ending in consonant ± the close vowel -ы is realised as [u:]<sup>2</sup> and written -(ы)у-. We can now examine two illustrative conjugations which demonstrate these two patterns (the third column in the table shews the morphological composition of the relevant forms). Both verbs have only the one (subject) argument. -хәыч(ы)- [-χ<sup>w</sup>ətʃ'(ə)-] here functions as the root '(be) little' and ends in a consonant + the close vowel -ы, whilst -ка- [-q'a-] ends in the open vowel and is one of the language's copular roots meaning 'be (somewhere)':

## Paradigms for Affirmative Monopersonal Stative Present Verbs

I am little	схәыч(ы)уп	s.χ <sup>w</sup> ətʃ'ə.w.p'	I am	сыкоуп	sə.q'a.w.p'
you.Fem are little	бхәыч(ы)уп	bə.χ <sup>w</sup> ətʃ'ə.w.p'	you.Fem are	быкоуп	bə.q'a.w.p'
you.Masc are little	ухәыч(ы)уп	wə.χ <sup>w</sup> ətʃ'ə.w.p'	you.Masc are	укоуп	wə.q'a.w.p'
(s)he is little	дхәыч(ы)уп	də.χ <sup>w</sup> ətʃ'ə.w.p'	(s)he is	дыкоуп	də.q'a.w.p'
it is little	ихәыч(ы)уп	jə.χ <sup>w</sup> ətʃ'ə.w.p'	it is	икоуп	jə.q'a.w.p'
we are little	ҳхәыч(ы)уп	h.χ <sup>w</sup> ətʃ'ə.w.p'	we are	ҳакоуп	hə.q'a.w.p'
you.Pl are little	шәхәыч(ы)уп	ʃ <sup>w</sup> .χ <sup>w</sup> ətʃ'ə.w.p'	you.Pl are	шәыкоуп	ʃ <sup>w</sup> ə.q'a.w.p'
they are little	ихәыч(ы)уп	jə.χ <sup>w</sup> ətʃ'ə.w.p'	they are	икоуп	jə.q'a.w.p'

English has the copular verb 'be', and sequences of 'be ADJECTIVE' (e.g. 'be little') or 'be NOUN(-PHRASE)' (e.g. 'be a child') retain the independent verb and associate it with the relevant adjective or noun-phrase, the second element in such sequences

<sup>1</sup> Unless, of course, the open vowel immediately follows the pharyngeal fricative χ-, in which case it does not alter, yielding the ending А(б)ри ҳауп 'This is a pear (аха)', pronounced [həwɔ]. Sometimes a root ends in -aa, and in such cases no special sound-change occurs.

<sup>2</sup> This long vowel is the realisation of the sequence /a/ + /w/; in other words, even if the root in question normally ends in a consonant, the close vowel is added when it functions as a Stative verbal root.

being known as an adjective-complement or noun-complement, respectively. Abkhaz, however, turns these complements into the root/stem of a Stative verb, thereby eliminating the need for the independent copula of English. The table above exemplifies an adjective in the role of Stative root, though, since ахәычы also functions as the noun '(the) child', as noted when the item was introduced in Lesson 1, where the subject of the verb is human, the first meaning to spring to a native speaker's mind will be 'I (etc.) am a child', which means that one and the same Abkhaz paradigm here serves to illustrate both adjective- and noun-complementation. We can demonstrate a full noun-phrase in the same role in the next example:

Уаҳәшьа дысәызоуп 'Your-MASC sister is my friend',

which, to take its constituent elements one by one, would be something like: your.sister she.my.friend.is. For a sequence of noun + adjective as Stative stem consider this:

Башьа дхацабзиоуп<sup>3</sup> 'Your-FEM brother is a good man',

which, again to take its constituent elements, would be akin to: your.brother he.man.good.is.

In the first of these examples the verb-form contains two pronominal prefixes, one from the list presented above to correlate with the intransitive subject, the other being the possessive marker on the noun, introduced in Lesson 2. Apart from the д-variant for the 3rd person plural (which readers can ignore for the time-being) and the zero-marker for the 3rd person non-human singular (the occurrence of which with certain preverbs is explained below in this lesson), these possessive markers are identical to the affixes which mark a Stative verb's second argument, as can be seen by comparing the list below with that presented in Lesson 2:

#### Pronominal Markers of a Stative Verb's Second Argument

	SINGULAR	PLURAL
1st person	с(ы)-	х(а)-/(а)х <sup>4</sup>
2nd person (human male, indefinite)	у-	шә(ы)-
2nd person (human female)	б(ы)-	шә(ы)-
3rd person (human male)	и-	р(ы)-/д(ы)- <sup>5</sup>
3rd person (human female)	л(ы)-	р(ы)-/д(ы)-

<sup>3</sup>This, somewhat counter-intuitively but in reflection of the usual spelling-convention for noun-adjective sequences, can be spelled as two separate words: дхаца бзиоуп.

<sup>4</sup>The vowel in both variants is underlying the close vowel, but, by regular phonological change (as explained in the Introduction), this shifts to the open vowel in the immediate vicinity of the plain voiceless pharyngeal fricative. In this latter variant, the vowel more accurately belongs to the preceding morphological element.

<sup>5</sup>This д-variant is rare; the explanation of its use (in Causative forms) is given in Lesson 11.

3rd person (non-human)

а-/ә-

р(ы)-/д(ы)-

Since the linear ordering of these affixes is rigid, let us refer to those indicating the intransitive subject as Column I affixes, so that those indicating the second argument will represent the Column II affixal set.

There follows a table presenting two more Stative verbs, one of which has a root ending in the open vowel, whilst the other does not. Both are bipersonal, taking a subject and a second argument prefix, and the conjugation changes the person of the second argument in order to illustrate the list of affixes set out immediately above, whilst keeping the subject constant. Both verbs are translated into English as 'I (etc.) am wearing X', which might suggest that they are transitive, but they are not; they should rather be thought of as equating to such cumbersome English structures as: 'article of clothing X<sup>6</sup> is on my (etc.) upper torso' (for the root -шә(ы)-) vs 'article of clothing X<sup>7</sup> is on my (etc.) lower body' (for the root -шьа-)<sup>8</sup>. Consider the following:

#### Paradigms for Affirmative Bipersonal Stative Present Verbs

I am wearing X	исшә(ы)уп	ja.s.jʷə.w.p'	I am wearing X	исышьоуп	ja.sə.ja.w.p'
you.Fem are wearing X	ибшә(ы)уп	ja.b.jʷə.w.p'	you.Fem are wearing X	ибышьоуп	ja.bə.ja.w.p'
you.Masc are wearing X	и(ы)ушә(ы)уп	ja.w.jʷə.w.p'	you.Masc are wearing X	иушьоуп	ja.wə.ja.w.p'
he is wearing X	ишә(ы)уп	ja.i.jʷə.w.p'	he is wearing X	ишьоуп	ja.jə.ja.w.p'
she is wearing X	илшә(ы)уп	ja.l.jʷə.w.p'	she is wearing X	илышьоуп	ja.lə.ja.w.p'
it is wearing X	иашә(ы)уп	ja.a.jʷə.w.p'	it is wearing X	иашьоуп	ja.a.ja.w.p'
we are wearing X	иаҳшә(ы)уп	ja.h.jʷə.w.p' <sup>9</sup>	we are wearing X	иаҳашьоуп	ja.hə.ja.w.p'

<sup>6</sup>For example: coat, shirt, skirt, etc.

<sup>7</sup>For example: footwear, trousers, knickers, etc.

<sup>8</sup>This is not to say that these roots (today at least) have an independent existence, and so one might prefer to think of the second argument in such verbs as representing an indirect object. For the root -шьа- cf. ашьагы '(the) foot, leg', so that the structure for this verb for wearing would be in origin 'X is on my (etc.) foot/leg'.

<sup>9</sup>Or, in an even deeper analysis, /ja.h.jʷə.w.p'/.

you.PL are wearing X	ишәшә- (ы)уп	ja,ʃ <sup>w</sup> .ʃ <sup>w</sup> a.w.p'	you.PL are wearing X	ишәышьоуп	ja,ʃ <sup>w</sup> a.ʃa.w.p'
they are wearing X	иршә(ы)уп	ja.r.ʃ <sup>w</sup> a.w.p'	they are wearing X	ирышьоуп	ja.rə.ʃa.w.p'

The forms with 3rd person human male as the 'wearer' in this table indicate that, where one notionally has two и-affixes side by side (the former here belonging to the Column I affixal set, the latter to the Column II affixal set), only one is written and pronounced.

The word-initial affix и- drops, if its referent (viz. the argument with which it correlates) immediately precedes it, e.g.

(Ба(ра)) аймаа пшзакәа бышьоуп 'You-FEM are wearing beautiful shoes ([a]аймаа)' (cf. the less usual (Ба(ра)) ибышьоуп аймаа пшзакәа, with the same meaning)

If such a word-initial и- carries the stress, then it is not entirely lost but reduces to ы-, e.g.

Ацгәы ыкоуп а(б)ра 'The cat (ацгәы) is here' (cf. the more normal Ацгәы а(б)ра ыкоуп)

Stative roots can also consist of postpositions; conversely, some such 'postpositional' Stative roots have no independent existence as postpositions. We have already encountered the postpositions -җы 'in' and -еипш 'like'; consider, then, their role in these sentences:

(Са(ра)) аус(ы)ура саҗ(ы)уп 'I am busy working = engaged in work(ing)'

Упшәма сан длеипш(ы)уп 'Your wife (апшәма<sup>10</sup>) is like/resembles my mother'

On the other hand, the following Stative roots, which seem to pattern in the same way, do not exist independently:

(Са(ра)) (ба(ра)) сбыц(ы)уп 'I am with you-FEM' (root = -ц(ы)- 'be) with')

Ала асаркыа-пыгеха алоуп 'The dog has a sliver (апыгеха) of glass (асаркыа) (stuck) in it' (root = -ла- '(be) in')

Саҳәшьаь,ха лҗы акы тоуп 'My niece (= sister's daughter) has something in her mouth'

Хаңсы тоуп 'We are alive' (literally: 'Our soul is in it (sc. its container = ?the body)')

A consideration of these examples reveals that, just as the English notion of 'wear(ing)' is rendered in more than one way, depending on distinctions that are irrelevant in English, three ways of rendering the notion 'be(ing) in' exist — in fact, there are even more translation-equivalents for both 'wear(ing)' and 'be(ing) in'. The

<sup>10</sup>This word should perhaps be translated 'spouse', as it can refer to either a male or female partner.

element -ла- is usually associated with being inside a mass (such as the human body) and takes the Column II affix а- when governing a non-human object, whilst -та- signifies being inside a defined space (such as a container) and takes the zero-affix when governing a non-human entity, as do a number of other preverbs (such as the one immediately following). The notion 'be(ing) inside a dwelling' is illustrated in:

Аҳамта/аҳамтақәа ҳааны иһоуп<sup>11</sup> 'The present (аҳамта) is/presents are inside our house'

For 'be(ing) in a book' we have:

Ари, Платон Бебиа ишәкәы "Аныхәкәа" иа(гәы)лоуп аҗәабжь ссиркәа 'In this book "Festivals" (аныхәкәа) by P'lat'on Bebia are lovely (ацсир) stories (аҗәабжь)' (cf. агәы '(the) heart')

For 'be(ing) in a cave' we have a choice of postpositional Stative roots, viz.

Ланд(ы)уи лабц(ы)уи ахапы ицоуп/ицоуп 'Her grandmother and grandfather are in the cave (ахапы)'

The usual force of the latter root is 'be(ing) under/beneath', as can be seen in:

(Ба(ра)) аидара бацоуп 'You-FEM are carrying a load ([a]аидара)' (literally: 'You are under a/the load'),

where a comparison of the last two examples reveals that the agreement-affix for ахапы 'cave' is zero, whilst for аидара 'load' it is а-. For 'be(ing out) in the sun' we have:

Рыпҗа амра дцә(ы)уп 'Their daughter is (out) in the sun'

Since one normally describes the object of a postposition (preposition in English) as an oblique object, we can think of these postpositional objects when the postposition is functioning as the verbal root as oblique objects of the verb. This means that, in terms of English categories, the Column II affixes indicate possession, indirect objects, and oblique objects, English distinctions which are perhaps irrelevant in Abkhaz.

The root in the last example -цә(ы)- should not be confused with -цәа-, which means 'be(ing) asleep', as in:

Бысаби дыцәоуп 'Your-FEM baby (асаби) is asleep'

Some other useful Stative forms are the following:

(Са(ра)) сан слышьтоуп 'I am on my mother's trail/following after my mother' (root -шьта-)

Бгәоуп 'You-FEM are sitting/seated' (root -тәа-)

Угылоуп 'You-MASC are standing' (root -гыла-)

<sup>11</sup>Note both that the verbal root ends in the open vowel and that the non-human 'house' is marked by the zero-affix within the verb. If the meaning were 'They are in our houses' with plural 'houses', then we would have: ҳаанкәа ирыһоуп.

Ачымазаа аиартаҕы дышытоуп 'The sick person (ачымазаа) is lying (prone/prostrate) in bed (аиарта) (root -шыта-)

Ииашоуп 'It is true' (root -иаша-)

Арахэ адэы икэ(ы)уп 'The cattle (арахэ) are upon the meadow (адэы) = out to grass' (root -кэ(ы)-)

(Ха(ра)) аҕара рацааны ихамоуп<sup>12</sup> 'We have money (аҕара) in abundance' (root -ма-)

This last verb-form should be thought of as meaning 'money is in our hand(s)', with the root -ма- 'have' being linked to the initial formant of аҕапы '(the) hand'. For a colloquialism involving this Stative root, consider the following:

Ранд(ы)у аиарта дамоуп 'Their grandmother lies sick in bed' (literally 'The bed has their grandmother')

Кэтыки ф-кэтаҕыки стах(ы)уп 'I want one chicken (акэты) and 6 eggs (акэтаҕы) (root -тах(ы)-)

У(ба)рт ауаа сырцаым(ы)уп 'Those people hate (root -цаым(ы)-) me'

А(б)ри аҕаратра шэа(ра) иштэ(ы)уп 'This wallet/purse (аҕаратра) belongs to you-PL'

[As a noun this last root -тэ(ы)- means 'slave' — cf. Дтэ(ы)уп '(S)he is a slave']

Адэыҕбақза тэ(ы)уп 'The trains (адэыҕба) are full' (root -тэ(ы)-)

(И)таб(ы)уп 'Thanks' (root -таб(ы)-)

Даара итаб(ы)уп 'Thanks a lot'

(Ла(ра)) Зама лыхыз(ы)уп 'Her name is Zama/She's called Zama' (root -хыз(ы)-)

Хыба сыжэлоуп 'Khiba is my surname' (root -жэла-)

Хыиаа срыжэлоуп 'I'm of the Khiba clan'

Ибзиоуп 'It is good; OK; Fine' (root -бзиа-)

Изаманоуп 'OK; Fine' (root -замана-)

А(ба)с/у(ба)с еибь(ы)уп 'It's better like this/like that'<sup>13</sup> (root -еибь(ы)-)

Ипхашьяроуп 'It is shameful' (a frequent castigation) (root -пхашьяра-)

Ҷакоуп 'So so' (a possible answer to 'How are you?'; literally 'We are')

Ахэштааракны амца еикэ(ы)уп 'The fire is lit in the hearth (ахэштаара) (root -еикэ(ы)-)

Two further specific expressions for conveying the notion 'wear' are:

<sup>12</sup>Note that the verb begins with the Column 1 affix that correlates with аҕара. If the intervening word (рацааны) were a normal, postposed adjective, it would be part of the NP, and the Column 1 affix would drop. This supports the analysis of рацааны suggested in Lesson 2.

<sup>13</sup>Note that, though а(ба)с 'like this' and у(ба)с 'like that' are adverbs, they behave as though they are the verb's subject and thus cause the pronominal agreement-affix и- to drop when standing immediately before the verb.

Схылпа ҕыц схоуп<sup>14</sup> 'I am wearing my new hat (ахылпа)' (literally 'It is on me') (with root -ха-; cf. ахы '(the) head' and [qɑ] 'head' in Abaza)

Абыста ачанах иан(ы)уп 'The grits (абыста = the Abkhazians' staple food, along with акэыд 'bean paste') is on (root -н(ы)- for 'being on a flat surface'<sup>15</sup>) the plate (ачанах)'

Анаптарпа/амака/асаат/азыгмацааз/амацааз/алымҕарыа лымбоуп 'She is wearing gloves (анаптарпа)/a belt (амака)/a watch (асаат)/a thimble (азыгмацааз)/a ring (амацааз)/ear-rings (алымҕарыа)' (root -мба-)

BUT 'She has a ring on her finger' would be:

Амацааз лнапы иахоуп (literally 'A ring is on her finger')

Афатэ аишэа икэ(ы)уп 'The food is on the table ([а]ишэа)'

Аутра анапы аҕ(ы)уп 'The vegetable-plot (аутра) lacks a hand = needs attention' (root -г(ы)-)

All Statives so far illustrated have been affirmative Present tense forms. Should we wish to negate them, then the final two morphological elements (Stative marker -y, and finite Present tense ending -n) yield their place to the marker of negation -m, so that the negative equivalents for the verbs presented in the two tables above would be as follows:

#### Paradigms for Negative Monopersonal Stative Present Verbs

I am not little	схэычыым	s.χ <sup>w</sup> ətʃ'ə.m	I am not	сыкам	sə.q'a.m
you.Fem are not little	бхэычыым	bə.χ <sup>w</sup> ətʃ'ə.m	you.Fem are not	быкам	bə.q'a.m
you.Masc are not little	ухэычыым	wə.χ <sup>w</sup> ətʃ'ə.m	you.Masc are not	укам	wə.q'a.m
(s)he is not little	дхэычыым	də.χ <sup>w</sup> ətʃ'ə.m	(s)he is not	дыкам	də.q'a.m
it is not little	ихэычыым	jə.χ <sup>w</sup> ətʃ'ə.m	it is not	икам	jə.q'a.m
we are not little	ххэычыым	h.χ <sup>w</sup> ətʃ'ə.m	we are not	хакам	hə.q'a.m
you.Pl are not little	шэхэычыым	ʃ <sup>w</sup> .χ <sup>w</sup> ətʃ'ə.m	you.Pl are not	шэыкам	ʃ <sup>w</sup> ə.q'a.m
they are not little	ихэычыым	jə.χ <sup>w</sup> ətʃ'ə.m	they are not	икам	jə.q'a.m

<sup>14</sup>The root -ха- is used for headgear.

<sup>15</sup>This is used for material on a page (адакыа) or in a newspaper (агазет).

Paradigms for Negative Bipersonal Stative Present Verbs

I am not wearing X	исшэ́ым	jə.s.jʷə.m	I am not wearing X	исышьа́м	jə.sə.ja.m
you.Fem are not wearing X	ибшэ́ым	jə.b.jʷə.m	you.Fem are not wearing X	ибышьа́м	jə.bə.ja.m
you.Masc are not wearing X	и(ы)ушэ́ым	jə.w.jʷə.m	you.Masc are not wearing X	иушьа́м	jə.wə.ja.m
he is not wearing X	ишэ́ым	jə.j.jʷə.m	he is not wearing X	ишьа́м	jə.jə.ja.m
she is not wearing X	илшэ́ым	jə.l.jʷə.m	she is not wearing X	илышьа́м	jə.lə.ja.m
it is not wearing X	иа́шэ́ым	jə.a.jʷə.m	it is not wearing X	иа́шьа́м	jə.a.ja.m
we are not wearing X	иа́хшэ́ым	jə.a.h.jʷə.m	we are not wearing X	иа́хашъа́м	jə.ɦa.ja.m
you.Pl are not wearing X	ишэ́шэ́ым	jə.jʷ.jʷə.m	you.Pl are not wearing X	ишэ́ышьа́м	jə.jʷə.ja.m
they are not wearing X	иршэ́ым	jə.r.jʷə.m	they are not wearing X	ирышьа́м	jə.rə.ja.m

Though not an obligatory component of negation, negated verbs as often as not contain the suffix *-за-*, such that the 1st person singular forms from the last two tables with this suffix would be: *схэычзам*, *сыказам*, *исшэзам*, *исышьазам*, and any other Stative verb in the Present tense will pattern just as regularly.

Note the standard reply to the question 'How are you?': *Хар сыма(за)м/хам(за)м* 'I am/we are fine'.

If we take the two forms of the primary cardinal *акы* 'one (non-human); something' and *азэы* 'one (human); someone', add the clitic *-гыы* 'and, also, even', and associate the resulting pronouns with a negated verb, then we have the translation-equivalents for 'nothing' and 'no-one', e.g.

*Азэгы а(б)ра дыка(за)м* 'There is nobody here' (literally 'Not even one person is here')

*Акгыы сэы ита(за)м* 'I have nothing in my mouth' (literally 'Not even one thing is in my mouth')

*У(бр)и аы,хэыс лцэа/лыбаа лтэым/лтэзам* 'That woman is pregnant' (literally 'That woman's skin (ацэа)/bone (абаа) does not belong to her')

Another copular root, which is used to identify the subject, is peculiar in more ways than one. Consider first its conjugation in the Present affirmative:

Present Tense (Affirmative) for the Identity Copula

It's me	са(ра) соуп	sa(.ra) s.a.w.p'
It's you-FEM	ба(ра) боуп	ba(.ra) b.a.w.p'
It's you-MASC	уа(ра) уоуп	wa(.ra) w.a.w.p'
It's him	иа(ра) иоуп	ja(.ra) j.a.w.p'
It's her	ла(ра) лоуп	la(.ra) l.a.w.p'
It's it	иа(ра) ауп	ja(.ra) a.a.w.p' <sup>16</sup>
It's us	ха(ра) хауп	ɦa(.ra) ɦ.a.w.p' <sup>17</sup>
It's you-PL	шэа(ра) шэоуп	ʃʷa(.ra) ʃʷ.a.w.p'
It's them	да(ра) роуп	da(.ra) r.a.w.p'

Quite contrary to expectations, the agreement-affixes for this seemingly monoperosonal copular root are those not of Column I but of Column II. Under negation the root alters from *-а-* to *-акэ(ы)-*, but the agreement-pattern is the same, e.g.

Present Tense (Negative) for the Identity Copula

It's not me	са(ра) сакэ́ым	sa(.ra) s.a(.)kʷ'ə.m <sup>18</sup>
It's not you-FEM	ба(ра) бакэ́ым	ba(.ra) b.a(.)kʷ'ə.m
It's not you-MASC	уа(ра) уакэ́ым	wa(.ra) w.a(.)kʷ'ə.m
It's not him	иа(ра) иакэ́ым	ja(.ra) j.a(.)kʷ'ə.m
It's not her	ла(ра) лакэ́ым	la(.ra) l.a(.)kʷ'ə.m
It's not it	иа(ра) акэ́ым	ja(.ra) a.a(.)kʷ'ə.m
It's not us	ха(ра) хакэ́ым	ɦa(.ra) ɦ.a(.)kʷ'ə.m
It's not you-PL	шэа(ра) шэакэ́ым	ʃʷa(.ra) ʃʷ.a(.)kʷ'ə.m
It's not them	да(ра) ракэ́ым	da(.ra) r.a(.)kʷ'ə.m

<sup>16</sup>The two open vowels in succession prevent the raising and rounding to [o:] under the influence of the following bilabial semi-vowel.

<sup>17</sup>The open vowel again fails to undergo raising and rounding, because it is preserved in the immediate vicinity of *χ*.

<sup>18</sup>The bracketed full stop is there to indicate that we are possibly dealing with a compound root.

Examples:

(Са(ра)) лашьейхаб сакэым/сакэзам, лашьейцб соуп 'I am not her older

([a]аихабы) brother; I'm her younger ([a]аипбы) brother'

А(б)ри сьыза бзиа иоуп = А(б)ри дыссызабзиоуп 'This is my good friend'

А(ба)рт сьызца бзиақәа роуп 'These are my good friends'

BUT

А(ба)рт сьызца бзиоуп/бзиақәоуп 'These friends of mine are good (people)'

The latter variant demonstrates that it is possible to underline the plurality of an intransitive subject by placing the non-human pluraliser -қәа after the verbal root; this procedure is more common in relative expressions, as we shall see in due course.

Exercises

Translate into English	Translate into Abkhaz
1. Хашьцаа хә-класск рыкны итәоуп	1. The Abkhazian hunter is wearing a red hat
2. Сышәкәқәа шәкәардәқәа ирыцоуп	2. We have a few trees in our garden
3. Сан ланд(ы)уцәеи лад(ы)уцәеи рыпсы та(за)м	3. Your-MASC daughter is wearing a beautiful dress
4. Амшын Еиқәа нырцә Тырқәтәыла ыкоуп	4. Those dogs do not have black eyes
5. Уажәтәи аамтазы аңсыз рацәа амшын ита(за)м	5. T'aif and his wife are asleep in bed
6. У(бр)и аңхәыс сыпшәма лоуп. Уа(ра) уышәма леиыш уиггы дапсыуа(за)м	6. My (male) friend's daughter is wearing a beautiful gold watch
7. Хара Апсуаа атәым уаа пытәык қалоуп	7. Those boys and girls are not my pupils
8. Ахьшьцаа пышьдык ашьха ашьапаңы игылоуп	8. Their daughters want nothing
9. У(бр)и атақәажә чкәынаки зҕабки лымоуп. Иагырқәоуп/Иагырцәоуп	9. Your-FEM mother and father do not have many friends
10. Арт ахәычқәа апкы кышьқәа ртахым/ртахзам	10. Your-PL guests are sitting under that big tree

**In this lesson you will learn about:**

- The formation of Yes-No questions for Stative verbs in the Present
- The formation WH-questions for Stative verbs in the Present
- The formation of tag-questions for Stative verbs in the Present
- The formation of alternative questions for Stative verbs in the Present
- The formation of relative expressions

So far all we have learned is how to make statements incorporating an affirmative or negated Stative verb in the Present tense. Let us now start to see how questions are produced.

We have to distinguish between questions designed to elicit the answer 'yes' or 'no' and those requiring some specific information, these latter being usually termed WH-questions or Content-questions. Firstly, then, to form a Yes/No-question on the Present tense of a Stative verb, simply replace the finite ending -п with either -ма or -y, and apply rising pitch to the verb's stressed syllable. The former of the two possible suffixes is the commoner, and only this variant will be used in simple Yes/No-questions in this book; a specific context requiring the second variant will be introduced later. In order to demonstrate the pattern, the conjugations presented in Lesson 3 for the verbs 'be(ing) little, a child', 'be(ing) (somewhere)', and two translation-equivalents for 'wear' are transformed below into their corresponding interrogative forms. This fulsome treatment is probably unnecessary in view of the regularity of the patterning, but, given the complexity of Abkhaz verbs, it will do no harm to have the complete conjugations available for quick reference.

Paradigms for Yes/No-interrogative Monopersonal Stative Present Verbs

Am I little?	схәыч(ы)у- ма/ схәыч- (ы)у((ы)у) <sup>1</sup>	s.χ <sup>w</sup> ətʃ <sup>a</sup> .w.mə/ s.χ <sup>w</sup> ətʃ <sup>a</sup> .wə.w	Am I?	сыкоума/ сыкоу(у)	sə.q <sup>a</sup> .w.mə/ sə.q <sup>a</sup> .wə.w
Are you.Fem little?	бхәыч(ы)у- ма/ бхәыч- (ы)у((ы)у)	bə.χ <sup>w</sup> ətʃ <sup>a</sup> .w.mə /bə.χ <sup>w</sup> ətʃ <sup>a</sup> . wə.w	Are you.Fem?	быкоума/ быкоу(у)	bə.q <sup>a</sup> .w.mə/ bə.q <sup>a</sup> .wə.w

<sup>1</sup>Though morphologically two bilabial glides must be present in such forms, as only one is articulated, only one is written in the standard orthography; the pronunciation of this form is: [sχ<sup>w</sup>ətʃ<sup>a</sup>].



Are you.Masc little?	ухэыч- (ы)ума/ ухэыч- (ы)у((ы)у)	wə.χ <sup>wətj</sup> ə.w. ma/wə.χ <sup>wətj</sup> ə. wə.w	Are you.Masc?	укоума/ укоу(у)	wə.q'a.w.ma/ wə.q'a.wə.w
Is (s)he little?	дхэыч- (ы)ума/ дхэыч- (ы)у((ы)у)	də.χ <sup>wətj</sup> ə.w.ma /də.χ <sup>wətj</sup> ə. wə.w	Is (s)he?	дыкоума/ дыкоу(у)	də.q'a.w.ma/ də.q'a.wə.w
Is it little?	ихэыч- (ы)ума/ ихэыч- (ы)у((ы)у)	jə.χ <sup>wətj</sup> ə.w.ma/ jə.χ <sup>wətj</sup> ə.wə.w	Is it?	икоума/ икоу(у)	jə.q'a.w.ma/ jə.q'a.wə.w
Are we little?	ххэыч- (ы)ума/ ххэыч- (ы)у((ы)у)	h.χ <sup>wətj</sup> ə.w.ma/ hə.χ <sup>wətj</sup> ə. wə.w	Are we?	хакоума/ хакоу(у)	hə.q'a.w.ma/ hə.q'a.wə.w
Are you.Pl little?	шэхэыч- (ы)ума/ шэхэыч- (ы)у((ы)у)	ʃ <sup>w</sup> .χ <sup>wətj</sup> ə.w. ma/ʃ <sup>w</sup> .χ <sup>wətj</sup> ə. wə.w	Are you.Pl?	шэыкоума/ шэыкоу(у)	ʃ <sup>w</sup> ə.q'a.w.ma/ ʃ <sup>w</sup> ə.q'a.wə.w
Are they little?	ихэыч- (ы)ума/ ихэыч- (ы)у((ы)у)	jə.χ <sup>wətj</sup> ə.w.ma/ jə.χ <sup>wətj</sup> ə.wə.w	Are they?	икоума/ икоу(у)	jə.q'a.w.ma/ jə.q'a.wə.w

Paradigms for Yes/No-interrogative Bipersonal Stative Present Verbs

Am I wearing X?	исшэ- (ы)ума/ исшэ(ы)у- ((ы)у)	jə.s.ʃ <sup>wə</sup> .w.ma/ jə.s.ʃ <sup>wə</sup> .wə.w	Am I wearing X?	исышьоума /исышьо- у(у)	jə.sə.ʃa.w.ma/ jə.sə.ʃa.wə.w
Are you.Fem wearing X?	ибшэ(ы)ума / ибшэ(ы)у- ((ы)у)	jə.b.ʃ <sup>wə</sup> .w.ma/ jə.b.ʃ <sup>wə</sup> .wə.w	Are you.Fem wearing X?	ибышьоума /ибышьо- у(у)	jə.bə.ʃa.w.ma/ jə.bə.ʃa.wə.w

Are you.Masc wearing X?	иушэ(ы)у- ма/ иушэ(ы)у- ((ы)у)	jə.w.ʃ <sup>wə</sup> .w.ma/ jə.w.ʃ <sup>wə</sup> .wə.w	Are you.Masc wearing X?	иушьоума/ иушьоу(у)	jə.wə.ʃa.w.ma/ jə.wə.ʃa.wə.w
Is he wearing X?	ишэ(ы)ума / ишэ(ы)у- ((ы)у)	jə.j.ʃ <sup>wə</sup> .w.ma/ jə.j.ʃ <sup>wə</sup> .wə.w	Is he wearing X?	ишьоума/ ишьоу(у)	jə.jə.ʃa.w.ma/ jə.jə.ʃa.wə.w
Is she wearing X?	илшэ(ы)у- ма/ илшэ(ы)у- ((ы)у)	jə.l.ʃ <sup>wə</sup> .w.ma/ jə.l.ʃ <sup>wə</sup> .wə.w	Is she wearing X?	илышьоума /илышьо- у(у)	jə.lə.ʃa.w.ma / jə.lə.ʃa.wə.w
Is it wearing X?	иашэ(ы)ума / иашэ(ы)у- ((ы)у)	jə.a.ʃ <sup>wə</sup> .w.ma/ jə.a.ʃ <sup>wə</sup> .wə.w	Is it wearing X?	иашьоума/ иашьоу(у)	jə.ʃa.w.ma/ jə.ʃa.wə.w
Are we wearing X?	иахшэ(ы)у- ма/ иахшэ(ы)у- ((ы)у)	jə.h.ʃ <sup>wə</sup> .w.ma/ jə.h.ʃ <sup>wə</sup> .wə.w	Are we wearing X?	ихашьоума /ихашьо- у(у)	jə.hə.ʃa.w.ma/ jə.hə.ʃa.wə.w
Are you.Pl wearing X?	ишэшэ(ы)у- ма/ ишэшэ(ы)у- ((ы)у)	jə.ʃ <sup>w</sup> .ʃ <sup>wə</sup> .w.ma/ jə.ʃ <sup>w</sup> .ʃ <sup>wə</sup> .wə.w	Are you.Pl wearing X?	ишэышьоу- ма/ишэы- шьоу(у)	jə.ʃ <sup>wə</sup> .ʃa.w.ma / jə.ʃ <sup>wə</sup> .ʃa.wə.w
Are they wearing X?	иршэ(ы)ума / иршэ(ы)у- ((ы)у)	jə.r.ʃ <sup>wə</sup> .w.ma/ jə.r.ʃ <sup>wə</sup> .wə.w	Are they wearing X?	ирышьоума /ирышьо- у(у)	jə.rə.ʃa.w.ma/ jə.rə.ʃa.wə.w

Should the verb be negated, then the parallel interrogatives result from simply suffixing -и (or again -(ы)у), to the negated Present tense of the relevant Stative verb, as in:

Paradigms for Negated Interrogatives of Monopersonal Stative Present Verbs

Am I not little?	схэычыми/ схэычым- (ы)у	s.χ <sup>wətj</sup> ə.mə.j/ s.χ <sup>wətj</sup> ə.mə.w	Am I not?	сыками/ сыкам(ы)у	sə.q'a.mə.j/ sə.q'a.mə.w
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Are you. Fem not little?	бхэычыми/ бхэычым- (ы)у	bə.χ <sup>w</sup> ətʃ'ə.mə.i/ bə.χ <sup>w</sup> ətʃ'ə.- mə.w	Are you. Fem not?	быками/ быкам(ы)у	bə.q'a.mə.i/ bə.q'a.mə.w
Are you. Masc not little?	ухэычыми/ ухэычым- (ы)у	wə.χ <sup>w</sup> ətʃ'ə.mə.i/ wə.χ <sup>w</sup> ətʃ'ə.- mə.w	Are you. Masc not?	уками/ укам(ы)у	wə.q'a.mə.i/ wə.q'a.mə.w
Is (s)he not little?	дхэычыми/ дхэычым- (ы)у	də.χ <sup>w</sup> ətʃ'ə.mə.i/ də.χ <sup>w</sup> ətʃ'ə.mə.w	Is (s)he not?	дыками/ дыкам(ы)у	də.q'a.mə.i/ də.q'a.mə.w
Is it not little?	ихэычыми/ ихэычым- (ы)у	jə.χ <sup>w</sup> ətʃ'ə.mə.i/ jə.χ <sup>w</sup> ətʃ'ə.mə.w	Is it not?	иками/ икам(ы)у	jə.q'a.mə.i/ jə.q'a.mə.w
Are we not little?	ххэычыми/ ххэычым- (ы)у	h.χ <sup>w</sup> ətʃ'ə.mə.i/ h.χ <sup>w</sup> ətʃ'ə.mə.w	Are we not?	хаками/ хакам(ы)у	hə.q'a.mə.i/ hə.q'a.mə.w
Are you.PL not little?	шэхэычы- ми/шэхэы- чым(ы)у	ʃ <sup>w</sup> .χ <sup>w</sup> ətʃ'ə.mə.i/ ʃ <sup>w</sup> .χ <sup>w</sup> ətʃ'ə.mə.w	Are you.PL not?	шэыками/ шэыкам- (ы)у	ʃ <sup>w</sup> ə.q'a.mə.i/ ʃ <sup>w</sup> ə.q'a.mə.w
Are they not little?	ихэычыми/ ихэычым- (ы)у	jə.χ <sup>w</sup> ətʃ'ə.mə.i/ jə.χ <sup>w</sup> ətʃ'ə.mə.w	Are they not?	иками/ икам(ы)у	jə.q'a.mə.i/ jə.q'a.mə.w

Paradigms for Negated Interrogatives of Bipersonal Stative Present Verbs

Am I not wearing X?	исшэыми/ исшэым- (ы)у	jə.s.ʃ <sup>w</sup> ə.mə.i/ jə.s.ʃ <sup>w</sup> ə.mə.w	Am I not wearing X?	исышыаами/ /исышыам- (ы)у	jə.sə.ʃa.mə.i/ jə.sə.ʃa.mə.w
Are you. Fem not wearing X?	ибшэыми/ ибшэым- (ы)у	jə.b.ʃ <sup>w</sup> ə.mə.i/ jə.b.ʃ <sup>w</sup> ə.mə.w	Are you. Fem not wearing X?	ибышыаами/ /ибышыам- (ы)у	jə.bə.ʃa.mə.i/ jə.bə.ʃa.mə.w
Are you. Masc not wearing X?	и(ы)ушэы- ми/ и(ы)ушэы- м(ы)у	jə.w.ʃ <sup>w</sup> ə.mə.i/ jə.w.ʃ <sup>w</sup> ə.mə.w	Are you. Masc not wearing X?	иушыаами/ иушыам(ы)у	jə.wə.ʃa.mə.i/ jə.wə.ʃa.mə.w
Is he not wearing X?	ишэыми/ ишэым(ы)у	jə.ʃ.ʃ <sup>w</sup> ə.mə.i/ jə.ʃ.ʃ <sup>w</sup> ə.mə.w	Is he not wearing X?	ишыаами/ ишыам(ы)у	jə.ʃə.ʃa.mə.i/ jə.ʃə.ʃa.mə.w

Is she not wearing X?	илшэыми/ илшэым- (ы)у	jə.l.ʃ <sup>w</sup> ə.mə.i/ jə.l.ʃ <sup>w</sup> ə.mə.w	Is she not wearing X?	илышыаами/ /илышыам- (ы)у	jə.lə.ʃa.mə.i/ jə.lə.ʃa.mə.w
Is it not wearing X?	иашэыми/ иашэым- (ы)у	jə.a.ʃ <sup>w</sup> ə.mə.i/ jə.a.ʃ <sup>w</sup> ə.mə.w <sup>2</sup>	Is it not wearing X?	иашыаами/ иашыам(ы)у	jə.a.ʃa.mə.i/ jə.a.ʃa.mə.w
Are we not wearing X?	иахшэыми/ иахшэым- (ы)у	jə.a.h.ʃ <sup>w</sup> ə.mə.i/ jə.a.h.ʃ <sup>w</sup> ə.mə.w	Are we not wearing X?	ихашыаами/ /ихашыам- (ы)у	jə.hə.ʃa.mə.i/ jə.hə.ʃa.mə.w
Are you.PL not wearing X?	ишэшэыми /ишэшэы- м(ы)у	jə.ʃ <sup>w</sup> .ʃ <sup>w</sup> ə.mə.i/ jə.ʃ <sup>w</sup> .ʃ <sup>w</sup> ə.mə.w	Are you.PL not wearing X?	ишэышыаами /ишэышыа- м(ы)у	jə.ʃ <sup>w</sup> ə.ʃa.mə.i/ jə.ʃ <sup>w</sup> ə.ʃa.mə.w
Are they not wearing X?	иршэыми/ иршэым- (ы)у	jə.r.ʃ <sup>w</sup> ə.mə.i/ jə.r.ʃ <sup>w</sup> ə.mə.w	Are they not wearing X?	ирышыаами/ ирышыам- (ы)у	jə.rə.ʃa.mə.i/ jə.rə.ʃa.mə.w

The forms in -(ы)у are used in the same context as their non-negative counterparts, as explained below. The force of the remaining negative questions is such that they rather expect the answer 'yes' and perhaps thus equate more to an English tag-question of the structure 'I am little/a child, aren't I?'. When negated verbs were introduced in Lesson 3, it was stated that the suffix -за- often accompanies the true negative marker without any significant change of meaning. And so, it might be anticipated that this suffix could be added to these negated interrogatives in the same way. This is not, however, the case. If one inserts this suffix, the meaning shifts to a question rather expecting the answer 'no', thus equating to an English tag-question of the type 'I am not little/a child, am I?' or perhaps 'So, I'm not little/a child then?', which in Abkhaz would be: схэычзаами?

In order to be able to answer such questions one needs to know that 'yes' in Abkhaz is either ааи or аиәи, whilst 'no' is either мап or мамоу — one also hears for 'no' [ʔai], where the initial glottal stop cannot be represented in writing, as the alphabet has no sign for this sound. This no doubt explains why the word is rarely encountered in the written form of the language; аи (without glottal stop) is rather an interjection, corresponding to 'eh'.

Examples:

Шэыызцаа а(б)ра икоума? Мап/мамоу, асны икоуп 'Are your-PL friends here? No, they are at home'

<sup>2</sup>Or /jə.h.ʃ<sup>w</sup>ə.mə.i/ and /jə.h.ʃ<sup>w</sup>ə.mə.w/.

Гэинда боума? Мап/мамоу, Амра соуп 'Are you/Is that (when talking by phone, for example) Gunda? No, I am/this is Amra'

Бан аткы иацэа лымами? Ааи/Аиеи, аха икыашь(ы)уп. А(б)ри акынтэ аамтала илшэым/илшэзам 'Your mother has a green dress (аткы), doesn't she? Yes, but (аха) it's dirty. For this reason she's not wearing it for the time-being (аамтала)'

Хасасцэа адэахы игылоума? Мап/мамоу, аоныцка ахэштараа нырцэ-аарцэ итэоуп 'Are our guests standing outside (адэахы)? No, they are sitting inside (аоныцка) on this side and that of the hearth'

У(бр)и ашэ бзиами? Ааи/Аиеи, даара ибзиоуп 'That cheese is good, isn't it? Yes, it's very good'

Хашэцэымбзами? Мап/мамоу, шэахцэымбым/шэахцэымбзам<sup>3</sup> 'So, you-PL don't hate us then? No, we don't hate you'

Беимаакэа кыашьума? Мап/Момоу, ицкэоуп 'Are your-FEM shoes dirty? No, they are clean (ацкэа)'

If one wishes to ask an alternative question (viz. of the type 'Do you VERB, or don't you VERB?'), one uses the forms in -y presented in the tables above, firstly non-negated and then negated, with high-falling pitch on the stressed syllable, e.g.

А(б)ри атып, тацэ(ы)у((ы)у) итацэым(ы)у 'Is this place (атып) free (атацэы) or not?'

У(бр)и ацэа тэ(ы)у((ы)у) итэым(ы)у 'Is that glass (ацэа) full or not?'

The second verb need not be the same as the first, in which case it will not of course be negated, e.g.

Ипхар(р)оу, ихышэашэароу азын? 'Is (the) winter (азын) a warm time (апхар(р)а) or a cold time (ахышэашэара)?'

We now have to examine the further changes to the verb's morphology when the question asked is of the type 'who, whom, whose?' or 'what?'

If the question seeks to identify a human participant, the suffix -да replaces both the Stative marker -y and the Finite Present tense suffix -п. If the question pertains to the argument which is taken up in the verb by the Column I pronominal prefix, then this prefixal slot is occupied by и-; if the question pertains to the argument which is taken up in the verb by the Column II pronominal prefix, then з- appears in this slot. High-falling pitch again characterises the stressed syllable. We can illustrate this by taking the roots employed so far to demonstrate the relevant verbal morphology. Consider:

<sup>3</sup>Note the expected close vowel after the initial consonant shifts to the open vowel in the immediate vicinity of х.

#### Patterning of Who-type Questions on the Column I Argument in Monopersonal Stative Present Verbs

Who is little/a child?	ихэычыда	ja.χ <sup>w</sup> ətʃ <sup>a</sup> .da	Who is?	икада	ja.q <sup>a</sup> .da
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#### Patterning of Who-type Questions on the Column II Arguments in Bipersonal Stative Present Verbs

Who is wearing X?	изшэыда	ja.z.ʃ <sup>w</sup> a.da	Who is wearing X?	изшыада	ja.z.ʃa.da
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The negated equivalents of these questions are produced by inserting the negative marker -м immediately before the interrogative suffix, e.g.

#### Negated Who-type Questions on the Column I Argument in Monopersonal Stative Present Verbs

Who is not little/a child?	ихэычымда	ja.χ <sup>w</sup> ətʃ <sup>a</sup> .m.da	Who is not?	икамда	ja.q <sup>a</sup> .m.da
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#### Negated Who-type Questions on the Column I Argument in Bipersonal Stative Present Verbs

Who is not wearing X?	изшэымда	ja.z.ʃ <sup>w</sup> a.m.da	Who is not wearing X?	изшыамда	ja.z.ʃa.m.da
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If the question is of the What-type, then one of the suffixes -и, -зи, or -зеи replaces the Stative Finite Present suffix -п, though the Stative marker -y itself is not in this case dropped, e.g.

#### Patterning of What-type Questions on the Column I Argument in Monopersonal Stative Present Verbs

What is little?	ихэыч(ы)уи / ихэыч(ы)у- з(е)и	ja.χ <sup>w</sup> ətʃ <sup>ə</sup> .wə.j/ ja.χ <sup>w</sup> ətʃ <sup>ə</sup> .w.zə.j / ja.χ <sup>w</sup> ətʃ <sup>ə</sup> .w.zə.j	What is?	икои <sup>4</sup> / икоуз(е)и	ja.q <sup>a</sup> .wə.j/ ja.q <sup>a</sup> .w.zə.j/ ja.q <sup>a</sup> .w.zə.j
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Patterning of What-type Questions on the Column II Argument in Bipersonal Stative Present Verbs

What is wearing X?	изшэ(ы)уи/ изшэ(ы)уз- (е)и	ja.z.j <sup>w</sup> ə.wə.j/ ja.z.j <sup>w</sup> ə.wə.zə.j/ ja.z.j <sup>w</sup> ə.wə.zə.j	What is wearing X?	изшьои/ изшьоузи/ изшьоузеи	ja.z.jə.wə.j/ ja.z.jə.w.zə.j/ ja.z.jə.w.zə.j
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When such interrogatives are negated, only the suffix *-и* is used, and it is immediately preceded by the negative marker *-м* without the presence of the Stative marker *-у*. A moment's thought will be sufficient for readers to realise that this produces the same suffixal patterning as attested in negated Yes/No-questions. There is, however, an intonational difference: whereas negated Yes/No-questions carry rising pitch on the stressed syllable, negated What-type questions seem to incorporate two stressed syllables, the normal one (now secondarily stressed and marked in the tables below by underlining> plus the final syllable, which also carries the questioning intonation. The reason for this may be that morphologically there are two homophonous elements following the negative marker, namely one marking a negated question, the other indicating that the question concerns a non-human actor (as suggested by the morphological breakdown in the tables below). Consider:

Patterning of Negated What-type Questions on the Column I Argument in Monopersonal Stative Present Verbs

What is not little?	ихэч <sup>ы</sup> ими	ja.χ <sup>w</sup> tʃ <sup>ə</sup> .mə.jə.j	What is not?	иками	ja.q <sup>a</sup> .mə.jə.j
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<sup>4</sup>Though the bilabial glide is not (normally) written, it is clear that this Stative marker must be present at some level, as it causes the rounding of the open vowel; were it not present, we would have \*икей. One of the texts in Lesson 20 contains the conjoined NP *зықара назахъоуи ахэычқәеи* 'both persons of full age and children', where the second word ends in the bilabial glide, being the marker of the non-finite Perfect, followed by *-и*, which here is the coordinating clitic. If this clitic is added to the non-finite Stative Present, what happens? Consider this example: *а(б)ра икоуи иками* 'both the one/those who is/are present here and the one/those who is/are not'; here we see that the bilabial glide is not dropped. However, it sometimes fails to be written even before the consonant-initial suffixes *-зи* and *-зеи*.

Patterning of Negated What-type Questions on the Column II Argument in Bipersonal Stative Present Verbs

What is not wearing X?	изшэ <sup>ы</sup> ими	ja.z.j <sup>w</sup> ə.mə.jə.j	What is not wearing X?	изшьа <sup>ы</sup> ми	ja.z.jə.mə.jə.j
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Since the Column II affix yields its place to *з-* when Who/What-type questions are formed, and since we also find affixes identical to those of Column II external to verb-forms (viz. when they mark possession or the object of postpositions), some readers might be wondering how questions are formed on possessors and postpositional objects. The answer is that the relevant prefix yields to *з-*, and the verb-form patterns suffixally like the examples given above, e.g.

*Аштәы зпа дыкада*<sup>5</sup>? 'Whose son is in the yard ([a]штә)?'

*Зыкны укада*? 'At whose place are you-MASC?'

If one takes a question like:

*Быпшәма дызмилатда*? 'What is your husband's nationality (амилат)?',

it might seem more logical to say *Быпшәма дызмилат(ы)уи*?, since the question strictly pertains to the husband's (non-human) nationality rather than to the husband himself, and yet it is the first form quoted that (oddly) comes to the lips of native speakers, cf.

*Упшәма дзыжәлада*? 'What is your wife's surname?'

an entirely parallel structure, for which, however, the logical alternative is also common, namely:

*Упшәма илыжәлои/иыжәлоуз(е)и*?

Question-formation might seem to be complicated enough already, but we have not exhausted the possibilities. Questions of the Who/What-type are actually built on the relative non-finite form of the verb. The substitute-affix *и-* for Column I, which is not susceptible to deletion in the same way as its homophonous Column I counterpart, and the substitute-affix *з-* for Column II are affixes which indicate that one is dealing with a relative structure, and they are inserted into non-finite verb-forms. The non-finite form of a Present tense Stative verb is produced by dropping the finite suffix *-и*. When the human question-forming suffix *-да* is added, the Stative marker drops; the negated Present non-finite Stative form ends in *-м*, which itself causes the Stative marker to drop, and the interrogative suffixes *-да* and *-и* are added after this negative suffix. The relative forms for Stative verbs in the Present tense take the following shape:

<sup>5</sup>Literally: whose<sub>i</sub>-son<sub>j</sub>; he<sub>j</sub>.is.who-is-he<sub>j</sub>?

Relative Forms Produced on the Column I Argument in Monopersonal Stative Present Verbs

the one who/that which is little/a child	ИХЭЫЧ(Ы)У	ja.χ <sup>w</sup> ətʃ <sup>a</sup> .w	the one who/that which is	ИКОУ	ja.q <sup>a</sup> .w
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Relative Forms Produced on the Column II Arguments in Bipersonal Stative Present Verbs

the one who/that which is wearing X	ИЗШЭ(Ы)У	ja.z.ʃ <sup>w</sup> ə.w	the one who/that which is wearing X	ИЗШЬОУ	ja.z.ʃa.w
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Negated Relative Forms Produced on the Column I Argument in Monopersonal Stative Present Verbs

the one who/that which is not little	ИХЭЫЧЫМ	ja.χ <sup>w</sup> ətʃ <sup>a</sup> .m	the one who/that which is not	ИКАМ	ja.q <sup>a</sup> .m
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Negated Relative Forms Produced on the Column II Argument in Bipersonal Stative Present Verbs

the one who/that which is not wearing X	ИЗШЭЫМ	ja.z.ʃ <sup>w</sup> ə.m	the one who/that which is not wearing X	ИЗШЬАМ	ja.z.ʃa.m
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All these forms may refer to pluralities and be translated accordingly (viz. 'those who are little' etc...), but, as already observed in passing, the plurality of the relativised entity may be underlined by inserting the non-human pluraliser (even for human entities) after the root in such forms to produce:

ИХЭЫЧКЭОУ 'those which/who are little/children'

а(б)ра ИКАКЭОУ 'those which/who are here'

ИЗШАКЭОУ 'those which/who are wearing X'  
 ИЗШЬАКЭОУ 'those which/who are wearing X'  
 ИХЭЫЧКЭАМ 'those which/who are not little/children'  
 а(б)ра ИКАКЭАМ 'those which/who are not here'  
 ИЗШАКЭАМ 'those which/who are not wearing X'  
 ИЗШЬАКЭАМ 'those which/who are not wearing X'

Now that we know how to form the relative non-finite correlates of Stative verbs in the Present tense, we can note that an alternative method of producing questions of the Who/What-variety couples these non-finite structures with independent interrogative pronouns, which carry the high-falling pitch. They are based on -арбан(у), where the hyphen is replaced by the appropriate Column I prefix to produce variants such as the following:

А(б)ра ИКОУ ДАРБАН((Ы)У) / ДАРБАН((Ы)У) а(б)ра ИКОУ? 'Who is here = Who is/Which is the one who is here?'

У(бр)И ЗШЭЫМ ДАРБАН((Ы)У) / ДАРБАН((Ы)У) у(бр)И ЗШЭЫМ? 'Who is not wearing that = Who is /Which is the one who is not wearing that?'

А(б)ра ИКОУ АРБАН((Ы)У) / ИАРБАН((Ы)У) а(б)ра ИКОУ? 'What is here = What is/Which is the one which is here?'

У(бр)И ЗШЭЫМ АРБАН((Ы)У) / ИАРБАН((Ы)У) у(бр)И ЗШЭЫМ? 'Who is not wearing that = What is/Which is the one which is not wearing that?'

To emphasise the plurality of a non-human entity one can employ -арбақэан((Ы)У), as in:

А(б)ра ИКА(КЭА)М АРБА(КЭА)Н((Ы)У) / ИАРБА(КЭА)Н((Ы)У) а(б)ра ИКА(КЭА)М? 'What are not here = Which are the ones that are not here?'

These examples demonstrate that, in addition to asking for simple identification of an entity (human or non-human, viz. 'Who?' or 'What?'), the sequences can request selective identification ('Which one?'), if from the context it is clear that more than one entity could be in the enquirer's mind.

One final variant for asking a Who/What-type question couples the appropriate relativised verb-form with (a) ДЫЗУСТА(ДА)<sup>6</sup> 'Who is it?' (plural (И)ЗУСТЦАДА/(И)ЗУСТКЭАДА 'Who are they?') for a Who-type question, and (b) (И)ЗАКЭИ/(И)ЗАКЭЫЗ(Е)И<sup>7</sup> 'What is it?', e.g.

А(б)ра ИКОУ ЗАКЭИ/ЗАКЭЫЗ(Е)И / ИЗАКЭИ/ИЗАКЭЫЗ(Е)И а(б)ра ИКОУ? 'What is here = What is that which is here?'

<sup>6</sup>The variant ДЫЗУСТА is also heard.

<sup>7</sup>The underlying analysis of these forms would include the Stative marker -y, which is regularly not pronounced (and thus not written) under the influence of the immediately preceding labialised velar plosive, viz. /ja.z.a(.)k<sup>w</sup>ə.wə.ʃ/ or /ja.z.a(.)k<sup>w</sup>ə.w.zə/a.ʃ/.

The root of this last interrogative pronoun is the form of the identity-copula (introduced in Lesson 3) which appears under negation; as we see here, it is also used for What-type questions. This copular root is peculiar in that it takes not the expected Column I set of affixes but rather those of Column II, and so it is natural that the substitute-relative affix should be *э-*. However, this interrogative pronominal form can incorporate a Column I affix also, which probably gives a clue as to the original structure of this particular copula. A literal translation of *(и)закәи/ (и)закәыз(е)и* would, thus, be something like: *it.which.is.what-is-it?*<sup>8</sup>

The interrogative pronominal stems *-зустә(да)/-зустда, -зустцәада* and *-арбан((ы)у)* can take any Column I affix and form the appropriate question, e.g.

*Ба(ра) барбан((ы)у)* 'Who/Which one are you-FEM?'

*Шәа(ра) шәызустцәада* 'Who are you-PL?'

Since we have had to introduce relative structures in order to appreciate the full range and nature of interrogatives in Abkhaz, we are now in a position to use them as epithets of nouns. Relative clauses function like complex adjectives in languages, such as English, where the clause contains a finite verb and, of course, merits its categorisation as a 'clause' by the very presence within it of a finite verb-form. In Abkhaz there is no finite verb, and the resulting relative structures behave like adjectives, standing either in front of or after their head-noun, e.g.

*Ацкы капшь шә(ы)у а(бр)и аҕхәыс санхәа лоуп / А(бр)и аҕхәыс ацкы капшь шә(ы)у санхәа лоуп* 'This woman (who is) wearing the/a red dress is my mother-in-law ([a]анхәа)'

Examples:

*Аишәа иқә(ы)у ашәкәы хьантә зтәыда? Сабхәа итә(ы)уп* 'To whom does the heavy (ахьантә) book (which is) on the table belong? It belongs to my father-in-law'

*Са(ра) скынтә ишәтах(ы)уи<sup>9</sup>? Ба(ра) бкынтә акгы хтахым/хтахзам* 'What do you-PL want from me? From you-FEM we want nothing'

*Ацла амцан игыл(акә)оу зуст(цә)ада? У(ба)рт сҕаҕсацәа роуп* 'Who are the ones (who are) standing beneath<sup>10</sup> the tree? They are my stepsons (аҕаҕса)'

*Шәаназзеи илыхьз(ы)у(з(е)и)? Хәаназзеи Арда лыхьз(ы)уп* 'What is your-PL foster-mother ([a]аназзеи) called? Our foster-mother's name is Arda'

*Уаншьа ахьтәы мацәаз имами? Ааи/Аиеи, хьа имоуп* 'Your-MASC uncle ([a]аншьа = mother's brother) does have a gold ring, doesn't he? Yes, he has three'

<sup>8</sup>For comparison, the analysis *дызустә(да)* is: *də.z.wəs.ta(da)* = (s)he.whose.job(-it-is).who-is-it? (.who-is-it?), from which it is clear that the element *-та* comes from *-да* with voicing assimilation of the initial voiced dental plosive under the influence of the preceding voiceless sibilant.

<sup>9</sup>Also heard is *ишәтах*.

<sup>10</sup>Literally 'at the base of it' (*а.мцан*).

*Хаб иашьа иитәх(ы)у амашьына арбан((ы)у)? А(б)ри оума/аума?*

*Мап/Мамоу, у(б)ри иитәх(ы)у а(б)ри оуп/ауп* 'Which is the car which our uncle (= father's brother) wants? Is it this one? No, the one he wants is this one'  
*А(б)ни аәыга зыҕсои/зыҕсоуз(е)и? А(б)ри жәа-маатк иаҕсоуп* 'How much (= of what price аҕса) is that pen (аәыга) by you? This pen costs 10 roubles (амаат)'

*Рмоҕа Қарт дыкоума? Мап/Мамоу, Акәа дыкоуп* 'Is their grandchild (амоҕа) in Tbilisi (Қарт)? No, (s)he is in Sukhum (Акәа)'

*Ахра ила шәа(ра) шәҕы иказами? Мап/Мамоу, а(б)ра ика(за)м* 'Ahra's dog isn't with you-PL, by any chance, I suppose? No, it's not here'

*Сыкьанцәа цоу акәардә шәа(ра) ишәтә(ы)ума? Мап/Мамоу, сәыза итә(ы)уп* 'Is the chair under which my doll (акьанцәа) is lying yours-PL? No, it belongs to my friend'

Exercises

It might be useful to begin by turning back to Lesson 3 and practising how to form a range of questions of the kind already explained on the Stative verbs introduced there.

Translate into English

Translate into Abkhaz

1. <i>А(б)ри агазет иан(ы)у иашоума? Мап/Мамоу, у(бр)и иаша(за)м</i>	1. Do my neighbours hate me or not?
2. <i>Сәыгақәа змада? Уа(ра) оума у(ба)рт змоу? Мап/Мамоу, са(ра) исыма(за)м</i>	2. Who is the man (who is) standing behind you-FEM? He is my father. Who are YOU-MASC?
3. <i>Сыцәа итәи? У(бр)и аз оуп/ауп vs У(бр)и азы оуп/ауп</i>	3. Is your-MASC only son not wearing his new hat, then?
4. <i>Аҕсны пьшзоума? Ааи/Аиеи, даара иҕшзоуп. Ашьа д(ы)уқәа рацәаны иҳамоуп</i>	4. What is on your-FEM plates? Grits and beans are on them.
5. <i>Аҕсны зегь рацкыс ид(ы)у(ы)у ақалақь арбан((ы)у)?/Иарбан((ы)у) Аҕсны зегь рацкыс ид(ы)у(ы)у ақалақь? Ха(ра) х(а)кны зегь рацкыс ид(ы)у(ы)у ақалақь Акәа<sup>11</sup> ауп/оуп</i>	5. Who wants these dogs? WE don't want them
6. <i>У(бр)а иҕылоу ачкәын дызустә(да)? У(бр)и сҕа иоуп</i>	6. What is in the river? Are fish in it? No, nothing is in it

<sup>11</sup>The word for 'capital' is [a]ахтнықалақь.

7. У(бр)а игылада? У(бр)а игылоу сыпшәмеи сарей хмоҗа иоуп	7. Are those (who are) sitting inside your-MASC teachers? No, they are my pupils
8. А(б)ра икамда? А(б)ра ика(қә)м рацәәуп	8. What are you-PL busy with? We are not busy with anything
9. А(ба)рт аонқәа этәыда/А(ба)рт аонқәа этә(ы)у дарбан((ы)у)? А(ба)нт азәгы итәым/итәзам	9. Does your-MASC mother have the book containing those lovely stories? Yes, she has it at home
10. Са(ра) истах(ы)у ашәкәы шәымоу(у) ишәымам(ы)у. Иҳама(за)м. Баҳәшьа илымоуп	10. Who is that (out) in the sun? That's my mother-in-law

**In this lesson you will learn about:**

- The formation of other WH-questions with Stative verbs in the Present
- The formation of subordinate expressions of Time, Place, Manner, Reason
- Telling the time
- The use of the Adverbial case in question-formation
- The formation of the Past tense (finite and non-finite, affirmative and negative) of Stative verbs
- The formation of relative expressions and questions in the Past tense of Stative verbs

We shall now tackle the remaining types of question by illustrating them with Stative verbs in the Present tense.

There are four interrogative elements which are inserted into the preradical structure of the verbal complex. These are: шпә- 'how?', з(ы)- 'why?', анба- 'when?', and аба- 'where?' (variants used in appropriate contexts are: анбанза- 'till when?', абангә- 'from where, whence?', and абанза- 'to where, whither?'). They stand after the Column I affix in a verb-form that ends either in its simple non-finite form, though for questions in з(ы)- 'why?' one of the What-type question-suffixes introduced in Lesson 4 is obligatory — the How-type questions can also function as exclamations. One conjugation is given in full below for each of these four types:

Conjugations Illustrating Questions of Manner and Reason for Affirmative Stative Verbs in the Present Tense

How little am I?! <sup>1</sup>	сышпәхәы- ч(ы)у	sə.ʃpa.χ <sup>wə</sup> - tʃ <sup>ə</sup> .w	Why am I?	сзыкои/ сзыкоуз- (е)и	sə.zə.q'a.wə.j/ sə.zə.q'a.w.zə.j/ sə.zə.q'a.w.zə.j
How little are you.Fem?!	бышпәхәы- ч(ы)у	bə.ʃpa.χ <sup>wə</sup> - tʃ <sup>ə</sup> .w	Why are you.Fem?	бзыкои/ бзыкоуз- (е)и	b.zə.q'a.wə.j/ b.zə.q'a.w.zə.j/ b.zə.q'a.w.zə.j
How little are you.Masc?!	ушпәхәы- ч(ы)у	wə.ʃpa.χ <sup>wə</sup> - tʃ <sup>ə</sup> .w	Why are you.Masc?	узыкои/ узыкоуз- (е)и	wə.zə.q'a.wə.j/ wə.zə.q'a.w.zə.j/ wə.zə.q'a.w.zə.j

<sup>1</sup> These forms can also express surprise that anyone should think the subject to be small (e.g. 'How can I be thought to be small?').

How little is (s)he?!	дышп <sub>а</sub> хэы-ч(ы)у	də.ʂ.pə.χ <sup>wə</sup> -tʃ <sup>ə</sup> .w	Why is (s)he?	дзыкой/дзыкоуз-(е)и	d.zə.q'a.wə./ d.zə.q'a.w.zə./ d.zə.q'a.w.za.j
How little is it?!	ишп <sub>а</sub> хэы-ч(ы)у	jə.ʂ.pə.χ <sup>wə</sup> -tʃ <sup>ə</sup> .w	Why is it?	изыкой/изыкоуз-(е)и	jə.zə.q'a.wə./ jə.zə.q'a.w.zə./ jə.zə.q'a.w.za.j
How little are we?!	хашп <sub>а</sub> хэы-ч(ы)у	hə.ʂ.pə.χ <sup>wə</sup> -tʃ <sup>ə</sup> .w	Why are we?	хзыкой/хзыкоуз-(е)и	hə.zə.q'a.wə./ hə.zə.q'a.w.zə./ hə.zə.q'a.w.za.j
How little are you.Pl	шэышп <sub>а</sub> -хэыч(ы)у	ʃ <sup>wə</sup> .ə.ʂ.pə.-χ <sup>wə</sup> tʃ <sup>ə</sup> .w	Why are you.Pl?	шэзыкой/шэзыкоуз-(е)и	ʃ <sup>wə</sup> .zə.q'a.wə./ ʃ <sup>wə</sup> .zə.q'a.w.zə./ / ʃ <sup>wə</sup> .zə.q'a.w.za.j
How little are they?!	ишп <sub>а</sub> хэы-ч(ы)у	jə.ʂ.pə.χ <sup>wə</sup> -tʃ <sup>ə</sup> .w	Why are they?	изыкой/изыкоуз-(е)и	jə.zə.q'a.wə./ jə.zə.q'a.w.zə./ jə.zə.q'a.w.za.j

Conjugations Illustrating Questions of Time and Place for Affirmative Stative Verbs in the Present Tense

When do I wear X?	ианбасшэ-(ы)у	j.an.ba.s.ʃ <sup>wə</sup> .w	Where do I wear X?	иабасышьо-у	j.a.ba.sə.ʃa.w
When do you.Fem wear X?	ианбабшэ-(ы)у	j.an.ba.b.ʃ <sup>wə</sup> .w	Where do you.Fem wear X?	иабобышьо-у	j.a.ba.bə.ʃa.w
When do you.Masc wear X?	ианбоушэ-(ы)у	j.an.ba.w.ʃ <sup>wə</sup> .w	Where do you.Masc wear X?	иабаушьоу <sup>2</sup>	j.a.ba.wə.ʃa.w
When does he wear X?	ианбеишэ-(ы)у	j.an.ba.j.ʃ <sup>wə</sup> .w	Where does he wear X?	иабаишьоу <sup>3</sup>	j.a.ba.jə.ʃa.w
When does she wear X?	ианбалшэ-(ы)у	j.an.ba.l.ʃ <sup>wə</sup> .w	Where does she wear X?	иабалы-шьоу	j.a.ba.lə.ʃa.w
When does it wear X?	ианбашэ-(ы)у	j.an.ba.a.ʃ <sup>wə</sup> .w	Where does it wear X?	иабашьоу	j.a.ba.a.ʃa.w

<sup>2</sup>Note that the open vowel here resists rounding in front of the bilabial glide, the pronunciation being [ja'ba.wəʃo:].

<sup>3</sup>Again note the resistance of the open vowel to raising in front of the palatal glide, the pronunciation being [ja'ba.jəʃo:].

When do we wear X?	ианбахшэ-(ы)у	j.an.ba.h.ʃ <sup>wə</sup> .w	Where do we wear X?	иабахашьо-у	j.a.ba.hə.ʃa.w
When do you.Pl wear X?	ианбашэ-шэ(ы)у	j.an.ba.ʃ <sup>wə</sup> .ʃ <sup>wə</sup> .w	Where do you.Pl wear X?	иабашэ-шьоу	j.a.ba.ʃ <sup>wə</sup> .ʃa.w
When do they wear X?	ианбаршэ-(ы)у	j.an.ba.r.ʃ <sup>wə</sup> .w	Where do they wear X?	иабарышьо-у	j.a.ba.rə.ʃa.w

The equivalent negative interrogatives pattern quite regularly, and so they are illustrated below only for the 1st person singular:

Patterning for Questions of Manner and Reason for Negative Stative Verbs in the Present Tense

How little am I not?!	сышп <sub>а</sub> хэы-чым	sə.ʂ.pə.χ <sup>wə</sup> -tʃ <sup>ə</sup> .m	Why am I not?	сзыками	sə.zə.q'a.mə.j
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Patterning for Questions of Time and Place for Negative Stative Verbs in the Present Tense

When do I not wear X?	ианбасшэы-м	j.an.ba.s.ʃ <sup>wə</sup> .m	Where do I not wear X?	иабасышьа-м	j.a.ba.sə.ʃa.m
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To form a complete sentence with a single word for this type of question, the following words are used: *избан* 'why?' (and a typical answer to such a question would begin with *избанзар* or *избан акэзар* 'for the reason that'), *ишп<sub>а</sub>* 'how; what did you say?', *ианба* 'when?', and *иаба* 'where?', e.g.

**Римма а(б)ра дыка(за)м. Избан? Избанзар/Избан акэзар Лзаа дыкоуп.**

'Rimma is not here. Why? Because she's in Pitsunda'

Three of the four interrogatives just introduced consist of two elements, the second of which -ба, which (almost) always carries stress, is the actual interrogative component — in *шп<sub>а</sub>*- the -б- is devoiced to -п- under the influence of the preceding ш-; in *аба*- the underlying form is *ахьба*-, from which the -хь- has been dropped. The fourth of the above-interrogatives, despite its appearance, also in origin consisted of two elements, namely *зз(ы)-*, where the first fricative is the relative-substitute for Column II affixes, and the second is the postposition *зы-* 'for', one of the homophonous fricatives being dropped to simplify the sequence. The structural



difference between this last and the preceding three items explains why the non-human interrogative suffix is obligatory with *зы-*. If one omits the question-forming *-ба* from the three interrogatives where it is used, one is left with the elements *ш(ы)-*, *ан(ы)-*, and *ахь(ы)-*, which, when placed inside the non-finite form of the appropriate tense, build structures meaning, respectively: '(the way) how', '(the time) when', and '(the place) where' — the first and third of these structures are widely used to form Abkhaz's equivalents to complement-clauses and thus equate to English 'that', as we shall see in due course. The fourth element *э(ы)-*, standing inside a simple non-finite structure, can also build a form meaning '(the reason) why'. Verb-forms constructed by such means are extremely common in Abkhaz, which has a love of such clefted sentence-types as the following:

*А(ба)с оуп/ауп ишыкоу* 'Such = Like this (а(ба)с) is how it is' = 'It's like this'  
*Аҳәаа нырцә оуп/ауп ар ахьгылоу* 'On the other side of the border (аҳәаа) is where the army (ар) is standing'

*Аибашьра аз(ы) акәым/акәзам ҳаруаа аҳәаа аарцә изгылоу* '(Because of) the war ([а]ибашьра) is not the reason why our soldiers (аруааы) are standing on this side of the border'

*Иахь(а) оуп/ауп аныҳәа анҳамоу* 'Today is when we have the/a festival'

In order to form a question meaning 'how much/many', either *шака* (*шакаабы* for humans) or *зака* (*закаабы* for humans) stands either alone or alongside the noun it qualifies, and the verb-form follows the pattern expected (in terms of its ending) for either a What-type or a Who-type question, e.g.

*Аабы шака/зака той аҗаҗлыка?* or *Шака/Зака аабы той аҗаҗлыка?* 'How much wine (аабы) is in the bottle (аҗаҗлыка)?'

*Шака/Зака шәтах(ы)уи?* 'How much do you-PL want?'

*Аабыцәа шакаа(ы)/закаа(ы) бымада?* or *Шакаабы/Закаабы аабыцәа бымада?* 'How many friends do you-FEM have?'

*Шакаабы/Закаабы ааныцка итәада?* 'How many are sitting inside?'

*Амш шака/зака ибзиои/ибзиоуз(е)и!* 'How good the weather (амш) is!' (cf. for the same meaning *Амш шҗабзиоу!*)

This interrogative is used for asking the time, e.g.

*Асаат шака/зака (ы)кои?* 'What time is it?'

If the answer requires a specific hour, the appropriate cardinal is given, with or without the noun for 'hour', e.g.

*(Асаат) акы (ы)коуп/жәаба ыкоуп* 'It's one (o'clock)/ten (o'clock)'

For 'half past' the hour Abkhaz, like German, says 'half of' the coming hour, e.g.

*(Асаат) фба рыбжа ыкоуп* 'It is half past five (o'clock)'

For between one and twenty-nine minutes past the hour Abkhaz says 'X minutes toward' the coming hour, e.g.

*(Асаат) җшьба рахь жәохә минут ыкоуп* 'It is fifteen minutes/a quarter past 3 (o'clock)'

To indicate twenty-nine minutes upto one minute to the hour Abkhaz has a logical method and an illogical method: the logical method is to say '(hour) X is lacking Y minutes', e.g.

*(Асаат) хәба аажәи хәба минут аг(ы)уп -- шыыжь(ы)уп* 'It is 25 minutes to 5 (o'clock) -- in (literally: it is) the morning';

the illogical method, which, however, is colloquial and thus frequent, combines the verb of lacking with the postposition *-зы* 'for', which governs the hour approached. This is illogical, because it effectively leaves the Column II affix within the verb for lacking without any referent, e.g.

*Аажәи хәба минут аг(ы)уп (асаат) хәба рзы -- шыыбжьышьҗахь(ы)уп* 'It is 25 minutes to 5 (o'clock) -- in (literally: it is) the afternoon'

One final type of question-formation remains to be described. It was stated at the start of this grammar that learners do not need to worry about case-marking of nouns, as cases do not exist to indicate such major roles within the sentence as verbal subject, direct object, indirect object or oblique object. This does not, however, mean that cases are entirely absent from Abkhaz. There is an Adverbial case marked by *-с* (sometimes by *-ны*), which is usually attached to nouns carrying no article, and one of its functions is seen in such question-types as the following:

*Ғакс ҳа(ра) ҳзы ишәымои?* or *Ға(ра) ҳазы Ғакс ишәымои?* 'What answer (аҒак) do you-PL have for us' (literally 'By way of answer, what do you-PL have for us?')

*Аыцәас шакаа(ы)/закаа(ы) умада?* or *Шакаа(ы)/Закаа(ы) аыцәас иумада?* 'How many friends do you-MASC have?' (literally 'By way of friends, how many do you-MASC have?')

*Ғәсақәас зыбжьара утәада?* 'Between which women are you-MASC sitting?' (literally 'By way of women, between whom are you-MASC sitting?')

Having illustrated all these statements and questions, both affirmative and negative, on the basis of Stative verbs in the Present tense, let us expand our horizons and investigate another tense. Stative verbs are only rarely attested outside the Present and Past tenses. And so, we now need to look at the Past tense equivalents for such statements and questions.

The Past of Stative verbs involves the finite suffix *-н* replacing not only the Present tense's finite ending *-п* but also the Stative formant *-у*. Since the conjugations are entirely regular in terms of their preradical structure, only the 1st person singular forms are given below, and readers can refer back to the fuller tables presented in earlier lessons to check what shifts accompany the change of the argument(s). In the part-tables below only the most normal English translation-equivalent is given, but,

when accompanying an appropriate type of conditional sentence, the translation-equivalent can be either 'I would be...' or 'I would have been...'

Pattern for Affirmative Monopersonal Stative Past Verbs

I was little/a child	схэычын	s.χ <sup>w</sup> ətj'ə.n	I was	сыкан	sə.q'a.n
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Pattern for Affirmative Bipersonal Stative Past Verbs

I was wearing X	исшэын	jə.s.f <sup>w</sup> ə.n	I was wearing X	исышын	jə.sə.fə.n
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The negative equivalents replace the suffix -н with what is clearly a compound suffix -мызт, e.g.

Pattern for Negative Monopersonal Stative Past Verbs

I was not little/a child	схэычымызт	s.χ <sup>w</sup> ətj'ə.mə.z.t'	I was not	сыкамызт	sə.q'a.mə.z.t'
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Pattern for Negative Bipersonal Stative Past Verbs

I was not wearing X	исшэымызт	jə.s.f <sup>w</sup> ə.mə.z.t'	I was not wearing X	исышэымызт	jə.sə.fə.mə.z.t'
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For the identity-copula the Past tense again employs the root -акэ(ы)-, e.g.

Past Tense (Affirmative) for the Identity Copula

It was me	са(ра) сакэын	sa(.ra) s.a(.)k <sup>w</sup> 'ə.n
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This same root also appears in the corresponding negative, e.g.

Past Tense (Negative) for the Identity Copula

It was not me	са(ра) сакэмызт	sa(.ra) s.a(.)k <sup>w</sup> 'ə.mə.z.t'
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Since questions, as we have seen, are built on the non-finite stem, let us first introduce the relativised Past tense formation for Stative verbs. The non-finite suffix -з replaces the Past finite suffix -н, e.g.

Relative Forms Produced on the Column I Argument in Monopersonal Stative Past Verbs

the one who/that which was little/a child	ихэычыз	jə.χ <sup>w</sup> ətj'ə.z	the one who/that which was	иказ	jə.q'a.z
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Relative Forms Produced on the Column II Arguments in Bipersonal Stative Past Verbs

the one who/that which was wearing X	изшэыз	jə.z.f <sup>w</sup> ə.z	the one who/that which was wearing X	изшыаз	jə.z.fə.z
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Negated Relative Forms Produced on the Column I Argument in Monopersonal Stative Past Verbs

the one who/that which was not little/a child	ихэычымыз	jə.χ <sup>w</sup> ətj'ə.mə.z	the one who/that which was not	икамыз	jə.q'a.mə.z
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Negated Relative Forms Produced on the Column II Argument in Bipersonal Stative Present Verbs

the one who/that which was not wearing X	изшэымыз	jə.z.f <sup>w</sup> ə.mə.z	the one who/that which was not wearing X	изшыамыз	jə.z.fə.mə.z
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Turning now to the respective interrogative forms, let us begin with the Yes/No-questions. The interrogative suffixes are attached to the non-finite stem containing its normal complement of Column I (and Column II) affixes, e.g.

Pattern for Yes/No-interrogative Monopersonal Stative Past Verbs

Was I little/a child?	схэычызма /схэычыз- (ы)у	s.χ <sup>w</sup> ətʃ'ə.z.mə/ s.χ <sup>w</sup> ətʃ'ə.zə.w	Was I?	сыказма/ сыказ(ы)у	sə.q'a.z.mə/ sə.q'a.zə.w
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Pattern for Yes/No-interrogative Bipersonal Stative Past Verbs

Was I wearing X?	исшэызма/ исшэыз(ы)у	jə.s.ʃ <sup>w</sup> ə.z.mə/ jə.s.ʃ <sup>w</sup> ə.zə.w	Was I wearing X?	исышьазма /исышьаз- (ы)у	jə.sə.ʃa.z.mə/ jə.sə.ʃa.zə.w
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Paradigms for Negated Interrogatives of Monopersonal Stative Past Verbs

Was I not little/a child?	схэычызмзи /схэычызм- з(ы)у	s.χ <sup>w</sup> ətʃ'ə.m.zə.ʃ/ s.χ <sup>w</sup> ətʃ'ə.m.zə.w	Was I not?	сыкамзи/ сыкамз(ы)у	sə.q'a.m.zə.ʃ/ sə.q'a.m.zə.w
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Paradigms for Negated Interrogatives of Bipersonal Stative Past Verbs

Was I not wearing X?	исшэымзи/ исшэымз- (ы)у	jə.s.ʃ <sup>w</sup> ə.m.zə.ʃ/ jə.s.ʃ <sup>w</sup> ə.m.zə.w	Was I not wearing X?	исышьамзи /исышьам- з(ы)у	jə.sə.ʃa.m.zə.ʃ/ jə.sə.ʃa.m.zə.w
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For Who-type questions the interrogative suffix -да is this time inserted before the non-finite Stative Past tense-ending -з, and the verb-stem carries the relativised substitute for the pronominal affix correlating with the argument questioned, e.g.

Patterning of Who-type Questions on the Column I Argument in Monopersonal Stative Past Verbs

Who was little/a child?	ихэычыздаз	jə.χ <sup>w</sup> ətʃ'ə.də.z	Who was?	икадаз	jə.q'a.də.z
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Patterning of Who-type Questions on the Column II Arguments in Bipersonal Stative Past Verbs

Who was wearing X?	изшэыдаз	jə.z.ʃ <sup>w</sup> ə.də.z	Who was wearing X?	изшьадаз	jə.z.ʃa.də.z
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The negated equivalents of these questions are produced by inserting the negative marker -м immediately before the interrogative suffix, e.g.

Negated Who-type Questions on the Column I Argument in Monopersonal Stative Past Verbs

Who was not little/a child?	ихэычызм- даз	jə.χ <sup>w</sup> ətʃ'ə.m.də.z	Who was not?	икам(ы)даз	jə.q'a.m(ə).də.z
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Negated Who-type Questions on the Column I Argument in Bipersonal Stative Past Verbs

Who was not wearing X?	изшэымдаз	jə.z.ʃ <sup>w</sup> ə.m.də.z	Who was not wearing X?	изшьамдаз	jə.z.ʃa.m.də.z
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If one chooses to use the independent interrogative pronouns alongside a relativised verb-form, then the past equivalents of дарбан((ы)у) and дызуста(да)/дызустда, (и)зустцаада are respectively: дарбаныз and дызуста(да)з/дызустдаз, (и)зустцаадаз 'Who was it/were they?'.  
 If the question is of the What-type, four variants are possible, though the last two are distinctly less common: (i) the form in question looks as though it is just the relativised non-finite Past, but it is not, for the vowel preceding the non-finite suffix -з is lengthened, being pronounced so that it consists of two beats (morae), and it carries high-falling intonation; (ii) simple relativised Past but with an additional interrogative suffix -и; (iii) simple relativised Past but with additional interrogative suffix -зи; (iv) simple relativised Past but with additional interrogative suffix -зеи. Occasionally one comes across yet another formation, whereby the interrogative element -и is placed before the non-finite ending -з. It is possible that this is the source of variant (i)

through loss of the interrogative element and compensatory lengthening of the vowel preceding it.

Patterning of What-type Questions on the Column I Argument in Monopersonal Stative Past Verbs

What was little/a child?	ихэычыз/ ихэычызи/ ихэычыз- з(е)и	jə.χ <sup>w</sup> ətʃ <sup>ə</sup> .z/ jə.χ <sup>w</sup> ətʃ <sup>ə</sup> .zə./j/ jə.χ <sup>w</sup> ətʃ <sup>ə</sup> .z.zə./j/ jə.χ <sup>w</sup> ətʃ <sup>ə</sup> .z.zə.j	What was? иказ/ икази/ика- зз(е)и	jə.q <sup>ə</sup> .a.z/ jə.q <sup>ə</sup> .a.zə./j/ jə.q <sup>ə</sup> .a.z.zə./j/ jə.q <sup>ə</sup> .a.z.zə.j
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Patterning of What-type Questions on the Column II Argument in Bipersonal Stative Past Verbs

What was wearing X?	изшэыз/ изшэызи/ изшэыз- з(е)и	jə.z.ʃ <sup>w</sup> ə.ə.z/ jə.z.ʃ <sup>w</sup> ə.zə./j/ jə.z.ʃ <sup>w</sup> ə.z.zə./j/ jə.z.ʃ <sup>w</sup> ə.z.zə.j	What was wearing X?	изшьаз/ изшьази/ изшьазз(е)и	jə.z.ʃ <sup>ə</sup> .a.z/ jə.z.ʃ <sup>ə</sup> .a.zə./j/ jə.z.ʃ <sup>ə</sup> .a.z.zə./j/ jə.z.ʃ <sup>ə</sup> .a.z.zə.j
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The negated equivalents employ only the first two of the above-variants, with the negative suffix occupying its expected slot:

Patterning of Negated What-type Questions on the Column I Argument in Monopersonal Stative Past Verbs

What was not little/a child?	ихэчымыз/ ихэчымыз	jə.χ <sup>w</sup> tʃ <sup>ə</sup> .m.zə./j/ jə.χ <sup>w</sup> tʃ <sup>ə</sup> .m.ə.ə.z	What was not?	икамзи/ икамыз	jə.q <sup>ə</sup> .a.m.zə./j/ jə.q <sup>ə</sup> .a.m.ə.ə.z
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Patterning of Negated What-type Questions on the Column II Argument in Bipersonal Stative Past Verbs

What was not wearing X?	изшэымзи/ изшэымыз	jə.z.ʃ <sup>w</sup> ə.m.zə./j/ jə.z.ʃ <sup>w</sup> ə.m.ə.ə.z	What was not wearing X?	изшьамзи/ изшьамыз	jə.z.ʃ <sup>ə</sup> .a.m.zə./j/ jə.z.ʃ <sup>ə</sup> .a.m.ə.ə.z
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If one chooses to use the independent interrogative pronoun alongside a relativised verb-form, then the past tense equivalents of (и)арбан((ы)у) (plural =

(и)арбақан((ы)у)) and are respectively: (и)закэыз<sup>4</sup> (pronounced with lengthened final vowel as [(jə.)z.a(.)k<sup>w</sup>ə.ə.z]) and (и)арбаныз 'Who was it?' (plural = (и)арбақаныз).

Patterning for Questions of Manner and Reason for Negative Stative Verbs in the Past Tense

How little was I not?!/How was I not a child?!	сышп,ахэы- чымыз	sə.ʃ.pə.χ <sup>w</sup> ə- tʃ <sup>ə</sup> .m.ə.z	Why was I not?	сзыкамзи	sə.zə.q <sup>ə</sup> .a.m.zə.j
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Patterning for Questions of Time and Place for Negative Stative Verbs in the Past Tense

When was I not wearing X?	ианбасшэы- мыз	j.an.ba.s.ʃ <sup>w</sup> ə.- m.ə.z	Where was I not wearing X?	иабасышьа- мыз	j.a.ba.sə.ʃə.- m.ə.z
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Exercises

1. Look back to Lessons 3 and 4, and convert all verb-forms in the exercises into their Past tense equivalents.

2.

Translate into English

Translate into Abkhaz

1. Классыс иарбан((ы)у)/иарбаныз шэахэшыцэа цыпх иахьтэаз?	1. How beautiful your-PL daughter is!
2. Сдызцэа раби рани а(б)ра ианыказ, акгы ртахзамзи?	2. Why do your-FEM teachers not want this book?
3. (Са(ра)) Жэыргыгт саныказ, уаргы уа указма?	3. How many shepherds were (standing) among the lambs?
4. (Ба(ра)) Бзыпхада? Қыазым сипхауп	4. Were your-MASC mother and father alive last year? What's that (= How)? They are alive even today!

<sup>4</sup>This seems to be the only variant. One might logically have expected (и)закэызи, but this is used in the Present tense in place of the form (и)закэ(ы)узи, which it seems to have effaced.

5. Алахацла амцан игылада (= игылоу дарбан((ы)у)/дызуста(да))? У(бр)и саб иоуп	5. What was in yesterday's newspapers? Nothing was in them
6. Хгэылацэа ранд(ы)у аиарта дзамази?	6. Some hawks were sitting there where our chicks were sleeping
7. Изакеыз/Иарбаныз шысасцэа рмашынакэа реы ирымаз?	7. How many brothers did your-FEM mother have?
8. Атеатр аеы шэабатээз? Шэа(ра) шэышытахь хтэан	8. Is this why the soldier's son was not sleeping in that bed?
9. Шэышпжакоу? Хар хамам. Итаб(ы)уп. Асаат шака (ы)кой? Ак(ы) абжа ыкоуп.	9. The person who had 100 roubles was not me
10. Ххатарнакцэа ашэ апьхьа изгыламзи?	10. Where were you-FEM last night? I was at my brother-in-law's place. He has a big house

**In this lesson you will learn about:**

- Present tense of Dynamic verbs (finite and non-finite, affirmative and negative)
- The formation of relative forms based on the Present of Dynamic verbs
- How to state the time 'at which'
- Agent-marking with transitive verbs (and the marking of their direct objects)
- Detransitivisation-processes
- The formation of reflexives
- How to form questions on reflexives
- The formation of the verbal noun (Masdar) and of abstract nouns
- How to express the notion 'manner of VERBing'

It is time to move on to the Dynamic verbs. As with Stative verbs, roots either end in the open vowel or they do not. The Present tense ends in the finite marker -ит, and this is preceded by the Dynamic marker -ya. If the element that precedes this Dynamic suffix (usually, but not necessarily, the verbal root) ends in the open vowel, then the sequence -aya- is pronounced [ɔ]<sup>1</sup>; when preceded by this vowel, the finite ending may drop the element -и-. Note that this is a morphophonological rule and not a phonological rule, for no such shift occurs, if the Dynamic marker is not involved, e.g. аya '(the) relative; friend'. As to meaning, the Present corresponds to the general Present or Present Continuous in English, and, like English's Present Continuous, it can be (and regularly is) used as a Future. We can illustrate the formations for the roots -ца- 'go' and -цэ(ы)- 'die'. Both are intransitive and take just the one obligatory personal prefix, which belongs, naturally, to Column I. Since the paradigms are entirely regular, only the 1st person singular is given below:

## Patterns for the Formation of the Finite Affirmative Present Tense of Dynamic Verbs

I go/am going	сцо(и)т	s.tsa.wa.(j)t'	I die/am dying	сып,суеит	sə.ps.wa.jt'
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The equivalent negatives are produced by replacing the finite suffix with -м, e.g.

## Patterns for the Formation of the Finite Negative Present Tense of Dynamic Verbs

<sup>1</sup>Unless the open vowel is immediately preceded by the phrayngal fricative х-, in which case there is no shift to [ɔ].

I am not going	сцом/ сцазом	s.tsa.(dza)- wa.m	I am not dying	сыпсуам/ сыпсзом	sə.ps.(dza)- wa.m
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The affirmative non-finite Present is produced by simply dropping the finite suffix -ит, and to turn it into its relative guise the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its due slot:

Patterns for the Formation of the Non-finite Affirmative Present Tense of Dynamic Verbs (Relativised)

who/which goes/is going	ицо	jə.tsa.wa	who/which dies/is dying	ипсуа	jə.ps.wa
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The negative relativised non-finite equivalent is produced by inserting the negative marker -м- into the verb-complex so that it stands immediately before the root, and with these particular roots there is a shift of stress onto the relative prefix, e.g.

Patterns for the Formation of the Non-finite Negative Present Tense of Dynamic Verbs (Relativised)

who/which does not go/is not going	имц(аз)о	jə.m.tsa.- (dza.)wa	who/which does not die/is not dying	импсуа/ импсзо	jə.m.ps.- (dza.)wa
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In general, the whole gamut of question-types already examined with Stative verbs are formed in parallel ways with Dynamics. But it needs to be emphasised that, since questions are formed on the non-finite stem, all negated questions in the Present tense for Dynamic verbs will contain the negative marker immediately before the verbal root. In addition, if the emphatic suffix -за- is used in a negated Yes/No-question, one need not attach the question-suffix -и, so that both Шэымцазои and Шэымцазо convey the meaning 'Aren't you-PL going, then?' — the interrogative suffix is obligatory, if the emphatic suffix is absent (e.g. Шэымцои 'You-PL are going, aren't you?'). Questions asking 'Where?', 'How?' and 'When?' on a Dynamic verb-form can optionally take the и-suffix used for questions of the What-type, so that 'Where is (s)he going?' can be either дабацо or дабацои.

Some roots exist in both Stative and Dynamic formats. Consider the following pairs:

Some Stative vs Dynamic Pairs

Stative		Dynamic	
дыцэоуп	(s)he is asleep	дыцэо(и)т	(s)he goes to sleep
дгылоуп	(s)he is standing	дгыло(и)т	(s)he gets up
дтэоуп	(s)he is sitting	дтэо(и)т	(s)he sits down
игылоу	who/which is standing	игыло	who/which is getting up
игыла(за)м	who/which is not standing	имгыл(аз)о	who/which is not getting up

Further examples of monoperpersonal intransitive Dynamic formations in the Present tense are:

Идыцуеит 'It is thundering' (root -дыц(ы)-)

Имацэысуеит 'It is lightning' (root -мацэыс(ы)-)

Идыц(ы)-мацэысуеит 'It is thundering and lightning'

Сөыза дкэашо(и)т 'My friend is dancing' (root -кэаша-)

Ахэычкэа хэмаруеит 'The children are playing' (root -хэмар(ы)-)

Асаби/Апшқа дцэ(ы)уо(и)т 'The baby (апшқа) is crying' (root -цэ(ы)уа-)

Бабацо(и)? Аөныка сцо(и)т 'Where are you-FEM going? I'm going home' (-ка 'to')

Ахэарақэа зыцои? Избанзар, адэы икэ(ы)уп 'Why are the calves (ахэыс 'calf') jumping/frolicking (root -ца-)? Because they are in (on) the field'

Уанду дыпсуама? Ааи, аха макыана лыпсы тоуп 'Is your-MASC grandmother dying? Yes, but for the time-being (макыана) she is alive'

Шэхэычкэа акино ахь ицоу имцоу? 'Are your-PL children going to the cinema (акино) or not?'

Ачарахь хцо(и)т. Иаауада? Зегы аауеит 'We're going to the wedding (ачара). Who's coming (root -аа-)? Everybody's coming'

Хгэыла лыкны снеиуеит, аха хэ-минутк рыла/уажэыцкэа саиуеит 'I'm going/popping round (root -неи-) to our (female) neighbour's, but I'll come (back) (root -ааи-) in (-ла) 5 minutes/right (-цэкэа) now'

Хашэткэа реы итэои? У(бр)и сычкэын иласба ауп 'What is sitting (down) in our flowers (ашэт)? That's my son's puppy (аласба)'

[Note that the first verb in the last example is ambiguous: it could be Stative or Dynamic. To clarify matters one could rephrase as follows: Итэоу зақэи? 'What is

that which is sitting?' (Stative) vs Итəо зақəи? 'What is that which is sitting down?' (Dynamic)]

In order to state the time at which something happens, the postposition 'for; at' is used in all cases except where the stated time is between 29 minutes and one minute to the hour, in which case the verb for 'lack' is placed in its temporal non-finite form, e.g.

Уақəшьа данбацəо(и)? (Асаат) жəба рзы дыцəо(и)т 'When is your-MASC sister going to sleep? She's going to sleep at 10 o'clock'

Жəохə минут (асаат) ааба рахь рзы акино ахь хамцəи? Мап/Мамоу, (асаат) ааба рыбжазы хцə(и)т 'We're going to the cinema at a quarter past seven, aren't we? No, we're going at half past seven'

Акəа данбацəо(и)? (Асаат) жəба əжəа мин(ы)ут анагу (= Əжəа мин(ы)ут анаг(ы)у (асаат) жəба рзы<sup>2</sup>) ццə(и)т 'When is (s)he going to Sukhum? (S)he's going at 20 minutes to nine'

Intransitive Dynamic verbs can be bipersonal, just like Statives. The root meaning 'hit' (-с(ы)-), though typically transitive in Indo-European languages, is one such verb in Abkhaz; the entity receiving the blow is the verb's indirect object, and, as one might predict, the relevant argument is marked in the verb by a Column II affix, as shewn by the following paradigms, firstly with constant 1st person singular subject, and then with a variety of combinations of subject and indirect object.

Present Tense Conjugation of the Bivalent Intransitive Verb 'hit'

I hit you-MASC	сусуеит	s.wə.s.wa.jt'	you-MASC hit me	усысуеит	w.sə.s.wa.jt'
I hit you-FEM	сбысуеит	s.bə.s.wa.jt'	(s)he hits us	дхасуеит	d.ħa.s.wa.jt'
I hit you-PL	сшəысуеит	s.j <sup>w</sup> ə.s.wa.jt'	you-FEM hit them	брысуеит	b.rə.s.wa.jt'
I hit him	сисуеит	s.jə.s.wa.jt'	it hits/they hit you-PL	ишəысуеит	jə.j <sup>w</sup> ə.s.wa.jt'
I hit her	слысуеит	s.lə.s.wa.jt'	we hit you-PL	хшəысуеит	ħ.j <sup>w</sup> ə.s.wa.jt'
I hit it	сасуеит <sup>3</sup>	s.a.s.wa.jt'	it hits/they hit them	ирысуеит	jə.rə.s.wa.jt'

<sup>2</sup>The -зы here is because it is part of the 'illogical' method for expressing the time when it is X minutes to the hour and not because the time at which the event is happening is being stated.

<sup>3</sup>With the indirect object а телефон 'the telephone' the meaning is 'I phone'.

I hit them	срысуеит	s.rə.s.wa.jt'	you-PL hit us	шəхасуеит	j <sup>w</sup> .ħa.s.wa.jt'
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Two other bivalent intransitives are the verbs for 'reading' (root -цхьа-) and 'hurting/causing pain to' (-хь(ы)-), e.g.

Хачкəын ашəкəқəа рацəаны дрыцхьəо(и)т 'Our son reads books in abundance'  
Ишəыхьуеи/Ишəыхьуаз(е)и? 'What's the matter with you-PL/Where are you in pain?' Схы/Сымгəа/Сыбга/Схапцц/Сгəы/Сгəацəа/Счача/Сывара сыхьуеит 'My head (ахы)/stomach (амгəа)/back (абга)/tooth (ахапцц)/heart (агəы)/ liver (агəацəа)/kidney (ачача)/side (авара) is causing me pain/hurts'

But now we have to look at a category not found with Stative verbs, and this is transitivity. Transitive verbs can be bipersonal, with transitive subject (agent) and direct object, or tripersonal, with additionally an indirect object. As stated at the start of these lessons, word-order is typically: Subject-(Indirect Object)-Direct Object-Verb, but how does the verb accommodate the relevant personal affixes? The Column I affixes mark the direct object, the Column II affixes mark the indirect object, and a new set of affixes (viz. those of Column III) is employed to mark the transitive subject (agent). These Column III affixes are as follows:

Column III Pronominal Markers for the Transitive Subject (Agent) of Dynamic Verbs

	SINGULAR	PLURAL
1st person	с(ы)-/з-	(а)х-/х(а)-/аа-
2nd person (human male, indefinite)	у-	шə(ы)-/жə-
2nd person (human female)	б(ы)-	шə(ы)-/жə-
3rd person (human male)	и-	р(ы)-/д(ы)
3rd person (human female)	л(ы)-	р(ы)-/д(ы)
3rd person (non-human)	(н)а-	р(ы)-/д(ы)

As can be seen at a glance, this set is very close to that of Column II. Readers can continue to ignore the д-variant for the 3rd person plural but need to know about the two features that differentiate this set from Column II. Column III affixes stand immediately before the verbal root (or the infix negative), and, if the root begins with a voiced consonant, the voiced variant is usually (but not always!) selected; the аа- for the 1st person plural derives via [ʧa] or [aʧ], the voiced pharyngeal fricative (preserved in the divergent Abaza dialect) having been lost in standard Abkhaz. The variant with the nasal for the 3rd person non-human singular is employed if the verb is tripersonal or contains a preverb (to be discussed later). Let us look at the

conjugations for two bipersonal roots, one (-фа- 'eat') beginning with a voiceless consonant, the other (-ба- 'see') beginning with a voiced consonant, with constant 3rd person non-human singular or the homophonously marked 3rd person plural as direct object for 'eat' but with varying direct objects for 'see':

Present Tense Conjugation of the Bivalent Transitive Verbs 'eat' and 'see'

I eat it/them	исфо(и)т	jə.s.fa.wa.(j)t'	I see it/them	избо(и)т	jə.s.ba.wa.- (j)t'
you-MASC eat it/them	иуфо(и)т	jə.w.fa.wa.- (j)t'	you-MASC see me	субо(и)т	sə.w.ba.wa.- (j)t'
you-FEM eat it/them	ибфо(и)т	jə.b.fa.wa.(j)t'	you-FEM see him/her	дыббо(и)т	də.b.ba.wa.- (j)t'
he eats it/them	ифо(и)т	jə.j.fa.wa.(j)t'	he sees us	хайбо(и)т	ħa.j.ba.wa.- (j)t'
she eats it/them	илфо(и)т	jə.l.fa.wa.(j)t'	she sees you-PL	шэылбо(и)т	ʃwə.l.ba.wa.- (j)t'
it eats it/them	иафо(и)т	j.a.fa.wa.(j)t'	it sees you-MASC	уабо(и)т	w.a.ba.wa.- (j)t'
we eat it/them	иахфо(и)т	j.aħ.fa.wa.- (j)t' <sup>4</sup>	we see you-FEM	бааббо(и)т	b.aħ.ba.wa.- (j)t' <sup>5</sup>
you-PL eat it/them	ишэфо(и)т	jə.ʃw.fa.wa.- (j)t'	you-PL see it/them	ижэбо(и)т	jə.ʃw.ba.wa.- (j)t'
they eat it/them	ирфо(и)т	jə.r.fa.wa.(j)t'	they see us	харбо(и)т	ħa.r.ba.wa.- (j)t'

Where the negative intervenes between the Column III affix and a root with initial voiced consonant, the voicing assimilation of those Column III affixes susceptible to it is optional (e.g. **ижэымбо** = **ишэымбо** 'whom/what you-PL do not see'). Under relativisation, **з(ы)-** is the replacement-prefix for Column III affixes (e.g. **изфода** 'who is eating it/them?').

Coupling the verb 'see' with the root of the adjective meaning 'good' (viz. **-бзия**) produces the expression for 'love', e.g.

**Бзия** **бызбо(и)т** 'I love you-FEM'

**Бзия** **узбо(и)т** 'I love you-MASC'

<sup>4</sup>Or /jə.ħ.fa.'wa.(j)t'/.

<sup>5</sup>Or /bə.ħ.ba.'wa.(j)t'/.

**Бзия** **хаббома** 'Do you-FEM love us?'

**Бзия** **шэырб(аз)ом**, **шэырцэымбуп** 'They don't love you-PL, they hate you-PL'

Note on stress: typically, Column I affixes are non-stress-bearing (the patterning of **дыкоуп** '(s)he is' or of **дыцо(и)т** '(s)he jumps' is unusual); typically, Column II affixes are potentially stress-bearing; typically, Column III affixes in non-causative verbs are non-stress-bearing (the 3rd person non-human singular **a-** is the exception); typically the Column I relative-substitute prefix **и-** is stress-bearing; typically, the Column II and III relative-substitute prefix **з(ы)-** is non-stress-bearing — cf. the difference between: **избода** 'whom do I see?' vs **избода** 'who sees it/them?'.

Some transitive verbs, when their direct object is unspecified, have (а)кр(ы)- 'something' stand in the slot normally occupied by the Column I affix, e.g.

**Кранысфо/Кранызжауа**, **сцэажэ(аз)ом** 'When I am eating/drinking (-жэ(ы)-) (something), I don't speak (-цэажэа-)'

However, an alternative strategy is simply to detransitivise the verb. Compare:

**У(бр)и** **ашэкэыфэды афымта** **бзиякэа** **идуеит** 'That writer (**ашэкэыфэды**) writes fine works/œuvres/written materials (**афымта**)'

with:

**Есымша** **дыдуеит** 'Everyday (**есымша**) (s)he writes (-а(ы)-)<sup>6</sup>,

Two other pairs of this sort are:

**Сан** (**са(ра)**) **сзы** **аматэакэа** **лзахуеит** 'My mother is sewing (-зах(ы)-) clothes (**аматэа**) for me' vs

**Сан** **луадацы** **дзахуеит** 'Mother is sewing in her room (**ауада**)'

**Анхафы** **амхы** **идэагэо(и)т** 'The peasant is ploughing (-цэагэа-) the field (**амхы**) vs

**Анхафы** **дцэагэо(и)т** 'The peasant is (doing some) ploughing'

Sometimes it is the entity undergoing the verbal activity (rather than the performer of it) which remains constant in the process of detransitivisation, e.g.

**Сыпха** **ача/акэты** **лзуеит** 'My daughter is baking (-з(ы)-) bread (**ача**)/frying the chicken' vs

**Афрынакны** **ача/Адырганакны** **акэты** **зуеит** 'The bread is baking/chicken is frying in the oven (**афрына**)/пан (**адырган**)'

**Сахэшыа** **акэац** **лжэуеит** 'My sister is boiling (-жэ(ы)-) the meat (**акэац**) vs

**Акэац** **жэуеит** 'The meat is boiling'

**Ахаца** **ионы** **иблит** 'The man burnt (-был- or -блы-) his house down' vs **Ионы** **блит** 'His house burnt down'

The prefix (а)кр(ы)- 'something' is not the only element which may replace a transitive verb's Column I affix. The reflexive marker **-е(ы)-**, to which the appropriate

<sup>6</sup>With this example compare: **Есымша** **дыдуеит** 'Everyday (s)he runs (-а(ы)-)'.



possessive (i.e. Column II) prefix needs to be attached, can also stand in this position for some verbs, e.g.

**Ахада иеишыуеит** 'The man is killing (-шь(ы)-) himself'

**Азбаб левылкэабо(и)т** 'The girl is bathing = washing (-кэаба-) herself'

This reflexive prefix cannot stand independently of its verb. Those verbs which do not accommodate this marker use the noun for 'head' (-хы) with, of course, the appropriate possessive (Column II) prefix. This method of indicating reflexivity is obligatory if the reflexive functions as anything other than the verb's direct object, e.g.

**Апхэыс асаркыады лхы лбо(и)т = Апхэыс лхы асаркыады илбо(и)т** 'The woman sees herself in the mirror (асаркыа)'

**Ахэычкэа рхы иасуеит** 'The children are hitting themselves'<sup>7</sup>

Should one wish to ask a What- or Who-type question, which involves substituting the relative affix for the normal pronominal affix that correlates with the argument questioned, how does one cope with such examples as these, where the questioned argument has two affixes correlating with it (within and/or outside the verb-form)? In fact, both (or all) relevant affixes yield to their relative counterparts, e.g.

**Зэызкэабода?**<sup>8</sup> 'Who is bathing?'

**Асаркыады зхы збода?** 'Who sees himself/herself in the mirror?'

**Зцаа/Збаа зтэымда?** 'Who is pregnant?'

The verb 'give' (root -та-) is, clearly, the prototypical tripersonal example.

Presented below is its Present tense conjugation, firstly conjugating for changes to the transitive subject, keeping the direct object constant with 3rd person non-human singular or 3rd person plural affix, but varying the indirect object, and secondly by mixing the references of all three types of affix:

Present Tense Conjugation of the Trivalent Transitive Verb 'give'

I give it/them to you-FEM	ибысто(и)т	ja.bə.s.ta.-wa.(j)t'	we give him/her to you-FEM	дбахто(и)т	d.b.ə.h.ta.wa.- (j)t' <sup>9</sup>
you-MASC give it/them to them	ир(ы)уто(и)т	ja.rə.w.ta.-wa.(j)t'	he gives you-Fem to me	бсито(и)т	b.sə.j.ta.wa.- (j)t'

<sup>7</sup>This verb-phrase is perhaps more usual in the context of male mourners banging their heads in ritualistic sorrow at a funeral, in which case, of course, the indirect object is functioning in its normal (and not reflexive) sense.

<sup>8</sup>Note that two stress-patterns are possible.

<sup>9</sup>One can analyse the form more deeply as /d.bə.h.ta.wa.(j)t'/, with the close vowel opening under the influence of the following pharyngeal fricative.

you-FEM give it/them to me	исыбто(и)т	ja.sə.b.ta.-wa.(j)t'	she gives me to you-PL	сшэылто(и)т	s.jʷə.l.ta.-wa.(j)t'
he gives it/them to you-PL	ишэито(и)т	ja.jʷə.j.ta.-wa.(j)t'	we give you-PL to them	шэрахто(и)т	jʷ.r.ə.h.ta.-wa.(j)t' <sup>10</sup>
she gives it/them to you-PL	ишэылто(и)т	ja.jʷə.l.ta.-wa.(j)t'	they give us to them	хрырто(и)т	h.rə.r.ta.wa.- (j)t'
it gives it/them to us	иахнато(и)т	ja.h.na.ta.-wa.(j)t' <sup>11</sup>	it gives it/them to it	ианато(и)т	ja.na.ta.-wa.(j)t'
you-PL give it/them to us	ихашэто(и)т	ja.hə.jʷ.ta.-wa.(j)t' <sup>12</sup>	he gives it/them to him	иито(и)т	j.jə.j.ta.wa.- (j)t' <sup>13</sup>
they give it/them to it	иартто(и)т	ja.r.ta.wa.- (j)t'	you-PL give him/her to us	дхашэто(и)т	d.hə.jʷ.ta.-wa.(j)t' <sup>14</sup>

Further examples of bipersonal intransitive and either bipersonal or tripersonal transitive Dynamic verbs in the Present tense are:

**Ателефон бабасуа/басуеит?** Сан лахь сасуеит 'Where are you-FEM ringing?'

I'm ringing (to) my mother'

**Бзиа и(ы)убода/Бзиа и(ы)убо дарбан((ы)у)/дызуста(да)?** Харцады ипха бзиа дызбо(и)т 'Whom do you-MASC love? I love our teacher's daughter'

**Уани уаби акэац рфома? Ааи, ирацэаны ирфо(и)т** 'Do your-MASC parents eat meat? Yes, they eat it in abundance'

**Ахэшэ анбажэжэуа/анбажэжэуеит?** Ахақыым иансито, изжэуеит 'When do you-PL take (literally: drink) medicine (ахэшэ)? I take it when the doctor (ахақыым) gives it to me'

**Ацаацэа ацаақэа зырт(ақэ)ода? Рырцаацэа ирырто(и)т -- (и)жэ/шэымбо(и)?** 'To whom are the pupils giving (the) apples? They are giving them to their teachers — don't you-PL see (it/them)?'

<sup>10</sup>Or /jʷ.rə.h.ta.wa.(j)t'/.

<sup>11</sup>Or /ja.h.na.ta.wa.(j)t'/, with opening of the close vowel.

<sup>12</sup>Or /ja.hə.jʷ.ta.wa.(j)t'/.

<sup>13</sup>Note that only two of the underlying sequence of three homophonous palatal glide prefixes are pronounced and written.

<sup>14</sup>Or /d.hə.jʷ.ta.wa.(j)t'/.

Ақза (а)уеит 'It is raining' (literally 'It is making/doing (root -у(ы)-<sup>15</sup>) rain (ақза)', where the referent of the Column III agent-affix is unclear; presumably in origin it was 'sky, cloud, heaven, nature' or some such inanimate entity) (cf. Асы ауеит 'It is snowing'; Акырцх ауеит 'It is hailing')

Апш(а) асуеит 'The wind (апша) is blowing' (literally 'The wind is hitting it', where the referent of the Column II indirect object affix is unclear; presumably in origin it would have been something like адунеи 'the world')

Атзамц зшәуада? Са(ра) ишәуеит/Са(ра) соуп изшәуа 'Who is painting (-шә(ы)-) the wall (атзамц)? I'm painting it'

Сахьгылоу жәбома? 'Do you-PL see where I am standing?'

Җазцо рдыруама? 'Do they know why we are going?'

Ахә мариала иртиуеи? 'What are they selling cheaply? (literally 'sell (-ти-) at (-ла) a low/easy (амариа) price (ахә)')

Җхәыхәқәа зшьуеи/зшьуаз(е)и? Абга-хәычқәа иршьуеит -- у(ба)рт ирхароуп 'What is killing our pigeons (ахәыхә)? Foxes (абга-хәычы<sup>16</sup>) are killing them; it is their fault (ахара)'

Амла/Азба/Ахьта/Ашоура сакуеит 'Hunger (амла)/Thirst (азба)/A feeling of cold (ахьта)/A feeling of heat (ашоура) is taking hold of (-к(ы-)) me' = 'I'm feeling hungry/thirsty/cold/hot'

[Note that by changing the verb to the monopersonal intransitive 'die' we produce expressions for dying of such causes, where the cause is neither an argument of the verb nor governed by any postposition, such as the Instrumental, viz. Амла/Азба/Ахьта/Ашоура сыпсуеит 'I am dying of hunger/thirst/cold/heat'. Also note that 'I have a temperature' is Ашоура сьмоуп]

The verbal noun (otherwise called the infinitive or, in caucasology, the masdar) is formed for Dynamic verbs by placing the suffix -pa after the root, and, since nouns are typically accompanied by the article a-, this prefix completes the formation; this article can be replaced by a Column II possessive prefix in appropriate contexts. The masdar for Statives requires an extra element, namely -заа-, placed between root and suffix, but Stative masdars are rather artificial and not commonly used in the language. Hereafter all verbs will be presented in the masdar rather than just as a root. The masdar-forming suffix (or possibly a homonymous suffix) is used with adjectival roots to produce the associated abstract-noun. If the masdar is negated, the negative formant is infixed before the root for Dynamics but placed between root and the additional element -заа- in Statives. Examples:

атәара 'to sit down, sitting down' vs амтәара 'not to sit down, not sitting down'

<sup>15</sup>From the underlying morphological structure (viz. /j.a.w.wa.jt/) only one of the contiguous bilabial semi-vowels is pronounced and written.

<sup>16</sup>Абга-д(ы)у or ақәцьма is the word for 'wolf'.

атәазаара 'to be/being seated' vs атәамзаара 'not to be/being seated'

адырра 'to know, knowing, knowledge' (cf. адыррақәа '(the) news', адырра ҫыцқәа '(the) latest news')

аказаара 'to be, being' (cf. А(б)ра аказаара стахзам 'I don't want to be here')

абара 'to see, seeing' (cf. Шәбара даара(за) истах(ы)уп 'I very much want to see you-PL')

абзиара 'goodness, kindness' (cf. агәабзиара 'good health')

абааҫра 'evil, wretchedness, rottenness' (cf. абааҫы 'evil, bad, rotten';

(А)бааҫра злоу уафым 'He is not a man in whom there is anything rotten' = 'He's not a bad man')

[Note in the last example that there is no place for a Column I affix, since we have more than a simple adjective qualifying the noun. If we add the anticipated д- to give дуафым, the meaning alters radically to 'One in whom there is evil is not a human-being', where the first two words form the subject rather than serve as a complex epithet to the head-noun, as they do in the quoted example]

абзиабара 'love' (cf. бзиабарала 'with love')

амазаара 'to have, having' (cf. амазара 'wealth'; Апзара рацәа амазаара бзиа илбоит 'She loves having a lot of money (апзара)')

акрыфара 'to eat, eating in general' (cf. афара 'to eat, eating something specific')

ауадаара 'difficulty'

аара 'to run/running'

аара 'quality of wine' OR, more usually, 'to write/writing' (cf. Ашәкәқәа рыара уадаа(ы)уп/мариа(за)м 'The writing of books is difficult/not easy')

апхьазара 'to count, counting'

апхьара 'to read, reading'

With the last three masdars compare their derivatives in -шьа, which, when added to a verbal root, produces a noun meaning 'method of VERBing':

Шәкы ркынза апхьазашьа жәдыруама? Мап/Мамоу, аха ашкол аҫы

апхьашьагы, афышьагы, апхьазашьагы уажәы иахцо(и)т 'Do you-PL

know how to count (апхьазашьа) up to (-кынза) 100? No, but we are learning

(ацара) how to read (апхьашьа), write (афышьа) and count at school (ашкол)'

#### Exercises

Translate into English

Translate into Abkhaz

1. Ишәцәаҫәои/Ишәцәаҫәоз(е)и шәара? Җамхқәа хцәаҫәо(и)т	1. Whom does your-FEM sister love? She loves no-one
2. Акрыфара санаҫ(ы)у, алақәа рбара стахым/стахзам	2. What is your-MASC father giving to that woman? He's giving her some fish

3. Ацаџца рырцаџца абарбо(и)? Ашкол аџы ирбо(и)т	3. Who gives your-MASC mother medicine? The doctor gives it to her, when she has a temperature
4. Зыцкы лзахуада бан?	4. What do your-PL children paint, when it is snowing?
5. Уаб у(бр)и аџџыс аџара злиџои?	5. I don't see where my friends are going
6. У(ба)рт аџсаџа ирзуеи/ирзуаз(е)и? Ача рзуеит	6. In spring the peasants plough their fields
7. Шџысасџа Аџсышџала аџџџашџа рдыруама?	7. On Sundays we don't drink wine
8. Банд(ы)у дызе(ы)уи? Дызе(ы)у здыруада? Анџа идыруеит!	8. What is baking in the oven? Bread is baking there; mother is baking it
9. Акџац афара бџиа иџџома? Мап/Мамоу, иаџф(а)џом	9. How many chickens does that wolf kill everyday?
10. А(бр)а азџгы дахыџкам зџарада? Са(ра) исџароуп	10. We'll see you-PL a week from today in Sukhum

**In this lesson you will learn about:**

- How to form the Simple Past (or Aorist) of Dynamic verbs (affirmative and negative, finite and non-finite)
- Relative forms based on the Aorist
- How to form the Past Indefinite of Dynamic verbs (affirmative and negative, finite and non-finite)
- How to form questions on both the Aorist and Past Indefinite
- How to form the Past Absolute (affirmative and negative) of Dynamic verbs
- How to form the Absolute (affirmative and negative) of Stative verbs
- Expressions for 'alone'; 'by oneself'; 'oneself' as Emphatic; 'by oneself'; 'in person'; 'each separately'
- The morphology and syntax of the comparative and superlative grades of adjectives
- Equative expressions
- Adverb-formation

Having learnt all about the Present tense forms of Dynamic verbs, we now have to consider how they form their Simple Past (or Aorist) Indicative tense.

The affirmative finite Aorist is formed quite simply by taking the Present tense and removing the Dynamic suffix -ya, as in:

## Patterns for the Formation of the Finite Affirmative Past Tense of Dynamic Verbs

I went	сџеит	s.tsa.jt'	I died	сыџсџит	sə.psə.jt'
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But expectations perhaps founder when it comes to negating the Aorist, for the regular negative marker -m- is placed immediately before the root (and, thus, after any Column III prefix present in a transitive verb-form), as in:

## Patterns for the Formation of the Finite Negative Past Tense of Dynamic Verbs

I did not go	сымџ(а)џ- еит	sə.m.tsa.- (dza.)jt'	I did not die	сымџсџит/ сымџсџеит	sə.m.psə.jt'/ sə.m.ps.dza.- jt'
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Examples:

Бзиала шэаабейт! 'Welcome!' (literally 'We saw you-PL well')

Иацы абазар ачы сөыза иан дызбейт, аха иаб дс/зымб(аз)ейт 'Yesterday I saw my (male) friend's mother at the market (абазар), but I did not see his father'

Ак(ы)римфейт 'He didn't eat (anything)'

The affirmative non-finite Aorist is produced by simply dropping the finite suffix -ит, and to turn it into its relative guise the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its appointed slot:

Patterns for the Formation of the Non-finite Affirmative Past Tense of Dynamic Verbs (Relativised)

who/which went	ица	jə.tsa	who/which died	ипсы	jə.psə
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Expectations are now not frustrated when it comes to forming the negative relativised non-finite equivalent, for the negative marker -м- is inserted immediately before the root, and with these particular roots there is a shift of stress onto the relative prefix, e.g.

Patterns for the Formation of the Non-finite Negative Past Tense of Dynamic Verbs (Relativised)

who/which did not go	имца(за)	jə.m.tsa(.dza)	who/which did not die	импсы/ импсза	jə.m.psə/ jə.m.ps.dza
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Before outlining question-formation, we need to consider another past tense, the Past Indefinite. This has both finite and non-finite forms produced, as we shall see, in the normal way, but the finite forms behave rather like non-finites insofar as they are mostly used only when ultimately followed by a finite Aorist, which itself serves to 'make the sentence', as Past Indefinites cannot do this in their own right. In other words, the meaning of the Past Indefinite can be thought of as incorporating the conjunction 'and' to make it a translation-equivalent of 'X VERBed and'. The subjects of the verbs in such sequences tend to be identical, but this is not an absolute requirement. When it comes to the meaning of the Past Indefinite's non-finite form, however, there is essentially no difference between the non-finite Past Indefinite and the non-finite Aorist of any given verb; sometimes one construction seems to favour the employment of the one, whereas another construction might more often employ the other.

The affirmative finite forms of the Past Indefinite are produced by replacing the Aorist's finite ending -ит with the parallel finite ending -н, to give:

Patterns for the Formation of the Finite Affirmative Past Indefinite Tense of Dynamic Verbs

I went and..	сцан	s.tsa.n	I died and..	сыпсын	sə.psə.n
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Examples:

Апхэыс ахэызба лган акэата/акыз лшыит 'The woman took (агара) the knife (ахэызба) and killed the duck (акэата)/goose (акыз)'

Саб дтэан асаламшэкэы дапхэейт 'My father sat down and read the letter (асалам-шэкэы)'

Атэкажэ дыпсын, лыуацаа дыржит 'The old woman died, and her relatives (ауа) buried (ажра) her'

Ахэычкэа акэарачы пытк ихэмарын аоныка ицеит/ран аоныка илгеит 'The children played a little on the shore (акэара) and went home/..., and their mother took them home'

As for negating the Past Indefinite, the regular negative marker -м- is placed, as for the Aorist, immediately before the root, and then the finite ending, consisting of the (compound) formant -зт, replaces the affirmative form's final -н, as in:

Patterns for the Formation of the Finite Negative Past Tense of Dynamic Verbs

I did not go and..	сымца(за)- зт	sə.m.tsa.- (dza)z(.)t'	I did not die and..	сымпсызт/ сымпсзазт	sə.m.psə.z(.)- t'/sə.m.ps.- dza.z(.)t'
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To illustrate natural examples of a negated finite Past Indefinite we really need to introduce another verbal category first, and so we shall refrain from exemplifying this (admittedly rare) form for the time-being.

The affirmative non-finite Past Indefinite is produced by simply replacing the finite suffix -н with the non-finite marker -з, and to turn it into its relative guise the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot:

Patterns for the Formation of the Non-finite Affirmative Past Indefinite of Dynamic Verbs (Relativised)

who/which went	ицаз	jə.tsa.z	who/which died	ипсыз	jə.psə.z
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When it comes to forming the negative relativised non-finite equivalent, the negative marker -м- occupies its normal non-finite slot (i.e. immediately before the root), and, again, with these particular roots there is a shift of stress onto the relative prefix, e.g.

Patterns for the Formation of the Non-finite Negative Past Indefinite of Dynamic Verbs (Relativised)

who/which did not go	имца(за)з	jə.m.tsa. – (dza.)z	who/which did not die	импсыз/ импсҗаз	jə.m.psə.z/ jə.m.ps.dza.z
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When it comes to forming a relative expression in the simple past for a Dynamic verb, it is more usual to use the Past Indefinite (rather than the Aorist) as base, e.g.

Иацы абазар аҕы и(ы)убаз аҕхыс сөыза иан лоуп 'The woman you-MASC saw yesterday at the market is my male friend's mother'

Акәац зымфақәаз мзәаит 'Those we did not eat the meat did not vomit (азәара)'

We can now proceed to examine question-formation based on the Aorist and Past Indefinite forms. For a synthetic Who-type question the да-suffix is either added at the end of the (relativised) non-finite Aorist base or inserted before the non-finite ending -з in the equivalent Past Indefinite; since the analytic variant relies on a free-standing relativised verb-form, this latter will preferably be the Past Indefinite, e.g.

Абазар ахь ицада(з)? (= Абазар ахь ицаз дарбан((ы)у)/дызуста(да)?) 'Who (is the one who) went to the market?'

Аха бызтада(з)? (= Аха бызтаз дарбан((ы)у)/дызуста(да)?) 'Who (is the one who) gave you-FEM the pear (аха )?'

Аха зыбтада(з)? (= Аха зыбтаз дарбан((ы)у)/дызуста(да)?) 'To whom did you-FEM give the pear?/Who is the one to whom you gave the pear?'

Зыэкәабада(з)? (= Зыэкәабаз дарбан((ы)у)/дызуста(да)?) 'Who (is the one who) took a bath/shower?'

One variant for a synthetic What-type question in the past places the interrogative suffix -и on the end of the relativised non-finite Aorist, e.g.

Ипсыи? (= Ипсыз арбан((ы)у)/закә(ыз(е)и)?) 'What (is it that) died?'

Арпаәцәа ирыртәи? (= Арпаәцәа ирыртәз арбан((ы)у)/закә(ыз(е)и)?) 'What did they give/(is it they gave) to the teachers?' or 'What did the teachers give to them?'

Alternatively, we can express these questions as follows:

Ипсыз(е)и? 'What died?'

Арпаәцәа ирыртәз(е)и? 'What did they give to the teachers?' or 'What did the teachers give to them?'

What is the analysis of these variants? Either -зи or -зеи is here being added to the relativised non-finite Aorist base. Parallel questions based on the non-finite Past Indefinite produce: Ипсыззи/Ипсыззыз? 'What died?', where either -зи is suffixed to the relativised non-finite form or -зы- is inserted before the non-finite ending -з.

There is also another variant, perhaps more restricted to the spoken language because, when written, orthographically we would appear to be facing nothing more than the relativised non-finite Past Indefinite, but it is pronounced with lengthening of (and secondary stress, if normal stress falls elsewhere, on) the final syllable, which marks it out as the What-type interrogative based clearly on the Past Indefinite base, e.g.

Ипсыз? (pronounced [jɪpsəʔz]) 'What died?' (cf. Ипсыз [jɪpsəz] арбан((ы)у)?)

Арпаәцәа ирыртәз? (pronounced [jɪrɔtəʔz]) 'What did they give to the teachers?' or 'What did the teachers give to them?' (cf. Арпаәцәа ирыртәз [jɪrɔtəz] арбан((ы)у)?)

Yes/No-questions are produced in the normal way, which is to say that -ма is suffixed to the non-finite Aorist or Past Indefinite for affirmative questions (e.g. дца(з)ма? 'Did (s)he go?'). For questions based on the negated non-finite forms, if the stem is that of the Aorist, the choice of suffixes is between -и or -з(е)и, whereas, if the stem is that of the Past Indefinite, one can (i) one can use the simple non-finite form (with appropriate, high-falling pitch), (ii) insert -зы- before the non-finite ending -з, or (iii) add the suffix -ззи to the non-finite ending, e.g.

Амхы шәәағәә(з)ма? 'Did you-PL plough the field?'

Ибасымхәеи/Ибасымхәз(е)и/Ибасымхәз/Ибасымхәзыз/Ибасымхәззи? 'I told you-FEM, didn't I?'

У(бр)и ашәкәы рылымтазеи/рылымтаз(е)и/рылымтаз/рылымтаззыз/рылымтазззи? 'She didn't give them that book, did she?'

How-/Where-/When-type questions are formed by inserting respectively шҗа-, аба-, or анба- in their regular preradical slots into either the non-finite Past Indefinite (without further change) or, perhaps preferably, the non-finite Aorist (with addition of the What-type question-suffix -и); for Why-type questions з(ы)- stands in its appointed pre-radical slot within either (a) the non-finite Past Indefinite (with

lengthening of the final vowel), or (b) the non-finite Aorist accompanied by ANY of the What-type interrogative suffixes -и, or -зи, or -зеи. Examples:

Шə́шп̄арбеи/Шə́шп̄арбаз? 'How did they see you-PL?'

Дабаци/Дабациз? 'Where did (s)he go?'

Данбап̄си/Данбап̄сыз? 'When did (s)he die?'

Бызгылеи/Бызгылаз(е)и/Бызгылаз [bəzɡələ\_əz] 'Why did you-FEM get up?'

The equivalent non-interrogatives simply place the prefixes ш(ы)-, ахь(ы)-, ан(ы)-, or з(ы)- in either the non-finite Aorist (perhaps preferred for temporal expressions of the When-type) or non-finite Past Indefinite (perhaps preferred for the three other types of expression). Examples:

Шə́шырба(з) аадыруеит 'We know how/that they saw you-PL'

Дахьца(з) рдыруеит 'They know where (s)he went'

Ран данп̄сы(з), зегы цə(ы)уеит 'When their mother died, everyone cried'

Апрезидент дахьааи(з) аума/оума бызгыла(з)? 'Is the reason why you got up that (-ахь-) the president came?'

There is another verb-form which is extremely common and which is close in meaning (and, indeed, in appearance) to the Past Indefinite. This is the Past Absolute. It ends in -ны, suffixed to the non-finite Aorist stem. It equates in meaning to the English Past Participle 'having VERBed', from which it will be clear that it needs to be followed by some finite verb-form to complete the sentence, but, unlike the Past Indefinite, the final finite verb can be in any tense. A peculiarity of the Past Absolute is that, if the verb in question is transitive, its Column III agent-affix is omitted. This is because in almost all cases in which the Past Absolute is used its subject will be the same as that of the following verb. Examples:

Азбаб дгəааны аоныка дцеит 'The girl, having grown angry (агəаара), went home/went home'

Зегы цəшьатəыс ип̄хьазаны ап̄хьызба диртан, аоныка дигеит 'Everyone having deemed [Past Absolute of ап̄хьызара] it (sc. the deed done by the hero of this tale) to be a miracle (ацəшьатə), they gave [Past Indefinite] him the maiden (ап̄хьызба), and he took [Aorist] her home.'

Азбаб лəыцəа ахьтəаз днеин(ы) дрыхəеит 'The girl went to where her friends were sitting and made appeal (ахəара) to them' (with the bracketed close vowel we have the Past Absolute for the meaning 'having gone to...')

Ашəарыца(ə)цəа ачақəа шыны/ршыын рып̄сы ршьеит 'The hunters, having killed the quails (ача), sat down/The hunters killed the quails and rested (literally: rested (ашьара) their soul'

The negated Past Absolute inserts the negative marker -м before the verbal root and replaces the suffix -ны with -кəа(н); the meaning equates to 'not having VERBed' or 'without having VERBed' or even 'without VERBing'; because of the last meaning,

the verb-form can be used alongside a non-past verb-form. The Column III agent-prefix is not always omitted with negated Absolutes. Examples:

Акгы мхəкəа(н) дгылеит 'Without saying (ахəара) anything, (s)he got up'

Ип̄хьəыс дымгакəа(н)/димгакəа(н), (иа(ра)) дцеит 'Without taking his wife, he left'

Исмыхькəа(н) -- ишп̄асмыхьуеи? Даараза исыхьуеит '(It) Not hurt(ing) me — how does it not hurt me? It hurts me very much indeed (-за)'

Иуахамтакəа(н) -- ишп̄ауахамтəи?¹ '(Us) Not giving it/them to you-MASC — how are we not going to give it/them to you-MASC?'

Уа(ра) хабхəында зацəы(к), амал умтакəа(н), уахь ухəшьтуама? 'Are we going to send (ашьтра) you-MASC, our only (зацəы(к)) brother-in-law

([a]абхəында²), thither (уахь) without giving you (some) wealth (амал)?'

[N.B. абхəында is either 'husband's brother' or 'wife's brother']

Stative verbs, which lack both the Aorist and Past Indefinite of the Dynamic class, nevertheless also possess an Absolute. Their affirmative Absolute is formed by replacing the Present non-finite's suffix -у with -ны; the equivalent negative then suffices -кəа(н) to the negated (non-finite³) Present, which, it will be recalled, ends in -м. Examples:

Ап̄хьəыс лп̄а длыманы ахəшəтəыртахь днеит 'The woman went (анеира) to the hospital (ахəшəтəырта), having her son with her (= with her son)'

Уахи-ени лымамкəа(н) аус луеит 'She works without distinguishing night and day (уахи-ени) (literally 'She does work (аус), not having night and day')

Азəгы длыцымкəа(н) дааит 'She came with no-one accompanying her'

Акгы сымамкəа(н) сааит 'I came with nothing'

Лцəа/Лыбаə лтəымкəа(н) дып̄сит 'She died pregnant = She was pregnant when she died' (literally '...her skin not belonging to her')

There are two methods of expressing the notion 'only, alone'. The first is the word -мацара, the meaning of which in the 2-volume 1986 dictionary from the Abkhazian Research Institute, named after Dmitry Gulia, is given as:

Уаха даеак аламкəа(н) 'Nothing else ((д)аеа(к)) (more (уаха)) being in it' It is linked to the noun it qualifies by the Column II possessive prefix appropriate to the noun in question; if the noun is non-human, the relevant prefix (а-) may be omitted, e.g.

¹ Note that the open vowel of the interrogative prefix sometimes, as here, resists rounding before the bilabial glide; and the sequence can even be written as two words: ишп̄а уахамтəи?

² In the sense of 'husband's brother' (in Georgian მზნლი) or 'wife's brother' (in Georgian ცოლის ძმა). Cf. [a]анхəып̄ха 'husband's sister' (in Georgian მული) or 'wife's sister' (in Georgian ცოლის და).

³ Both the finite and non-finite Stative Present end in the negative -м, but Absolutes are generally formed on the non-finite stem, and so there is no reason to assume any different process is at work here.

(Са(ра)) азы (а)мацара сҭах(ы)уп 'I want only water'

Уи акэац (а)мацара ауп/оуп иифо 'Meat alone is what that (male) person eats'

Апҭацха аоныцҭка иказ иа(ра) имацара иакэын 'He alone was the one inside the Abkhazian wicker-dwelling (апҭацха)'

Сымацара сцо(и)т 'I am going alone'

Ацаблыкь (а)мацара (и)пҭрит<sup>4</sup> 'The woodcock (ацаблыкь) took off alone in flight (апҭырма)'

A virtual synonym is -мала, which likewise requires (and cannot drop) the Column II prefix appropriate to the noun in question. The definition in the above-mentioned 2-volume dictionary is:

Азэ дацымкэа(н) 'No-one being with it' or Акы ацымкэа(н) 'Nothing being with it'

Examples:

Сымала соуп, умала уоуп 'I am alone; you-MASC are alone'

Ахэычы имала дааит 'The (male) child came alone'

Resembling this last is -хала, which is the noun ахы 'head; self' governed by the Instrumental postposition -ла 'by', and means 'by oneself, of one's own accord', correlating with the noun in question once again by taking the appropriate Column II possessive prefix, e.g.

Агара агэыдыхэа<sup>5</sup> ахала ицысит 'The cradle (агара) rocked (ицысра) clickety-clack (агэыдыхэа) of its own accord'

Аэы ахала иааит 'The horse came of its own accord/by itself'

Лхала<sup>6</sup> дааит 'She came by herself'

Resembling this last is -хаҭа, which is the emphatic 'oneself', again linked to its noun by means of the appropriate Column II prefix, e.g.

Са(ра) схаҭа соуп изхароу 'I myself am the one whose fault it is'

А(б)ри саб ихаҭа иоуп изхэо 'My father himself is the one who says this'

Аиҳаб(а)цэа рхаҭа(кэа<sup>7</sup>) роуп ицэажэо 'The bosses themselves are the ones who are speaking'

One can even add to this the Instrumental postposition without any significant change of meaning, e.g.

Са(ра) схаҭа(ла) избейт 'I saw it/them myself'

<sup>4</sup>Note that -мацара can be taken as part of the NP, in which case the Column I affix drops, or be interpreted as something apart from the NP, in which case that affix remains.

<sup>5</sup>Abkhaz has many onomatopoeic adverbs that end in -хэа, the root of the verb ахэара 'say(ing)'. Adverbs so formed often indicate some type of movement.

<sup>6</sup>By attaching the Instrumental postposition directly (i.e. without Column II prefix) to the bare root of the noun for 'head', one produces the adverb meaning 'head-first' = хыла.

<sup>7</sup>Note the possibility of adding the (non-human) pluraliser.

Without any Column II prefix this last form means 'in person', and reduplicated it means 'each separately', e.g.

Хаҭала дызбейт 'I saw him/her in person'

Зегы хаҭа-хаҭала ашэкэқэа рыстейт 'I gave books to all of them, each separately'

How is the comparative grade of adjectives formed? There is the free-standing adverb иаҭа 'more', e.g.

А(б)ри иаҭа дхаракуп 'This one is taller'

иаҭа иҳараку 'the taller one = the one who is taller'

If the entity with which the comparison is being made is present, then it is dependent on one of the three comparative postpositions introduced in Lesson 2: -ааста, -ацкыс, or -ейха 'than', and usually the comparative adverb will then be omitted, e.g.

У(бр)и азҭаб лан лааста/лацкыс/лейха (иаҭа) дыпшзоуп 'That girl is prettier than her mother'

To create the superlative grade simply make зегы(ы) 'all' dependent on one of the comparative postpositions, e.g.

А(б)ри зегь рааста/рацкыс/рейха (иаҭа) дхарак(ы)уп 'This one is the tallest'  
зегь рааста/рацкыс/рейха (иаҭа) иҳарак(ы)у 'the tallest one = the one who is tallest'

An equative is formed by using -акара 'as much as' as the postposition, e.g.

Ахаҭа апхэыс лакара дкэыш(ы)уп 'The man is as intelligent as the woman'

If the parameter for equation is size alone, then the postposition can become the root of a Stative verb and the standard for the equation becomes that verb's indirect object, e.g.

Апхэыс ахаҭа диакароуп 'The woman is as big as the man'

The commonest formant for an adverb is the suffix -ны, which attaches to the adjectival root, and the 3rd person non-human singular Column I prefix stands at the start of the sequence, e.g.

(Са(ра)) иласны сныкэо(и)т 'I walk (аныкэара) quickly (иласны)' (cf. алас - 'quick; light')

(Ла(ра)) дыпшзаны/иышзаны ашэа лхэо(и)т 'She sings (= says) a/the song ([a]ашэа) beautifully'

(Ха(ра)) у(бр)и апхэыс ибзиа(за)ны даадыруейт 'We know that woman (very) well'

If the verb is intransitive (and even in some cases transitive), the Column I prefix и- may be substituted by the one appropriate to the verb's subject, e.g.

(Са(ра)) сласны сныкэо(и)т 'I walk quickly'

(Ла(ра)) дыпшзаны ашэа лхэо(и)т 'She sings beautifully'

If the Column I prefix is *и-* and is coreferential with the verb's subject and that subject immediately precedes the adverb, then the prefix drops, e.g.

Ахэычқэа гэырбаны ашқол ахь ицо(и)т 'The children go joyfully  
(и)гэырбаны) to school' vs

Игэырбаны<sup>8</sup> ашқол ахь ицо(и)т 'They go joyfully to school'

A variant (for some adverbs only) adds the element *р-*, whose function is explained later, immediately before the adjectival root; in such cases, the stress falls on the Column I prefix, and in such formations only the prefix *и-* is permitted, e.g.

(Са(ра)) ирласны сныкэо(и)т 'I walk quickly'

(Ла(ра)) иргъшзаны ашэа лхэо(и)т 'She sings beautifully'

There also exist some peripheral formations for adverbs. One method is by reduplication of the adjectival root, e.g.

хэыч(ы)-хэычы 'little by little, gradually'

лас(с)ы-лас(с)ы 'often'

Adverb-roots can also be reduplicated, as in:

Уажэы-уажэы дцэажэо(и)т '(S)he talks non-stop' (cf. уажэы 'now')

нак-нак 'in the future' (cf. нак 'thither')

The copular root *-ха-* 'become' is found with some adjectives in expressions like:

Ахэызба цышэха ихит 'He sharpened (ахра) the knife (ахэызба) to a real blade  
(literally: till it became sharp (аццышэ))'

This formant can be added to some nouns, as in:

ганха 'apart' (cf. аган 'side')

The Instrumental postposition added to nominal roots produces some adverbs, e.g.

мазала 'secretly' (cf. амаза 'secret')

It can be added to an adjectival root as well, e.g.

Баапсыла саапсеит 'I am (have grown) extremely tired ([а]аапсапа)

We have already met *-хэа* as adverbial formant, cf.

Ашьха пыввыхэа иаит 'The bee (ашьха) came with a buzz'

Агэапахэа ижахэо(и)т 'They are ruminating (ажахэара) with a deliberate, rhythmic munching motion<sup>9</sup>'

The nominal root from *ацас* 'manner, character', when suffixed to a nominal root, produces an expression meaning 'after the manner of NOUN' and is common with the noun *ауабы* 'human being', e.g.

Уацас дыкан '(S)he behaved like a human being, decently'

The suffix *-шақэ* added to a verbal root gives a form meaning 'in the manner of VERB', e.g.

пэагышақэ 'in a boastful manner' (cf. апагыра 'boast(ing)')

хэмаршақэ 'in a playful manner'

Sometimes there is no clear indication of adverbial status, e.g.

Амра каххаа ипхо(и)т 'The sun shines (апхара) brightly (каххаа)'

#### Exercises

Translate into English

Translate into Abkhaz

1. Ахэычқэа рымала иаама? Мап/Мамоу, ранацэа рыцны иааит	1. Whom did your-MASC sister see? She saw no-one
2. Хгэылацэа рла хкыз зацэы(к) шьны, абахчафы итэаны ицэеит	2. What did your-FEM mother give to that woman? She gave her a little bread
3. Саб Учачамчыра сганы/сиган (ихаца) Жэыргыт дцеит	3. Who gave your-MASC father medicine? The doctor gave it to him, when he had a temperature
4. Ха(ра) харауа рааста иҳарақыда? Азэгы у(ба)рт рааста дҳаракым	4. What did your-FEM children do yesterday, when it snowed?
5. Сбызцаа а(б)ра изыкам жэдыруама?	5. I didn't see where my friends went the day before yesterday, but I well know why they are here now
6. Абазар афы шэанааба, шэадырит	6. Last year the peasants didn't plough their fields
7. Ацацэа ибыртэз <sup>10</sup> ? Цэа капшык сыртеит. Избан?	7. On Sunday we got up at 20 minutes to 11 and didn't drink anything
8. Зэызкэабода? У(бр)и смота лоуп. Даапсаны дааит	8. When your-FEM daughter sat down, did she write the letter? Having eaten, she sat down and wrote three letters
9. У(бр)и апхэыс дцакароузеи!	9. How many ducks did that wolf kill when you-PL went to Tbilisi? It killed 10
10. Ибыхы бара? Азэы дбысма?	10. My friend went without seeing his sister

<sup>8</sup>One can intensify the force of the adverb in these two examples by replacing the suffix *-ны* with *-цэа* to give: *гэырбацэа* and *игэырбацэа* respectively.

<sup>9</sup>All of these nuances are inherent in the adverb in this particular context.

<sup>10</sup>To be understood as [jə.bə.r.ta.ɔ.z]. Alternatively: *ибыртэз арбан(ы)у?*



**In this lesson you will learn about:**

- The Imperfect tense (affirmative and negative, finite and non-finite) of Dynamic verbs
- Relative forms based on the Imperfect
- How to form questions on the Imperfect
- Preverbs
- The function of the a-grade vs the zero/reduced grade
- Root-extensions
- The morphology and associated syntax of the verbs meaning 'begin' and 'finish'

There are still a number of Indicative tense-forms (plus the Subjunctive, Optative and Imperative moods) to learn, but the most important one of those remaining, namely the Imperfect Indicative, will be dealt with in this lesson. The meaning of this tense ranges from 'X was VERBing' or 'X used to VERB', through 'X began to VERB', to 'X would have VERBed' or 'X would VERB', the last two alternatives being most common when the tense is used in the main clause accompanying a condition, a type of main clause that is technically called an apodosis.

The affirmative finite Imperfect is formed by taking the Present Indicative and replacing the finite ending -ит with -н, as in:

Patterns for the Formation of the Finite Affirmative Imperfect Indicative of Dynamic Verbs

I was going	сцон	s.tsa.wa.n	I was dying	сыпсуан	sə.ps.wa.n
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To negate the Imperfect, the affirmative finite ending -н is replaced by the negative marker -мы, which is then followed by the compound finite suffix -зт, as in:

Patterns for the Formation of the Finite Negative Imperfect Indicative of Dynamic Verbs

I was not going	сц(аз)омы-зт	s.tsa.(dza.)-wa.mə.z(.)t'	I was not dying	сыпсуамы-зт/ сыпсзумы-зт	sə.ps.(dza.)-wa.mə.z(.)t'
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The affirmative non-finite Imperfect Indicative is produced by simply replacing the finite suffix -н with the non-finite marker -з, and to turn it into its relative guise the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot:

Patterns for the Formation of the Non-finite Affirmative Imperfect Indicative of Dynamic Verbs (Relativised)

who/which was going	ицоз	jə.tsa.wa.z	who/which was dying	ипсуаз	jə.ps.wa.z
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In forming the negative relativised non-finite equivalent, the negative marker -м- occupies its normal non-finite slot (i.e. immediately before the root), and, again, with these particular roots there is a shift of stress onto the relative prefix, e.g.

Patterns for the Formation of the Non-finite Negative Imperfect Indicative of Dynamic Verbs (Relativised)

who/which was not going	имц(аз)оз	jə.m.tsa.-(dza.)wa.z	who/which was not dying	импсуаз/ импсзоз	jə.m.ps.-(dza.)wa.z
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Compare the following examples of Imperfects with their Present equivalents in Lesson 6:

Кранысфоз/Кранызжэуаз, сцэжэ(аз)омызт 'When I was eating/drinking (something), I was not speaking'

У(бр)и ашэкэыфэы адымта бзиақэа иуан 'That writer used to write fine works/œvres/written materials'

Есымша дыуан 'Everyday (s)he used to write'

Сан (са(ра)) сзы амағэақэа лзахуан 'My mother was sewing clothes for me'

Сан луадафы дзахуан 'Mother was sewing in her room'

Анхафы амхы ицэафэон 'The peasant was ploughing the field'

Анхафы дцэафэон 'The peasant was (doing some) ploughing'

Сабшала акино ахь (асаат) ааба рыбжазы ҳдон 'We used to go to the cinema at half past seven on Saturdays'

Affirmative Yes/No-questions place the suffix -ма (or -у) after the non-finite suffix -з, e.g.

Акино ахь шэцозма? 'Were you-PL going to the cinema?'

Ибысуаз(ы)у ибмысуаз(ы)у? 'Were they hitting you-FEM or not?'

A Who-type question places the interrogative element -да before the non-finite ending -з of the relativised form; there is a tendency for stress to move onto the syllable preceding the question-formant, if it is not already the carrier of stress, e.g.

Ипсуадаз? 'Who was dying?' vs Импысуадаз?<sup>1</sup> 'Who was not dying?'

Апара зыбтодаз? 'To whom were you-FEM giving the money?'

A What-type question is formed in one of the three ways: (i) the final vowel of the relativised form is lengthened; (ii) the relativised non-finite form ends not in -з but in -зыз (presumably where the first fricative is the interrogative and the second the non-finite Imperfect ending); (iii) the suffix -зи is added to the relativised non-finite form; again stress moves onto the syllable preceding the question-formant, if it is not already the carrier of stress, e.g.

И(м)цоз? [j(ɪ)(m)tsɔʔz] = И(м)цозыз? = И(м)цоззи? 'What was (not) going?'

Дзысуаз? [dzəsɔʔz] = Дзысуазыз? = Дзысуаззи? 'What was (s)he hitting?'

Шэзыпхьоз? [ʃʷzəpχʲɔʔz] = Шэзыпхьозыз? = Шэзыпхьоззи? 'What were you-PL reading?'

Now that we have established how What-type questions are structured, we can examine the formation of leading questions. As with the case of parallel questions formed on the non-finite Past Indefinite, as explained in Lesson 7, those expecting the answer 'yes' can be produced in one of three ways: (i) the negative non-finite Imperfect alone (without any lengthening of the final vowel) can serve this function; (ii) the negated non-finite Imperfect ends in the sequence -зыз; (iii) the suffix -зи is added to the negated non-finite Imperfect; the addition of the suffix -за to such questions alters the expectation of the answer to 'no', e.g.

Имцоз? = Имцозыз? = Имцоззи? 'They were going, weren't they?'

Имцазоз? = Имцазозыз? = Имцазоззи? 'They weren't going, were they?'

The same range of suffixal options as those just illustrated for leading questions characterises questions of the How/When/Where-type, e.g.

Бзия дышпалбоз? = Бзия дышпалбозыз? = Бзия дышпалбоззи? 'How did she used to love him/her?'

Ханбацоз? = Ханбацозыз? = Ханбацоззи? 'When were we going?'

Ателефон/Ател<sup>2</sup> уабасуаз = уабасуазыз = уабасуаззи? 'Where were you -MASC ringing?'

When it comes to questions of the Why-type, the range of suffixal options is the same as for What-type questions, which is to say that the final vowel of the verb-form

<sup>1</sup>Импсуадаз?, with initial stress, as one would have expected, is also possible.

<sup>2</sup>Note the difference between the glottalised dental in the full form vs the aspirated dental in the short form.

is lengthened, and, additionally, one may add to the non-finite Imperfect the ending -зей, e.g.

Уэсысуаз? [wəsɔswɑʔz] = Уэсысуазыз? = Уэсысуазз(е)и? 'Why did you-MASC used to hit me?'

У(ба)рт бызрыпхьоз [bəzrəpχʲɔʔz] = бызрыпхьозыз = бызрыпхьозз(е)и? 'Why were you-FEM reading those?'

Readers will be aware that all the verbs illustrated so far have been 'simple' insofar as the lexical meaning is a function solely of an unanalysable root, but many (if not most of) the language's verbs are complex insofar as the lexical meaning is a function of the combination of the root and a preverb. Consider the example:

Икалеи?<sup>3</sup> 'What (has) happened?'

We have here the root -ла-, which indicates 'moving into/towards', and the location into/towards which that motion takes place is specified by the preverb, which here is -ка-. We have already met this element, though it was functioning as a verbal root in its own right, and the verb in question was *аказаара* 'to be, exist'. And so, in origin, the last example will have meant 'What has moved into existence?', a neat way of expressing the concept of 'happening' in terms of semantic primes. Clearly, some formants can switch roles, functioning now as preverb and now as Stative root, and indeed the root -ла- is possibly related to the homonymous preverb signifying 'inside (a mass)'. But a question might have occurred to some readers, namely: 'How do we know that the sequence -кала- is analysable into the stated two components of preverb -ка- vs root -ла-?' It will be recalled that we have a rule whereby in certain formations, such as the Aorist Indicative, the negative marker stands immediately before the root, and, if we negate this verb in the Aorist, what we find is this:

Акгы камл(аз)еит 'Nothing happened'

where the negative -м- splits the preverb from the root. Another formant we have described as standing immediately before the root (or, if present, the preradical negative) is the Column III subject marker in a transitive verb. Now the root illustrated in the last two examples is intransitive, but it has a transitive counterpart; this is -ца-, meaning 'convey into/towards'. If we keep the preverb constant and switch roots here, we end up with an example like:

А(б)ри казда? Са(ра) икасеит/икасымц(аз)еит 'Who did this? I did/did not do it'

which gives us one the language's verbs meaning 'do, make', and this meaning is derived from the semantic primal structure 'moving X into existence' => 'making/doing X'. Here, then, the Column III affix for the 1st person singular (along

<sup>3</sup>Note that either the syllable immediately preceding the question-suffix is stressed (the preferred pattern) or the initial relative-affix keeps its stress and also carries high-falling pitch.



Ацыкэррей/Ацш ажэла азакны излачит 'The maize (ацыкэррей/ацш) seed (ажэла) swelled up (азлачра) in the water'

Note the parallel interplay of marking of the oblique non-human object when the root changes:

Акамбашь абна илцит 'The water-buffalo (акамбашь) emerged from the forest'  
Ахэычы ахэынцэа дылымц(зе)ит 'The child didn't come out of the mud'  
Сгэы иалсит 'It upset me (literally: it struck from inside my heart)'; the expression is also used to express condolences to the bereaved

А(б)ри ацэа а-еимаак алцуеит 'Two shoes/boots will come out of/be made from this (leather-)skin (ацэа)'

Санд(ы)у амац(ы)ура далцит 'My grandmother left service'

Ацэымф афэы иалцуам/иалцзом 'The nail won't come out of the plank'

Ацэымф афэы иалеицеит 'He fixed a/the nail in the plank'

Снацэа агэыр аласцеит 'I stuck a/the needle (агэыр) in my finger (анацэа)/I pricked my finger with a/the needle'

Ахэычы ахэынцэа дыларымц(аз)еит 'They didn't let the child go into the mud'

Амхы ларцеит<sup>5</sup> 'They sowed the field (амхы)'

Ацыкэррей = Ацш/Ацымшы ларцеит 'They sowed maize/onion(s) (ацымшы)'

Арытэала ацэымф афэы иалихит 'He removed the nail from the plank with the pincers (арытэа)'

У(бр)и ацэа а-еимаа бзиак алихит 'He made two fine shoes/boots from that (leather-)skin'

Деп(ы)утатс далырхит 'They elected him/her as<sup>6</sup> a deputy (адеп(ы)утат)'

Август = Нанхэа аажэа алырхит афар рымшс/ирымшны<sup>7</sup> 'They selected the 20th August to be Youth (афар) Day'

Имэа ылихит 'He carved out a path (амэа) for himself'

Preverb -ца-/-ц(ы)-:

Ахапы/Абахча/Ахыза сыцалеит 'I went into (literally 'under' = -ца-) the cave/garden (абахча)/under the blanket (ахыза)'

Abkhaz sometimes views events differently from our (western European) perspective.

For example, the notion of 'taking up a load' is treated in English as a transitive activity with an agent and direct object, whereas Abkhaz employs the compound-verb

<sup>5</sup>Note that in this and the next example there is no indication in the Abkhaz that an oblique object is present. Note also that Лацара or Алацарамза is a native alternative designation for the month of May.

<sup>6</sup>Note this predicative function of the Adverbial case.

<sup>7</sup>The first alternative is simply the Adverbial case in -e, whereas the latter variant is the adverbial form of the Stative expression Ирымш(ы)уп 'It is their day'.

just exemplified, as the phenomenon is viewed as an intransitive subject moving beneath the load in question, viz.

Аидара дацалеит<sup>8</sup> '(S)he took up the load ([а]идара)'

Similarly, in the description of a flood (азхыцра <= азы 'water', -х(ы)- 'over the top of', -ц(ы)- 'moving from') the water is described as moving under the victims (presumably because, after bursting its banks, the water rises from below them), rather than vice-versa, e.g.

Азхыцраан инхоз ауаа азы рыцалеит 'The people living (анхара) at the time of (-аан) the Flood were submerged beneath the water'

Ацла дыццит '(S)he came out from under the tree'

BUT, if a giant is carrying a tree as his load, then we get:

Ацла даццит 'He laid down (literally: came out from under) the tree'

Апхэыс лхаца дидцит 'The woman left her husband'

Азыхы ыццуеит 'The spring (азыхы) rises up (sc. from under the earth)'

Ацэгъарақэа ииуз зегы иццит 'All the misdeeds (ацэгъара) that he committed (аура) came to light (literally: came out from under him)'

Preverb -фа-/-ф(ы)-:

Ан ахэычы акарпыжэ/акыка ифалцеит 'The mother gave the male-child watermelon (акарпыжэ) to eat/the breast (акыка) to suck' (where the preverb is related to the noun афэы '(the) mouth, face' and postposition -фэы 'in')

Афэы афэра афеицеит 'He put the bridle (афэра) on the horse'

Агэашэ/Ашэқэа (а)феицеит 'He hung the gate (агэашэ)/doors (ашэ)'

Ахэынцэрақэа (а)фалцеит 'She put/sewed the buttons (ахэынцэра) on'

Иижэыз зегы ифихит 'He spewed out everything that he had drunk'

Ажэа лфырхуан 'They were taking her evidence (literally: word = [а]ажэа)'

Ашэқэа (а)фихит 'He took down the doors'

Ажымжэа фысхит 'I plucked the bunch of grapes (ажымжэа)'

Preverb -ха-/-х(ы)-:

Ацарпалыкь агэлаца иахалцеит 'She put the butterfly (ацарпалыкь) on the pin - (агэлаца) = pinned the butterfly as an exhibit'

Акэты ацэы иахалцеит 'She put the chicken on the skewer (ацэы) = skewered the chicken'

Ачамгэыр арахэыц ахеицеит 'He put a string (арахэыц) on the 4-stringed viol-like instrument (ачамгэыр<sup>9</sup>) = strung the instrument'

Ихасц(аз)ом 'I do not believe it'

Снапы ацэа ахыцит 'The skin has come off my hand = I've grazed my hand'

<sup>8</sup>Note that the 3rd person singular non-human oblique object is now marked by -а-.

<sup>9</sup>A local folk-instrument (in Georgian /chonguri/); cf. the 2-stringed variant called ацхьарца (in Georgian /panduri/).

Ашхақәа дырхыцит '(S)he passed over the mountains'

Ахш хыцит 'The milk (ахш) boiled over'

Шака (шықәса) бхыцуеи? Хәба (схыцуеит) 'How old are you-FEM (literally: How many years are passing over you)? (I am) Five'

Ауаса ацәа ахылхит 'She skinned the sheep (ауаса)'

Акәарт акәчарақәа хнахит 'The brood-hen (акәарт) hatched the chicks (акәчышь)'

Сцарақәа шә-маатк рхысхит 'I took from my cash/savings 100 roubles'

Апхәызба дхихит 'He enticed the maiden (апхәызба)'

Апхынра шпәоух(ы)угеи<sup>10</sup>? 'How did you-MASC spend (literally: carry it over you) the summer?'

Preverb -м(ы)-:

Мчыла исымылхит 'She took it away from me by force (амч)'

Preverb -н(ы)-:

Абыста анырцеит (ачанах ианырцеит) 'They served up (literally: placed it on it) (анцара) the grits (абыста) (on the plate (ачанах))'

Preverb -шьта-/-шьт(ы)-, clearly related to the nominal root in ашьта '(the) track':

Ахәычы дышьталеит 'The child went to bed'

Лан ахәычы дышьталцеит 'Her mother put the child to bed'

Алаба шьтихит 'He picked up the stick (алаба)'

Preverb -цә(ы)-, which designates being in certain weather-conditions:

Амра амра дцәылеит 'Amra went out in the sun'

Атытын амра ицәырцеит 'They laid out the tobacco (атытын/атадын) in the sun'

The preverbs introduced so far have all been unanalysable, but by no means all fall into this simplex category. Consider:

Preverb -дәықә(ы)-:

Уаха идәықәло(и)т 'They are setting off/out tonight'

Here the preverb is made up of адәы '(the) meadow, field' and the simplex preverb -қә(ы)- 'on'. The same combination occurs in:

Сычкәын Акәака ддәықәысцеит 'I despatched my son to Sukhum'

The same nominal element combines with preverb -л(ы)- in the following example, whose semantics do not quite meet expectations:

Preverb -дәыл(ы)-:

Руадақәа ирдәылцит 'They left their rooms'

Sometimes one suspects that a preverb might be analysable, though this cannot be conclusively demonstrated, e.g.

<sup>10</sup>Ог Апхынра шпәоух(ы)угеи?

Preverb -пыр(ы)- (cf. -кәа-):

Быспырымц(зе)ит = Быскәамц(зе)ит 'You-FEM didn't leave me alone (апырцра = акәацра<sup>11</sup>)'

Preverb -цәыр(ы)-:

Амза цәырцит 'The moon came out (sc. from hiding) (ацәырцра)'

It is also important to stress that preverbs combine with many roots, not just the four illustrated so far. Consider the following:

Preverb -та-/-т(ы)-:

Аббы ацеиць иташәеит 'The leaf (аббы) fell (аташәара) into the well (ацеиць) Аацәа ашыла талпсеит 'She poured (атапсара) the flour (ашыла) into the sack ([а]аацәа)'

Ицыба ачақы тшәеит 'A pocket-knife (ачақы) fell out of (атшәара) his pocket (ацыба)'

Preverb -гәала-:

Бысгәалашәеит 'I remembered (агәалашәара) you-FEM' (where the compound preverb seems to consist of -гә(ы)- 'heart', -а- 'it', -ла- 'into', so that the meaning in terms of semantic primes is 'You fell<sup>12</sup> into my heart')

Preverb -гәцара-:

Дыгәцарарымк(зе)ит 'They did not take care of (агәцарақра) him/her'

Preverb -ныкә(ы)-:

Дныкәызгеит 'I took care of (аныкәгара) him/her'

Preverb -хта-:

Иан дыхталкуан 'His mother was pestering (ахтакра) him'

Preverb -хын-/-хны-:

Лычкәын дхынхәит/дыхнымхә(зе)ит 'Her son returned/did not return (ахынхәра)'

Preverb -еҳәа-:

Атакәажә дьгеҳәатәеит/дыгеҳәатәоуп 'The old woman sat down/is sitting in front of the fire(place) (аеҳәатәара/аеҳәатәазаара)'

Preverb -қә(ы)-:

Акәардә дықәгылеит '(S)he stood on (ақәгылара) the chair (акәардә)'

Асценаҕы дықәгылеит '(S)he appeared on (the) stage (асцена)'

Суқәымгәыбит 'I didn't entertain any hope of (ақәгәыбра) you-MASC'

Ашәақь иқәикит 'He aimed the rifle (ашәақь) at him (literally: held it on (ақәкра) him)'

Ацара иақәимкит 'He didn't aim/intend (ақәкра) to go'

<sup>11</sup>акәыцра also exists.

<sup>12</sup>The root -шәа- is used prototypically for the falling of light, small items and contrasts with -ха- for larger, heavier ones.

Preverb -мца-/ -мц(ы)-:

Аңара сымцаҳаит 'A large sum of money fell into my lap (амцаҳара)'

Ачанахқәа рымцыргеит 'They took the plates from in front of (амцгара) them'

Preverb -гәа-:

Сылгәампъхеит = Лгәы самыхәеит 'She did not like (агәапъхара)<sup>13</sup> = агәахәара me'

Агъама гәасто(ит) 'I am testing (агәагара) its taste (агъама) = I'm tasting it'

Preverb -кыла-/ -кыл-/ -клы-:

Абаә сыхәда икыламх(аз)еит 'The bone (абаә) did not get stuck (акылахара) in my throat (ахәда)'

Агәыр араҳәыц кылымд(аз)еит 'She did not thread (акылдара) the (thread (араҳәыц) through the) needle'

Preverb -кна-/ -кн(ы)-:

Апалта кнеихаит 'He hung up (акнаҳара) the coat (апалта)'

Ачуан/Ақәаб кнылхит 'She took down/off the hook (акныхра) the cooking-pot (ачуан)/cauldron (ақәаб)'

Preverb -пъ(ы)-:

Ақъаад пьзжәеит 'I ripped (апъжәара) the paper (ақъаад) in two' vs Ақъаад пьзыжәжәеит 'I ripped the paper into many bits', where the notion 'many bits' is signalled by reduplication of the consonant in the verbal root

Сгәы пжәо(ит) 'My heart is tearing/being torn (in anger/annoyance)'

Preverb -мәап(ы)-:

Мықә аштакны ағар рныхәа мәапъргеит 'They conducted (амәапгара) the youth-festival (ағар рныхәа) in Мук<sup>W</sup> Yard'

Preverb -еъын-/ -еъны-:

Эиаск дьгеъынгылеит '(S)he reached (= came to a stand) at the edge of (аеъынгылара) a river'

Preverb -хәа-:

Ахәычы ар инеиуа дрыхәапъшуеит<sup>14</sup> 'The child is looking at (ахәапъшра) the army (ар) (which is) moving forward (анеира)'

Са(ра) ателевизор сахәапъшуеит 'I am watching the TV'

Preverb -кыд(ы)-:

Атзамц дкыдгылеит '(S)he stood alongside/up against (акыдгылара) the wall (атзамц)'

Ашышкамс атзамц икыдлеит 'The ant (ашышкамс) went up (акыдлара) the wall'

Preverb -ва-/ -в(ы)-:

Дсыватәеит '(S)he sat (аватәара) alongside me'

Дсывсит '(S)he passed beside (авсра) me'

Preverb -д(ы)-:

Ацла аоны иадгылоуп 'The tree stands up against the house'

Preverb -кә(ы)-:

Аоны сакәшеит 'I passed around the outside of (акәшара) the house'

Preverb -әна-/ -ән(ы)-:

Аацәақәа ашьтацарта иәнарыжбит 'They tossed into (әнажъра) the store-room (ашьтацарта) the (heavy) sacks'

Ала аоны иәницеит 'He ejected (әнцара) the dog from the house'

Preverb -лбаа-:

Алағәра акакан лбаазгеит 'I fetched the walnut(s) (акакан) down (албаагара) from the attic (алағәра)' (cf. the same element as a full verbal root in:

Амардуан ала дылбааит '(S)he came down (албаара) by the stairs (амардуан)')

The majority of the preverbs are of the locational variety, as they specify the place where/whither/whence the verbal action takes place. But there are a small number which rather indicate orientation. The commonest are -аа- 'hither' (which is to be interpreted as marking motion towards the speaker), and -н(а)- 'thither'. We have already encountered the root -га-, which by itself indicates the act of 'taking', e.g.

А(б)ри аус аамта рацәаны иаго(ит) 'This business is taking (агара) a long time'

Ахәычы аоныка дызго(ит) 'I am taking the child home'

If we associate the orientational preverb -аа- with it, we produce the translation-equivalent to 'bring', viz.

Бәыза аоныка даабгома? 'Are you-FEM bringing ([а]агара) your friend home?'

Ақды азы иаанагеит 'The water/river brought the tree-stump (ақды)'

Use of -на- with the root emphasises the 'thitherness' of the action or, in other words, the reaching of the destination, e.g.

Ичкәын хәычы ашкол ахь днеигеит 'He took (анагара) his little son to school'

Two other orientational preverbs that need to be introduced alongside the commoner two just illustrated are -ә(а)- 'up' (cf. аәада '(the) north'<sup>15</sup>) and -л(а)- 'down' (cf. алада '(the) south'<sup>16</sup>). For one thing all four are found in association with -и- and in this

<sup>13</sup>Cf. аңхара 'warm up; give out heat' (e.g. Аҳауа п̄хо(ит) 'The air (аҳауа) is warming up'; Амра п̄хо(ит) 'The sun is warming up').

<sup>14</sup>Note the 3rd person plural Column II prefix agreeing with the singular (but semantically collective) noun ар 'army'.

<sup>15</sup>Dzhanashia notes in his dictionary of 1954 that the meaning might also be '(the) east', for which the more normal expression is амрагылар(т)а, literally 'sun-rising (place)'.

<sup>16</sup>Dzhanashia notes that this is found in the meaning '(the) west', for which the more normal expression is амраташәар(т)а, literally 'sun-falling into (place)'. Into what does the sun fall? As Abkhazia runs along a strip of the Black Sea's eastern littoral, the natural answer is the sea (specifically, the Black

combination produce compound-roots of motion for the specified orientations: [a]аира 'coming' ([a]аара is also found in this sense), аеира 'going' (used in the relativised non-finite Present of an army on the march in an earlier example in this lesson), аеира 'moving up', аеира 'moving down'. As examples of these last two we have:

Уацэы шэышка сәеиуеит 'I'll pop up to your-PL place tomorrow'

Иацы асы ләуан 'The snow was coming down/falling yesterday'

All four of these orientational preverbs have another subtler function, of which readers should be aware without necessarily trying to emulate it. They are found, possibly preceding a locational preverb (in which case their open vowel is dropped, if no personal prefix stands in between them), in a modal or adverbial function, whose precise nuance is determined by the context; the preverb often emphasises the suddenness or slowness of the event, possibly while preserving its inherent orientational force, e.g.

Зиаск дааеыңгылеит '(S)he suddenly came up alongside a river'

Зиаск дныгеыңгылеит '(S)he suddenly reached the edge of a river'

Дылкажыцәеит '(S)he suddenly spat (downwards = -ка-) (акажыцәара)'

Хабжын апкаәхәа даәқәтәеит 'Xabzhyn mounted up/sat upon it (ақәтәара) with the speed of a whiplash (апкаәхәа)'

The last but one example contains another orientational preverb, namely -ка- 'down(wards)', and a further one is -хьа- 'back(wards)', e.g.

Дхьаышит vs даахьаышит vs днахьаышит '(S)he looked backwards (ахьаышра) vs '(S)he looked back this way' vs '(S)he looked back that way'

Скамха(зе)ит 'I did not fall down (акаҳара)'

One more peculiarity often associated with preverbs emerges when a root not basically requiring a preverb finds itself used with one. In such cases the root sometimes (but not always) acquires an extension, which will be -ла- to reinforce the illative/allative force of the preverb, but -аа- to reinforce an elative/ablative force, e.g.

Стәеит 'I sat down' (атәара) vs Сәыза слыдтәалеит 'I sat up against (адтәалара) my (female) friend'

Абыч дыркит 'They arrested (акра) the thief' vs Асасцәа рыдыркылеит 'They received/welcome (адкыларә) the guests' vs

(И)еилыскааит 'I understood (it/them) ([a]аилкаара) vs

Ан лхәыцкәа гәыдылкылеит 'The mother kissed her children (literally: held them to the breast (агәыдыкыларә))'

Sea), an observation brought to my attention by Dr. V. Chirikba. This means that this basic item of vocabulary is alone a clear rebuttal of the groundless charge often encountered in Georgian sources that Abkhaz has no marine vocabulary, from which ridiculous assumption the patently false conclusion is drawn that Abkhaz cannot have developed in a topography close to the sea and thus the Abkhazians cannot have lived from ancient times in such a coastal region as Abkhazia!

Ажьа әтцәрааит 'The rabbit (ажьа) suddenly scrambled out (атцәраара) (sc. from inside the stomach of a deer)'

Дахьықәгылаз дыахацәрылеит '(S)he shot up (ахацәрыларә) to the spot where (s)he was standing'

А(б)ра дтәоуп '(S)he is sitting here' vs Ақәа/Атакар дыцәтәалоуп '(S)he is sitting in the rain/heat (атакар)'

One fascinating alternation to complete this lesson involves the root -га- used with preverb -ла-, on the one hand, and with preverb -л(ы)-, on the other. The combinations produce verbs meaning 'begin (something)' and 'finish (something)' respectively, e.g.

Сус салагеит 'I began (алагара) my work' vs

Сус салгеит 'I finished (алгара) my work'

Note that in Abkhaz both these verbs are intransitive, just like the following pair:

Акино алагеит 'The film started' vs

Акино алгеит 'The film ended'

If the complement to the 'transitive' (sc. in anglocentric terms) usage of these verbs is a verbal action rather than a simple noun, how is it expressed? Two alternatives (the only ones with which we need be concerned for the moment) are (a) the verbal noun (masdar) or (b) the non-finite Present as complement to 'begin' vs the Past Absolute (less commonly the non-finite Present) to complement 'finish', e.g.

Рус(ы)ура = Рус руа<sup>17</sup> иалаго(ит) 'They are starting their work' vs

Рус(ы)ура = Рус уны<sup>18</sup> (= Рус уа) иалго(ит) 'They are finishing their work'

Examples of these verbs with the two commonest of the modal preverbs discussed above would be:

Дгәырбьацәа иажәа даалгеит Ахра Ачба. Нас дналагеит Саид 'Ахра Achba suddenly brought his speech to an end with a great feeling of joy. Then (нас) Said suddenly began'

#### Exercises

Translate into English

1. Бан Москвантә даныхынхә, ба(ра) икабцоз/икабцоз? Абаҳчаңы аус зуан.
2. Адеп(ы)утатцәа ирхәоз еилышәкаауазма? Аиеи, зегьы еилаҳкаауан, аха акгы хгәаң, хомызт.
3. Амхқәа рыцәағәара шәанбалгеи? Жәацы ҳалгеит.
4. Уани уаби и(ы)угаз аңара зумрымхи? У(бр)и аңара са(ра) истәын; исымгеит. У(бр)и азыҳәан исымрымхит.

<sup>17</sup>Recall that the verbal root is -y-, and, when it is followed by the Dynamic suffix, only one bilabial glide is pronounced and written.

<sup>18</sup>Without the Column III transitive subject affix, of course!

5. А(ба)рт ашәкәқәа аазгада? Изәыз ашәкәыәы иоуп иааганы исызтаз.
6. Ҳабд(ы)у аәны дааәналаны, илаба шытацаны, аишәа дадтәалан акрыфара далагеит.
7. У(бр)и ашоура зхызгодаз/зхызгодаз? Ашоурагы ахытагы даара ибзианы исхызгон.
8. Ачымазаы дныкәызгодаз/дныкәызгодаз? Ичкәын дныкәигон.
9. Атытын абажәгоз? Амра ицәахцон.
10. Ачара аналагоз, асасцәа здызкылодаз? Саб идикылон.

Translate into Abkhaz

1. Where does the River Bzyp join the Black Sea?
2. Why was your mother-FEM leaving your father?
3. My friend put on her hat and set off for Sukhum.
4. My sister finished sewing my socks and went to bed at half past ten.
5. Having put her child to bed, the mother came down by the stairs and started watching the TV.
6. How old were you-FEM when your-FEM brother died?
7. I hated her going to Turkey, but it didn't break/pierce my heart.
8. Where were the guests hanging their coats? They were hanging them in their rooms.
9. How did your-MASC friends spend the summer this year? Like last year, they spent it with their grandmother and grandfather in Myk<sup>w</sup>.
10. How were you-PL conducting the festival. We were conducting it very well.

**In this lesson you will learn about:**

- The incorporation within the verb-form of the Instrumental and Benefactive postpositions
- Other Relational Particles within verb-forms
- Adjective and nouns amalgamated with the verb-roots: -шьа-, -тә(ы)-, -ха-
- Pseudo-passives
- Stative passives
- Potential verb-forms
- How to express involuntary, accidental actions
- How to form Imperatives and Prohibitions

In Lesson 2 the Instrumental and Benefactive postpositions (-ла and -зы, respectively) were introduced. So far we have only encountered them standing with the (pro)nouns they govern (i.e. outside the verbal complex). However, these postpositions may be divorced from their (pro)nouns and placed as 'relational particles' within the preradical structure of the verbal complex without any change of meaning; the (pro)nouns they leave stranded outside the verbal complex are taken up within the complex by the appropriate Column II prefix, which stands immediately before the incorporated postposition. Such sequences of Column II prefix with postpositional element stand in front of any preverb (with its own Column II prefix, if there is one) also present within the complex. Examples:

Сан рахәыц капшьла амаҭәақәа лзахит = Сан арахәыц капшь амаҭәақәа алалзахит 'My mother sewed the clothes with red thread'

Шәаб са(ра) сзы а(б)ри кеицеит = Шәаб са(ра) а(б)ри зыкеицеит 'Your-PL father did this for me'

If the NP governed by either postposition is relativised (as in a WH-question formed on it), then the postpositions obligatorily stand within the verbal complex. In replying to such a WH-question, however, the postposition can either be incorporated within the verb or stand alongside its governed (pro)noun, e.g.

Бан амаҭәақәа злалзыхи? Арахәыц капшь иалалзахит/Рахәыц капшьла (илзахит) 'With what did you-FEM mother sew the clothes? (She sewed them) with red thread'

Шәаб а(б)ри зыкеицәада? Са(ра) исзыкеицеит/Са(ра) сзы (икеицеит) 'For whom did your-PL father do this? (He did it) for me'

When 'ask' is used without any indication of there being a person asked, we have ацаара, as in Ицаауада? 'Who is asking?'. But when the person asked is present, -з- becomes an integral part of the verb, giving азцаара 'ask' (also used as the noun



'question', albeit with stress then on the second syllable<sup>1</sup>). Either the person asked is made dependent on the postpositional element incorporated within the verb, or there is an intervening a-vowel between the two, as in:

Сырзымцааит = Сразымцааит<sup>2</sup> 'I didn't ask them'

When the person listened to is added to the verb 'listen' (азырара), -з- becomes an integral part of the verb, giving азырара 'listen to', e.g.

Бырзыраруеи? 'Why are you-FEM listening to them?'

Within the verbal complex these sequences follow the WH-interrogative elements meaning 'where?', 'when?', 'how?' and 'why?', e.g.

Уан арахэыц капшь амаџаџа аба лалзахи? Луадаџы 'Where (аба-) did your-MASC mother sew the clothes with (the) red thread? In her room (ауада)'

Саша ба(ра) а(б)ри аџара зыбзааигеи? 'Why (зы-) did my brother bring (аагара) this money for you-FEM?'

Three other 'relational particles' are а- 'to', ц(ы)- 'with' and цэ(ы)- 'from, to the disadvantage of', but, unlike the pair with which we began this lesson, these three may only stand within a verbal complex, and indeed for -з(ы)- there are cases when intra-verbal placement is obligatory too, e.g.

Ишэџеи? 'What did you-PL say?' vs Илашэџеи? 'What did you-PL say to her?'

Аџныка сцеит 'I went home' vs Сан аџныка слыццеит 'I went home with my mother' (N.B. how Abkhaz conveys the notion of marriage from the bride's perspective: Хьфаф Адгэыр пџхэысс диццеит 'Khjfaf went with Adgur as wife = Khjfaf married Adgur'; if one speaks of a woman getting married without specifying to whom, the expression required is Хьфаф хаџа дцеит 'Khjfaf got married', which is literally 'Khjfaf man went'<sup>3</sup>)

Аџма абази? 'Where did the goat (аџма) get lost (азра)?' vs Цьмак сцэызит 'One goat was lost to me = I lost a goat'; cf. А(б)ри ишэџалазуеи? 'What are you-PL losing by this?' (where the particle of disadvantage and the instrumental particle stand side by side in the same complex and in this order)

Мап скуам = скзом 'I'm not refusing/I'll not refuse (= hold "no")' vs Мап шэцэыскуам = шэцэыскзом 'I'm not refusing/I'll not refuse you-PL'

Дшэаны дзызо(и)т '(S)he is quaking (азызара) in fear (literally: having become afraid) (ашэара)' vs Аџэынапџд(ы)уџа дрыцэшэаны дзызо(и)т '(S)he is quaking in fear of the rats (аџэынапџд(ы)у)'

Аџаџара уадаџуп 'Doing it is difficult (ауадаџ) => Аџэаџэара лыџэуадаџуп 'She finds speaking difficult'

<sup>1</sup> And further note that the verbal noun (Masdar) may be stressed on the final syllable: азџара.

<sup>2</sup> An unexpected, but seemingly possible, variant is: Сырмаџцааит.

<sup>3</sup> For a man getting married we have Ахаџа аџхэыс дааигеит 'The man got married' (literally 'The man brought a woman').

Ауалафахэы иазџаит 'Wage(s) (ауалафахэы ) increased (азџара)', where the root of the verb can be compared with the adverb for 'more' seen in А(б)ри азџаб еиџа-еиџа (иаџа-иаџа) дыпшџахо(и)т 'This girl grows more and more (еиџа-еиџа (иаџа-иаџа)) beautiful'

The first relational particle in the above-group of three is most commonly associated with the root chosen to illustrate it (namely -џа- 'say (to)'), but it is occasionally met elsewhere, e.g.

Исаџџыбгои? 'What do you-FEM advise (аџџаџара<sup>4</sup>) me?'; Ираџџызџада? 'Who advised them?'

Сџыза сияџэџан скаџџыт 'I wrestled (аџэџара<sup>5</sup>) my friend, and he threw me down (аџџара)'

Саџэшыа уа(ра) улаџэалшьом 'My sister does not deem you worthy of (аџэашьара) her'

Since verbal roots do not normally begin with vowels in Abkhaz, could it be that what today appears to be the root -ау- meaning 'get, receive' (masdar [а]аура) originally consisted of this same relational prefix plus actual root -у-? Cf.

Саџэшыа џа длоуит 'My sister got/was delivered of/gave birth to a son' vs

Истахыз ашэџэы смоуит 'I did not get the book that I wanted'

The root of the verb in the last-but-one example is -шыа-, and this is the element which means 'deem'. As such, it may combine with a number of adjectival roots, which are incorporated within the verbal complex, to form a transitive verb meaning 'deem X to be ADJECTIVE'. The adjectival root for 'unfortunate' is -рыцџа-, and the resulting combination produces the following:

Арџаџы срыцџаишьеит 'The (male) teacher took pity on me'

The adjectival root for 'better' is -еиџы(ы)-, and so the combination of this with the root in question produces the verb for 'prefer' (and note that the adjectival root may take the slightly different form -еиџыа-):

А(б)ри еиџыы/асшьо(и)т 'I prefer this'

If one wishes to indicate the entity to which the object here is preferred, it is made to depend on one of the comparative postpositions introduced in Lesson 7 (namely, -аџкыыс, -ааџа, or -еиџа 'than'), e.g.

Аџино ахь аџара аџкыыс/ааџа/еиџа аџеатр ахь аџара еиџыы/асшьеит 'I preferred to go to the theatre than to go/to going to the cinema'

If one incorporates the benefactive postposition discussed above within this verb-form, one obtains the verb for 'wishing X to Y', e.g.

<sup>4</sup> From the variant-masdar аџџаџара would be formed the following equivalents for the two examples given here: Исаџџаџгои? 'What do you-FEM advise me?', and Ираџџызџада? 'Who advised them?'

<sup>5</sup> Where -џа- is (presumably) the preverb meaning 'on' and -џа- the root meaning 'jump'.



Дцоу дымцоу? 'Is (s)he going or not?' vs Дызцоу дзымцоу? 'Can (s)he go or not?'

Дабацо? 'Where is (s)he going?' vs Дабазцо? 'Where can (s)he go?'

Данбацо? 'When is (s)he going?' vs Данбазцо? 'When can (s)he go?'

Ателефон сасуама? 'Shall I phone?' vs Ателефон сзасуама? 'Can I phone?'

Ателефон сыбзасуама? 'Shall I ring you-FEM' vs Ателефон сзыбзасуама? 'Can I ring you-FEM?'

Икауцои? 'What are you-MASC doing?' vs И(ы)узыкацои? 'What can you-MASC do?'

А(б)ри шпъакарцои? 'How are they doing this?' vs А(б)ри шпъарзыкацои? 'How can they do this?'

Изықарымхи? 'Why did they not destroy it/them?' vs Изырзыкаымхи? 'Why could they not destroy it/them?'

These interrogatives show that the potential particle with any accompanying personal affix (viz. in transitive verbs the Column II affix marking the underlying agent of the action) stands after the interrogative particles -з(ы)- 'why?', -шпъа- 'how?', -анба- 'when?', -аба- 'where?'. The following example, taken from a text, indicates that the potential particle is not absolutely restricted to negative or interrogative forms:

Изыфоз афон 'It used to eat what it could (eat)'

Interestingly, when the verb адырра 'know' is negated, the potential particle is obligatory, e.g.

Изыруеит 'I know (it/them)' vs Исыздыруам<sup>6</sup> 'I don't know (it/them)'

Another common form based on this same root is Иалыздырауеи? 'What do I know about it/How should I know? (with preverb -л(ы)- and root-suffix -аа-).

There is another particle in Abkhaz which behaves like the potential-marker in terms of both its placement within the verbal complex and the structural changes it causes in transitive verbs, but it is not limited to negative or interrogative forms. This is -амха-, and it indicates that the action is carried out by the notional agent involuntarily, accidentally, unwittingly, by mistake, despite him/herself. Examples:

Аутракацааы акыркырхэа дамхачеит 'The gardener (аутракацааы) laughed (аччара) raucously (акыркырхэа) despite himself' vs дыгчөит '(S)he burst out laughing'

Сан дамхачэ(ы)уеит 'My mother involuntarily burst into tears (ацэ(ы)уара)' vs дцэ(ы)уеит '(S)he burst into tears'

Ахэычы бхэақэак ааныхны иамхафеит 'The child couldn't resist snatching some plums (абхэа) [sc. off the surface of the dish] (аныхра) and scoffing them'

<sup>6</sup>Also possible are: Исыздырзом, Исыздырам, and the colloquial Сөдро.

зхэычы дызхэаеыз апхэыс 'the woman who smothered (ахэара) her child' vs зхэычы дзамхахэаеыз апхэыс 'the woman who inadvertently smothered her child'

Ахыы ззеит 'I stole (азара) the gold (ахыы)' vs Ахыы самхазеит 'I couldn't resist stealing the gold'

Саб ацара нихит 'My father spent (аныхра) the money' vs Саб ацара иамханыхит 'My father spent the money despite himself'

Pay particular attention to the following pair of examples:

Ачкэын дыпсит 'The boy died (ацсра)' vs Ачкэын иан дламхашит 'The boy died at the unwitting hands of his mother = His mother accidentally killed the boy', where one can also use the normal verb for 'kill' (ашьра) to give дламхашит.

Also used on occasions in a seemingly synonymous way is -цэ(ы)-, the particle of disadvantage, introduced earlier in this lesson. Consider the following:

Бан асаанқэа анбапылтеи? 'When did your-FEM mother break (ацсра) the plates (асаан)?' vs Ианбаламхашеи vs Ианбалцэпыеи? 'When did she accidentally break it/them?'

Now, are these last two variants fully synonymous? The answer seems to be 'No', and the difference (in this context, at least) is said to be that with -амха- the intention was to break something, but accidentally something different was broken, whereas with -цэ(ы)- there was no intention to break anything — there was simply an accidental breakage.

### Imperatives and Prohibitions

Giving an instruction to one's addressee is done by placing the verb in its Imperative form. In Abkhaz there are differences in formation of the Imperative depending on whether the verb is Dynamic or Stative. Let us begin with a consideration of Dynamic intransitives.

The verb's root, without additional suffixal marking, is employed to form the Imperative; any preverb or personal prefixes, including the one appropriate to the addressee who is being asked to carry out the verbal activity, are present, as normal. The verbs атэара 'sit down' (verbal root = -тэа-) and ахэапшра 'look at' (verbal root = -пш-) are used for illustration:

А(б)ра утэа! 'Sit down here (to a man)'

А(б)ра бтэа! 'Sit down here (to a woman)'

А(б)ра шэтэа! 'Sit down here (to a plurality)'

А(б)ри уахэапш! 'Look at this (to a man)'

А(б)ри бахэапш! 'Look at this (to a woman)'

А(б)ри шэхэапш! 'Look at this (to a plurality)'

Sometimes (but not always!) when the verb's root ends in an unstressed open vowel (namely, -a), this vowel is deleted. For this we illustrate with the verbs **ацэара** 'go to sleep' (root = -цэа-) and **ашьталара** 'lie down, go to bed' (root = -ла-):

**Уажэыцэкья уцэ!** 'Go to sleep right (-цэкья) now (уажэы) (to a man)'

**Уажэыцэкья быцэ!** 'Go to sleep right now (to a woman)'

**Уажэыцэкья шэыцэ!** 'Go to sleep right now (to a plurality)'

**Уажэыцэкья ушьтал!** 'Go to bed right now (to a man)'

**Уажэыцэкья бышьтал!** 'Go to bed right now (to a woman)'

**Уажэыцэкья шэышьтал!** 'Go to bed right now (to a plurality)'

BUT for **ацэажэара** 'speak' we have:

**Уцэажэа!** 'Speak (to a man)'

**Бцэажэа!** 'Speak (to a woman)'

**Шэцэажэа!** 'Speak (to a plurality)'

To negate these forms and thus produce a prohibition, place the negative marker in its internal slot and add a word-final -н to the full form of the root (i.e. without dropping any root-final open vowel), e.g.

**А(б)ра умтэан!** 'Don't sit down here (to a man)'

**А(б)ра бымтэан!** 'Don't sit down here (to a woman)'

**А(б)ра шэымтэан!** 'Don't sit down here (to a plurality)'

**А(б)ри уахэампшыи!** 'Don't look at this (to a man)'

**А(б)ри бахэампшыи!** 'Don't look at this (to a woman)'

**А(б)ри шэахэампшыи!** 'Don't look at this (to a plurality)'

**Уажэы умыцэан!** 'Don't go to sleep now (to a man)'

**Уажэы бмыцэан!** 'Don't go to sleep now (to a woman)'

**Уажэы шэмыцэан!** 'Don't go to sleep now (to a plurality)'

**Уажэы ушьтамлан!** 'Don't go to bed now (to a man)'

**Уажэы бышьтамлан!** 'Don't go to bed now (to a woman)'

**Уажэы шэышьтамлан!** 'Don't go to bed now (to a plurality)'

**Умцэажэан!** 'Don't speak (to a man)'

**Бымцэажэан!** 'Don't speak (to a woman)'

**Шэымцэажэан!** 'Don't speak (to a plurality)'

These formations are quite straightforward, but a complication is introduced, when we consider the parallel patterns for transitive verbs. The complication is that, when issuing an instruction to a man or woman (but not to a plurality), the personal

prefix appropriate to such an agent is absent from the Imperative. To illustrate transitive Imperatives we take the verbs **арапа** 'take' and **акацара** 'do, make':

**Ига!** 'Take it/them (to a man)'

**Ига!** 'Take it/them (to a woman)'

**Ижэга!** 'Take it/them (to a plurality)'

**Икаца!** 'Do it/them (to a man)'

**Икаца!** 'Do it/them (to a woman)'

**Икашэца!** 'Do it/them (to a plurality)'

To illustrate the loss of root-final open vowel in transitive Imperatives we take the verbs **аарапа** 'bring' and **ацара** 'give':

**Иаар!** 'Bring it/them (to a man)'

**Иаар!** 'Bring it/them (to a woman)'

**Иаажэг!** 'Bring it/them (to a plurality)'

**Исыт!** 'Give it/them to me (to a man)'

**Исыт!** 'Give it/them to me (to a woman)'

**Исышэт!** 'Give it/them to me (to a plurality)'

When transitives are negated, the negative sits in its internal slot, the nasal is suffixed to the full form of the root, and the agent-prefix is present in ALL cases, e.g.

**Иумган!** 'Don't take it/them (to a man)'

**Ибымган!** 'Don't take it/them (to a woman)'

**Ижэымган!** 'Don't take it/them (to a plurality)'

**Икаумцан!** 'Don't do it/them (to a man)'

**Икабымцан!** 'Don't do it/them (to a woman)'

**Икашэымцан!** 'Don't do it/them (to a plurality)'

**Иааумган!** 'Don't bring it/them (to a man)'

**Иаабымган!** 'Don't bring it/them (to a woman)'

**Иаажэымган!** 'Don't bring it/them (to a plurality)'

**Ис(ы)умтан!** 'Don't give it/them to me (to a man)'

**Исыбымтан!** 'Don't give it/them to me (to a woman)'

**Исышэымтан!** 'Don't give it/them to me (to a plurality)'

N.B. **Сацэоумцан!**, **Сацабымцан!** or **Сацашэымцан!** 'Don't blame me', which is one way of saying 'Excuse me!'.

**Шэылзымзырэын!** 'Don't listen (to a plurality) to her!'

**Бан улазымцаакэа(н) умцан!** 'Don't go (to a man) without asking your mother!'

Before we move on to examine the Imperative and Prohibitive forms in Stative verbs, we can note that one can alter the nuance of a Dynamic verb's Imperative or Prohibitional forms by adding the suffix -и. This suffix is added to the reduced form of the root for those verbs which lose their root-final open vowel, e.g.

- А(б)ра утэи! 'Just sit down here (to a man)'  
 А(б)ри бахэаңши! 'Just look at this (to a woman)'  
 Уажэыцэкьа шэыцэи! 'Just go to sleep right now (to a plurality)'  
 Уажэыцэкьа ушьтали! 'Just go to bed right now (to a man)'  
 Бцаажэи! 'Just speak (to a woman)'  
 Ижэгеи! 'Just take it/them (to a plurality)'  
 Икацеи! 'Just do it/them (to a man/woman)'  
 Иаажэги! 'Just bring it/them (to a plurality)'  
 Исыти! 'Just give it/them to me (to a man/woman)'  
 А(б)ра умтэани! 'Just don't sit down here (to a man)'  
 А(б)ри бахэампшыни! 'Just don't look at this (to a woman)'  
 Макьана шэмыцэани! 'Just don't go to sleep yet (макьана) (to a plurality)'  
 Макьана ушьтамлани! 'Just don't go to bed yet (to a man)'  
 Бымцаажэани! 'Just don't speak (to a woman)'  
 Ижэымгани! 'Just don't take it/them (to a plurality)'  
 Икаумпцани! 'Just do it/them (to a man)'  
 Иаабымгани! 'Just don't bring it/them (to a woman)'  
 Исышэымтани! 'Just don't give it/them to me (to a plurality)'  
 Узырэи! 'Just listen (to a man)!'

Stative verbs are all intransitive, and so the personal prefix appropriate to the addressee will always be present in their Imperative form, just as this affix is always present with intransitive Dynamics. Differently from a Dynamic Imperative, a suffix is required with Statives, and this suffix is -з, which is added to the verbal root. The suffix -и can be added for the appropriate nuance. We illustrate with the verbs аказаара 'be' and атэазаара 'be seated':

- Уахыкоу указ(и)! '(Just) Stay where you are (to a man)'  
 Бахыкоу быказ(и)! '(Just) Stay where you are (to a woman)'  
 Шэахыкоу шэыказ(и)! '(Just) Stay where you are (to a plurality)'

- Уахьтэоу утээз(и)! '(Just) Remain seated where you are sitting (to a man)'  
 Бахьтэоу бтээз(и)! '(Just) Remain seated where you are sitting (to a woman)'  
 Шэахьтэоу шэтээз(и)! '(Just) Remain seated where you are sitting (to a plurality)'

To negate these Stative Imperatives place the negative marker between the root and the suffix, to give for the above-verbs the following Prohibitions:

- Уахыкоу укамыз! 'Don't stay where you are (to a man)'

- Бахыкоу быкамыз! 'Don't stay where you are (to a woman)'  
 Шэахыкоу шэыкамыз! 'Don't stay where you are (to a plurality)'

- Уахьтэоу утээмыз! 'Don't remain seated where you are sitting (to a man)'  
 Бахьтэоу бтээмыз! 'Don't remain seated where you are sitting (to a woman)'  
 Шэахьтэоу шэтээмыз! 'Don't remain seated where you are sitting (to a plurality)'  
 The suffix -и is not used with Stative Prohibitions.

It will be recalled that some verbs exist in both Dynamic and Stative forms, and so below are presented some minimal pairs to contrast the formations of their Imperatives and Prohibitions:

- Угыл(и)! '(Just) Stand up (to a man)'

vs

- Угылаз(и)! '(Just) Remain standing (to a man)'

- Бтэа (Бтэеи)! '(Just) Sit down (to a woman)'

vs

- Бтээз(и)! '(Just) Remain seated (to a woman)'

- Шэыцэ(и)! '(Just) Go to sleep (to a plurality)'

vs

- Шэыцээз(и)! '(Just) Go on sleeping (to a plurality)'

But

- Ушьтал(и)! '(Just) Go to bed (to a man)' (from ашьталара)

vs

- Ушьтаз(и)! '(Just) Stay prostrate (to a man)' (from ашьтазаара)

- Умгылан(и)! '(Just) Don't stand up (to a man)'

vs

- Угыламыз! 'Don't remain standing (to a man)'

- Бымтэан(и)! '(Just) Don't sit down (to a woman)'

vs

- Бтээмыз! 'Don't remain seated (to a woman)'

- Шэмыцэан(и)! '(Just) Don't go to sleep (to a plurality)'

vs

- Шэыцээмыз! 'Don't go on sleeping (to a plurality)'

But

- Ушьтамлан(и)! '(Just) Don't go to bed (to a man)' (from ашьталара)

Ушьтамыз! 'Don't stay prostrate (to a man)' (from ашьтазаара)

### Exercises

Translate into English

1. А(б)ри зыкабцодаз? Сахэшьа илзыкасцон.
2. Шэани шэаби ирхээз еилышэкаама? Мап, зегы хэеилымкааит. Уара и(ы)узеилкаама? Саргы исзеилымкааит.
3. Ухарп, з(ы)уз(ы)ушэымхуеи? Смахээр (амахээр 'arm') сыхьуеит, мамзар (otherwise) уажэыцэкьа ишэысхуан.
4. Аидара злажэгей? Хэыза имашынала иахгеит/иаагеит. Шэхатэ машына изалажэымгеи? (Избанзар/Избан акэзар,) Хмашына аус аузом.
5. Ацэажэара бакэыцны (акэыцра 'leave off, abandon') бысырц! Ацэажэара бакэыцны заа (early/earlier) бзысырымци?
6. Асны шэыналаны, шэлабақэа шытапаны, аишэа шэадтэаланы, акгы мхэакэа(н), акрыфара шэалага!
7. Амхқэа рыцэағэара ианағыз, сашыцэа цэкы/цэык рцэызын ирзымьшааит (апышаара 'find; search'). Ихапышаауеит. Ухацхраа! Мап хцэ(ы)умкын!
8. Ачымазады ахьаа (rain) лзылхымгазт дамхацэ(ы)уан дзакэымцит.
9. Атытын шэамыхан, мамзар шэычмазацохо(и)т.
10. А(ба)рт ашэкэқэа умган! У(ба)рт ганы учкэын ит!

Translate into Abkhaz

1. The child accidentally got into the mud and couldn't get out of it.
2. My friends couldn't get the nail out of the plank. Why was it difficult for them?
3. Put your-FEM hat on and set off for Sukhum!
4. Get up (to a man) and plough the field!
5. Put (to a plurality) your children to bed and come down quickly!
6. Sew (to a woman) the buttons on this shirt — don't sew them on that one!
7. Who can't put the bridles on the horses?
8. With what were they serving up the grits/pollenta? With the wooden ladle (= амхабыста).
9. Why were your-MASC friends unable to spend the summer with their grandmother and grandfather? How should I know?
10. Just sit down beside me and tell us everything that happened (talking to a woman)! I can't tell you anything. Those people will kill me.

### In this lesson you will learn about:

- The Future I tense (affirmative and negative, finite and non-finite) of Dynamic verbs
- Relative forms based on the Future I
- The Future Absolute
- Questions (including Deliberative Questions) based on the Future I
- The Future I tense (affirmative and negative, finite and non-finite) of Stative verbs
- Exhortations
- The Iterative suffix
- Protasis-formation and future conditions
- Present conditions for both Stative and Dynamic verbs
- Other functions of protasis-forms: interrogative; debitive; complement to 'want'; possibility; permission; colloquialism for 'why not?'

Although, as we have seen, the Present Indicative is regularly used to refer to a future event, Abkhaz does have a distinct Future Indicative. In fact, it has two, and we shall see below how the Future I is formed for Dynamic verbs.

### Future I

The finite Future I is produced by adding the suffix -п after the verb's root (or after any of an array of suffixes that might be present in its/their own right), as in:

Patterns for the Formation of the Finite Affirmative Future I Indicative of Dynamic Verbs

I shall go then	сцап	s.tsa.p'	I shall die then	сыпсып	sə.psa.p'
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To negate the Future I, two possibilities exist: (a) the affirmative finite ending -п is replaced by the negative marker -м, preceded by the tense-marker -ры-, or (b) the negative marker is inserted in its preradical slot in an otherwise unaltered affirmative form (sc. apart from the optional insertion of the emphatic suffix -за-), as in:

Patterns for the Formation of the Finite Negative Future I Indicative of Dynamic Verbs

I shall not go then	сца(за)рым / сымца(за)п	s.tsa.(dza)- rə.m /sə.m.tsa.- (dza)p'	I shall not die then	сып̄с(за)- рым / сымп̄с(за)п / сымп̄сзап	sə.ps.(dza)- rə.m / sə.m.psə.p'/ sə.m.ps.dza.p'
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The affirmative non-finite Future I is produced by simply replacing the finite suffix -п with the non-finite marker -pa or -ры; for the relative forms the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot, and the suffixal variant -ры is selected:

Patterns for the Formation of the Non-finite Affirmative Future I Indicative of Dynamic Verbs (Relativised)

who/which will go then	ицара	jə.tsa.ra	who/which will die then	ип̄сра	jə.ps.ra
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In forming the negative relativised non-finite equivalent, the negative marker -м- occupies its normal non-finite slot (i.e. immediately before the root), and, again, with these particular roots there is a shift of stress onto the relative prefix, e.g.

Patterns for the Formation of the Non-finite Negative Future I Indicative of Dynamic Verbs (Relativised)

who/which will not go then	имца(за)ра	jə.m.tsa.- (dza).ra	who/which will not die then	имп̄с(за)ра	jə.m.ps.- (dza).ra
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A form based on the non-finite Future I variant in -pa is the Future Absolute, to which the Absolute formant -ны is suffixed. This form is frequently encountered in conjunction with the copula to indicate that which is due, destined, fated to happen, e.g.

Сычкэын уацэы даараны дыкоуп 'My son is due to come tomorrow'

Асаби инаамтэмыз дини ирласны дып̄сраны дыкан 'The baby was born

(aira) when it was not time and was destined to die quickly'

Сасрыкэа уацэы дираны уха еип̄ш 'On the eve of Sasryq<sup>w</sup>'a's birth'<sup>1</sup>

<sup>1</sup>This quote from the national Nart epic literally reads: 'Sasryq<sup>w</sup>'a due to be born tomorrow like tonight'.

If the Future I is required for expressions involving the conjunctive particles -ш(ы)- 'how; that', -ан(ы)- 'when', -ахь(ы)- 'where; that' or -з(ы)- 'why', then the variant in -pa is used. Examples will be provided in a later Lesson.

Questions based on the Future I select the suffixal variant -ры and have a deliberative character, e.g.

Ишэасхэари? 'What should I tell you-PL?'

Ишп̄аххэари? 'How should we say/put it?'

Астанда п̄хэысс даазгарыма? 'Should I marry Astanda?'

Астанда п̄хэысс даазгар(ы)у даазымгар(ы)у? 'Should I marry Astanda or not?'

А(б)ри каццарыда? 'Who should do this?'

А(ба)рт ачкэынцэа абацари? 'Where should these children go?'

Аусура ханбалагари? 'When should we begin work?'

Икалымцари? 'Should she not do it/them?'

Statives are rarely found referring to a tense other than the present or past. If necessary, a Future I can be formed by adding the formants that mark the Present Indicative of Dynamic verbs (viz. -ya- plus -(и)т) to the element -заа-, itself suffixed to the Stative root, as in:

Patterns for the Formation of the Finite Affirmative Future I Indicative of Stative Verbs

I shall be wearing X	сыказаауе- ит	sə.q'a.zaa.- wa.jt'	I shall be wearing X	исшэызаа- уеит	jə.s.j <sup>w</sup> ə.za:- wa.jt'
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To negate such a form, the affirmative finite ending -ит is replaced by the negative marker -м<sup>2</sup>, as in:

Patterns for the Formation of the Finite Negative Future I Indicative of Stative Verbs

I shall not be wearing X	сыказаауам	sə.q'a.zaa.- wa.m	I shall not be wearing X	исшэызаа- уам	jə.s.j <sup>w</sup> ə.za:- wa.m
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The affirmative non-finite Future I is produced by dropping the finite suffix -ит, and to turn it into its relative guise the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot:

<sup>2</sup>The emphatic suffix -за- seems not to be permissible in these Stative Future I forms, which, in any case, are rather rarely used.

Patterns for the Formation of the Non-finite Affirmative Future I Indicative of Stative Verbs (Relativised)

who/which will be	<b>иказаауа</b> <sup>3</sup>	jə.ɔ'a.za:-wa	who/which will be wearing X	изшəызаа- уа	jə.z.j <sup>w</sup> ə.za:- wa
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These non-finite forms are then negated by placing the negative marker -м- between root and the заа-suffix, as in:

Patterns for the Formation of the Non-finite Negative Future I Indicative of Stative Verbs (Relativised)

who/which will not be	<b>икамзаауа</b>	jə.ɔ'a.m.za:- wa	who/which will not be wearing X	изшəымзаа- уа	jə.z.j <sup>w</sup> ə.m.- za:wa
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[N.B. It might seem odd that it is the suffixes marking the Present Indicative of Dynamic verbs which are used to produce these Stative Futures. In fact, the suffixes that form the Future I for Dynamic verbs can, in theory, also function in this role, but the affirmative finite sequence of 'Stative Root + -заа- + п' is associated with a rather different meaning, which we shall examine later in this course, and is thus extremely uncommon in this function, which is why nothing further will be said of it here.]

If the Present Indicative is commonly used in the sense of a general future tense, when is the Future I encountered? It seems to be the natural tense for the main clause (or apodosis) accompanying a future condition (or protasis), as in the pattern 'If X happens, then Y will VERB', which is why the Future I is translated above as 'then X will VERB' (i.e. it seems to indicate a future action that is itself dependent on something else happening). When the subject of a Future I is 1st person plural, the meaning is often that of an exhortation 'Let's VERB!', e.g.

Акино ахь ҳдап! 'Let's go to the cinema!'

Икаҳдап! 'Let's do it/them!'

Иаабан! 'Let's see (it/them)!'

Краҳфан! 'Let's eat!'

Sometimes the suffix -ла- appears between root and tense-marker in such exhortations, as in:

<sup>3</sup>In presenting a parallel formation in *Lingua 115* (2005, p.111) I placed the stress on the initial syllable of *иклазаауа* 'who/which will be standing' (and of the three forms beneath it), whereas the stress would for this verb not move away from the first syllable of the root (as indicated in the form just quoted).

Ҳдалап! 'Let's be away, then!'<sup>4</sup>

Краҳфалап! 'Let's get stuck in to the food, then!'

Is this the same suffix as is elsewhere employed to mark iterativity? An example of the latter usage would be:

(Есымша) дызбало(ит) 'I regularly see him/her (every day)' vs дызбо(ит) 'I see/shall see him/her'

Also, the exhortative suffix -и, seen earlier with the Imperative, is not unknown with 1st person plural exhortations formed by the Future I, as in:

Иаабани у(бр)а икоу! 'Let's just see what's there!'

In order to illustrate the apodosis-forming function of the Future I Indicative tense, we need to know how protases are constructed, and it is to this aspect of verbal morphology that we now turn.

**Future Conditions**

A condition in the future (= future protasis) is produced by adding the suffix -п after a Dynamic verb's root (or after any of an array of suffixes that might be present in its/their own right); when negated, the negative marker is placed in its preradical slot. Examples:

Уацəы ақəа аур, амшын ахь ҳдарым/ҳамцап 'If it rains tomorrow, we shan't go to the sea'

Аңара сыбтар, ашəкəқəа бзаасхəап 'If you-FEM give me the money, I'll buy the books for you'

А(б)ри каумцап, уани уаби иацы икауцақəоз расхəап 'If you-MASC don't do this, I'll tell your parents what (things) you were doing yesterday'

У(бр)и карцаргы, акгы схəарым/сымхəап 'Even (-гы) if they do that, I'll say nothing'

Уаб ауаса ацəа ахихыр, сан абазар ахь иганы илтип 'If your-MASC father skins the sheep, my mother will take it to the market and sell (атира) it'

Асасцəа лыватəар, ашəа лхəо далагап 'If the guests sit down beside her, she'll start singing'

Асасцəа лывамтəар, ашəа лхəо далагарым/даламгап 'If the guests don't sit down beside her, she won't start singing'

Əынəажəи жəаха зейжə ацаҳпар, икалоит/иалцуеит хынəажəи жəада 'If we add (ацара) 19 to 53, it is/there results from it (алпра) 72'

Фба аантəы ишьтаҳхыр, икалоит/иалцуеит Əынəажəи ааба 'If we multiply (ашьтыхра) 6 by (-нтəы)<sup>5</sup> 8, it is/there results from it 48'

<sup>4</sup>This is a general exhortation to set off; if the destination is specified, as in the earlier example 'Let's go to the cinema!', then the extra suffix would not be inserted.

<sup>5</sup>The longer form -нтəы (with final stress) is used for the digits '7', '8' and '9'.



Шэй-сажэа жэацъара иахшар, икалоит/иалцуеит жэаеа 'If we divide (ашара)

120 by (-цъара) 10, it is/there results from it 12'

[We need to examine another morphological feature before we can introduce the verb for 'subtract'. An alternative for 'multiply' is given in Lesson 11]

When it comes to Statives, the suffix added to the root is the compound -зар, and the temporal reference is to the present; when negated, the negative marker stands between root and suffix, e.g.

Лахэшьа агны дыказар, уахь снейп 'If her sister is at home, I'll go there'

Сыпъха дышьтамзар, дахыгкоу сыздырзом 'If my daughter is not in bed, I don't know where she is'

Ацара утахызар, уца: и(ы)утахымзар, умцан! 'If you-MASC want to go, go; if you don't want to (go), don't (go)!'

Ацара рацэаны ишэымазар, гыгтк рышэт! Ирацэаны ишэымамзар, акгыы рышэымтан! 'If you-PL have a lot of money, give them some! If you don't have a lot, don't give them anything!'

This same compound suffix -зар can follow the Dynamic suffix -ya of Dynamic verbs to produce a protasis with reference to either the present or future (sc. in the sense of 'if X is going to VERB'); when negated, the negative marker stands in its preradical slot, e.g.

Аиашара жэдыруазар, изхашэымхэои? 'If you-PL know the truth (аиашара), why don't you tell us?'

Ибдыруазар, ибзиоуп: ибзымдыруазар, уиггы бзиоуп 'If you-FEM know (it/they), fine; if you don't know (it/they), that too is fine'

Икарымцозар, са(ра) схаца икасцап 'If they are not doing/going to do it/they, I'll do it/they myself'

А(б)ри камлозар, икахцари?<sup>6</sup> 'If this is not going to happen = If this is not possible, what should we do?'

У(бр)и азбаб ацеиць/азыхь ахь дымцозар, азы аазгарыда? 'If that girl is not going (to go) to the well (ацеиць)/the spring, who is to bring water?'

Forms in -(за)р are by no means limited to the production of protases, as we shall now see. In fact, those in -зар can stand alone and form a question with appropriate nuance, as in:

А(б)ри шэтахызар? 'Do you-PL perhaps want this?'

Уацэы Хэап хцозар? 'Are we by any chance going to Khwap tomorrow?'

Protasis-forms have a role in the formation of expressions of obligation. To indicate an obligation to carry out an action in the future, a Dynamic verb-form in -р

<sup>6</sup>Given that the relative form икахцо 'that which we are doing' has stress on the initial syllable and that a what-type question is based on the relative form, one might have expected initial stress here. But, as we see, it is attracted to the final syllable.

is used alongside the Present tense of the copular root -а- 'be', giving ауп, but in speech the two verb-forms are regularly fused, which leads to the copular components being pronounced -оуп, and it is this fused variant which is presented below; if one of the sequences described above with the suffix -зар is fused with this copular root, then the sense is that the action concerned should be being carried out at the moment of speaking. Examples:

Асаат фба ыкоуп. Хачкэын шыта а(б)ра дыказароуп 'It is 6 o'clock. Our son should be here already (шыта)'

Атеатр ахь сдо(ит). Сеиilasхэароуп 'I'm going to the theatre. I have to dress (сеиilasхэара)'

Бымацэа баазоуп. Ибшэыбхыроуп 'Your-FEM clothes are wet (абааза). You should take them off'

Арцаоцаа атак зырзымдыруеи?<sup>7</sup> Хымцада ирдыруазароуп 'Why don't the teachers know the answer? They should certainly (хымцада) know it'

Хаб ашэ (а)еиипозароуп. Дабакоу? 'Our father should be hanging the door. Where is he?'

If one wishes to negate the obligation, then there is a preference to negate the lexical verb rather than the main copular verb, as in:

Рпатрет тыбымхуазароуп 'You-FEM should not be taking their photo'

Ахэычкэа ахагы ицамлароуп 'The children should not go into the cave'

У(бр)и акара рымфароуп 'They should not eat so much'

Аца азэггы давагыламзароуп 'No-one should be standing beside the maize-store (аца)'

А(б)ра шэтамзароуп 'You-PL should not be sitting here'

Parallel obligations in the past are expressed by the simple device of shifting the tense of the main copular verb from Present (-оуп) to Past (акэын), which is written as a separate word, as in:

Жэацы улбар акэын 'She should have seen you-MASC two days ago'

У(бр)и ахахэ ажеыгтэ оыракэак анызар акэын 'There should have been some

(-кэак) ancient (ажэыгтэ) inscriptions (аоыра) on that stone (ахахэ)'

У(бр)и аамтазы аус зуар акэын 'At that time I should have been working'

Ашэцкэа лзааихэар акэын 'He should have bought flowers for her'

To negate a past obligation one can either place the negative marker in its appropriate slot within the lexical verb or move it to the main copular verb (giving the ending акэ(за)мызт), as in:

А(б)рахь баазымгар акэын/баазгар акэ(за)мызт 'I should not have brought you-FEM here'

<sup>7</sup>Note the choice of stress-patterning.

Асаат жөеиза ыкан. Хачкэын у(бр)и аамтазы у(бр)а дыкамзар акэын/  
дыказар акэ(за)мызт 'It was 11 o'clock. Our son should not have been there at  
that time'

Хлықэымгэыбыр акэын/Хлықэгэыбыр акэ(за)мызт 'We should not have  
placed our hopes on her'

А(ба)с лассы шөыхнымхэыр акэын/шөыхнхэыр акэ(за)мызт 'You-PL should  
not have returned so soon (лассы) as this (а(ба)с)'

Ахэычы ашэакь икын. Икымзар акэын/икызар акэ(за)мызт. Ишпакалеи?  
'The (male) child was holding<sup>8</sup> the gun. He should not have been holding it.  
How did it happen?'

The protasis-forms examined above can also fulfil the role of complement to the  
verb атахызаара 'want' in either the present or past; where the main and subordinate  
verbs share a subject and the subordinate verb has no more than two arguments, the  
masdar can be used in the role of complement, but, where the subjects differ or the  
subordinate verb is more complex in terms of its arguments, one has to resort to an  
alternative, such as the protasis-form, as in:

Ацара стах(ы)уп/стахын = сцар стах(ы)уп/стахын 'I want/wanted to go'

А(б)ра аказаара бтах(ы)ума/бтахызма? = А(б)ра быказар  
бтах(ы)ума/бтахызма? 'Do/Did you-FEM want to be here?'

Абацэ афара лтах(ы)уп/лтахын = Абацэ лфар лтах(ы)уп/лтахын 'She  
wants/wanted to eat a medlar (абацэ)'

А(б)ри амаца шэыртар ртах(ы)уп/ртахын 'They want/wanted to give you-PL  
this pack of cards (амаца)'

Уани уаби ашэага умысхыр ртах(ы)уп/ртахын 'Your-MASC parents  
want/wanted me to take the measure (ашэага) off you'

Азгаб хэычы акьанца далахэмаруазар<sup>9</sup> лтах(ы)уп/лтахын 'The little girl  
wants/wanted to be playing with (алахэмарра) the doll (акьанца)'

These same protasis-forms can also stand alongside the verb акалара 'happen' to  
indicate that the action described by the lexical verb is a possibility, e.g.

А(б)ри акаб згар калома? Икалоит 'Is it possible for me to take this pumpkin  
(акаб)? It is (possible)'

Упшэма арахь амца дықазар калоит 'Your-MASC wife may be on her way here'

Быпшэма дмааит. Хамшэ дацэшэозар калома? Дацэымшэозароуп 'Your-  
FEM husband hasn't come. Is it possible that he's afraid of (ацэшэара) our bear  
(амшэ)? He shouldn't be afraid of it'

<sup>8</sup>Stative form (ик(ы)уп 'He is holding it/them') of акра 'take hold of'; cf. the Dynamic Aorist икит 'He  
took hold of it/them'.

<sup>9</sup>Despite the complexity of the verb, the masdar алахэмарра 'play with it' is also possible.

А(б)ри ахэычы ихапыщ ихьеуит. У(бр)и акынтэ ахаа ицэцээр кал(аз)ом 'This  
child has toothache. And so, it's not possible for him to suck (ацэцэара)  
anything sweet (ахаа)'

Putting the main verb in the Imperfect Indicative produces the construction 'X could  
have VERBed/been VERBing', as in:

Аруаа Жэыргытынза ишымцаз здыруеит, аха ицар калон 'I know that (=

-ш(ы)-) the soldiers didn't go as far as Zugdidi, but they could have (gone)'  
Уахынла ателевизор сахэапшуазар кал(аз)омызт -- сыцэазар акэын 'I could  
not have been watching the TV at night (уахынла) — I had to have been  
sleeping'

An alternative to the Present Indicative for the main verb is the Future I, as in:

Адца насыгзар/назыгзар калап 'It may be that I shall fulfil (анагзара) the  
obligation (адца)'

У(ба)с икалар калап 'It may turn out to be so'

The main verb indicating that something is possible for someone is алшара, as in  
исылшо(и)т 'X is possible for me', where the root is -ша- and -л- is the preverb. Both  
the masdar and protasis-form can be used (under the same conditions as explained  
above for the verb 'want') to convey the action that is possible, e.g.

А(б)ри ацапха быстар сылш(аз)ом 'I can't give you-FEM this key (ацапха)'  
Агылара улшома? 'Can you-MASC stand/get up?'

У(бр)и акацара эларылшои? 'How (literally: With what) can they do that?'

If the oblique object of this verb (i.e. the entity governed by the preverb) is shifted  
from -сы- to -а- (viz. the 3rd person singular Column II non-human affix), then we  
produce a verb, namely (и)алшо(и)т, which is equivalent to (и)кало(и)т in the sense  
of 'it is possible' (though the referent of the а-affix in (и)алшо(и)т is no longer  
transparent), e.g.

Акгыы харымхэар алшо(и)т 'It's possible they won't tell us anything'

Исашэхэар алымшои? 'It's not possible for you-PL to tell (it/them to) me, is it?'

Ахэычқэа ашкол аеы иказар алш(аз)ом 'The children can't be in school'

Абыычца ахы ахыырцаахыз хархэар алшон, аха шыта ирылш(аз)ом --  
рыпсы там 'The thieves (абыыч) might have told us where they hid (ацэахра)  
the gold (ахы), but they can't now (already) — they are dead'

The verb аура 'do, make' can be used in the sense of 'permit, allow'; the action  
permitted is the verb's direct object and is represented by a protasis-form, e.g.

Инацэа зы хышэашэак нақэтэаргы иан илуамызт 'His mother used not to let  
even one drop of cold (ахышэашэа) water spill on (ақэтэара) his finger  
(анацэа)'

Ак сышэымтар шэымуазар/жэымуазар, у(бр)и шэеы сышэт 'If you-PL must give me something (literally: are not going to be able to allow yourselves not to give me something), give me that horse of yours'

If the agent of the main verb in this construction is represented by the 3rd person singular non-human Column III prefix a- (again with non-transparent reference), then we obtain yet another expression of possibility, as in:

Ирымтар амуит 'It was not possible for them not to give (= They had to give) it to him' [The last three examples are taken from folk-texts]

Харгы Акаа хцар ам(ы)узои? 'It is possible for us too to go to Sukhum, isn't it?'

This last collocation is the basis for a colloquialism which in terms of meaning has elements of a question, a statement of possibility, and an Imperative. If one forms the question 'What does it do/allow?' on the main verb here, one gets Иауеи/Иауаз(е)и? (in the Imperfect Иауаз? [jawɑɑz]). These interrogatives, minus the initial и-prefix, fuse with a protasis-form to produce the relevant colloquialism. Consider the following examples:

Бтэарауеи/Бтэарауаз(е)и?! 'Why don't you-FEM sit down?' (the context possibly being that the addressee is tired and no-one else is about to occupy the seat(s) available)

Зегы а(б)ра ианыказ, ишэхэарауаз у(бр)и?! 'You-PL might have said that/Why didn't you-PL say that, when everybody was here?' (the context being that the addressees have said something after the departure of those who would have been interested to hear it, and there was nothing to prevent the addressees speaking when that potential audience was present)

One final construction involving a protasis-form finds it in collocation with a main verb made up of two roots which we have already met: -акэ- 'be' and -ха- 'become'. This compound root is then placed in the Future I, and the meaning of the resulting construction is 'probably X is/will be VERBing', as in:

Сыза даауазар акэхап 'Probably my friend is/will be coming'

Сыза амга дықэзар акэхап 'My friend is probably *en route*'

### Exercises

Translate into English

1. Избаб дрыцхашэшбар, ишэтах(ы)у шэзыкеипап.
2. Сыза лыпхэыс аңарақэа ламхафан зегь пхасталтэит.
3. Уан дыбзиамхар, илыхыыз лызуаҳарым.
4. Баҳэшья дзымцар, ба(ра) бсыццар калома? Икало(ит)/Икалап.
5. Хэы гэшэымтар, ибзиоу ибзиам(ы)у шэеилкаарым.
6. Утэарауеи?! Уаапсеит. Упсы шыа!
7. А(ба)рт аацэақэа абазгари? Аштыцарта ионажь!

8. Апсны уажэы асы леиуазар алшома? Седро.

9. Сус сзаламгеит. А(б)ри акынтэ сус уны сзалымгеит.

10. Арцабы ақбаад пьлыжэжэар акэмыт.

Translate into Abkhaz

1. If we multiply three by seventeen, the answer is fifty-one.
2. The children should not have eaten all the apples.
3. Where are we to take the dog? I don't know, but don't take it to work!
4. If you-FEM don't return from Moscow, you won't be able to see our new house.
5. I have to stand up and pour the flour into the sack.
6. If you-MASC don't leave me alone, it's possible you'll accidentally perish at my hands!
7. Let's sit down! Let's say nothing! Let's do as your-FEM mother advised us!
8. Is it possible they believe everything we told them? Who knows?
9. Pregnant women should not drink a lot of wine.
10. If sick people don't take (= drink) their medicine, how are they going to get better?

**In this lesson you will learn about:**

- The Perfect tense (affirmative and negative, finite and non-finite) of Dynamic verbs
- The non-finite Perfect form of Stative verbs
- Relatives formed on the Perfect
- Conjoining verbs for the meanings: 'both...and'; 'either...or'; 'neither...nor'
- The formation of Causative verb-forms and the associated syntax
- The Stative passive of Causative verbs
- The Resultative converb
- The formation of Reciprocals in intransitive and transitive verbs

**The Perfect**

Although Abkhaz is likely to use its Aorist (Simple Past) Indicative to translate the Perfect tense of English, the language does have a distinct Perfect Indicative of its own. This is used to underline the fact that the action has already taken place. The finite form for Dynamic verbs is produced by using the finite suffix -ит preceded by the Perfect marker -хьа-:

Patterns for the Formation of the Finite Affirmative Perfect Indicative of Dynamic Verbs

(s)he has already gone	дцяхьџит	də.tsa.χʲa.jt'	(s)he has already died	дыпцхьџит	də.ps.χʲa.jt'
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To negate the finite Perfect Indicative, the negative marker occupies its preradical slot, and the compound ending -хьџит is replaced by -ц(т):

Patterns for the Formation of the Finite Negative Perfect Indicative of Dynamic Verbs

(s)he has not already gone	дымца-(за)ц(т)	də.m.tsa.- (dza.)ts.(t')	(s)he has not already died	дымпцсы-ц(т)/дымпцза-ц(т)	də.m.psə.- ts.(t')/ də.m.ps.- dza.ts.(t')
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When it comes to forming the affirmative non-finite Perfect Indicative, there are four variants: the finite ending -ит is replaced by -y, giving the suffixal sequence

-хьоу; the finite ending is replaced by -ц, giving the suffixal sequence -хьац; the finite ending is simply dropped to leave -хьа as the form's ending; the sequence -хьџит is replaced by -ц. Forms in -ц tend to convey a nuance of iterativity or repeated action. For the relative form the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot:

Patterns for the Formation of the Non-finite Affirmative Perfect Indicative of Dynamic Verbs (Relativised)

who/which has already gone	ицахьоу	jə.tsa.χʲa.w	who/which has already died	ипцхьоу	jə.ps.χʲa.w
	/	/		/	/
	ицахьа(ц)	jə.tsa.χʲa(.ts)		ипцхьа(ц)	jə.ps.χʲa(.ts)
	/	/		/	/
	ицац	jə.tsa.ts		ипцсыц	jə.psə.ts

In forming the four variants for the negative relativised non-finite equivalent, the negative marker -м- occupies its normal non-finite slot (i.e. immediately before the root), and, again, with these particular roots there is a shift of stress onto the relative prefix:

Patterns for the Formation of the Non-finite Negative Perfect Indicative of Dynamic Verbs (Relativised)

who/which has not already gone	имца(за)хь-оу/имца(за)-хьа(ц)/имца(за)ц	jə.m.tsa.- (dza.)χʲa.w / jə.m.tsa.- (dza.)χʲa(.ts) / jə.m.tsa.- (dza.)ts	who/which has not already died	импц-(за)хьоу/импц(за)-хьа(ц)/импцсыц/импцзац	jə.m.ps.- (dza.)χʲa.w / jə.m.ps.- (dza.)χʲa(.ts) / jə.m.psə.ts/ jə.m.ps.dza.ts
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Stative verbs do not have finite forms in the Perfect, but they do have a non-finite affirmative form (the equivalent negative being very rare), with the suffix -ц attached directly to the root. And so we have such relative forms as:

Pattern for the Formation of the Non-finite Affirmative and Negative Perfect Indicative of Stative Verbs (Relativised)

who has already been	<b>икац</b>	ʃə.ɕ'ɑ..ts	who has not already been	<b>икамыц</b>	ʃə.ɕ'ɑ.mə.ts
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Yes-No questions are preferably formed on stems ending in -хьоу (for affirmatives) and -ц (for negatives), to produce forms like: дцахьоума? 'Has (s)he already gone?'; дыпсхьоума? 'Has (s)he already died?'; дымцаци? '(S)He has already gone, hasn't (s)he?'; дымцазаци? '(S)He hasn't already gone, has (s)he?'; дымпсыци? '(S)He has already died, hasn't (s)he?'; дымпсзаци? '(S)He hasn't already died, has (s)he?'.  
Examples.

Examples.

А(ба)рт арцагатә цхыраагзақәа шәрып,хьахьоума? Аиеи, хрып,хьахьейт 'Have you-PL already read these teaching (арцагатә) handbooks/aids (ацхыраагза)? Yes, we have (read them)'

А(б)ри ашьабыста тыбхыр бтах(ы)ума? Мап, итҕсххьейт 'Do you-FEM want to photograph this fawn-deer (ашьабыста)? No, I've already taken its photo'

Аҳақым сан илзылиааз ахәшә абакоу? Хьаас/Усс икабымцан! -- илжәхьейт 'Where is the medicine which the doctor (аҳақым) prescribed (алаара) for my mother? Don't (to a woman) worry about it (literally: don't make it a cause of pain = ахьаа or work = аус)! — she has already drunk it' Аизарағы ика(қә)да? Ика(қә)ц ыкоуп 'Who are at the meeting? They are those who have been there as a rule already'

Аст(ы)удентцәа а(бр)и акамыршша амыдағыцәа рбар ртахызар? Мамоу, ирбахьейт 'Might the students want to see the shell (амыдағыцәа) of this snail (акамыршша)? No, they have already seen it'

Макьана ҳахьымцац ҳцароуп 'We should go where we have not as yet already been'

Макьана излымгац иалгароуп. Алгара акәым, макьана иагыламгац(т)/(и)егьаламгац(т) 'They should finish what they have not yet finished. It is not (a question of) finishing, they have not yet even (-агы(ы)-) started (it)!'

We have already encountered the element -гы(ы) in the sense of 'and, also, even'. We see in this last example that in the slightly changed form -агы(ы)- (the open vowel being regularly raised and thus written as -е- under the influence of the following palatalised consonant) it can stand within a verbal complex (after the Column I personal prefix) with the same meaning. Placed within two conjoined verbal complexes, it equates to English 'both...and', as in:

Ашәкәы егыаимхәац(т) дегьамып,хьахьейт 'He has both bought the book and read it already'

If the conjoined verbs are negated, then the forms obviously equate in meaning to 'neither...nor', as in:

А(б)ри абыза ашәкәы егыаимхәац(т) дегьамып,хьахьейт 'He has neither bought nor read such a book as this (а(б)ри абыза)'

To complete the presentation of such pairings, '(either)...or' in Abkhaz will be (ма)...ма, as in:

Хьыза дабакоу? Ма дышьталахьейт, ма дмаазац(т) 'Where is our friend? Either (s)he has already gone to bed or (s)he has not come'

У(бр)и дандәықәла, азлагарахь дцар акәын ма ддәықәымлар акәын 'When (s)he went off, (s)he should/must have gone to the (water-)mill (азлагара), or (s)he should not have gone off'

### Causatives

How does Abkhaz construct causative sentences of the type 'X makes Y VERB' or 'X causes/forces/compels/helps Y to VERB'? There is a special causative prefix -р-, which is added immediately before the root (or, in some cases where the lexical meaning is a function of the combination of a preverb with the root, before the preverb).

Firstly, let us note that transitive verbs are formed this way from adjectives, e.g. ацкьа 'clean' (as in ашәцатәы цкьа 'clean clothing (ашәцатәы)') => арыцкьара 'clean' (as in Арцафы аклассфәы лрыцкьо(и)т 'The female teacher cleans the blackboard (аклассфәы)')

алашьца 'dark' (as in ацых лашьца 'dark night (ацых)') => арлашьцара 'darken' (as in Ацарда ауацах арлашьцо(и)т 'The curtain (ацарда) darkens the room (ауацах)')

абеиа 'rich' => арбеиара 'enrich'

When it comes to verbs, if the verb to which the causative prefix is added is intransitive, its basic arguments remain unaltered; the causativised form simply takes an extra Column III prefix to correlate with the causer, e.g.

Атакәажә дтәейт 'The old woman sat down' vs Атакәажә дсыртәейт 'I sat the old woman down'

Атакәажә ауацкьак дьгәхәатәейт 'The old woman sat down at the hearth (ауацкьак)' vs Лыпхә атакәажә ауацкьак дьгәхәалыртәейт 'Her daughter sat the old woman down at the hearth'

Итәа(қә)з гылеит 'Those who were sitting stood up' vs Аб итәа(қә)з ахәычқәа зегьы иргылеит 'The father made all the children who were sitting get to their feet'

Амагә ацаршьы хейт 'The sole (ацаршьы) of the boot (амагә) wore out (ахара)' vs Сашьа сшьацатәы ирхейт 'My brother caused my footgear (ашьацатәы) to wear out'

Ахэынапцкэа нцэеит 'The mice (ахэынапц) were wiped out (анцэара)' vs Ацгэы ахэынапцкэа ннарцэеит 'The cat wiped out the mice'

Ажэабжь ыццкэа срыхэапшуан 'I was watching the news (ажэабжь ыццкэа)' vs Сан ажэабжь ыццкэа срыхэалырпшит 'Mother made me watch the news'

Рани раби рыгхеит 'They lost/were deprived of (архара) their parents (literally: their parents became lacking to them)' vs Жэеиза шэжы иагхархар, икало(ит) пшындаажэи жэба 'If we subtract eleven from hundred (literally: if we make 11 lacking to 100), the answer is eighty-nine'

Дызлыси? 'Why did (s)he hit her?' vs Дылсырсит 'I made him/her hit her', cf. Ацэаан аирсит 'He planted the stake (ацэаан) in it (= the ground)'; Анхааы ацэ ажэ иаирсит 'The peasant/farmer (анхааы) had the bull (ацэ) cover the cow (ажэ)'

Ахэса(кэа) ашэахэара иалагеит 'The women began to sing' vs Рэыза ахэса(кэа) ашэахэара иалалыргеит 'Their female friend got the women to start singing'

Дсыхэеит '(S)he helped (ахэара) me' vs А(б)ри адырра цыаракыр бхы иабырхэома? Аиеи, ашкол аеы схы иасырхэо(ит) 'Are you-FEM going to make use of (ахархэара) this knowledge (адырра) anywhere (цыаракыр)? Yes, I am going to use it in school' (N.B. that 'use X' in Abkhaz is literally 'make X aid one's head/oneself')

Зегы илшо(ит) 'He can do everything/Everything is possible for him' vs У(бр)и илимыршо (= ихы иалимыршо) акгы ыка(зам) 'There is nothing which he cannot manage (= which he cannot render possible for himself)'

Ататара сышэ! 'Give me the soft bit (ататара) (to a plurality)!' vs Аамта иамыргато хэа! кал(аз)ом 'There is no pain which time does not soften'

What then happens, if the verb to be causativised is transitive, in which case, of course, there will already be an agent-prefix occupying the Column III slot? What happens is that this causee is demoted to the role of indirect object of the causativised verb and is thus marked by the appropriate Column II affix; the causer naturally takes over the role of the agent and is marked by the appropriate Column III affix. If the causer is 3rd person plural, its affix will not be -р(ы)- but the variant -д(ы)- presented as something to be explained later in the affixal list in Lesson 6 — this substitution occurs whether the basic verb is transitive or intransitive; in fact, if in a causativised verb the indirect object is 3rd person plural, it too will be indicated by -д(ы)- rather than -р(ы)- (hence the presence of this alternative in the corresponding affixal list in Lesson 3), e.g.

<sup>1</sup>Note the lack of the article on a noun when used in conjunction with a negated verb for the meaning 'not any'.

Ацаацэа ирцои? 'What do pupils learn?' vs Арцаацэа<sup>2</sup> ацаацэа апхьарей аореи ахасабреи ддырцо(ит) 'Teachers teach pupils reading, writing and maths (ахасабра)'

Ацаацэа ашьхақэа рбеит 'The pupils saw the mountains (ашьха)' vs Арцаацэа ацаацэа ашьхақэа ддырбеит 'The teachers shewed the mountains to the pupils (literally: got the pupils to see the mountains)'; cf. А(б)ни азэгы и(ы)умырбан! 'Don't (to a man) shew that to anyone!'

From this last verb it is possible to produce a Stative passive by dropping the Column III agent-prefix, and the resulting form is:

А(б)ри аизгаеы иарбоуп... 'In this collection ([а]аизга) it is (in a state of having been) shewn (that...)', where the a-vowel is the 3rd person non-human Column II affix marking the (obligatory but here non-specific) indirect object

Идырбоуп 'It is (in a state of having been) shewn to them'

Ахацэа гылеит 'The men stood up' vs Аргылаацэа а(б)ри аон(ы) ыцц дыргылеит 'The builders (аргылаа) built (= made stand) this new house'

Ашэ аатуеит 'The door opens ([а]аатра)' vs Ашэ аадыртуеит 'They are opening the door'; Ашэ аарт(ы)уп 'The door is open'

Ала ажа акит 'The dog caught the rabbit (ажа)' vs Унапы сыркы! 'Give me your-MASC hand (to hold)!'; cf. Ашэ ақуеит 'The door is shutting' (where the reference of the 3rd person non-human agent-prefix is opaque) vs Агэашэ аркы! 'Shut the gate (агэашэ)!', Ацэенцыр аумыркын! 'Don't (to a man) close the window (ацэенцыр)!'; Ашэ арк(ы)уп 'The door is shut'; Аоны амца акит 'The house caught fire (амца)' vs Атытын амца аиркит 'He lit the tobacco', Алампа алыркит 'She lit the lamp'; Скыадқэа зегы сшэыра иасыркит 'I found room for all my papers in my satchel (ашэыра)'

А(б)ри ацла абааррақэа реоуп (реы ауп) иахыазхауа 'It is in marshlands (абаарра) where/that this tree grows' vs Ахэынтқарра амал ешышықэса иаха-иаха иаздырхауеит 'They increase the wealth (амал) of the state (ахэынтқарра) more and more each year'; cf. this alternative way of expressing multiplication with the one offered in Lesson 10: Хэба фынтэ иаз(ы)урхар, икало(ит) аажэи-жэба 'If one multiplies (you-MASC multiply) five by six, it will be/the result is thirty'

Азы зжэит 'I drank some water' vs Азы сыржэ! 'Give (to a (wo)man) me a drink of water!'

<sup>2</sup>As will now be obvious, the Abkhazian words for 'pupil' and 'teacher' differ by virtue of the presence in the latter of the causative marker, both being derived from the root -ца- 'learn' plus agent-forming derivational suffix -а(ы).

Аҳақымцэа ачымазаа ддыркеит 'The doctors operated on (= cut) (ацкара) the sick person' = Аҳақымцэа ачымазаа ддысыркеит 'I got the doctors to operate on the sick person'

Ахэычқэа рыдца карцеит 'The children did their homework (адца)' vs Ран ахэычқэа рыдца ддыркацеит 'Their mother got the children to do their homework' (where we note that the causative prefix now precedes the preverb, as indeed would the infix negative, as seen in the next example); cf. Истахым с(ы)умыркацан! 'Don't (to a man) make me do what I don't want!'

Лыбжы смахаит 'I didn't hear her voice' vs Быбжы сыбмырхан! 'Don't let me hear your-FEM voice!' (the verb is placed here even though it is unclear whether it should be analysed as a transitive or bivalent intransitive verb, as discussed in an earlier lesson)

If one takes the dictionary-entry арашэара 'weed' and considers the examples:

Жаацы дбахауан, иацы драшэон 'Two days ago (s)he was digging (абахаара); yesterday (s)he was weeding' vs Ацыкэреи/Ацш ирашэо(и)т 'He is weeding the maize'

one would probably suspect that the root is -рашэа- and think no more about it, other than that it exists in both an intransitive and a transitive guise. However, one has also to consider the following:

Аутракацаацаа рутракаа драшэон 'The vegetable-gardeners (аутракацаа) were weeding their vegetable-plots (аутра)'

where the д-variant for the 3rd person plural Column III agent-prefix proves that the -р- is the causative formant rather than the initial consonant of the root.

The -р- to -д- transformation illustrated above does not happen if the pronominal prefix in question precedes a preverb in the causativised verbal complex. In иргэалдыршэит 'They reminded (агэаларшэара) them of it/them (= made it/them fall into their heart)', the Column III agent prefix undergoes the shift, as it stands after the preverb, whereas the Column II oblique object prefix does not, as it precedes the preverb. In ирызргэаламыршэит 'They could not remind them of it/them', neither prefix undergoes the shift, as both precede the preverb.

We have been examining causative forms of basic intransitive and transitive verbs. These basic verbs have so far been mono- or bivalent. What happens if the basic verb is trivalent (for example, a ditransitive)? Though Abkhaz has no absolute ban on quadrivalent verbs, as exemplified by:

Асас ахкэажэ асалам хазлицэит 'The guest gave greetings (асалам) to the princess (ахкэажэ) on our behalf'

it does not permit causatives to be formed from ditransitives in the way described above. Instead the language resorts to a construction similar to that of English. The verb 'make, do' in either its non-causative or causative guise is used as main verb,

whilst the verb conveying the activity being caused stands in what is known as its Resultative form; if the causativised option is selected for the main verb, then the agent of the embedded verb will also figure as indirect object of this causative main verb. The Resultative probably developed from the non-finite Future I in its pa-variant through the suffixation of -тэы. Added to a verbal root (or stem), this suffix produces the equivalent to 'that which is to VERB/be VERBed', e.g.

ацстэы 'creature (literally: that which is destined to die)' <= ацсра 'die; death'<sup>3</sup>

А(б)ри дыштэ(ы)уп 'This person is to be killed' <= ашыра 'kill'

ашьацатэы 'footgear' (encountered earlier in this lesson) <= ашыацара 'put on the lower body'

ашэцатэы 'clothing' (encountered earlier in this lesson) <= ашэцара 'put on (general) clothing'

Икацатэ(ы)уи? Акгы кацатэым/кацатэзам 'What's to be done? There's nothing to be done' <= акацара 'do, make'

Ажэабжкэа шатэ(ы)уп хэа-хэала 'The stories (ажэабжкэ) are to be divided (ашара) into their parts (ахэа)'

У(бр)и акара эпазымкуа ахэоукэа бжэжэ(ы)уп 'The sentences (ахэоу) which are not so important (literally: which do not hold so much beneath themselves) are to be omitted (ажэажэра)' (cf. @-ажэак бжэоужэит 'You-MASC left out 2 words ([а]ажэа)')

To return to the Resultative, we can note that a non-standard, dialectal form ends in -ратэы, but the literary form is today reduced to -ртэ, as in:

Ацааы лырцааы ацаа илцеит 'The female pupil gave an apple to her male teacher' vs Ацааы лани лаби лырцааы ацаа илцартэ

(и)карцеит/(и)лдыркацеит 'The female pupil's parents got her to give an apple to her male teacher'

Сеихабы ақбаад сымпыцижэит 'My boss ([а]аихабы) snatched the paper out of my hand (ампыцжэара)' vs Сеихабы иғхэыс ақбаад сымпыцижэртэ

(и)калцеит/илыркацеит 'My boss' wife made him snatch the paper out of my hand'

<sup>3</sup>The words for 'Abkhazian', namely Ацсуа, and for 'Abkhazia', namely Ацсны, have in folk-etymology been connected with the noun ацсы 'soul', which would make 'Abkhazian' literally 'soul-person' and 'Abkhazia' literally 'soul-land'. However, as noted in Footnote 6 of Lesson 1, Vjacheslav Chirikba has pointed out that in the northern Bзыр dialect 'Abkhazian' is in phonetic transcription [арэа] and 'Abkhazia' is [арэа], whereas the word for 'soul' is [apsa], i.e. the sibilants are different. Bзыр then provides the clue as to the true etymology, which Chirikba links to the verb ацсра 'die', phonetically [apsra] in Bзыр, and concludes that the actual etymology of the Abkhazians' self-designation is 'mortal', whilst the name of their country will originally have meant 'land of the mortals'.

Иусура дамырхит 'They deprived him of his job (= sacked him<sup>4</sup>)' vs Аиҳабыра иусура дамырхыртэ (и)карцеит/(и)ддыркацеит 'The government ([a]аиҳабыра) caused them not to sack him/prevented them from sacking him'

### Reciprocals

Where an English sentence contains the words 'each other' or 'one another', we are dealing with a category called reciprocity, holding between two of the verb's arguments, one of them usually (but not obligatorily) being the subject/agent, and we shall now see how Abkhaz adapts its verb-forms to accommodate this category.

If the two relevant arguments are indicated only by pronouns, the 1st, 2nd and 3rd person personal pronouns, if present, are reduplicated to give: ҳара-ҳара, шәара-шәара, дара-дара<sup>5</sup>, respectively. But, as might be now be anticipated, the verb-form too is affected, and regarding the verb's internal structure, as with some other features, we have to distinguish between transitive and intransitive verbs. Let us start with the intransitive class.

In bivalent intransitives the reciprocal relationship will hold between the verb's subject and indirect (or, if dependent on a preverb, oblique) object. The normal column II affix representing the latter argument will be replaced by the reciprocal marker -аи- (usually pronounced [e:], unless preceded by ҫ-, in which case the open vowel is retained), as in:

Ҳрыхәәпшуан 'We were looking at them' vs (Ҳ)ара-ҳара) ҳаихәәпшуан 'We were looking at each other/one another'

Шәысызырәуама? 'Are you-PL listening to me?' vs (Ш)әара-шәара) шәеизызырәуама? 'Are you-PL listening to each other/one another?'

Избысуазыз? 'Why were they hitting you-FEM?' vs Дара-Дара) зеисуазыз?/Изеисуазыз? 'Why were they hitting each other/one another?'

In the last verb exemplified the intransitive reciprocal affix retains its original function with the intransitive root -с- 'hit', replacing the verb's indirect object-prefix. However, assuming we are not dealing with a homonymous affix, it has also taken on the role with this root of a preverb, such that this preverb-root combination means 'quarrel (with)', as in:

А(б)ри ачкәын ескынагы деисуеит 'This boy is forever (ескынагы) quarrelling'; Амшын еисуеит 'The sea is surging'; Игәы еисуеит 'His heart is racing; he's agitated'; Узсеисуеи? 'Why are you-MASC quarrelling with me?'; Шәмеисын! 'Don't quarrel (with one another/each other)!', where we see fusion between preverb/reciprocal formant and the root

<sup>4</sup>Also possible for this is: Аусурантә ихы дақәитыртәит (ахақәиттәра).

<sup>5</sup>If humans are the participants, an alternative is азәи-азәи; for non-humans the alternative is аки-аки.

This preverb is also found in [a]аигәырбәара 'look with pleasure on, take pleasure from, rejoice in', [a]аихырхәара 'bow down before', [a]аипхызра 'dream of', [a]аихсра 'shoot at', [a]аихара 'strain', and [a]аигзара 'spare', as in:

(Уа(ра)) уара ҳаигәырбәо(и)т 'We take great pleasure in your-MASC coming' Иуеихырхәада? 'Who bowed down before you-MASC?'

Сбеипхызит 'I dreamt of you-FEM'

Шәақьла дхысуеит 'X shoots (ахысра) with a rifle (ашәақь) vs Ажәақәа уреих(ы)с! 'Shoot (to a man) at the rabbits!'

Зны нақ дахо(и)т, зны арахь дахо(и)т 'Now (зны) (s)he heads (ахара) thither (нақ), now hither (арахь)'; Ахәычы акыка дахо(и)т 'The child sucks (ахара) the breast (акыка)'; Атытын сах(аз)ом 'I don't smoke (ахара)'; атытын иах(ақә)о рзы авагон 'carriage for smokers' vs Аеызы еихо(и)т аха изгыл(аз)ом 'The chestnut-coloured (аз) horse strains but cannot get up';

Шәеиха пхьақа 'Press forward (пхьақа) (to a plurality)!'; Ахәычы иан лахь деихо(и)т 'The child strains towards his mother'; Бмеихан! 'Don't (to a woman) strain<sup>6</sup>!', where again we see fusion of preverb and root

Аеқәа дреигзом 'He doesn't spare the horses'; Умариа ибар, дуеигзарым 'If he sees something easy/weak about you-MASC, he won't spare you'; Ухы уамеигзан! 'Don't (to a man) spare yourself!', where again there is fusion of preverb with root

We know that the Causative formant (along with its associated Column III agent-prefix) as well as the preradical negative marker should split preverb from root, but, if we take the second verb from the six just illustrated and negate it in the Aorist, the fact that the negative formant precedes the element -еи- suggests again (as noted for some examples presented above) that the preverb has fused with an already compound stem to form one of even greater complexity, e.g.

Апхәыс анцәа димеихырхәеит 'The woman did not bow down before God'

In some cases one can detect a clear semantic shift from literal to metaphorical meaning in verbs incorporating the reciprocal element -аи-. Consider [a]аикәшәара, literally 'fall upon one another/each other':

Лассы-лассы ҳаикәшәо(и)т 'We often meet (one another/each other)'

Казшәала (и)еикәшәом 'They don't suit one another/each other in temperament (аказшәа)'

Ахә азы/Хәыла иеикәымшәеит (= иеиламзеит from [a]аилазара) 'They did not come to an agreement on (-зы/-ла) the price (ахә)'

Апсуа-аурыстә Жәар -- еикәиршәеит А. Н. Генко 'Abkhaz-Russian Dictionary (ажәар) -- A. N. Genko compiled it = compiled by A. N. Genko'

<sup>6</sup>Or, in the context of a woman in labour, 'Don't push!'





(И)еикәаххит 'We lifted them; off each other/one another', though at a push this last example could also have the meaning of the immediately preceding one)

Ахэынцэрақәа еибасыркит 'I fastened the buttons (literally: made them grip one another)'

There is one last observation to be made about reciprocals in -аиба-, often (but not necessarily) in conjunction with the causative marker. Consider the following:

Акәчарақәа еибархь(ы)ус(ы)ууа иалагеит 'The chicks (акәчышь) all started whimpering (ахь(ы)ус(ы)ура)'

Аеқәа зегыгь ыцибаркьейт/ацибаркьейт 'The horses all suddenly (а(а)-) shot off (ацкьара) together'

Ахэычқәа еибарфит 'The children all ran (афара)'

Апцтәқәа еибарс(ны) ицеит 'The animals went off in a mad dash (literally: making one another hit one another)'

Егырт аддыхәа иналхибахәеит 'The others hauled one another onwards in sudden mass-movement (аддыхәа) over (аххәара) her = They all surged in a mass over her'

Though it is possible to translate these examples as reciprocals (e.g. 'The chicks started making one another whimper', etc.), the meaning is essentially merely that all the actants acted together.

#### Exercises

Translate into English

1. Шэанбеибадыри? Бахәшьа жэацы хаибалырдырит.
2. Ахьа (chestnut) бзиа изымбо уаа дхамбац. Ииашоума? Саб ахьа ацкьыс акақан еибьейшьо(и)т.
3. Кацатэыс ихамой? Акгы. Хьаас икашэымцан! Шэа(ра) кацатэыс ишэымаз шэбыццәа икарцахьейт.
4. Ахэыхәқәа агьш реабцартә (и)казцада/(и)бзыркацада?
5. Шэеикәзыршәада? Цыпх Уадхара хьапы анахьшоэ, уашьа хаикәиршәейт.
6. Аибашьра шпалгеи? Исхаштит. Исгәлашәыршәейт!
7. У(бр)и агьхэызба дзырыччой? У(бр)и дыччом. Ипьсыз лашьа дылцә(ы)уо(и)т.
8. Бызуб лнапы слыркыр, амашьына дцартәаны ақалақь ахь дызгап.
9. Убыза ақыртцәа дырәагыланы дреибашьуан. Уажэы дшәаны дзызуейт. У(бр)и акара дзырзызи?
10. Ажәапка хамоуп: 'Згәа дымпысыц, уңа диумырцә(ы)уан.' Ижәдыруазар (= Ижәдыруама)?

Translate into Abkhaz

1. If one takes thirty-seven from eighty-six, the answer is forty-nine.

2. Is it possible for you-PL to shew me the book you bought for your parents?
3. Why have the builders not already settled on a price for building this new house?
4. Our son and our daughter have already cleaned their rooms. They have already washed (themselves). And so, they should be ready for going to the cinema.
5. Let's listen to these beautiful songs! No, I've already listened to them. Let's wash our hands and eat! I've already washed mine. My mother made me wash them.
6. I would have organised everything for you-PL, but at that time I became ill and was confined to bed.
7. The pupils have already forgotten everything that their teachers taught them. Can you-PL remind them (of it)?
8. Why didn't you-PL use the material which was in the yard? We didn't see it.
9. Is the door open? Who opened it? My son opened it. Why didn't YOU-MASC open it.
10. Remain seated (to a plurality) without saying anything! Straighten your backs! Don't stretch your legs! There's no room here.

**In this lesson you will learn about:**

- The Pluperfect tense (affirmative and negative, finite and non-finite)
- Relatives based on the Pluperfect
- The Future II tense (affirmative and negative, finite and non-finite)
- Relatives based on the Future II
- The Conditional I tense (affirmative and negative, finite and non-finite)
- Relatives based on the Conditional I
- The Conditional II tense (affirmative and negative, finite and non-finite)
- Relatives based on the Conditional II
- The formation of past and unreal conditions
- Some other combinations with protasis-forms
- Interrogative and subordinate formations for the four tenses introduced in this lesson

This lesson will complete the description of the tense-system.

**The Pluperfect**

The finite form of the Pluperfect Indicative for Dynamic verbs, which translates the English 'had already VERBed', is produced by replacing the finite suffix of the Perfect -ит with -н:

Patterns for the Formation of the Finite Affirmative Pluperfect Indicative of Dynamic Verbs

(s)he had already gone	дцяхъан	də.tsa.χ <sup>l</sup> a.n	(s)he had already died	дыпцхъан	də.ps.χ <sup>l</sup> a.n
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To negate the finite Pluperfect Indicative, the negative marker occupies its preradical slot, and the compound ending -зт is placed after the ending -ц of the corresponding negated Perfect:

Patterns for the Formation of the Finite Negative Pluperfect Indicative of Dynamic Verbs

(s)he had not already gone	дымца-(за)цызт	də.m.tsa.-(dza.)tsə.-z(.)t'	(s)he had not already died	дымпцсы-цызт/дымпцзацызт	də.m.psə.-tsə.z(.)t'/də.-m.ps.dza.-tsə.z(.)t'
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There are two variants for the affirmative non-finite Pluperfect. The relevant suffixal sequences are either -хъаз or -цыз. For the relative form the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot:

Patterns for the Formation of the Non-finite Affirmative Pluperfect Indicative of Dynamic Verbs (Relativised)

who/which had already gone	ицяхъаз / ицацыз	jə.tsa.χ <sup>l</sup> a.z / jə.tsa.tsə.z	who/which had already died	ипцхъаз / ипцсыцыз	jə.ps.χ <sup>l</sup> a.z / jə.psə.tsə.z
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To produce the negative relativised non-finite equivalent, the negative marker -м- occupies its normal non-finite slot (i.e. immediately before the root), and, again, with these particular roots there is a shift of stress onto the relative prefix, but in addition to the two suffixal sequences seen above in the affirmative non-finite Pluperfect one can now also select the sequence -хъацыз, e.g.

Patterns for the Formation of the Non-finite Negative Pluperfect Indicative of Dynamic Verbs (Relativised)

who/which had not already gone	имца(за)хъ-аз/имца(за)хъацыз /имца(за)-цыз	jə.m.tsa.-(dza.)χ <sup>l</sup> a.z/ jə.m.tsa.-(dza.)χ <sup>l</sup> a.-tsə.z/jə.m.-tsə.(dza.)-tsə.z	who/which had not already died	импцс-(за)хъаз/импцс(за)хъацыз/импцс(за)-цыз	jə.m.ps.-(dza.)χ <sup>l</sup> a.z /jə.m.ps.-(dza.)χ <sup>l</sup> a.-tsə.z/jə.m.-ps.(dza.)tsə.z
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Examples (for both finite and non-finite forms):

Иасон аимцакъача дасхъан, Алиас уажэада дамысцызт 'Jason had already played (literally: hit) *aymts'akj'acha* (a type of ball-game); Alias had not played it apart from (-да) now (уажэы)'

Астамыр иеирхион/иееибитон, аха ашкол дагхахъан 'Astamyr was getting himself ready (аеырхиара/аееибытара), but he was (= had already become) late for school'

Данакеи ижэллар бзиа дырбон, ашэагы ихырхэаахъан 'His people loved Данаq'ej and had already composed about (аххэаара) him a song'

Ашьхақэа тагаланшьтахътэи рымагэа-рөйтэа пшзақэа рышэхызаахъан 'The mountains had been stripped of (ашэхызаара<sup>1</sup>) their beautiful post-autumnal (тагаланшьтахътэи) apparel/trappings (амагэа-өйтэа)'

Амра ашьха иаавтын аеыөкыднахлахъан 'The sun had come up skirting (авцра plus аа-) the mountain(s) and fixed itself alongside it (аөкыдхалара) up there (ө(а)-)'

Цқьа имшацыт. Аөны азэггы хамгылацыт 'Dawn had not yet broken (ашара) properly (цқьа). At home none of us<sup>2</sup> had yet risen'

У(ба)скан ачанах закөыз рыздыруамыт, ацэагы рымбазацыт 'At that time (у(ба)скан) they [the ancients] did not know what a plate was, and they had not yet seen a glass (ацэа)'

Абгахэычы аақэгьежааит, аха излагалаз агэашө ыдхалахъан 'The fox (абгахэычы) quickly (аа-) spun around on the spot (ақэгьежаара), but the gate (агэашө) through which it (had) entered had slammed shut (адхалара<sup>3</sup>)'

Заа иеилдыргахъыз арахэқэа ажэгэарақэа иртатэан 'The cattle (арахэ) which they had early (заа) quartered ([а]аилыргара) were seated in the cowpens (ажэгэара)'

Амаамын зымбацызгы рацэаөны икан 'There were many folk who had not yet even (-гы) seen a monkey (амаамын)'

Уаанза иабажэхъыз ахш, иабафахъыз аконфөт? 'Before then (уаанза) where had it drunk milk (ахш) [and] where had it eaten sweets (аконфөт)?'

Даара акыр инаскьахъыз Сасрыкэа иеы ацыхэа ааипыхъашөит 'His horse's tail (ацыхэа) suddenly (аа-) fell into the hands (апыхъашэара<sup>4</sup>) of Sasryk<sup>W</sup>a [hero of the national Nart epic], who had moved away (анаскьара) a considerable distance (даара акыр)'

## The Future II

<sup>1</sup>Here -шэхы- is the preverb, -з- the root, -аа- the root-suffix.

<sup>2</sup>The meaning 'none of us' derives from the combination of the free-standing азэггы 'no-one' with the subject-prefix ха- 'we'.

<sup>3</sup>Here -д- is the preverb, -ха- the root, -ла- the root-suffix.

<sup>4</sup>Here -пыхъа- is the preverb, -шэа- the root.

The Future II is not especially common, conveying nuances of obligation, likelihood, or probability. Its affirmative finite form is produced by adding the finite ending -т to the tense-marking suffix -ш:

Patterns for the Formation of the Finite Affirmative Future II Indicative of Dynamic Verbs

(s)he will surely go	дцашт	də.tsa.ʃ.t'	(s)he will surely die	дып,сышт	də.psə.ʃ.t'
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To negate the finite Future II Indicative, the negative marker simply replaces the affirmative finite suffix -т, and the tense-marker takes on its full form of -ша:

Patterns for the Formation of the Finite Negative Future II Indicative of Dynamic Verbs

(s)he will surely not go	дца(за)шам	də.tsa.(dza)- ʃa.m	(s)he will surely not die	дып,сышам / дып,сзашам	də.psə.ʃa.m/ də.ps.dza- ʃa.m
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The affirmative non-finite Future II Indicative simply loses the finite suffix -т, whilst the tense-suffix takes on its full form of -ша. For the relative form the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot:

Patterns for the Formation of the Non-finite Affirmative Future II Indicative of Dynamic Verbs (Relativised)

who/which will surely go	ицаша	jə.tsa.ʃa	who/which will surely die	ип,сыша	jə.psə.ʃa
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To produce the negative relativised non-finite equivalent, the negative marker -м- slots into its normal preradical position, and, again, with these particular roots there is a shift of stress onto the relative prefix. With these non-finite forms (and with all other finite and non-finite forms to be presented below) the intensifying suffix -за- seems infelicitous:

Patterns for the Formation of the Non-finite Negative Future II Indicative of Dynamic Verbs (Relativised)

who/which will surely not go	имцаша	jə.m.tsɑ.ʂɑ	who/which will surely not die	имп,сыша	jə.m.ps(ə).ʂɑ
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Examples (for both finite and non-finite forms):

Мап бцэьркышт 'They will surely say 'no' to you-FEM (= refuse you)'; cf. the Future I, which occurs in the same tale: Азныказы мап икып 'At first (азныказы) he will refuse'

Ажэа баап,сқэа рхэара далагашт '(S)he is bound to start uttering foul (абаап,сы) words'

Азэ дышэиаишам 'No-one surely will defeat/gain victory over (аиааира) you-PL<sup>5</sup>'

Уани уаби реип,ш оыза дуоушам 'You-MASC will surely not acquire/find anyone (аоыза) like (-еип,ш) your parents'

Уа(ра) и(ы)уфаша ауп узышьтоу 'What you-MASC are seeking (ашьтазаара) is what you will probably/surely eat'

А(б)ри аизгағы иарбоуп ип,иоу ажэақэақэа ип,иам ажэақэақэа рыла и(ы)уп,сахша 'In this collection are shewn direct (ап,иа<sup>6</sup>) statements ([a]ажэақэа) which you-MASC are (= one is) to replace (ап,сахра) with indirect statements'

Ацаоцаа ирдырузароуп иаха ҳасаб ззыр(ы)уша а принцип 'Students should know the principle(s) of which they should take more (иаха) account (аҳасаб)<sup>7</sup>'

Аобатэи, ахп,атэи акэшақэа реы иарбоуп ацаоцаа аони акласси реы хытхэаала иршыша 'In the 2nd [and] 3rd sections (акэша) is shewn what the students should write at home and in class using their imagination (ахытхэаа)'

Арцабы аграмматиказы изхысуа ахэта иакэнагахаша атекстқэа алихуеит 'The teacher selects (алхра) the texts which should be(come) suitable (акэнага = 'just desserts') to the part (ахэта) which they are covering (literally: crossing over) (ахысра) in (= for) the grammar (аграмматика)'

### The Conditional I

<sup>5</sup>The verb is a bivalent intransitive.

<sup>6</sup>The adjective is twice used in this example in the form of a relativised Stative verb, firstly positive and then negated.

<sup>7</sup>Note that in the colloquialism ҳасаб аз(ы)ура 'take account of (literally: make account for)' the noun lacks the article; cf. ҳасаб азыжэуы! 'Take account of it (to a plurality)!'.

This tense might be thought of as a past equivalent to the Future I. It sometimes equates to the English 'would VERB; would have VERBed', but, as the Imperfect also is translatable in this way, the Imperfect is more commonly used. It is also sometimes found as a Future Perfect with the meaning 'will have VERBed' or even as a kind of Future with the meaning 'will just VERB'. The affirmative form of the tense is produced by suffixing the finite ending -н to the Future tense-marker -ры to give the end-sequence -рын:

Patterns for the Formation of the Finite Affirmative Conditional I Indicative of Dynamic Verbs

(s)he would go/would have gone	дцарын	də.tsɑ.rən	(s)he would die/would have died	дып,срын	də.ps.rən
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To negate the finite Conditional I, the affirmative finite suffix -н is replaced by the composite ending -эт, and the negative marker stands between this ending and the Future tense-marker to give the end-sequence -рымыэт:

Patterns for the Formation of the Finite Negative Conditional I of Dynamic Verbs

(s)he would not go/would not have gone	дцарымыэт	də.tsɑ.rəmə- .z(.)t'	(s)he would not die/would not have died	дып,сры- мыэт	də.ps.rəmə- z(.)t'
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The affirmative non-finite Conditional I simply replaces the finite suffix -н with its non-finite equivalent, namely -з. For the relative form the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot:

Patterns for the Formation of the Non-finite Affirmative Conditional I of Dynamic Verbs (Relativised)

who/which	ицарыз	jə.tsa.rə.z	who/which	ицсрыз	jə.ps.rə.z
would			would		
go/would			die/would		
have gone			have died		

To produce the negative relativised non-finite equivalent, the negative marker -м- slots into its normal preradical position, and, again, with these particular roots there is a shift of stress onto the relative prefix:

Patterns for the Formation of the Non-finite Negative Conditional I of Dynamic Verbs (Relativised)

who/which	ИМЦАРЫЗ	jə.m.tsa.rə.z	who/which	ИМЦСРЫЗ	jə.m.ps.rə.z
would not			would not		
go/would			die/would		
not have gone			not have died		

Examples:

**Ашта** сцаларын 'I'll just go into (ацалара) the yard (ашта)'

**Зны** схы сыхъуеит ихэаларын, **зны** сгэы сыхъуеит ихэаларын 'Now (зны) he'd be in the habit (-ла-) of saying "My head aches"; now he'd be in the habit of saying "My heart's giving me pain"!<sup>8</sup>

**Икалаз** уеизгы уажэраанза ишэахарын 'All the same (уеизгы) you-PL will have heard by now (уажэраанза) what happened'

**Икарцарыз** у(бр)и ихэыцит 'He thought out (ахэыцра) what they would do'

**Ирхэыцрыз** рзымдырит 'They didn't know what to think'

### The Conditional II

This tense can be thought of as a past equivalent to the Future I. Its usage parallels that of the Conditional I to such an extent that the two seem to be largely interchangeable with virtually no discernible difference in meaning. Thus, it sometimes equates to the English 'would VERB; would have VERBed', but, as the Imperfect also is translatable in this way, the Imperfect is more commonly used. It is also sometimes found as a Future Perfect with the meaning 'will have VERBed' or even as a kind of Future with the meaning 'will just VERB'. The affirmative form of

<sup>8</sup>For direct speech (Oratio Recta) see Lesson 15.

the tense is produced by suffixing the finite ending -н to the Future tense-marker -ша to give the end-sequence -шан:

Patterns for the Formation of the Finite Affirmative Conditional II Indicative of Dynamic Verbs

(s)he would	дцашан	də.tsa.ʂa.n	(s)he would	дыцсышан	də.psə.ʂa.n
go/would			die/would		
have gone			have died		

To negate the finite Conditional II, the affirmative finite suffix -н is replaced by the composite ending -зт, and the negative marker stands between this ending and the Future tense-marker to give the end-sequence -шамызт:

Patterns for the Formation of the Finite Negative Conditional II of Dynamic Verbs

(s)he would	дцашамызт	də.tsa.ʂa.-mə.z(.)t'	(s)he would	дыцсыша-мызт	də.psə.ʂa.-mə.z(.)t'
not			not		
go/would			die/would		
not have gone			not have died		

The affirmative non-finite Conditional II simply replaces the finite suffix -н with its non-finite equivalent, namely -з. For the relative form the appropriate relative affix (и-, if relativisation is on the Column I argument, otherwise з-) stands in its designated slot:

Patterns for the Formation of the Non-finite Affirmative Conditional II of Dynamic Verbs (Relativised)

who/which	ицашаз	jə.tsa.ʂa.z	who/which	ицсышаз	jə.psə.ʂa.z
would			would		
go/would			die/would		
have gone			have died		

To produce the negative relativised non-finite equivalent, the negative marker -м- slots into its normal preradical position, and, again, with these particular roots there is a shift of stress onto the relative prefix:

Patterns for the Formation of the Non-finite Negative Conditional II of Dynamic Verbs (Relativised)

who/which would not go/would not have gone	Имцашаз	jə.m.tsa.ʂa.z	who/which would not die/would not have died	Импцшаз	jə.m.ps(ə).- ʂa.z
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Examples (of both finite and non-finite forms):

Сцашан Темыр иахь 'I'll just go to Temur's'

А(б)ри ииҳәашаз ҳәаны даналга,... 'When this person finished saying what he had to say....'

Иа(ра) дызтадыртәашаз ак(ы) абаказ? 'Where was there something in which they might seat him?'

The instantiations of the Conditional II in these last three examples could be substituted by the Conditional I, just as those instantiations of the Conditional I given in the preceding sub-section could be substituted by the Conditional II.

### Past and Unreal Conditions

The conditions examined so far have been of the real (vivid, immediate) type relating to the future or present. We can now consider those relating to the past and also survey unreal (vague, remote) conditions.

The protasis-forming -zap has so far been encountered when suffixed to the non-finite Present tense of Dynamic verbs or to the non-finite Present tense (minus final -y) of Stative verbs. It can also be attached to the non-finite Aorist to produce a real past condition and to the non-finite Perfect in -хьа (but minus the final -y) to produce a real Perfect condition, as in:

Абҳәа-гәаькәа уамхафазар, уажәыцәкәа иҳәуҳәароуп 'If you-MASC ate the plum stones (агәаь) accidentally, you must tell us right (-дәкәа) now'

Ҳачкәын уахь днәиҳьазар, ирласны атефон даҳзасуеит 'If our son has already gone/reached (анәира) there, he will soon ring us'

The combination of -zap with the non-finite Aorist can even be used to create an unreal past condition, just as when attached to the non-finite Stative Present it can produce an unreal past condition; both such formations are seen in the next extended example:

Са(ра) сакәымзар, шәыьҫа дьшәзыьшәауамызт, дшәыьшәазаргы, агәылшьәп дьшәзамхуамызт 'If it had not been for me, you-PL would have

been unable to find your daughter, and, if you had found (?did find) her, you would have been unable to remove her from the dragon (агәылшьәп)

In fact, even the simple -p in association with the non-finite Aorist can form an unreal past condition, as in another example from the same tale that furnished the preceding one:

Агәылшьәп сымшьыр, шәыьҫа дьшәзацыркьомызт 'Had I not slain the dragon, you-PL would have been unable to wrench (ацыркәара<sup>9</sup>) your daughter from its grasp'

Conversely, in association with the non-finite Stative Present it can form a real past condition, the choice of verb in the apodosis clarifying the nature of the condition itself, e.g.

Амра иацы а(б)ра дыказар, саргы дызбон 'If Amra had been here yesterday, I too would have seen her' = UNREAL

vs

Амра иацы а(б)ра дыказар(гы), са(ра) дзымбөит/дсымбөит '(Even) if Amra was here yesterday, I didn't see her' = REAL

And, in association with the non-finite Aorist the formant -zap can even equate to a real perfect condition, as in:

Гәында-пшза адауажә даҳцәйгазар, са(ра) соуп ахьымзғ зд(ы)у 'If the old ([a]ажә) ogre (адауы) has taken the Beautiful Gunda from us, I am the one on whom the shame (ахьымзғ) rests (адзаара)'

As for the simple -p, in association with the non-finite Aorist, the protasis can even represent an unreal future condition, as in:

Уацәы ҳаипьлар, аьара быстон 'If we were to meet (each other) (аьылар<sup>10</sup>) tomorrow, I'd give you-FEM the money'

But there is another protasis-forming suffix. This is the compound -зтгы, which is the most usual formant for producing an unreal condition. In association with the non-finite Present of Dynamic verbs, the resulting protasis can be either unreal present of progressive aspect (which means that the envisaged action would be ongoing) or real past progressive, e.g.

У(бр)и атыс а(б)ра иалатәаны ашәа аҳәозтгы, зынза ицьашьахәхон 'If that bird were sitting in it here and singing, it would be(come) an absolutely (зынза) amazing thing (ацьашьахәы)'

Аматәакәа лызәзәозтгы, хымҫада шәахьан 'If she was washing clothes, it was surely (хымҫада) Monday'

In association with the non-finite Aorist, the sense produced is that of either a real or unreal past condition, e.g.

<sup>9</sup>In this verb the preverb is -цыр-, the root -кәа-.

<sup>10</sup>In this verb the preverb is -пь-, the root -ла-.

Дзаралхазтгы, игэы иазымычхазт, иваныза ткэацзар акэхап 'If he became financially damaged (азаралхара), his heart could not bear (ачхара) it, and his spleen (аваныза) probably exploded (аткэацра)'

Цыпхтэи схэыл убазтгы (/убар), иагъа/егъа ицъоушьарын 'If you-MASC had seen my kohlrabi-cabbage (ахэыл) of last year (цыпхтэи), you'd have been really (иагъа/егъа) surprised (ацъашьара) at it'

Suffixed to the non-finite Perfect (minus the final -y), the formant provides a variant for an unreal past condition, as in:

Жэацы хайпылахаызтгы (/хайпылазтгы), ацъара быстон 'If we had met (each other) the day before yesterday, I'd have given you-FEM the money'

Suffixed to the non-finite Present of Stative verbs (minus the final -y), the formant can produce unreal present-future, unreal past, or real past conditions, as in:

Пшьба ацазтгы, еихагы ибэбэахон 'If it (sc. a 3-legged horse) had<sup>11</sup> four (sc. legs), it would become even more powerful (абэбэа)'

Саида иацы а(б)ра дыказтгы, ацсыз лхарбон 'If Saida had been here yesterday, we'd have shewn her the fish (ацсыз)'

А(б)ри утахызтгы, исоухэар акэын 'If you-MASC wanted this, you should have told me'

The formations and possible meanings of the various protasis-types are now summarised:

- p + Aorist stem: Vivid Future, Vague Future, Vague Past;
- зар + Present stem: Vivid Future, Vivid Present Progressive;
- зар + Aorist stem: Vivid Past, Vivid Perfect;
- зар + Perfect stem: Vivid Perfect;
- зар + Stative stem: Vivid Present, Vague Present-Future, Vivid Past, Vague Past;
- зтгы + Present stem: Vague Present Progressive, Vivid Past Progressive;
- зтгы + Aorist stem: Vivid Past, Vague Past;
- зтгы + Perfect stem: Vague Past;
- зтгы + Stative stem: Vague Present-Future, Vague Past, Vivid Past.

There are, in fact, two other combinations involving -зар, but these will be explained once the Subjunctive mood has been introduced in the next Lesson.

### Combinations involving protasis-forms

In Lesson 10 we saw that protasis-forms are used in conjunction with a variety of verbs to create the means of expressing such notions as obligation, possibility and probability. We have now encountered a wider range of protasis-forms, and, naturally,

<sup>11</sup>The verb here translated as 'have' is literally ацазаара 'be underneath', so that the literal translation would be: 'If four (legs) were beneath it,...'.

more such combinations than it was possible to discuss in Lesson 10 exist. One such occurred a few lines above, viz.

Иваныза ткэацзар акэхап 'His spleen probably burst' where we have -зар attached to the Aorist stem for an expression of probability; attaching the same suffix to the Perfect stem (minus final -y) would give us:

Иваныза ткэацхъазар акэхап 'His spleen has probably already burst' An expression of obligation can be produced by coupling the copula with a protasis-form in -зар added to the Perfect stem (minus final -y), as in:

Хапхъа дцахъазар акэым/акэымызт 'Our daughter should not already be/have been gone'

The same suffix with either an Aorist or Perfect stem can be conjoined with (и)кало(и)т 'it is possible', e.g.

Хапхъа дцазар/дцахъазар кало(и)т 'It may be that our daughter went/has already gone'

If we wish to state that an ongoing (imperfective) action was probably taking place in the past, then the protasis-marker -зтгы is attached to the Present stem of either a Stative (minus final -y) or a Dynamic verb, whilst the main verb is either the Future I акэхап or its Conditional I equivalent акэхарын, as in:

Иус даеызтгы/аус иуазтгы акэхап/акэхарын 'He was probably engaged in his work/working'

### Interrogative and subordinate formations for the Pluperfect, Future II, Conditional I and Conditional II

The forms, some of which are not especially common, are formed on the relevant non-finite stem in ways that should by now be entirely predicable, though the case of the Pluperfect is complicated by the variety of negated non-finite stems. A selection for each of the four tenses is presented below, all formed on the root -ца- 'go':

#### Pluperfect

Дцахъазма? 'Had (s)he already gone?'

Дымцахъаз/Дымцахъазыз/Дымцахъаззи/Дымцахъацыз/Дымцахъац(ы)ыз/Дымцахъац(ы)ззи/Дымцахъацыз/Дымцахъац(ы)ыз/Дымцахъац(ы)ззи '(S)He had already gone, hadn't (s)he?'

Дымцазахъаз (etc...) '(S)He hadn't already gone, had (s)he?'

Ицахъадаз/Ицацыздаз? 'Who had already gone?'

Ицахъаз?<sup>12</sup>/Ицахъазыз?/Ицахъаззи/Ицацыз? (etc...) 'What had already gone?'

Ианбацахъаз/Ианбацацыз? 'When had it/they already gone?'

ианцахъаз/ианцацыз... 'when it/they had already gone...'

<sup>12</sup>With lengthened final vowel to indicate that it is a question.



## Future II

Дцашама? 'Should (s)he go?'

Дымцашеи/Дымцашаз(е)и? '(S)he should go, shouldn't (s)he?'

Дымцазашеи/Дымцазашаз(е)и? '(S)he shouldn't go, should (s)he?'

Ицашада? 'Who should go?'

Ицашеи?/Ицашаз(е)и? 'What should go?'

Дызцашеи? 'Why should (s)he go?'

дышцаша... 'how/that (s)he should go...'

## Conditional I

Дцарызма? 'Should (s)he have gone?'

Дымцарыз/Дымцарызыз/Дымцарыzzi? '(S)He should have gone, shouldn't (s)he?'

Дымцазарыз/Дымцазарызыз/Дымцазарыzzi? '(S)He shouldn't have gone, should (s)he?'

Ицарыздаз? 'Who should have gone?'

Ицарыз?/Ицарызыз?/Ицарыzzi? 'What should have gone?'

Дабцарыз? 'Where should (s)he have gone?'

дахцарыз... 'where (s)he should have gone...'

## Conditional II

Дцашазма? 'Should (s)he have gone?'

Дымцашаз/Дымцашазыз/Дымцашаззи? '(S)He should have gone, shouldn't (s)he?'

Дымцазашаз/Дымцазашазыз/Дымцазашаззи? '(S)He shouldn't have gone, should (s)he?'

Ицашадаз? 'Who should have gone?'

Ицашаз?/Ицашазыз?/Ицашаззи? 'What should have gone?'

Дышцацашаз? 'How should (s)he have gone?'

дышцашаз... 'how/that (s)he should have gone...'

## Exercises

Translate into English

1. Изыаб дрыцдаршьазтгы, иртахыз рзыкалцон/рзыкалцарын/рзыкалцашан.
2. У(бр)и аамтазы икашэцоз? Хэеибахтотгы акэхап/акэхарын.
3. Сан дыбзиаха(хь)зар, азэггы акгы зсеимхэахьаци?
4. Бахэшьа а(бра) дыказтгы, ба(ра) дбыццозма/дбыццарызма?
5. Шэшьэ ыц гэастахьазтгы, ибзиоу ибзиам(ы)у еилыскаауан/еилыскаарын/еилыскаашан.

6. Сыпшэма апшьара зынза илыздырзом. Луадағы уажэы лыпсы лышэзтгы, даара ибзиан.

7. Бычкэынцэа икарымтақэашаз карц(ал)он.

8. Сбызцэа бзианы издыруеит. Азэы ацхыраара итахызар, у(бр)и ицхраашт.

9. Бус (аура) балагахьазтгы, уажэраанза балгон/балгарын/балгашан.

10. Иуызы арцады дапхьахьазар кало(и)т.

Translate into Abkhaz

1. Why didn't you-PL take the books which you should have read?

2. If the children had not eaten all the apples, they would not have become ill.

3. They didn't know where they should take/have taken the fox. If they had not taken it to school, nobody would have seen it.

4. If you-FEM had not returned from Moscow, you would not have been able to see our new house.

5. If we had known that, we wouldn't have shewn the papers to anyone.

6. If you-MASC had not told us what your friends were wearing, we should not have been able to recognise (know) one another.

7. That was not the monkey which ate the apples I had bought in the market.

8. If your-FEM stomach was aching, you should have told your parents.

9. Our grandmother was very ill the day before yesterday. She has probably already died.

10. About whom had the Abkhazians already composed some songs?

**In this lesson you will learn about:**

- The formation and function of the Subjunctive mood
- The construction for the remaining conditions
- The formation and function of the Optative mood
- The formation and function of the Evidential mood

**Subjunctive**

The Subjunctive is marked by the suffix *-aa(i)t*. It can be added to four Dynamic forms and one Stative. These are the non-finite bases of (i) the Aorist, (ii) the Past Indefinite, (iii) the Imperfect, and (iv) the Pluperfect (all of whose negative forms take the negative marker infixed before the root), as well as (v) the Stative Past (where the negative marker follows the root). Apart from those based on the Aorist stem, all the remaining Subjunctives have the suffix *-aa(i)t* attached to a sequence ending in *-z*; in such cases it is actually possible to omit the Subjunctive suffix itself. Should the Aorist stem end in *-a* or in *-aa*, this ending simply merges with the Subjunctive ending itself<sup>1</sup>.

Patterns for the Formation of the Subjunctive Mood (for the a-final roots *-ca-* 'go' and *-ka-* 'be')

Aorist-based Affirmative	дцаа(и)т	Aorist-based Negative	дымцаа(и)т
Past Indefinite-based Affirmative	дцаз(аа(и)т)	Past Indefinite-based Negative	дымцаз(аа(и)т)
Imperfect-based Affirmative	дцоз(аа(и)т)	Imperfect-based Negative	дымцоз(аа(и)т)
Pluperfect-based Affirmative	дцахъаз(аа(и)т)	Pluperfect-based Negative	дымцахъаз(аа(и)т)
Stative Past-based Affirmative	дыказ(аа(и)т)	Stative Past-based Negative	дыкамзаа(и)т/ дыкамыз

Patterns for the Formation of the Subjunctive Mood (for the consonant-final roots *-цс(ы)-* 'die' and *-шә(ы)-* 'be wearing')

<sup>1</sup>Though in *дааа(и)т* 'Let him/her come!' the palatal glide seems to substitute for the second open vowel of the root *-aa-*.

Aorist-based Affirmative	дып,саа(и)т	Aorist-based Negative	дымп,саа(и)т
Past Indefinite-based Affirmative	дып,сыз(аа(и)т)	Past Indefinite-based Negative	дымп,сыз(аа(и)т)
Imperfect-based Affirmative	дып,суаз(аа(и)т)	Imperfect-based Negative	дымп,суаз(аа(и)т)
Pluperfect-based Affirmative	дып,схъаз(аа(и)т)	Pluperfect-based Negative	дымп,схъаз(аа(и)т)
Stative Past-based Affirmative	ишәыз(аа(и)т) <sup>2</sup>	Stative Past-based Negative	ишәымзаа(и)т/ ишәымыз

Far and away the commonest couplings are those with the Dynamic Aorist and the Stative Past for the respective meanings 'Let X VERB' (with reference to future time) and 'Let X be the case' (with reference to a present, ongoing state), e.g.

Шәымахә ихъз ала иаирсаа(и)т иазоу ацәамахә 'Let your-PL brother-in-law (амахә<sup>3</sup>) plant (арсра<sup>4</sup>) in his name (ахъз) the branch (амахә) of an apple which is full of sap (азә)!'

А(б)ри нахыс уәнаҭа барақьатрахаа(и)т, у(ба)рт уашьцәа уаҳа рмоуаа(и)т! 'Hereafter (а(б)ри нахыс) let your-MASC family (аәнаҭа) be(come) blessed with bountifulness (абарақьатраха); let those brothers of yours not get anything more (уаҳа)!'

Ианып,суа рзымдыраа(и)т! 'Let them not know/find out when they will/are going to die!'

Пшзала и(ы)урхаа(и)т! 'Enjoy wearing it!' (said to someone upon purchase of a new article of clothing, it literally means 'Let it be that you-MASC cause it to wear out (архара) in peace (пшзала)!'<sup>5</sup>) vs

И(ы)умырхаа(и)т! 'God grant that you-MASC don't live long enough to wear it out!'

Уахьцә с(ы)уфызаз(аа(и)т)! 'Let me be your-MASC companion on your travels (literally: where you go)!'

<sup>2</sup>The wearer is assumed to be male for the purpose of presentation.

<sup>3</sup>The word also means 'son-in-law', an ambiguity also found with Georgian *ბიძა*.

<sup>4</sup>The verb is the causative of the root *-c-* 'strike', and so the literal meaning is 'Let him make the branch strike it (sc. the ground)'.

<sup>5</sup>In Georgian *შპოცობდა*! 'In peace (sc. wear it)!'.

Рап̄хьа ага ицаны<sup>6</sup> наауа димаз(аа(и)т)! Иацахо димамзаа(и)т/димамыз! 'Let him among them (p-) who first (-ап̄хьа) goes to the coast (ага) and comes back have him/her<sup>7</sup>! Let the one who loses (ацахара<sup>8</sup>) not have him/her!'

Анцэа агэырџа шэақэимыршэаа(и)т! 'Let God not cause you-PL to meet (= fall upon) (ақэыршэара) sorrow (агэырџа)!'

Нагзара ақэзаа(и)т/ақэыз атынчра ад(ы)уеи зегь[ы] аґы! 'Long live (literally: fulfilment (анагзара<sup>9</sup>) be upon (ақэзаара) peace (адынчра) throughout the whole world!'

Ахаштра рықэымзаа(и)т/рықэмыз аибашьра иґахаз! 'Let those who fell in the war not be forgotten!' (literally: 'Let oblivion (ахаштра<sup>10</sup>) not be upon those who perished (аґахара<sup>11</sup>) in the war!')

Хьзи-п̄шеи рыгымзаа(и)т/рыгмыз ацеицэа! 'Let the young folk (ацеи) not lack fame (ахьз) and renown (ап̄ша)!'

Аиааира амш шэыдныхэалаз(аа(и)т)! 'Congratulations be (адныхэалара<sup>12</sup>) yours-PL on victory (аиааира) day!'

When the suffix is used positively in combination with other stems, the meaning is 'Let X be happening!' or 'X is happening — so be it/let it be!' (with the Imperfect as base), 'X happened — so be it/let it be!' (with the Past Indefinite as base), or 'X has already happened — so be it/let it be!' (with the Pluperfect as base), e.g.

Исызэылтуаз(аа(и)т)! -- У(бр)и лаха сыма(зам) 'Let her be shouting for (азэытра) me! — I don't have time for (аха) that one-FEM.

Илгыз(аа(и)т)! — Уеизгьы игатэын 'She took it/them — so be it! It was/They were to be taken anyway (уеизгьы)'

Дылгахьаз(аа(и)т)! — са(ра) срыхьзо(и)т 'She's taken him/her already — never mind/so be it! I'll catch up (ахьзара<sup>13</sup>) with them'

But, if the suffix is attached to such stems when negated, the meanings are more straightforward, as seen in:

У(бр)ахь дымцаз(аа(и)т)! 'Let him/her not be gone there!'

<sup>6</sup>Since reference is to a single male, readers may be wondering why we do not have here *дцаны* as the Past Absolute. This form is perfectly possible, but, as the Absolute stands inside a relativised expression and as Abkhaz likes to relativise all affixes referring to the head-noun of the relative expression, the Column I affix *д-* has yielded to its relative counterpart *и-*.

<sup>7</sup>In the tale from which this example is taken (Dzhamxwuxw, Son of the Hind) a maiden is the prize.

<sup>8</sup>The literal meaning of 'become (-ха-) under (-ца-) [it (а-)]' is reminiscent of the colloquial English 'go down = lose'.

<sup>9</sup>Where *-на-* is the preverb and *-гза-* the root.

<sup>10</sup>With preverb *-ха-* and root *-шт-*.

<sup>11</sup>With preverb *-ґа-* and root *-ха-*.

<sup>12</sup>This verb consists of preverb *-д-*, root *-ныхэа-*, and root-extension *-ла-*; in its Dynamic form one could say: *Бымш-ира быдысныхэало(и)т* 'I congratulate you-FEM on your birthday (амш-ира)'. In the example above we have it in its Stative transform; the meaning is something like 'Victory-day be an object of congratulation to you-PL!'

<sup>13</sup>The root is *-за-*, whilst *-хь-* is the preverb.

У(бр)ахь дымцоз(аа(и)т)! 'Let him/her not be going there (уц)!'

У(бр)ахь дымцахьаз(аа(и)т)! 'Let him/her not already have gone there!'

Bearing in mind a Stative example such as *У(бр)а дтэаз(аа(и)т)*! 'Let him/her remain seated there!', readers may be wondering what the relationship is between the Stative Subjunctive and the Stative Imperative. The question becomes even more pertinent, when one additionally considers that the ending *-аа(и)т* may optionally be added to the Stative Imperatives in *-з* introduced in Lesson 9, so that an imperative such as *Шэтэаз!* 'Remain seated (to a plurality)!' could also be expressed as *Шэтэазаа(и)т!* The conclusion to be drawn from this is that in Abkhaz there is no essential distinction for Statives between the Subjunctive and Imperative moods.

### Remaining Conditions

We left two protasis-formations unexplained in Lesson 12, as we first had to introduce the Subjunctive mood. That done, we can now complete our survey of conditions.

The protasis-formant *-зап* can be added to the non-finite Future I in *-ры*, which is then regularly accompanied by an apodosis formed by the Subjunctive. The context of usage is when one is making an urgent plea to the addressee, as in:

А(ба)рт зегьы ҳап̄саит, а(б)ри бымфарызар! 'Let all of (this lot of) us perish, if you-FEM don't eat this! = You'll be the death of us all, if you don't eat this! = PLEASE eat this (for all our sakes)!'

The final type of condition is perhaps the rarest — hence its introduction at this point. The protasis-formant *-зап*, usually accompanied by *-гьы* 'even', is suffixed to the non-finite Future II (in *-ша*), and the meaning is '(even) if X wants/(had) wanted to VERB'. Only one example is quoted from literature by L. Ch'k'adua in her survey of the usage of tenses and moods in Abkhaz (from which the previous example too is taken). That example is taken from a folk-tale called *Ғаит илакэ* 'Hajt's Tale (алакэ)'. Hajt is a sea-monster, and the relevant utterance arises when Hajt emerges from the sea after the common expression of frustration *Ғаит, абаап̄сы!*, which equates to something like 'Oh, for goodness/heaven's sake!' in English, falls from the lips of a character in the story. Here is the example in its context:

Дьзуста сыхьз ҳэаны ґызтыз? -- иҳэан, рап̄хьа даагьлт<sup>14</sup>. Уара азэгьы д(ы)умып̄хьазеит, ухьз уабы имҳэазеит, иаҳхэашазаргьы иҳаздырзом иухьз(ы)у, иҳэит алыгажэ "'Who is the one who cried out (аґытра) uttering my name?" he (Hajt) said, suddenly standing in front of them. "No-one

<sup>14</sup>Note the reduced form for the Aorist. The full form would be *даагьлэит*, from which both the palatal glide of the finite ending and the open vowel preceding it (here the final element of the root) have been dropped.

summoned (аҧхьара) you; no-one spoke your name; even if we want(ed) to say it, we don't know what your name is," said the old man (алыҭгажә)

Even if the verb in the apodosis here is put into the past (иҭхәздырзомызт 'we did not know it'), the form of the protasis would remain unchanged but would be then translated into English as 'even if we had wanted to say it'.

### Optative

The Optative is the mood employed to express a wish. The relevant suffix is -нда(з), and it may attach to the non-finite forms of (i) the Aorist (for future or past reference), (ii) the Dynamic Present (for present or future reference), (iii) the Perfect (minus the element -y, for perfect reference), all of whose negative forms take the negative marker infix before the root, as well as (iv) the Stative Present (minus the element -y, for present or past reference).

Patterns for the Formation of the Optative Mood (for the a-final roots -ца- 'go' and -ка- 'be')

Aorist-based Affirmative	дцанда(з)	Aorist-based Negative	дымцанда(з)
Present-based Affirmative	дцонда(з)	Present-based Negative	дымцонда(з)
Perfect-based Affirmative	дцахьанда(з)	Perfect-based Negative	дымцахьанда(з)
Stative Present-based Affirmative	дыҭканда(з)	Stative Present-based Negative	дыҭкамында(з)

Patterns for the Formation of the Optative Mood (for the consonant-final roots -ц(ы)- 'die' and -шә(ы)- 'be wearing')

Aorist-based Affirmative	дыпц(ы)нда(з)	Aorist-based Negative	дымпц(ы)нда(з)
Present-based Affirmative	дыпсуанда(з)	Present-based Negative	дымпсуанда(з)
Perfect-based Affirmative	дыпсхьанда(з)	Perfect-based Negative	дымпсхьанда(з)
Stative Present-based Affirmative	ишәында(з)	Stative Present-based Negative	ишәымында(з)

Examples:

Ҷасас амла даҳцәагәит. Цьара акы ҳабырцҳанда(з)! Быстак бунда(з)! 'Hunger (амла) has carried off from us our guest = Our guest is dying of hunger. Would that/I wish/If only you'd give us a bite to eat (арцҳара<sup>15</sup>) somewhere (цьара)! Would that/I wish/If only you'd rustle up (literally: make) some (a serving of) grits (абыста<sup>16</sup>)!'

У(ба)рт ахьцәз а(б)ри ала рҭанда(з)! 'Would that/I wish/If only they had taken this dog where they were going!'

Ҷыцк аасхәан ишә(ы)уп. Уажәы бызбонда(з) нас, шыри! '[Caller on phone] I've bought something new and am wearing it. [Interlocutor on phone] Оо (шыри), would that/I wish/If only I were seeing you-FEM now, then!'

Ҷрыламшәонда(з) аҭыгшәыҭ! 'Would that/I wish/If only we aren't going to fall among (алашәара) wild beasts<sup>17</sup> (аҭыгшәыҭ)!'

Сарҭы срылагыланда(з)! 'Would that/I wish/If only I too were/had been standing among them!'

Дсыватәанда(з)! 'Would that/I wish/If only (s)he were seated/would sit down<sup>18</sup> beside me!'

Ахәшә лыжәхьанда(з)! 'Would that/I wish/If only she had already taken (literally: drunk) the medicine (ахәшә)!'

What happens, when the wish relates to a progressive action in the past? One uses the Optative of the Stative verb аҭызаара 'to be engaged in' in conjunction with the masdar of the lexical verb concerned, e.g.

А(б)ри ацыхәтәантәи ахсаатк<sup>19</sup> иск(ы)у ашәкәы аҭхьара саҭымында(з)! 'Would that/I wish/If only I hadn't been reading the book I'm holding for these last (ацыхәтәантәи) three hours!'

N.B. In his grammar of Abkhaz, written in the late 1940s or early 1950s but published posthumously only in 2006, the distinguished caucasologist Nikolaj Jakovlev cites an Optative form combined with exhortative suffix -и, namely Уцәонда(з)и 'Would that/I wish/If only you were going to sleep!' (p. 43), but such a coupling, assuming it is not a typological slip, is not really in recognised usage.

Even further back one finds interesting examples of the Optative in the very first grammar of Abkhaz, written by the soldier-linguist Baron Pётr Uslar before the great outward migration from Abkhazia of the bulk of the native Abkhazian population in

<sup>15</sup>The verb is the causative form of ацҳара 'bite; take a bite of', which is a bivalent intransitive.

<sup>16</sup>This mush made of maize (historically millet) is the Abkhazians' staple food.

<sup>17</sup>Note that the noun for 'wild beast' in the Abkhaz stands in the singular, whereas the affix coreferential with it in the verb is plural, which clearly illustrates how Abkhaz can employ the singular for plural.

<sup>18</sup>The context must decide whether the verb-form is to be treated as a Dynamic or Stative verb.

<sup>19</sup>Note the presence of the article before the cardinal.

1864. The expression of a wish often carries the implication that something would follow from the fulfilment of the wish. That makes a wish very close semantically to a protasis, which states the circumstance in which the verbal action of the apodosis becomes realisable. It is, thus, hardly surprising if a language should choose a mechanism to express a wish which is reminiscent of its means of marking a protasis. So in Ancient Greek one of two conjunctions used in protases is *εἰ* 'if', and two markers of a wish are: *εἴθε* and *εἰ γάρ*; and in English, as we have seen, a wish may be introduced by the words 'if only!'. Now, one of the examples given by Uslar, who was working with Bzyp-speaking informants, was the following (slightly adapted to fit Abzhywa morphology):

Са(ра) тарцьманс скалонда(з), умац з(ы)урын 'If only I were (to become) an interpreter (атарцьман), I would be at your-MASC service (literally: perform (аура) your service (амац))!' (p. 32 of the 1887 publication)

But this use of the Optative in protasis-function is no longer deemed normal. The Optative would be replaced by the unreal protasis-form скалозтгы 'if I were to be(come)' or сыказтгы 'if I were', or even старцьманызтгы 'if I were an interpreter'.

#### Evidential (Apparential/Inferential)

To indicate that one is drawing an inference or that a statement is based not on the evidence of one's own eyes but rather on hearsay, the Evidential (also known as Apparential or Inferential) mood is employed. Two compound-suffixes serve to mark this mood: -заап and -заарын (sometimes -зарын). From a formal point of view, it is simplest to think in terms of both these suffixes attaching to the following non-finite base-forms: the Present (minus final -y for Statives), the Aorist, the Future II (albeit very infrequently), and the Perfect, giving the following set of paradigms, where we see that for the Dynamic formations the negative marker is infixes before the root, whereas for the Stative it follows the root:

Patterns for the Formation of the Evidential Mood in -заап (for the a-final roots -ца- 'go' and -ка- 'be')

	Affirmative		Negative	
Present	дцозаап	X is evidently going (to go)	дымцозаап	X evidently isn't going (to go)

Aorist	дцазаап	X evidently went/has gone	дымцазаап	X evidently didn't go/hasn't gone
Future II	дцашазаап	X evidently will probably go	дымцашазаап	X evidently will probably not go
Perfect	дцахъзаап	X has evidently gone already	дымцахъзаап	X evidently has not already gone
Stative	дыкзаап	X evidently is	дыккамзаап	X evidently is not

Patterns for the Formation of the Evidential Mood in -заап (for the consonant-final roots -цс(ы)- 'die' and -шэ(ы)- 'be wearing')

	Affirmative		Negative	
Present	дыпсузаап	X is evidently dying/going to die	дымпсузаап	X evidently isn't dying/going to die
Aorist	дыпсызаап	X evidently died/has died	дымпсызаап	X evidently didn't die/hasn't died
Future II	дыпсышазаап	X evidently will probably die	дымпсышазаап	X evidently will probably not die
Perfect	дыпсхъзаап	X has evidently died already	дымпсхъзаап	X evidently has not already died
Stative	ишэызаап	He evidently is wearing X	ишэымзаап	He evidently is not wearing X

Patterns for the Formation of the Evidential Mood in -заарын (for the a-final roots -ца- 'go' and -ка- 'be')

	Affirmative		Negative	

Present	дцоаарын	X evidently was going (to go)	дымцоаарын	X evidently wasn't going (to go)
Aorist	дцааарын	X evidently had gone	дымцааарын	X evidently hadn't gone
Future II	дцашааарын	X evidently would go/have gone	дымцашааарын	X evidently would not go/have gone
Perfect	дцахъааарын	X evidently had gone already	дымцахъааарын	X evidently had not already gone
Stative	дыкааарын	X evidently was	дыкамзаарын	X evidently was not

Patterns for the Formation of the Evidential Mood in -аарын (for the consonant-final roots -ц(ы)- 'die' and -ш(ы)- 'be wearing')

	Affirmative		Negative	
Present	дыпсуааарын	X evidently was dying/going to die	дымпсуааарын	X evidently wasn't dying/going to die
Aorist	дыпсызаарын	X evidently had died	дымпсызаарын	X evidently hadn't died
Future II	дыпсышааарын	X evidently would die/have died	дымпсышааарын	X evidently would not die/have died
Perfect	дыпсхъааарын	X evidently had already died	дымпсхъааарын	X evidently had not already died
Stative	иш(ы)ааарын	He evidently was wearing X	иш(ы)мзаарын	He evidently was not wearing X

Examples:

Аецыс ан кахан ипсызаап 'It seems that the mother of the foal (аецыс<sup>20</sup>) collapsed and died'

<sup>20</sup>The plural is аецара(қза).

Збаөзтэымыз пұхэыск дрылазаарын, амған па длоузаап 'A pregnant (literally: whose bone (абаө) did not belong to whom) woman was apparently amongst them, [and] she apparently gave birth to (аура) a son on (-н) the road (амға)'  
 Шэара шөбыңағы мыцхэы шөқызаап 'You both are, it seems, exceptionally (мыцхэы) honourable (ақыи)'  
 Уа(ра) ауаөра здыруа уакэзаап 'You-MASC seem to be the one who knows what it means to be human (ауаөра)'  
 Аөстаа дмаалықзаарын 'The devil (аөстаа) apparently used to be an angel (амаалық)'  
 Уаанза ауаа ианыпсуаз рдыруазаарын 'Till then (уаанза) people apparently knew when they would/were going to die'  
 Ускан ашъа асы, ақза, акырцх амузаарын 'In those days (ускан) it apparently used not to snow, rain or hail in the mountains'  
 Ацъ д(ы)у агэаөараөы амағ рытра карцааарын 'The snakes (амағ) had evidently made their nest (атра) in the hollow (агэаөара) of a large oak (ацъ)'  
 Ауаөы иакара зылшо, ауаөы иакара злазо ад(ы)уөи аөы даөакы ыкамзаап 'Apparently there is not anything else ((д)аөакы) in the world with the capacity or endurance of man (literally: which is capable of (doing) as much as (акара) man, which endures (алазара<sup>21</sup>) as much as man)'  
 Аөы абжъара ибжыпцахъазаап 'The horse has apparently already jumped through (абжыпцара<sup>22</sup>) the gap (абжъара) [sc. between clashing rocks]'  
 Мацэазк иман, Гэында-пшза илцахъазаарын 'He had a ring (амацэаз) — Gunda the Beautiful had apparently already given it to him'

Strange as it might seem, it is even possible to form a question on an Evidential. In the folktale 'The story of the prince's son and the three sisters', recorded by Shota Salaq'ia in 1960 and published by him in 1975, we find this:

Уара ушпашазаари?! — лхэит. Уара узы сара шшазаап! — лхэан, длеин лчабра ааихыллшыын, дшыказ даакалцөит "'How is it that you-MASC have come to be created, if created you were?!" she said. "I have apparently been created for you-MASC!" she said, went over (алеира), quickly drew over (ахшыра) him her handkerchief (ачабра) and in a flash made him as he used to be' (p. 146)

The finite ending -п of the Evidential ending -заап behaves like the homonymous ending of the Future I when transformed into the non-finite base required for a content-question, which is to say that the -п turns into -ры, on which the question

<sup>21</sup>With preverb -ла- and root -за-.

<sup>22</sup>With preverb -бж(ы)- and root -п(а)-.

'how?' is then built in the normal way. What about 'yes-no' questions? One can take what is essentially a two-sentence sequence such as:

Уап,хьазаап -- акэ(ы)у? 'You-MASC (have) apparently read it. Is that so?' and then combine the question-forming suffix -y with the non-finite variant of the Evidential to give:

Уап,хьазаар(ы)у? 'Am I right in thinking that you-MASC (have) read it?' Readers will by now have realised that finite forms ending in -н are turned into their non-finite guise by replacing this -н with -з. The Evidential in -заарын is no different, and so a 'yes-no' question formed on a verb with this modal suffix ends in the sequence -заарыз(ы)у, as in:

Уап,хьазаарыз(ы)у? 'Am I right in thinking that you-MASC had read it?' One can even take a shorter cut to asking such questions by attaching the interrogative suffix direct to the finite forms, so that alternatives to the last two examples would be:

Уап,хьазаап(ы)у? // Уап,хьазаарын(ы)у?<sup>23</sup>

Text for translation with associated questions

#### Абнаҕы

Ахэычқэа абнахь ицеит. У(ба)рт абнаҕы акэыкэбаа рыкэшэозаарын. Өсаатк рышьтахь (и)еибарыҕны аҕныка ихынхэит. Амған ақаршды рыхьзазаап. Ахэычқэа иршэыз рыматэақэа баазеит. Икарцарыз? Рееилыхны ибаазаз рыматэақэа дырбан рыгедырбеит.

Азцаарақэа:

Ахэычқэа абацеи?

Абнаҕы ирыкэшэозыз?

Ианбахынхэи?

Амған ирыхьзазеи?

Ирыхьзеи дара?

Аҕны икарцази?

#### Vocabulary

абна	wood, forest	ахьзара <sup>24</sup>	to overtake
акэыкэбаа	mushroom	аматэа	clothing

<sup>23</sup>The two-sentence question which began this particular discussion has the variant:

Уап,хьазаап -- аума?

where the interrogative suffix is -ма attached to the copular root -а- (as opposed to the copular root -акэ-, used with the interrogative suffix -у). It seems that fused variants with the ма-suffix are for some reason less acceptable.

<sup>24</sup>Preverb -хь-, root -за-.

акэшэара	to gather	абаазара	to get wet
ахынхэра <sup>25</sup>	to return	аееилыхра <sup>26</sup>	to undress oneself
ақаршды	downpour	арбара	to (cause to) dry; to cause to see = shew

#### Exercises

Translate into English

1. Цыпх хайбадырында(з)!
2. Ахацэа рыпсы ршьозаарын.
3. Ахэычқэа а(б)рантэ акгы рымгаа(и)т!
4. Ашэқэа ргахьейт. Ибзиоуп, иргэхьаз(аа(и)т)!
5. Есымша ақэа (а)уейт. Азхьцра камлаа(и)т!
6. Лычкэынцэа икарцақэаша карцазаап.
7. Сдыза лан дычмазафхейт. У(бр)и ахэаа нырцэ уажэы дыкэмында(з)!
8. Удыза лан дыбзилаханы у(бр)иггы лычкэынгы акгы рыгымхаа(и)т!
9. Рус (уны) иалгахьанда(з)!
10. Хасасцэа руадақэа рғы рееилархэозаарын.

Translate into Abkhaz

1. Would that/I wish/If only the war had already ended!
2. Let the teachers not take the books away from the children!
3. Would that/I wish/If only we knew when we are going to die!
4. You-FEM have apparently forgotten my birthday.
5. I seem to forget it every year. Would that/I wish/If only I had remembered it yesterday!
6. Let no-one go out! (= No-one is to go out!)
7. You-FEM will be the death of your parents, if you don't drink this medicine!
8. She had apparently already undressed. For this reason she did not come down.
9. Would that/I wish/If only her mother had seen her at that time!
10. Let your-PL friends say nothing about this!

<sup>25</sup>Preverb -хын-, root -хэ-.

<sup>26</sup>The root is -х-. Also present is the reflexive -е-, and the reciprocal -аи-, which combines with the preverb -л(ы)-. Cf. аеилахэара 'to get dressed'.

**In this lesson you will learn about:**

- Subordinate expressions for the meanings: 'when'; 'after'; 'where/whither/whence'; 'how/as/like'; 'as soon as'; 'while'; 'until'; 'before'; 'since the time'; 'the reason why'
- Questions and exclamations of the type 'what kind of?!'
- How to say 'et cetera'

In Lesson 5 we investigated the formation of questions of the type 'How?' (= -шъа-), 'When?' (= -анба-), 'Where?' (= -аба-) and 'Why?' (= -з(ы)-). We noted further that, if one omits the question-forming -ба from the three interrogatives where it is used, one is left with the elements ш(ы)-, ан(ы)-, and ах(ы)-, which, when placed inside the non-finite form of the appropriate tense, build structures meaning, respectively: '(the way) how', '(the time) when', and '(the place) where'; the fourth element з(ы)-, standing inside a simple non-finite structure, can also build a form meaning '(the reason) why'. We shall now look more closely at such non-interrogative sequences, though complement-structures (viz. those equating to clauses in English introduced by the conjunction 'that') will be left until Lesson 15.

**Temporal expressions equating to 'when'**

The prefix ан(ы)- 'when' is most commonly found with the non-finite Present, Imperfect, or Aorist (as well as the Stative Past). Examples:

Сан(ы)хэыгыз, абнаёы сыхэмаруан 'When I was small/a child, I used to play in the wood'

Насыъла, раара лхаца даныкмыз (аамта<sup>1</sup>) иақашэит 'Fortunately (насыъла), their arrival here coincided with (ақашэара<sup>2</sup>) (the time) when her husband was absent'

Лабн асасцэеи анеицэажэоз<sup>3</sup>, илахаит асасцэа зышьтаз 'When her father and the guests were talking to one another, she heard what the guests were after (ашьтазара)'

У(ба)скан ауп рьыкэреикэа есымша(аира) изеикарахоз анырдыр 'It's then when they learnt the reason why their quantities of maize kept becoming equal ([а]аикараха) every day (есымша(аира))'

<sup>1</sup>If the noun for 'time' ([а]аамта) is used, then the suffix -тэи 'belonging/pertaining to' may be added to the temporal expression to give даныкмызтэи.

<sup>2</sup>Literally: 'It fell (-шэа-) upon (-қэ(ы)-) it'.

<sup>3</sup>The second argument with this verb normally has its pronominal prefix within the verbal complex governed by the vowel -а- 'to', but, when the reciprocal affix -аи- occupies the relevant slot, this is either dropped or absorbed within the vocal formants of the reciprocal affix.

This last example is an additional illustration of Abkhaz's fondness for clefting. If one wishes to form a simple question using the clefting technique, the copular root employed is -кэ(ы)-, without the a-vowel usually prefixed to it and also without the a-vowel usually integral to the interrogative element -ба, as in:

Ианбыкэ(ы)у данцо? 'When is it (that/when) (s)he is going?' (not \*Ианбакэ(ы)у)  
A variant for this sequence, if and only if the lexical verb is intransitive, copies the affix appropriate to the lexical verb's subject into the copula, where it replaces the 3rd person singular non-human affix и- referring to the temporal expression. And so, the alternative for the preceding example is:

Данбыкэ(ы)у данцо? 'When is it (that/when) (s)he is going?'

To add an element of indefiniteness or non-specificness to the temporal reference, the suffix -лак (some speakers preferring -лакь) can optionally be added to the (Dynamic) Aorist stem, and in such instances the temporal reference is no longer necessarily to the past, e.g.

Амла ианакы, ахэыхэқэа аца иадьрылон 'When hunger took hold of them, the pigeons (ахэыхэ) would fly up beside (адьрылара) the maize-store (аца)'  
vs (for the same temporal expression in an exactly parallel context):

Амла ианаклак(ь), акэатақэа аеныка идэықэлон 'When hunger took hold of them, the ducks (акэата) would set off (адэықэлара) homewards'

Бани баби анааилак(ь), а(б)ри ацаъха рыт! 'When your-FEM mother and father arrive, give them this key (ацаъха)!'

Сеы са(ра) санақэтэоз, абба тынчын, атэым данақэтэалак(ь), аеазеиқыуамызт 'When I used to sit on my horse, its back (абба) was calm (атынч); whenever a stranger (атэым) sat on it, it could not contain itself (аеиқыкыра<sup>4</sup>)'

Ажэытэ а(ба)с икамызт: цыара сасык данааилак(ь), ицартон ма атырас ма аьхэ ма атэа. Уажэы зегы ирымоуп акыыра, абамбалых цэарта 'In ancient times (ажэытэ) it used not to be like this (а(ба)с): whenever a guest came somewhere (цыара), they used to place beneath (ацацара) him either reeds (атырас) or straw (аьхэ) or hay (атэа). Now(adays) everybody has a bed-linen-store (акыыра) [and] somewhere to sleep (ацэарта) made out of (-лых) cotton (абамба)'

For expressions of the type 'at the time of VERBing', аан 'at the time of it' is used as a free-standing postposition(al element) with the masdar, e.g.

Атацаагара<sup>5</sup> аан ирхэо ашэа 'Уа Радеда' ахьз(ы)уп 'The song they sing at the time of bringing ([а]аагара) the bride (атаца) is called "Wa Radeda"'

<sup>4</sup>In terms of semantic primes, this is quite close to English 'hold oneself together', as -к(ы)- = 'hold', ае(ы)- = 'itself', -қэ(ы)- = 'on', -аи- = 'one another'.

<sup>5</sup>N.B. атацаагара<sup>5</sup> (the) bridal/wedding song'.



Note in the previous example how the direct object (here, аҗаца) is fused with the masdar (here, ааҗара) to indicate the generality of, in this instance, 'bride-bringing'. The fetching of a specific bride would not be so expressed, being rendered as у(б)ри аҗаца лааҗара 'the fetching of that bride'. Cf. аҗсызкра 'catching fish = fishing'.

The postposition -аан is not restricted to accompanying masdars. The following example has it in association with a simple noun (where -хаан is perhaps more usual, however):

Сабд(ы)у иаан икалаз ус(ы)уп а(б)ри 'This is a matter which occurred in my grandfather's time'

Another way of expressing 'at the time of VERBing' is to use the Present Absolute (formed by suffixing -ны to the non-finite Present of Dynamic verbs) with or without the postpositional support of еипш 'as, like (it)'; if the postposition is employed, there is a tendency for the Present Absolute to lose its final close vowel, which gives the impression that the postposition is actually governing the Imperfect Indicative, e.g.

Аҗхэызба лтэымта дынтагылоны = Аҗхэызба лтэымта дынтагылон(ы) еипш = Аҗхэызба лтэымта данынтагылоз (аамтазы), хаца дцеит 'As the maiden (аҗхэызба) was entering (аҗагылара) her prime (аҗэымта), she got married (literally: she man went)'

Амра азы инзаалоны = Амра азы инзаалон(ы) еипш = Амра азы ианынзаалоз (аамтазы), аҗба абаҗаза иаадгыл(ей)т 'As the sun was slowly (-н-) setting in (азаалара) the ocean, the boat came (-аа-) in to dock (адгылара) at the port (абаҗаза)'

#### Temporal expressions equating to 'after'

The postposition(al phrase) ашьтахь 'after it' stands after a temporal expression for 'when' formed by the prefix -ан(ы)-, e.g.

Уахэшыцэа аныз ашьтахь икауцеи? 'After your-MASC sisters went missing (азра), what did you do?'

Уахэшыцэа анызлак(ы) ашьтахь урышьтамлан! 'After your-MASC sisters go missing, do not go after (ашьталара) them!'

#### Locative expressions equating to 'where', 'whither', 'whence'

The prefix -ахь(ы)- basically means 'where' but can be used as equivalent to 'whither'. It stands in a non-finite verb of the appropriate tense, though for a simple past action the Past Indefinite is more commonly found than the Aorist, e.g.

Бахынхо(з)/Дахыьсыз здыруеит 'I know where you-FEM live(d)/where (s)he died'

To render the notion 'whither' quite specifically the relevant prefix is -ахьынза-, e.g.

Бахыцо = Бахынзацо здыруеит 'I know where = whither you are going'

Хкилак ицоз абырлаш ахьча итып, ахьынзаназоз еынла еипш уахынлагы иарлашон 'The pearl (абырлаш), which weighed (literally: was going) 3 kilos, lit up (= made shine) (арлашара<sup>6</sup>) the shepherd's place as far as it extended (аназара<sup>7</sup>) even by night (уахынла) just as by day (еынла)'

For 'whence' the relevant prefix is -ахьынтэ-, e.g.

Бахьынтэауа здыруеит 'I know whence you are coming'

Иарбан бызшэоу/бызшэоуи/бызшэоуз(е)и а(б)ри ашэкэы ахьынтэеитабгаз? 'Which is the language from which (= whence) you-FEM translated ([а]аитара<sup>8</sup>) this book?'

Occasionally, the locative prefix -ахь(ы)- appears where the meaning is more temporal than locative (and, thus, -ан(ы)- might have been expected), but perhaps the reason why the locative prefix is selected is that the relevant verbs are verbs of motion, e.g.

Дыскит, аха амца сыкэшан сбылуа салагеит -- ихэеит аены дахьааиз "'I caught hold of him/her, but fire spread all round (акэшара<sup>9</sup>) me, and I began to burn (абылра)," he said on his return home'

Зыкэри Манчеи аены иахьнеиз, Манча иаб рьыцъагы драцэажэо далагеит 'When Dzyk<sup>W</sup>yr and Mancha arrived home, Mancha's father began speaking to them both'

A clefted question with the interrogative formant for 'where?' in the copula and the conjunctive formant for 'where' in the non-finite form follows the same pattern as explained above for a clefted question meaning 'when?' with the same absence of the expected open vowel in the copular component, as in:

Иабыкэ(ы)у дахыцо? OR Дабыкэ(ы)у дахыцо? 'Where is it (s)he is going?' where again we note the possibility of copying the intransitive subject affix into the copular component.

#### Expressions equating to 'how', 'as', 'like'

In straight comparisons, where one action or state of affairs is compared to another, the action or state with which the comparison is being made is formed by placing the manner-prefix -ш(ы)- 'as, like, how' in its regular slot inside the non-finite form of the relevant verb, which is followed by the postposition(al phrase) еипш 'like, as it', as in:

<sup>6</sup>Where -p- is the causative formant.

<sup>7</sup>Where the root is -за-.

<sup>8</sup>Where the root is -га- 'convey'.

<sup>9</sup>Where -ша(ы)- is the root.

Апсыз азы шакэыршоу еипш, адгбыл ахауа акэыршоуп 'As water surrounds (literally: is in a state of having been made to surround = акэыршара) fish, (so) air (ахауа) surrounds the world (адгбыл)'

Апсабараеы аус иамыхэазо абыба зыргакэо рышьтахь акгы нхазом, имасны ицаз адэыба акгы шыннамыжыуа еипш 'Nothing lives on (анхара) in nature (апсабара) after those who, contributing (ахэара) nothing to work (= do nothing useful), cause a (= give rise to the sound of (аграра)) clatter (абыба), just as a train (адэыба) that has passed (амасра) and gone leaves behind (аныжыра) nothing'

For a simple past action the non-finite Past Indefinite is preferred, e.g.

Ишшэасхээз еипш(цэка) икашэца! 'Do it/them (exactly) as I told you-PL!'

Where a manner-clause is not part of a comparison but simply sets the context in which something else happens (and thus corresponds to English 'as', rather than 'like'), the appropriate non-finite verb-form (i.e. one containing the prefix -ш(ы)- 'as') can stand alone, although it may be optionally reinforced by акэымкэа(н) (literally 'it not being', for it is the negated Absolute of the copular root -акэ(ы)- 'be'), e.g.

У(ба)с ишыказ (акэымкэа(н)), енак цэтхэак аахылеит 'This is how things were when (literally: as things were so), one day (енак) a cloud (апэтхэа) suddenly descended (ахылар<sup>10</sup>)'

А(ба)с акыр дныкэахьан, дышнеуаз (акэымкэа(н)), даапсеит 'In this fashion he had already journeyed (аныкэара) a considerable distance (акыр), [when], as he was travelling forward, he became tired ([а]аапсара)'

А(ба)с дыштээз (акэымкэа(н)), а(б)ни аеыхэа аапшын инаихэапшит 'As he was sitting like this, that grey(-horse) (аеыхэа<sup>11</sup>) awoke ([а]аапшра<sup>12</sup>) and looked over (-на-) at (ахэапшра<sup>13</sup>) him'

Ишагэыдырцо (акэымкэа(н)) ауп азэ даарылхны дама(ны) ишцо 'With them shooting at it (агэыдцара) is how it quickly (-аа-) selects (алхра) one from amongst them and goes off with him/her (sc. of a monster snatching its victim)'

In the following example an Absolute is used in place of one of the manner-clauses. The verb in question (акэиа(а)ра 'lie upon', root -иа-) is used both Dynamically and Statively. And so, in the example, which describes how a race-horse is running in a race, one could interpret it as either a Dynamic Past Absolute ('having lain very close upon the ground') or a Stative Absolute ('lying very close upon the ground'):

Адгбыл икэиаазаны акэын ишцоз 'Sticking absolutely (-за-) close to the ground was how it was going'

<sup>10</sup>Where the root is -ла-.

<sup>11</sup>Where аеы = 'horse' and ахэа = 'ash(-coloured)'.  
<sup>12</sup>The root is -аапш(ы)-.

<sup>13</sup>Where the root is -пш(ы)-.

Clefted questions meaning 'how?' follow the same pattern as already illustrated above for clefted questions of time and place, viz. the expected open vowel is missing from both the usual interrogative formant for 'how?' and the start of the copula, and, if the verb is intransitive, its subject-affix may replace the impersonal subject-marker и- 'it' at the start of the copular component, as in:

Ипшыкэ(ы)у хашзымцо? OR Хашшыкэ(ы)у хашзымцо? 'How is it (how/that) we can't go?'

A point to note in these last examples is that in terms of linear ordering within the preradical verbal complex the potential affix follows the conjunctive element 'how' (just, of course, as it would with an interrogative like Хашшазымцо? 'How can we not go?')

### Temporal expressions equating to 'as soon as'

In order to produce an expression meaning 'as soon as' the intensifying particle -цэка 'just, precisely, right', encountered in an earlier example (cf. уажэыцэка 'right now'), is used in association with the expression described above meaning 'how, as, like'. If the temporal reference is to the past, the non-finite Past Indefinite is used; if reference is to the future, the non-specific suffix -лак(ь) is combined with the non-finite Aorist; the postposition(al phrase) еипш 'like, as it' is optional. The intensifier can be placed in one of three spots: (a) at the end of the non-finite verb-form, (b) immediately before the Past Indefinite's non-finite ending -з, (c) at the end of the postposition(al phrase), as in:

Дышцазцэка (еипш) = Дышцацэказ (еипш) = Дышцаз еипшцэка, иыза дааит 'As soon as (s)he went, his friend came'

Ишааилакцэка<sup>14</sup> (еипш) = Ишааилак(ь) еипшцэка, ацапха рышэт! 'As soon as they get here, give them the key (to a plurality)!'

The intensifier, perhaps unsurprisingly, may attach to parallel non-finite forms containing the temporal prefix -ан(ы)- in place of the manner-prefix -ш(ы)-; when reference is to the past, it is the non-finite Aorist which is, of course, employed. In these cases the postposition(al phrase) еипш 'like, as it' may be used, and, if it is, the intensifier may attach itself to it, as in:

Данцацэка (еипш) = Данца еипшцэка, иыза дааит 'As soon as (s)he went, his friend came'

Инааилакцэка (еипш) = Ишааилак(ь) еипшцэка, ацапха рышэт! 'As soon as they get here, give them the key (to a plurality)!'

There are two alternative ways of forming an expression equating to 'as soon as', though neither is common, being rather restricted to the kind of expressive context

<sup>14</sup>When the non-specific suffix has adjoined to it a consonant-initial element, its voiceless velar ejective has to be plain and cannot be palatalised.

where in English one would find the interjection 'lo!' (viz. story-telling). Both variants make use of 'yes-no' question-formation. Either the interrogative suffix -ма is used or, when temporal reference is to the past, the protasis-formant -зар (in the interrogative function which, as we saw earlier, it can carry) may also be employed, as in:

У(ба)рт цама, аецца ашта иаадал(еи)т 'As soon as they went, lo! the horsemen came into the yard!'

У(бр)и Акэака днеизар, ақалақь агэ́та ауаа рацэа ибеит 'As soon as he reached Sukhum, lo! he saw many people in the centre (агэ́та) of town!'

When either of these last two strategies is employed, it is essential that the fundamentally interrogative sequences precede the main clause (i.e. the one containing the finite verb).

### Expressions equating to the temporal notion 'while'

The suffix -нацы<sup>15</sup> 'while' is attached to the non-finite Present of either Dynamic or Stative verbs to produce the relevant expressions, e.g.

А(б)ра бтэанацы, быбжы бмырган! 'While you-FEM are sitting here, don't raise a sound (literally: cause your voice to resound)!'

Уан слацэажэонацы, азэгы дынамлеит 'While I was speaking to your-MASC mother, no-one entered (аоналара)'

### Expressions equating to the temporal notion 'until'

The suffix -аанза 'until' is attached to the non-finite Aorist stem to produce the relevant expression, as in:

У(ба)с есыуаха икарцон а(ба)рт аишыцэа, уахык дара адыцагы ааицахаанза 'Every night (есыуаха) these brothers continued doing so until one night they both (адыцагы) suddenly (аа-) came face to face with (ацахара<sup>16</sup>) each other' As is to be expected, even if the suffix is preceded by -аа, merging still takes place, as it did in the preceding example where the root ended in just the open vowel, e.g.

Раб даанза, дара а(б)ра иказ(аа(и)т)! 'Let them/They are to remain here until their father comes ([а]аара)!

### Expressions equating to the temporal notion 'before'

As in many languages, there is no formal difference between expressions translated into English as 'until' and those translated as 'before', as is exemplified in the following:

<sup>15</sup>The root is -ц(ы)-, as in the verb ацра 'pass (of time)'; cf. temporal expressions meaning 'since (of time)' below.

<sup>16</sup>Where the root is -ха-.

У(бр)и дызбаанза, ахэшытэырта дтыргеит 'Before I saw him/her, they took him/her out of the hospital (ахэшытэырта)'

Акрыбфаанза, бнапы зэзэа! 'Before you-FEM eat (anything/something = акры-), wash your hand(s)!'

Sometimes where English combines the preposition 'before' with a simple noun, Abkhaz will literally say 'before NOUN happened', as in:

Адыдра калаанза, аьстхэақэа еикэацахеит 'Before the storm (literally: Before thunder (адыдра) happened)', the clouds (аьстхэа) turned (-ха-) black ([а]аикэацаа)'

Аибашьра калаанза, атынчра хаман 'Before the war, we had peace (атынчра)'

### Expressions equating to the temporal notion 'since (the time)'

The suffix to construct such expressions is the compound -ижьтеи<sup>17</sup>, which is attached to the non-finite form of the appropriate tense, e.g.

А(б)ра дыкоижьтеи<sup>18</sup> аьхьара дае(ы)уп 'Since (s)he has been here, (s)he has been busy reading (literally: is in reading)', attached here to the non-finite Stative Present

У(бр)и лхэоижьтеи аымчыбжыа цуеит 'She's been saying that for two weeks (literally: two weeks are passing (ацра) since she is saying that)', attached here to the non-finite Dynamic Present

У(бр)а дтэеижьтеи (?дтэазижьтеи) лыбжы лыргазом 'Since she sat down there, she hasn't uttered (literally: isn't uttering) a sound', attached here preferably to the non-finite Aorist Indicative, though the Past Indefinite seems also to be feasible

А(б)ра шэынхоэижьтеи (а)кыр цуеит 'Quite a time has passed (literally: is passing) since you-PL used to live here', attached here to the non-finite Imperfect Indicative

If the activity in temporal expressions of this type is one that might have reoccurred, the non-finite verb-form can optionally be negated, as in:

Дызбахьеижьтеи/Дзымбахьеижьтеи, аышықэса цхьан 'Two years had passed since I had seen him/her', attached here to the non-finite Perfect

Хайбабьеижьтеи(?Хайбабаэижьтеи) (а)кыр цуам 'Not a long time has passed (literally: is not passing) since we saw each other'

<sup>17</sup>It is likely that the analysis would set up an original sequence of: -и.шыта.и, being two instantiations of the co-ordinating clitic -и 'and' surrounding шыта 'now', the first instantiation of the co-ordinating clitic properly attaching to the non-finite (nominalised) verb-phrase equating to what in English is the actual temporal clause.

<sup>18</sup>As in some other sequences the expected -у- (дыкоуижьтеи) is not written.

Ҳаибабейжътеи/Ҳаибамбеижътеи (?Ҳаибабазижътеи/Ҳаибамбазижътеи)

(а)кыр цуеит 'Quite a time has passed (literally: is passing) since we saw each other'

Ибзызџижътеи/Ибзызмыџижътеи (?Ибзызџыижътеи/Ибзызмыџыижътеи)

џытк цуеит 'A little while has passed (literally: is passing) since I wrote to you-FEM'

The compound suffix here may be replaced by the free-standing аахыс, which is the short form of the Past Absolute of the verb ахысра 'pass (-c-) over (-х(ы)-)' (with the hither-orientation preverb аа-), and in fact the full form of the Past Absolute (аахысны<sup>19</sup>) is not totally excluded from standing in this construction, e.g.

Дхэыгыз аахыс(ны) дыхъчоп 'Since childhood (s)he has been (literally: is) a shepherd', here associated with the non-finite Stative Past

У(бр)и дыздыр(ыз) аахыс(ны) акгы цуам 'No time has passed since I got to know him/her', here associated with either the non-finite Aorist Indicative or the Past Indefinite

The non-finite verb-form can be marked by the protasis-formant in -зар attaching to an appropriate non-finite base, e.g.

А(бра) инхозар аахыс(ны) шыарда цуеит 'They have been living here for a long time (шыарда)'; here the protasis-form attaches to the non-finite Present Indicative base

У(бр)и ачкэын а(бра) дтэазар аахыс(ны) џ-саатк цуеит 'That boy has been sitting here for two hours' (on the Stative reading) or 'Two hours have passed since that boy sat down here' (on the Dynamic reading); here two readings are possible depending on whether the base is assumed to be the non-finite Present of the Stative form or whether it is the non-finite Aorist Indicative of the Dynamic variant

If the suggestion is that the actions being described are removed from the present context of speech, then this can be indicated by replacing the hither-orientation preverb аа- with the thither-orientation equivalent, namely на-, as in:

Дхэыгыз нахыс(ны) дыхъчан 'From childhood (s)he was a shepherd'

У(бр)и дызбахызар нахыс(ны) џышықэса цхъан 'Two years had passed since I had seen him/her'

As long as the action described in the temporal expression is not ongoing at the time of speech, yet another suffixal marker is possible. This is инаркны, which is formally the Past Absolute of the causative form of the verb акра 'hold', giving a literal meaning 'having made it hold it', e.g.

<sup>19</sup>There is no и- prefix, as the verb-form's Column I prefix correlates with the nominalised, non-finite expression, which immediately precedes it and thereby causes it to drop.

У(бр)и дызбахыз/дызбахызар инаркны џышықэса цхъан 'Two years had passed since I had seen him/her', where either the non-finite Pluperfect or a protasis-form based on the non-finite Perfect are used

У(бр)и ачкэын а(бра) дтэа(з)/дтэазар инаркны џ-саатк цуеит 'Two hours have passed since that boy sat down<sup>20</sup> here' (ONLY the Dynamic reading is possible), where the non-finite Aorist Indicative or Past Indefinite or a protasis-form based on the non-finite Aorist is used

### Expressions equating to '(the reason) why'

The preradical affix -з(ы)- 'why' stands in its appointed slot within the non-finite form of the appropriate tense, e.g.

У(ба)ртэ цзо дзыруада? 'Who knows why they are going?', where it attaches to the non-finite Present Indicative

У(ба)ртэ а(бра) изыкоу дзыруада? 'Who knows why they are here?', where it attaches to the non-finite Stative Present

У(ба)ртэ цдоз дзыруада? 'Who knows why they were going?', where it attaches to the non-finite Imperfect Indicative

У(ба)ртэ а(бра) изыказ дзыруада? 'Who knows why they were here?', where it attaches to the non-finite Stative Past

У(ба)ртэ эца(з) дзыруада? 'Who knows why they went?', where it attaches to either the non-finite Aorist Indicative or the non-finite Past Indefinite

У(ба)ртэ эцахъоу дзыруада? 'Who knows why they have already gone?', where it attaches to the non-finite Perfect

У(бр)и ауп хышэ-шықэса знахъуа 'That is (the reason) why we last/survive/live on (анцыра<sup>21</sup>) for 300 years'

Иахъазоуп<sup>22</sup> узыстах(ы)у 'It is for today why/that I want you-MASC'

Актэи акласс ағы аздаарақэа џрала ртаккацара<sup>23</sup> ауп/акэ(ы)уп изык(ы)у 'In the first class the provision of written (literally: by writing = џрала) answers (атак) to questions (аздаара) is what it's about' (cf. А(бр)и изык(ы)уп 'It's about this (literally: it is held for it)')

In a clefted question meaning 'why?' the copular component behaves as one would expect of a WH-question on a non-human entity; there are two instantiations of the fricative -з-, as the literal meaning is 'For what is it?', e.g.

Иззакэ(ы)уи дызцо? 'What is the reason why/that (s)he is going?'

<sup>20</sup>Though the state of being seated continues, the act of sitting down was completed two hours ago.

<sup>21</sup>Where the root is again -ц(ы)-, but this time the verb is transitive.

<sup>22</sup>Or in a fuller form: Иахъазы ауп.

<sup>23</sup>The notion 'answering' is here a compound literally meaning 'answer-making'.

### Questions or exclamations equating to 'What kind of? What a!'

The interrogative (or exclamatory) adjectival element consists of the sequence -закә(ытә); the appropriate Column I affix is prefixed, but, if that prefix is и-, it can be omitted, e.g.

А(б)ри закә(ытә) өн(ы)уи/өн(ы)уз(е)и? 'What sort of house is this?'

(И)закә(ытә) цк(ы)у ббанда(з) иаасхәаз! 'Would that you-FEM could see what a dress it is that I've bought!'

(И)закә(ытә) өны д(ы)уи/д(ы)ууз(е)и идыргылаз! 'What a large house they have built!'

(И)закә(ытә) хшыөдарои/хшыөдароуз(е)и икауцаз! 'What stupidity (ахшыөдара) you-MASC have committed!'

Дзакә(ытә) уаө(ы) хәымгөи/хәымгөуз(е)и! 'What an execrable (ахәымга) person (s)he is!'

(И)закә(ытә) хәыч(ы) пшзакәои/пшзакәоуз(е)и ишәымоу! 'What beautiful children you-PL have!'

Being based on interrogatives of the 'what?'-type, if transferred to the past, the verb will have the expected variants, as seen in:

Дзакә(ытә) уаө(ы) хәымгаз<sup>24</sup>/хәымгазыз/хәымгаззи! 'What an execrable person (s)he was!'

(И)закә(ытә) хәыч(ы) пшзакәаз<sup>25</sup>/пшзакәазыз/пшзакәаззи ишәымаз! 'What beautiful children you-PL had!'

### How to say 'et cetera'

The expression consists of three elements, to wit: ухәа убас егыртгы, which, logic would demand, must be mean 'you-MASC-say like-that the-others-too!', the only peculiarity of this being that, if we have the Imperative with 2nd person masculine addressee, no affix for that addressee should appear in the verb, as it is transitive. The second of the three elements can be omitted, and, indeed, there are cases where the first component is found standing alone in this sense. Here is an example:

Аизара рхы аладырхәит апрезидент, аминистр хада, атәым уқәа ирхылапшша аминистр ухәа (убас) егыртгы 'The President, the Prime (ахада) Minister, the Minister of (literally: the one looking after (ахылапшша<sup>26</sup>)) Foreign (атәым) Affairs, etc... participated in (literally: made themselves participate in (алархәра)) the assembly ([a]аизара)'

<sup>24</sup>With lengthened final vowel.

<sup>25</sup>With lengthened final vowel.

<sup>26</sup>Where the root is -пш(ы)-.

Akin to the notion of 'etc...' is when the speaker just cannot be bothered to specify other actions in a sequence of events, in which case English might say something akin to 'and what have you; and such like; and what not'. To convey this notion Abkhaz takes егыи 'other', treats it as a verbal root and suffixes to it whatever ending is appropriate to the sequence of actions in which it stands as final element, e.g.

Раб дыпсит. Иқәнага кәцаны дыржит, егыит 'Their father died. Having done what befitted him, they buried (ажра) him, and what have you', where the ending is that of the Aorist Indicative

Дәеа пхәыск даазгар, схәычқәа лмаазар, егыир, хәуацәа ирхәои? 'If I marry another ((д)әеа) woman, if she doesn't rear ([a]аазара<sup>27</sup>) my children, and what have you, what will our relatives (ауа) say?', where the ending is that of a protasis in -р

Атаацәарафы атызшәақәа калцо, егыиуа далагеит 'She began creating squabbles (атызшәа) in the family (атаацәара), and what not', where the ending is that of the non-finite Present Indicative

Саныпслак(ь), сыпсхәы аныжә(ы)улак(ь), егылак(ь) ашътахь, сыжәжыр<sup>28</sup> кало(ит) 'After I die, you-PL conduct my wake (апсхәы), and what not, you can bury me', where the ending is that of an indefinite attached to the bare stem (= non-finite Aorist Indicative)

Агәылшьап өтыөрит, ахы рфьаны, асыс шкәакәа акьамашәышә афан, егыин 'The serpent (агәылшьап) suddenly (ө-) emerged (sc. from the sea) (атыөпра<sup>29</sup>), its head healed (literally: made whole = арфьара), having eaten the hump (акьамашәышә) of a white (ашкәакәа) lamb (асыс), and what have you', (where, somewhat unusually, we have a Past Absolute and then two Past Indefinites placed after the main verb), and where the ending on the element of interest to us is that of the Past Indefinite

Атып, бзырыпшәауеит, егыиуеит 'They are going to find (апшәара) you-FEM a place, and what have you', where the ending is that of the Finite Present Indicative

Text for translation with associated questions

### Пҫхны мшык азы

Шыбжьонын. Амра иканарцәиуан. Дамшә абз тхәаны, ихаш-пышша, аөаршьтра итаиан. Псы зхоу акы ашта иқә(ы)убаауамызт. Ад(ы)унөи шабон. Алпхынрак қәа цәыкәбарк камшәацызт. Амхқәа еикәжәжә ишътан.

<sup>27</sup>Where the root is -ааза-.

<sup>28</sup>Strangely, also possible would be сышәжыр, with no voicing of the Column III agent-prefix.

<sup>29</sup>Where the root is -ө(ы)-.

Адырсаены ианцэылаша, акармацыс бжыы хаала ашэа ахэо иалагеит. Ацгэы асны абарцаеы иахыкэтэаз, ихырсысуан. Акармацыс иахэоз ашэа иара агэы иахэон.

Азцаарақэа:

Амра иканацазеи?

Ианбыкэыз амра ианканарцеиуаз?

Дамшэ абаказ?

Ад(ы)унеи шп,аказ? Избан?

Амхқэа ирыхыи?

Акармацыс ашэахэара ианбалагеи?

Ашэа шп,ахэоз иара?

Иабыкэ(ы)у ацгэы ахыкэтэаз?

Ацгэы ахыкэтэаз иканацозыз?

Акармацыс иахэоз ашэа згэы иахэоз?

#### Vocabulary

пхны мшык	one summer's day	ацэыкэбар	drop
шыыбжьон	midday	акашэара	fall
акарцеиара	make (the earth) heat up; give out blistering heat	амхы	field
Дамшэ	Fido	еикэжэжа	all split and fractured
атхэара	shove out	ацэылашара	dawn
ахаш-пышра	pant	акармацыс	nightingale
ааршьтра	ditch, gutter	ацгэы	cat
атаиара	lie in	абарца	verandah
ақэбаара	see on	ахырсысра	snooze, doze
ашабара	dry up	агэахэара (сгэы иахэоит)	pleasure (it gives me pleasure)

#### Exercises

Translate into English

1. Лаб а(б)ра дыканацы, у(бр)и азбаб акгы дацэшэазом.
2. Рани раби Гагрантэ ихынхэаанза, уыызцаа иртах(ы)у амашына зырзаамхэои/зырзаамхэоз(е)и?
3. Аибашыра аан дтахеит ичкэын зацэ.

4. Уаб иашыа дибыхазар нахыс, шака/зака шықэса цхызыз<sup>30</sup>?

5. Қэа цэыкэбарк хамбеит/хамбазац а(б)ра хэаижьтеи.

6. Уахэшьеи сареи абазар аеы хашеибабазцэкы (еипш), хайбадырит.

7. Арцаеы дан(ын)дэылцлакцэкы (еипш), ацаецаа ацэажэара иалагон.

8. Раб руада дыналаанза, ахэычқэа ацэажэара иакэыцзомызт.

9. Шака/Зака аамта цуеи Акэа шэаа(з) инаркны?

10. Аамта хэамазам. А(б)ри акынтэ ауп лассы-лассы хэеибамбо.

Translate into Abkhaz

1. Was it last year when you-FEM and I met (each other)?

2. After (my) mother finished sewing my dress, we went to Vova's (place).

3. I can't understand why your-MASC parents do not love the nightingale's sweet voice.

4. What tall sons my sister had!

5. The shepherds, having selected a sheep, killed it, skinned it, and what have you, and rested.

6. My (male) friend's daughter cannot go to sleep until she sees her father every night.

7. While the guests are (engaged in) eating, it is impossible for the children to speak.

8. As soon as they finish eating, you-PL must wash the plates.

9. After you-PL wash (have washed) the plates, you can play in the yard.

10. I've forgotten where we used to eat before the war.

<sup>30</sup>Also possible is цхыгэз, with interrogative lengthening of the vowel.

**In this lesson you will learn about:**

- Expressions of Cause
- Remaining Absolutes
- How to say 'as if, as though'
- The construction for Direct Speech
- How to make Indirect Statements
- Noun-complement ('that'-type) expressions

**Expressions of Cause**

We have already examined expressions of location involving the insertion of the preradical affix -ахь(ы)- 'where' into a non-finite verb-form. This affix's functions are not, however, limited to such expressions.

The equivalent of an English causal clause is produced by optionally combining a non-finite verb-form containing the above-mentioned preradical affix and standing in the appropriate tense with one of the postposition(al phrase)s азы 'for (the reason of) it' or акынтә (variant акнытә) 'from it', e.g.

Уахьсыц(ы)у (азы/акынтә) акгы сацәшәом 'Because you-MASC are with me, I fear nothing'

Ашәыр ахьхамамыз (азы/акынтә) абазар ахь (/ацъармыкьахь) хцар акәын 'Since we didn't have any fruit (ашәыр), we had to go to the market (абазар/ацъармыкьа)'

Ахьз ахьхамамыз (азы/акынтә) алаф алзхуази иахьччози иара хьаасгы иамамыз 'It was not even troubled by those who were making fun of (алаф алхра<sup>1</sup>) it and laughing at (ахьччара<sup>2</sup>) it because it had no name'

Ацара бзианы иахьтцоз (азы/акынтә) ауниверситет дталеит 'Since he studied (literally: was studying) well, he got in to university'

<sup>1</sup> Cf. Алаф сылырхуеит 'They are poking fun at me'.

<sup>2</sup> Where -хь- is the preverb.

Лыхцәы еикәатцәаны иахьылшәхьоу (азы/акынтә) хара уажәы икахцари?!'

'Since she has already painted/dyed (ашәра) her hair (ахцәы) black (аикәа(тәа)), what should/can we do now?!'

Since Abkhaz (and, indeed, North West Caucasian) equivalents to English subordinate clauses are basically formed by means of non-finite verbs, the examples just adduced no doubt reflect the original method of expressing causation in the language. However, it is also possible to use simple finite verb-forms (minus the preradical affix signifying causation), but, when this option is selected, one of the two postposition(al phrase)s must be used after the finite verb. And so, the above-examples can be alternatively expressed as follows:

Усыц(ы)уп азы/акынтә акгы сацәшәом 'Because you-MASC are with me, I fear nothing'

Ашәыр хамамызт азы/акынтә абазар ахь (/ацъармыкьахь) хцар акәын 'Since we didn't have any fruit, we had to go to the market'

Ахьз амамызт азы/акынтә алаф алзхуази иахьччози иара хьаасгы иамамыз 'It was not even troubled by those who were making fun of it and laughing at it'

Ацара бзианы итцон азы/акынтә ауниверситет дталеит 'Since he studied (literally: was studying/used to study) well, he got in to university'

Лыхцәы еикәатцәаны илшәхьеит азы/акынтә хара уажәы икахцари?! 'Since she has already painted/dyed her hair black, what should/can we do now?!'

If the result of a cause is beneficial, this can be indicated in a way parallel to the English 'thanks to X/X's VERBing'. The relevant indicator in Abkhaz is derived from абзоура 'initiative, service', which can be analysed as абза 'alive' + аура 'do, make'. For the first component, cf.

Дыҕс(ы)у дыбзоу? 'Is (s)he dead or alive?'

To mark a beneficial cause, the compound in question either stands in the Instrumental case -бзоура ла, or it is verbalised and stands in the Absolute of the Stative verb-form иабзоурууп 'it is thanks to it', namely иабзоураны 'thanks to it'; either of the two relevant forms can then optionally replace the regular causal postposition(al phrase)s when coupled with a non-finite verb-form containing the causal preradical affix, e.g.

А(б)ри зыбзоурада? А(б)ри шэарт зегы шэыбзоурала/ишэыбзоураны  
икалент 'Whom do we have to thank for this? This happened thanks to/courtesy of  
you all'

Аруаа фырхацарала иахьеибашыыз (абзоурала/иабзоураны) аиааира аагеит  
'Thanks to the soldiers having fought/Because the soldiers fought with heroism  
(афырхацара), we gained victory (аиааира)'

But the consequences of a cause can be non-beneficial too. This type of causation can be  
indicated by use of a derivative of the verb ахкыра 'suffer from' (literally -кыа - 'fall' +  
-х- 'from the top of'), the basic verb being seen in such examples as:

Дзыхкыазен? Дзыхкыаз иаргы издырзом/издыруам<sup>3</sup> 'What was the cause of  
his(/her) suffering? Even he does not know the cause'

Сара исзеилкаауам изыхкыо...Азэи-азэи зехыччарызеи ма  
изшыцеибагарызеи? 'I can't understand the reason for it...Why should they laugh  
at one another (азэи-азэи.. -еи-) or why should they envy (ашыцгара<sup>4</sup>) one  
another (азэи-азэи.. -еиба-)?'

The relevant derivative is the Absolute иахкыаны, as in:

Ацара бзианы иахымтоз (иахкыаны) ауниверсите т дызтамлент 'Since he did  
not study (literally: was not studying) well, he could not get in to university'

An answer to the question избан 'why?' is likely to begin with избанзар or избанда  
or избан акэзар 'If (the question is) why', e.g.

Сан дцэуо(и)т. Избан? Избанзар/Избанда/Избан акэзар, лашья дыпсит  
'My mother is crying. Why? Because her brother has died'

Any one of the expressions избанзар or избанда or избан акэзар can be used in a  
sequence as the equivalent of English 'for the reason that...' or 'and the reason is/was...',  
even where there is no specific question 'why?', e.g.

А(б)ри ашэарах хызыс иаман Хьзыда, избанзар/избанда/избан акэзар,  
Анцэа хыыз амтазакэа(н) адэы икэипеит 'This creature (ашэарах) had as a

<sup>3</sup> A common alternative is издырам.

<sup>4</sup> Where -шыц- is the preverb of the transitive verb ашыцгара. The preverb in the preceding verb by  
itself can function as the root of an intransitive verb meaning 'be envious' (e.g. дшыцуеит '(s)he is  
envious'). An alternative then for 'to be envious of X' is to add to this the preverb -ца- 'under' to give the  
bivalent intransitive verb ацашыцгара in an example like: Уитамшыцын 'Don't be envious of him (to a  
male)!'.  
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name Nameless (Хьзыда), for the reason that God set it upon the earth (адэы)  
without giving it any name'

In answer to a question where the interrogative verbs contains the preradical affix  
-з(ы)-'why?', just a normal expression of cause (as described above) is likely to form the  
answer, e.g.

Дызцеи? Аамта имазамызт азы/акынтэ = Аамта ахымазамыз (азы/акынтэ)  
'Why did (s)he go? Because he had no time'

### Remaining Absolutes

The commonest of the Absolutes are those already introduced, namely the Past  
Absolute of Dynamic verbs and the single Absolute available to Stative verbs. However,  
Absolutes (formed with the suffix -ны) can be built on the non-finite Present Indicative  
(ending in -уа), the non-finite Future I (ending in -ра), and the non-finite Perfect (ending  
in -хыа), e.g.

Сөыза амшын ахь дцоны дызбент 'I saw my friend going to the sea (амшын)',  
with Present Absolute

Сөыза амшын ахь дцахыаны дыказаап = дцахыазаап 'My friend is apparently  
already gone = has apparently already gone to the sea', with Perfect Absolute

Сөыза ирласны даараны/дааираны дыкоуп 'My friend is due to come soon',  
with Future Absolute (N.B. that даараны implies arrival from some distance,  
whereas дааираны implies arrival from somewhere close by)

The only one of these three contexts which happily allows the Absolute to be negated is  
the second; the negated Perfect Absolute has the negative marker preceding the root (as is  
normal for non-finite Dynamic forms), whilst the Perfect suffix -хыа- is replaced by the  
variant -ц-, and the Absolute suffix -кэа(н) is attached, to give here:

Сөыза амшын ахь дымцацкэа(н) дыказаап = дымцацаап/дымцахыазаап 'My  
friend is apparently not already gone = has apparently not already gone to the sea'

For those contexts where it is possible to use them, the Present Absolute would have the  
form дымцоны, whilst that of the Future Absolute would be дмаараны/дмааираны.

### Equivalent for clauses introduced by 'as if, as though' in English

  
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The suffix –шәа is added to the non-finite form of the appropriate tense, e.g.

Бычмазаа(ы)ушәа бышьтал ‘Lie down as if you-FEM are sick!’

Абжьааҕны еабаак акәызшәа икан ‘At other times (абжьааҕны), it was as if it was an old nag (аеабаа)’ (from a folk-tale where a horse can change shape)

Лнапы акәыршаны илкит бзиа илбозшәа, дацәнымхошәа ‘Having wrapped her arm around (акәыршара) it, she held on, as though she loved it [and] isn’t going to live (анхара) without (-цә-) it’

This suffix also figures in the expression for ‘pretend to VERB’, e.g.

Бычмазаа(ы)ушәа бьыката!<sup>5</sup> ‘Pretend to be ill (to a woman) (literally: make yourself as though you are ill)!’

Дцәуошәа, дыхәмаруашәа, дыҕсызшәа катаны ахәыцра далагент ‘(S)he, having pretended to be crying, to be playing, to have died, started to think (ахәыцра)’

Sometimes it is not easy to explain why this suffix is employed. Consider the next two examples:

Дааласшәа днеит ‘(S)he went (there) with some speed’, where the adjective at the root of the (?adverbialised) verb-form is алас ‘light, nimble, speedy’

Даазшәа дыкандә(з) = Даандә(з) ‘Would that (s)he would come!’, where the suffix is attached to the non-finite Past Indefinite, which in turn is coupled with the Optative of the copula (literally: ‘would that (s)he were as if (s)he had come’)

Note the following alternative expression for ‘be as if/though’,

Сеы дасит икамчала. Уи сара дьсыр иафьзан ‘He hit my horse with his whip (акамчы)<sup>6</sup>. It was as though he’d hit me’, where the main verb in the second clause is the Stative Past based on the noun афьза ‘friend’, which can be used to mean ‘like’, as in а(б)ри афьза стах(ы)уп ‘I want one like this’

#### Direct Speech (Oratio recta)

The original words spoken (or thought) are followed by хәа, which could be thought of as the root of the verb ‘to say’ (ахәара), but from a functional perspective it is better

<sup>5</sup> Also possible for this meaning are: Чмазаафьс бьыката! (literally: ‘make yourself as an ill person’) = Фьрчмазаа ката! (literally: ‘do a making yourself sick’).

<sup>6</sup> If there were no possessive prefix, the Instrumental form would be камчыла ‘with the/a whip’.

to think of this speech-particle as a reduced form of the Past Absolute of this verb, and thus meaning ‘having said (it)’; being transitive, it takes no agent-affix; being preceded by its direct object (viz. the original words spoken or thought), it loses the affix и- correlating with this object; and then the Absolute suffix is omitted, which occasionally happens with ordinary Absolute usage too, e.g.

Илаба има(ны) дцеит ‘He went with (having) his stick (алаба)’

It is normal for the quote to precede the introductory main verb, and, if this main verb contains only a subject-affix, the speech-particle is likely to be omitted, e.g.

Азҕаб ацәа сакуеит (хәа) лхәеит ‘The girl said: “I am feeling tired”’

Азҕаб ацәа сакит хәа халхәеит ‘The girl told us: “I am tired”’

If the quote follows the introductory verb, then the speech-particle cannot be omitted, e.g.

Азҕаб илхәеит ацәа сакит хәа ‘The girl said: “I am tired”’

The speech-particle is also used with names of people as an equivalent to English ‘called’, e.g.

Дыкан Хьфаф Лашәриа хәа шәи өажәи жәаа шықәса зхьтуаз цьсыуа цьхәыск ‘There was a 132 year-old Abkhazian woman called Khjfaf Lasuria’

In the next example the meaning is closer to ‘so-called’, because the brothers-in-law in question are monsters (sc. in the folk-tale concerned):

Сымахәцәа хәа бызә(ы)у сырбар, сыршьраны икоуп ‘If my so-called brothers-in-law that you-FEM are talking about (literally: in whom you are) see me, they are sure to kill me’

In the next example, which is the original version of one quoted above, the particle is an integral part of the expression for ‘naming, calling’:

А(б)ри ашәарах здыруаз зегьы Хьзыда хәа иашьтан, избанзар/избандә/избан акәзар, Анцәа хьыз амтазакәа(н) адәы икәитцеит ‘Everyone who knew this creature (ашәарах) called it? Nameless (Хьзыда), for the reason that God set it upon the earth without giving it any name’

In the next example the speech-particle seems to be functioning as an equivalent to ‘as’ in English; in other words, it seems to have here taken on predicative functions:

<sup>7</sup> The Stative verb ашьтазара literally means ‘to be on the track of, to pursue’, and so this expression for ‘calling X Y’ is one of Abkhaz’s many colloquialisms.

Ап̄суаа р̄тара-арлашаѿцаа р̄(ы)уа з̄эк х̄аа ирып̄х̄язоз уаѿын Ц̄очуа  
'Ch'och'ua was a man whom the Abkhazians considered to be one of their educator-  
enlighteners (атара-арлашаѿ)

In the next example the presence of the speech-particle is associated with the price of an object for sale:

Зег̄ь иреиц̄ааз асыс азы з̄кы маатк х̄аа иеилаз̄еит 'They agreed (аилазара)\* а  
price of 1,000 roubles for the worst (аиц̄аа) lamb (асыс)'

In the next example it is difficult to decide exactly what contribution the presence of the speech-particle makes:

А(б)ри агаз̄ет иап̄х̄ышаз (х̄аа) аз̄э д̄камл̄еит 'No-one appeared who could read  
this newspaper'

Илылш̄озар, изылм̄(ы)урыз/изылм̄(ы)ушаз (х̄аа) акгы ыкам̄ызт 'If she was  
able, there was nothing which (?so to say) she would not have done to him'

As we shall see, the speech-particle is encountered much more frequently than one might expect, because Abkhaz makes wide use of the construction of direct speech.

### Indirect Statements (*Oratio Obliqua*)

Though the construction for direct speech, examined above, is generally the preferred option, Abkhaz does have the possibility of reporting speech indirectly. If we transform into indirect speech the examples given above, we shall see that the preradical manner-affix is inserted into a non-finite complex with appropriate shift of person and possibly tense, e.g.

Аз̄баб ац̄аа д̄шакуаз л̄х̄еит 'The girl said that she was feeling tired' (with a  
change of finite Present to non-finite Imperfect)

Аз̄баб ац̄аа д̄шакыз х̄ал̄х̄еит 'The girl told us that she was tired' (with a change  
of finite Aorist to non-finite Past Indefinite)

Аз̄баб ил̄х̄еит ац̄аа д̄шакыз 'The girl said that she was tired' (with a change of  
finite Aorist to non-finite Past Indefinite)

<sup>8</sup> Where -за- is the root. Note, however, that the speech-particle is not always present when the price of an object is given. Cf. ж̄амаатк иап̄соу = зып̄соу аш̄ак̄ы 'a 10-rouble book', where ап̄ца = 'price'.

If we further note that this pattern is also found when the introductory verb is 'know', as in:

Амла бшакуа здыруеит 'I know that you are feeling hungry',  
we might be tempted to think that all noun-clauses beginning with the conjunction 'that' in English will be rendered into Abkhaz in this same way. But this is far from being the case, as we shall now see.

### Expressions equivalent to 'that'-type complement-clauses (noun-clauses) in English

Abkhaz has a number of constructions equating to 'that'-clauses in English:

1. The construction of direct speech is used with verbs where one would not necessarily predict its presence, e.g.

Ап̄х̄ыс д̄цах̄еит х̄аа схаѿы иааит 'I recalled (literally: It came into my head)  
that the woman had gone (literally: has gone)'

The next two examples illustrate two very common colloquialisms meaning 'think'. If one thinks of the speech-particle as the equivalent to 'that', the first is literally 'be (of the opinion) that...', whilst the second is literally 'X's heart brings (?the thought) that...', e.g.

У(ба)с заа иаауеит х̄аа сыкам̄ызт 'I did not think that they would come so early  
(заа)'

У(ба)с заа иаауеит х̄аа сг̄ы иаа нагом̄ызт 'I did not think that they would come  
so early'

where in both examples we have the tense (Present as Future) of the original thought. Note, however, that we can switch to the Imperfect (used in the sense of the Conditional) (иаауан), which suggests that the speech-particle is being interpreted as an Indo-European-type conjunction, with which, of course, one would expect a change of tense after a past-tense verb. Cf. the following example:

Асасц̄аа ирласны иаауеит/иаауан х̄аа аг̄ара д̄сырг̄еит 'I convinced (аг̄ара  
аг̄ара = literally: make X bring the heartness/belief) them that the guests would  
come quickly'

Иѿыза аѿны д̄ыкам̄ызт х̄аа мап̄ икуеит 'He denies (literally: grips/holds/seizes  
'no', saying his friend was not at home) that his friend was at home'

Аккласс аҕы даакэымтцакэа(н) дцэажэоит хэа сашшуеит 'I am complaining (ашшра) about (-а-) the fact that in class (s)he talks incessantly (literally: without cessation)'

Иказпарыда хэа сазхэыцуеит 'I am thinking about (literally: for it) (азхэыцра) who should do it'

Some other verbs or expressions that accommodate this construction as equivalence to an English 'that'-clause are: агэы алазаара 'regret (= X is in Y's heart)'; интерес амазаара 'be interested in (= have X as interest)'; ацъашыара 'be amazed at (= find X amazing)<sup>9</sup>'; аилкаара 'understand'; арбара 'shew (literally: make see)'; ашыакэырбэбэара 'confirm (literally: cause -р- X to be firm -бэбэа- on -кэы- the foot -шыа-)'; ашыакэыргылара 'decide, affirm'; азхыагышра 'pay attention to'<sup>10</sup>; ацэа алашэара 'feel (literally: fall into the skin)'; ахара 'hear'; агыапамкра 'be irrelevant, unimportant'<sup>11</sup>; ахатара 'believe'<sup>12</sup>; аанагара 'mean'<sup>13</sup>; арцара 'teach'; агыхыара 'read'; агэыбэра амазаара '(have the) hope'; ахаҕы аамгара 'not to imagine X'.

2. The second strategy for rendering English 'that'-complements into Abkhaz is perhaps the commonest. It places the preradical affix of place 'where' -ахы(ы)- into the non-finite form of the appropriate tense. Sometimes either the meaning 'where' or 'that' is possible, e.g.

Ахыи аразни ирацэаны иахыкагысаз ибеит 'He saw where/that the gold (ахы) and silver (аразын) lay scattered (акагысара)<sup>14</sup> in abundance'

Sometimes it is the meanings 'that' and 'because' which are difficult to distinguish, as in:

Аккласс аҕы даакэымтцакэа(н) дахыцэажэо (азы) сашшуеит 'I am complaining about the fact that/because in class (s)he talks incessantly'

cf.

<sup>9</sup> Where -шыа- is the root of this transitive verb.

<sup>10</sup> Where the root is -гыш-, the preverb is -хыа-, and -з- is the benefactive marker 'for'.

<sup>11</sup> Where the root is -к- 'hold', the preverb is -ца- 'under', the negative marker is -м-, and -агы- an element to be explained in a later lesson.

<sup>12</sup> Where the root is -ца-.

<sup>13</sup> This is essentially the verb 'fetch'. As the 'that'-clause equivalent is the subject, it is always represented in the verb by the agentive affix -на-, which has thereby found its way into the masdar.

<sup>14</sup> Where the root is -гыса-.

Аккласс аҕы даакэымтцакэа(н) дахыцэажэо сазашшуеит 'I am complaining about the fact that/because in class (s)he talks incessantly'

And similarly:

А(ба)с дахыцэажэо (азы) сыгыхашыоит 'I feel ashamed (агыхашыара) that/because (s)he is talking like this'

cf.

А(ба)с дахыцэажэо сацэыгыхашыоит 'I feel ashamed that/because (s)he is talking like this'

А(б)ра бахыкоу а(б)ра анхара бэиа иббоит хэа аанагоит 'That you-FEM are here means that you love living here' (where we note that strategy 2 functions as the subject of the verb, whilst strategy 1 functions to mark its direct object)

Ахыыгышымра ахышэоуз шэыдысныхэалоит 'I congratulate (адныхэалара)<sup>15</sup> you-PL that you have obtained/on obtaining independence (ахыыгышымра)!'

У(бр)и у(ба)с ахыи хэаз нашам 'That he spoke like that is not true/right (аиаша)'

Other verbs or verbal expressions which are associated with this type of 'that'-clause equivalent are: азхыагышра 'pay attention to'; акрацакра 'be important (literally: hold much under it)'; уамашэа аказаара 'be a surprise (ауама)'; азхара 'be enough (-ха-) for (-з-)'; аргэакра '(cause to be) upset'; аргэагыхара 'be pleasing to; like'<sup>16</sup>; аргэыргыара 'make joyful'<sup>17</sup>; агэра аргара 'convince X'; аршанхара 'cause X to be surprised'; арзэара 'cause X to vomit'; интерес амазаара 'be interested in'; агэы агыжэара 'anger (literally: tear (агыжэара)<sup>18</sup> the heart)'; ахаразаара 'be the fault (-хара-) of'; агырхагара 'hinder'<sup>19</sup>; ахэара 'be helpful to'; итаб(ы)уп 'thanks for'; ацъашыара 'find amazing'<sup>20</sup>; апашыыцра 'be envious of the fact that'<sup>21</sup>; мап ацэкра 'deny (literally: hold 'no' from)', as in:

Дахыыгышоу мап ацэикуеит 'He denies that he is his son'

<sup>15</sup> Where the root is -ныхэа-, -д(ы)- the preverb, and -ла- the root-suffix.

<sup>16</sup> Where the root is -гыха- 'warm'.

<sup>17</sup> Where the compound root is -гыыргыа-.

<sup>18</sup> Where the root is -жэа-.

<sup>19</sup> Where the compound root of this bivalent intransitive verb is -гырхага-.

<sup>20</sup> Where the root of this transitive verb is -шыа-.

<sup>21</sup> Where the compound root of this bivalent intransitive verb is -шыыц-, e.g. Ахцэы бэиа ахылымоу сапашыыцуеит 'I am envious of the fact that she has lovely hair (ахцэы)' or Ахцэы бэиа ахылымоу слыпашыыцуеит 'I envy her for having lovely hair'.

3. The third strategy is the construction introduced above to illustrate indirect speech.

A few more examples follow:

Цыпх а(б)ра шэшыказ схаштит 'I forgot/It slipped my mind (ахаштра)<sup>22</sup> that you-PL were/had been here last year'

Ихымдапгашья дзыпхьо шеиликаауа хнарбоит 'His behaviour (ахымдапгашья) shews us that he understands what he reads'

Сөмза ажэлар дышрылагылаз гәстеит 'I noticed (агәтара) that my friend was standing among the people'

The expression for 'convince', already encountered, allows this construction to mark its object but only with the mediation of the Instrumental postposition(al phrase) ала 'by it', as in:

Асасцәа лассы ишаауаз ала агәра дсыргит 'I convinced them that the guests would come soon', cf.

Сара ишызбо ала, Урыстәыла аамшьтахь, ад(ы)унеи атәыла д(ы)уқәа  
Апсны хәычы ртахзам 'According to how/As I see it/things, apart from (аамшьтахь) Russia, the world's large countries do not want little Abkhazia'

If this construction is used to mark the object of 'read', the mediation is achieved by means of атәы, which can be thought of as equating to 'about it', though it more literally perhaps means 'that which relates to it', e.g.

Асасцәа ирласны ишаауаз атәы сапхьон 'I was reading that (?about how) the guests would come quickly'

Other verbs or verbal expressions found in association with this third strategy include:

ахафы ааира 'recall X = X come's into Y's head'; агәлашәара 'remember X = X falls into Y's heart'; ахара 'hear'; абара 'see'; ашыақырбәбәара 'confirm'; ацәа алашәара 'feel X = X falls into Y's skin'; ацәа анызаара 'sense X = X is on Y's skin'; ахатара 'believe'; аәра 'write'; ашыақыргылара 'decide'; арцара 'teach'; агәы аанагара 'think'; мап ацәкра 'deny'; ақәшәара 'realise = fall upon'<sup>23</sup>; and three further expressions requiring the mediation of the postposition(al phrase) ала 'by it':

<sup>22</sup> Where the root of this bivalent intransitive verb is -шт(ы)-.

<sup>23</sup> Where the root of this intransitive verb is -шәа-.

агәыбра амазаара 'have the hope'; ажәа атара 'promise X that Y = give the word to X that Y'; мап акра 'deny'.

4. The fourth strategy is a conflation of 1 and 3 and consists of a non-finite verb-form containing -ш(ы)- followed by the speech-particle хәа. This construction is possible in those contexts where constructions 1 and 3 are free-variants. However, хәа seems only to accompany -ш(ы)- when the tense of the embedded non-finite verb is that of the (possibly putative) original statement/thought, e.g.

Акәака хшырышьтуа (хәа) здыруан 'I knew that they would send (ашьтра) us to Sukhum' = Акәака хшырышьтуаз здыруан = Акәака хшырышьтуеит хәа здыруан

The verb 'threaten' is another one we can illustrate here, viz.

Уатәы ауал шәылаххуеит хәа ихакәмақарит 'They threatened (акәмақарра)<sup>24</sup> us that they would collect (алхра) the debt (ауал) from us the next day' = Уатәы ауал шшәылаххуа хәа ихакәмақарит

5. The fifth type of complement attaches the suffix -шәа 'as if' to the non-finite form of the appropriate tense, and this is used to indicate the speaker's view of the falsehood (or uncertainty) of the relevant proposition, e.g.

Шәжьара стax(ы)ушәа шәхафы иаажәымган 'Don't get (literally: bring) it into your-PL head = imagine<sup>25</sup> that I want to deceive (ажьара) you'

Дц(э)шәа анырба, дара илышьталеит 'When they saw that (s)he looked as if (s)he was about to leave, they followed her'

6. There are at least six verbs (predicates) with which another construction can be used. The verbs are: адырра 'know', ахара 'hear', абара 'see', агәлашәара 'remember', апхьара 'read', and афәы акра 'smell (= catch the smell (афәы))'. This 6<sup>th</sup> strategy employs the appropriate Absolute for the verb in question: the Present Absolute of Dynamic verbs can drop the ending -ны, leaving the Non-finite Present in its place<sup>26</sup>.

<sup>24</sup> Where the root of this bivalent intransitive verb is -мақар-.

<sup>25</sup> Perhaps a better expression would be шәгәы иаа намгаа(ит), which is literally 'Let your-PL heart not bring it', with the Subjunctive. And, despite the fact that the subject of this expression is the 3<sup>rd</sup> person singular 'heart', the verb-form can even take the form of a Prohibition (= negative Imperative), viz. иаа намган.

<sup>26</sup> Since the two forms I call the Present Absolute and the Non-finite Present are regularly interchangeable, one might wonder whether it is necessary to set up two different grammatical categories as opposed to operating with allomorphs of just a single entity. However, the Present Absolute seems questionable as

With a non-past introductory verb, the Present Absolute can have present, future or imperfective past reference, whilst the Past Absolute refers to the simple past, and the Perfect Absolute parallels the English Perfect:

Ахаскьын җикон(ы) сахауеит 'I hear that he is cutting/will cut/was cutting (аҗкара) the grass (ахаскьын)'

Ахаскьын җиканы сахауеит 'I hear that he (has) cut<sup>27</sup> the grass'

Ахаскьын җикахьаны сахауеит 'I hear that he has already cut the grass'

Ахаскьын җикон(ы) сахает 'I heard that he was cutting/would cut the grass'

Ахаскьын җиканы сахает 'I heard that he had cut the grass'

Ахаскьын җикахьаны сахает 'I heard that he had already cut the grass'

Сөыз дхатабзианы здыруеит 'I know that<sup>28</sup> my friend is a good man'

The non-finite form of the appropriate tense is the only construction found with the verb 'suppose', e.g.

Адауца ин(ы)урцаз рыфөы макьана ионытхьоу ць(ы)ушьома? 'Do you suppose (ацьшьара) that the stench of the ogres (адауы) you slew (антэара) has as yet (макьана) left the house (аонытра)?'

### Exercises

Translate into English

1. Х-өык абаандаөцэа (prisoners) шеицэажэоз ибеит.
2. Ирласны хаибабо(и)т хэа агэыбра сымоуп.
3. Лани лаби азбаб атара бзианы иахьылымто назхьаҗшуам.
4. Ашьха зхы ыцызца азкэа ашьхазкэа хэа ирышьтоуп.
5. Атара шыбзиаз анеилыркаа, шыкэыскэак рышьтахь егырт акытакэа регы ашколкэа адыртит (= хыртит).
6. Шэара, уи аецыс (foal) зы(б)лала изымбаз, ишэхэар калокит, уара бзиа иахь(ы)убаз акынтэ ауп ус у(б)ла изабаз хэа.

complement for 'begin' and impossible in contexts where the non-finite Present indicates that one action is in progress at the same time as another:

Акалҗадкэа (л)җо у(бр)а дтэоуп 'She is sitting there, knitting (аҗара) socks (акалҗад)'

<sup>27</sup> Note that there are two variants for the negative Past Absolute here: (и)җимканы and (и)җимкакэа(н).

<sup>28</sup> Note that one may optionally insert the speech-particle after the Absolute here.

7. У(бр)и азоуп сгэы изалсыз (pain the heart<sup>29</sup>) слабашьа (stick) ахь(ы)уҗакэаз (notch = аҗакэара).

8. Ғатахьас (аҒатахьа 'vow') икалцеит хатца сшымцара хэа

9. Уинахьас-аахьс (ever since then) Сасран дсыцымхраац/дысмьцхраац. Аха сара даара сгэы иалоуп хэхьзеилибамкааз.

10. Сгэырөа (sorrow) уахьаго акэзам уахь узсыпхьо (invite<sup>30</sup>).

Translate into Abkhaz

1. Because the girl did not know the answer, she did not stand up.
2. Thank you-FEM for ringing. Because I don't have time today, I hope I shall see you in Sukhum on Monday at 6 o'clock.
3. If you-MASC pretend to be reading this book when your parents come home, they will not send you to Sukhum.
4. What does this mean? I don't know, but I think the world will soon understand what has happened this year in Abkhazia.
5. Your-FEM mother is interested in why we did not eat anything last night.
6. Do you-MASC suppose that your (male) teacher did everything for you?
7. Why did they deny that they had eaten the apples before the guests arrived?
8. The reason why they did not go to the sea was because they became sick.
9. Our guest was sitting in the yard as if she couldn't understand anything.
10. Thanks to the fact that our country now has independence, it should soon become rich.

Translate into English

Ацгэи Ахэынаҗкэеи

Ацгэы ахэынаҗкэа ыкэнахуа иалагеит. Есымша акы-өбей анамфо ыкамызт. Ғенак ахэынаҗкэа еизан, ацгэы хазлацэынхарызеи хэа еидашшыло иалагеит.

<sup>29</sup> The expression сгэы иалсит 'it has pained my heart' is the standard way of giving one's condolences upon meeting a relative of a deceased.

<sup>30</sup> Bivalent intransitive, just like its homonym meaning 'read'.

– Исхэо шəахауоу – ахəан, хəынаҭ хəычык ахəынаҭкəа рыгəтаны  
иаакəҭал(еи)т.

– Ацгəы анахзааиуа ахьахзымдыруа азоуп хзыкəнахуа. Ацгəы ахəда ацəцəа  
ахатпап. Хара хəхь аҭанааанахалакь, ацəцəа абжы хəхалап<sup>31</sup>, нас хəоны  
хцалап.

Ахəынаҭ хəычы иахəаз зегы ақəшахатхейт. Амала, ацгəы ахəда ацəцəа  
ахатпара ура иудахтоит хəа анархəа зегы, ахəынаҭ хəычы иацəымыҭхейт.

## Vocabulary

акəхра	destroy, annihilate	ацəцəа	bell
[а]аизара	come together	акəшахатхара	agree on
ацəынхара	survive X, be rid of X, live free from X	амала	except that
адашшылара	express condolence or sorrow to	адтара	assign a duty to
акəҭалара	jump forward	ацəымыҭхара	come to hate or dislike
ахəда	neck		

<sup>31</sup> Where the suffix -ла- here and in the following verb indicates iterative aspect (viz. repetition of the verbal action).

## In this lesson you will learn about:

- Expressions of Fear
- The formation of the Purposive converb
- The Purposive converb (in the role of Complement)
- The Purposive converb (to express an Indirect Command)
- The Purposive converb (to express a Purpose)
- Other expression of Purpose
- How to say 'almost'
- How to express Results
- The temporal expression 'being on the point of...'

## Expressions of Fear

One type of 'that'-clause in English was not examined in Lesson 15. This was the type of 'that'-clause which in English expresses the object of the verb 'fear'. There are five corresponding constructions in Abkhaz, all of them characterised by the presence of the speech-particle хəа. The five variants are: (i) appropriate protasis-form; (ii) appropriate finite tense; (iii) the 'agitated' interrogative of the relevant tense (this being the Future I for a fear relating to future time), which is formed by adding the suffix -шь to either of the interrogative suffixes (-ма or -у)<sup>1</sup>; (iv) the negated Optative; (v) the negated Subjunctive. To illustrate these respective possibilities let us take the sentences 'I am/was afraid that (s)he will/would fall':

Дка хар хəа сшəо(и)т/сшəон

Дка хəуейт хəа сшəо(и)т/сшəон

Дка харымашь/Дка хар(ы)ушь хəа сшəо(и)т/сшəон

Дкамханда(з) хəа сшəо(и)т/сшəон

<sup>1</sup> For an example of the agitated question-formant outside this construction (albeit following an example of a fearing expression) cf.

Уифар хəа сшəоит...сифацəкьар(ы)ушь = сифацəкьарымашь?! 'I'm afraid he'll eat you-MASC...Will he REALLY (-шь-) indeed (-цəкьа-) [eat me]?!'  
Иахəарызеншь?! 'What on earth is it to say?!'

Дкамхаант хэа сшэо(и)т/сшэон

Cf. some text-based examples:

Кэакэыра ашьаанза амч алшэшээр хэа ахы иацэшэо иалагеит 'It began to fear for itself (thinking) that its strength might fail (алшэшэара)<sup>2</sup> it before it killed [the creature] Kw'akw'ura'

Апцслымзра ыхар хэа ишэозшэа акэын ацэкэырпакэа акэара ишнылатэоз 'The waves (ацэкэырпакэа) were settling on (алатэара) the beach (акэара) as if they feared that the sandy area (апцслымзра) would wake up (афыхара)'

У(ба)рт, ахэычы дшээр хэа ишэаны, лымөөа дырлашон 'They, fearing that the child would be frightened, lit up (literally: made light = арлашара) her path'

If what is feared is negated, then only the first three options seem to be permitted. So that for the meaning 'I am/was afraid that (s)he will/would not come' we have the three variants:

Дмаар хэа сшэо(и)т/сшэон

Даауам хэа сшэо(и)т/сшэон

Дмаарымашы/Дмаар(ы)ушь хэа сшэо(и)т/сшэон

An example taken from a text is the following:

Илызпымеыр хэа дшэон 'She (or He) was afraid that she would not be able to break (апцера) it/them'

On the reading with 'She' as subject of the verb of fearing and agent of the lower verb, what the subject actually thought here was '(What?) if I can't break it/them', and yet the protasis-form here contains no 1<sup>st</sup> person pronominal affix. The change of person from 1<sup>st</sup> to 3<sup>rd</sup> person demonstrates that at some level of analysis the speech-particle has changed its function to that of an Indo-European-type subordinating conjunction.

However, the 1<sup>st</sup> person of the original thought is perfectly acceptable, as shown by:

Исызпымеыр хэа дшэон 'She/He was afraid that (s)he would not be able to break it/them'

With the above-variants for the object of 'fear' compare the construction with the expression for 'have (it as) a suspicion/suspect' (гэыөөарас амазаара):

Амц ихээр хэа гэыөөарас исымоуп 'I suspect that he will (tell a) lie (амц)'

<sup>2</sup> Where -шэшэа- is the root and -л(ы)- the preverb.

Амц ихээзар хэа гэыөөарас исымоуп 'I suspect that he is lying/was lying/is going to lie'

Амц ихээзар хэа гэыөөарас исымоуп 'I suspect that he lied'

### Purposives as Complements

Abkhaz has two forms which, given their functions, may be styled Purposives. For Dynamic verbs, one ends in -рц (dialectal variant -рацы), whilst the other ends in -разы; for Statives the endings are -за(а)рц and -за(а)разы, respectively. One can analyse these forms as being produced by the addition of the suffixes -ц and -азы (clearly the postpositional phrase meaning 'for it') to the non-finite Future I forms respectively in their full variants of -р(а) and -за(а)р(а), recalling that Statives can form the full range of tenses available to Dynamic verbs once the suffix -заа has been added to their roots. The long vowel in the Stative suffixes is more normally reduced to a short open vowel, whilst the standard form in -рц will be a later development from the now dialectal variant in -рацы.

As the complement of the verb 'try' represents the aim, goal or purpose of the subject of the verb, it is, thus, natural to find these forms representing this complement, e.g.

Сара зегы (и)бзианы икастапц сезыскуеит 'I try (аеазкра) to do everything well'

Хьзыда иагыраан уи амап иажэыларц аеазнакхьан, аха акгы шалымшо адыруан азы аеааннакылон 'Nameless [a creature!] had already tried several times (иагыраан)<sup>3</sup> to attack (ажэылара)<sup>4</sup> that snake, but he kept restraining (аанкылара)<sup>5</sup> himself because he knew he could do nothing (= nothing was possible for him)'

Since the verb for 'try' аеазкра (literally: 'hold oneself for it') contains the sequence -азы 'for it' as part of its essential makeup, use of the alternative form of the Purposive to mark its complement is judged to infelicitous. But, as in English, the verbal noun is perfectly possible (and here, indeed, preferable), e.g.

<sup>3</sup> Also written егыраан.

<sup>4</sup> Also possible for this bivalent intransitive verb is the masdar ажэлара, which would lead to the form in the example reading иажэлари.

<sup>5</sup> Where -кы- is the root, -аан- the preverb, and -ла- the root-extension.

Сара зегы ибзианы акацара сезыскуеит 'I try/set out to do everything well' For this verb, however, there is a difference in comparison with English usage. In English the subjects of the main verb 'try' and of its complement must be identical, but this does not apply in Abkhaz, as illustrated by the following:

Сара сахашья зегы (и)бзианы икалцарц сезыскуеит 'I try [to see to it] that my sister does everything well'

Another verbal expression where the Purposive in -рц fulfils the role of complement is -гэы атазаара 'intend' (literally: 'be in X's heart'). e.g.

Ашэыр аасхэарц сгэы итoup/итан 'I intend/intended (literally: it is/was in my heart) to buy fruit'<sup>6</sup>

Another verbal expression where the Purposive in -рц fulfils the role of complement is -гэы атакра 'make up one's mind to' (literally: hold it in X's heart). e.g.

Лгэы италкит у(бр)и азбаб хиамоа дакэылмыршэарц 'She [a witch] made up her mind not to let that girl light upon (акэыршэара) any ready path (ахиамоа) [sc. through life]'<sup>7</sup>

Another verb where the Purposive (especially the variant in -рц) fulfils the role of complement is азб(а)ра 'decide', as in:

Илызб(е)ит а(б)ра днышьтатаны акэыбыркэа дырфалпарц/дырфалпаразы 'She decided to lay him/her [the child] down here and feed him/her to the mosquitoes (акэыбры)'

Исыцхраарц (/Исыцхрааразы) рызб(е)ит 'They decided to help me'<sup>8</sup>

Сасран дсыцхраатэкьарц (/Исыцхраатэкьаразы) избызаап 'Sasran evidently decided really to help me'

An alternative to the Purposive with the verb 'decide' is the Future Absolute, as in:

Исыцхраараны рызб(е)ит 'They decided to help me'

<sup>6</sup> Also possible to mark the complement is the masdar |а|аа хэара 'to buy (it)'.  
<sup>7</sup> Also possible is the masdar лакэмыршэара, where we note the presence of two Column II pronominal prefixes.

<sup>8</sup> Although it is not recommended, the postpositional phrase 'for it' may added after the first variant of the Purposive, but note the subtle change in the main verb: Исыцхраарц азы ирызб(е)ит.

Now that the Purposive has been introduced, it is possible to note that the variant in -рц can also serve to mark the complement of the verbs meaning 'want', whose other complement-types were discussed in an earlier lesson, e.g.

Сиса иашья иахь дцарц итаххеит 'Sisa conceived a desire (атаххара) to visit (= go to) his brother'<sup>9</sup>

Икалаз еилнакаарц атахын ашэарах кэыбча хэычы 'The little, punctilious (акэыбча) creature wanted to understand what happened'

And the Purposive in -рц can also appear as complement with the main verbs акалара 'become' and аура 'do' used impersonally in the sense of 'it is possible, e.g.

Амшын ацан акэзаант, абаа аоныцка акэзаант, сара исымбарц, исымпшаарц зыкалазом 'Be it/they at (-н) the bottom (аца) of the sea, be it/they within (-оныцка) a fortress (абаа), it is impossible for me not to see it/them, for me not to find it/them'

Since it is one's goal to carry out a verbal action when one begins it, it is perhaps not surprising that the Purposives can function to mark the complement of the verb 'begin', as in:

Ачын аидхэала пьртэарц/пьртэаразы иалагент 'They began to snap (апцэара) the osier (ачын) bunch(es) (аидхэала)'

Аетыс зтэыз апцшэма изсырхынхэыри/изсырхынхэаразы салагент, аха имгеит 'I started/set out to return (literally: make it return<sup>10</sup> to him) the foal to the owner to whom it belonged, but he did not take it'

And to complete the picture for constructions allowed with the verb 'begin', we have to note the following possibility of employing *oratio recta* as a variant for the last but one example:

Ачын аидхэала пьахцэо(и)т хэа иалагент (literally: 'They began saying: "We'll snap the osier-bunches"')

<sup>9</sup> Of course, also possible here as complement-constructions are the masdar (ауара) and protasis-form (дцар), just as the main transitive Dynamic verb can be replaced by its intransitive Stative (more commonly used) form итахын 'he wanted (it)'.  
<sup>10</sup> Causative of ахынхэра 'return', where the negated Aorist 'it/they did not return' demonstrates that the root is -хэ-, whilst -хын/-хны- is the preverb.



Азхара анафа, ашэындыкэра стыцуеит хэа иалагеит, аха изтымтит 'When it had eaten its fill (азхара)<sup>11</sup>, it [the mouse] started/set out to get out of the trunk (ашэындыкэра), but it couldn't (get out of it)'

### Purposives as Equivalents to Indirect Commands

The Purposives are used with main verbs like ахэара 'ask, request' to mark an indirect command, and, in the case of the variant in -рц, it is possible to add the postpositional phrase азы 'for it', e.g.

Бсыцхраарц (азы) /Бсыцхрааразы сбыхэо(ит) 'I am asking you-FEM to help me'

Саанза а(б)ра бтэазарц (азы) /бтэазааразы сбыхэо(ит) 'I am asking you-FEM to remain seated here till I come'

Ахыз уиттарц (азы) / уиттаразы сузиацэажэап 'On your-MASC behalf then I'll talk to him (requesting) that he give you a name'

Of course, the option of employing direct speech is always available, as seen in:

Шэы(б)лақэа хышэт хэа рыднатцеит 'It commanded them to open their eyes (literally: Open (ахтра) your eyes, saying)'

### Purposives as Equivalents to Adverbial Clauses of Purpose

Naturally, both the Purposive allomorphs are used to express what in English would be adverbial clauses of purpose, and they are seen standing alongside each other in the following example:

Духэоит азбцэа ухшыѳ нарылатцаны, аус урласырц (азы), акаба зықэнаго дыдурбаразы '(S)he urges you-MASC, having lent your intelligence (ахшыѳ) to the judges (азбѳы), to shew them who is deserving of the shirt (акаба), in order that you hurry along (арласра) the case'

Since both allomorphs of the Purposive function to mark complements and expressions of purpose, the variants can be switched and the meaning will remain the same, for the context determines that the earlier Purposive must be the marker of the actual purpose; if, however, the endings are switched in this way, no insertion of the postpositional

<sup>11</sup> The root of this bivalent intransitive verb is -ха-. Cf. Иссызхо(ит) 'It's enough for me'.

phrase 'for it' is, of course, permitted in the purpose-expression itself. Here is another example containing both an indirect command and an expression of purpose:

Азтас уалс иакэырцеит рба зфаз аҕсыз иапҕшааразы, амгэа(кынтэ) рба тнагарц (азы) 'They placed it on the kingfisher (азтас) as a debt (ауал) to find (апҕшаара) the fish that had eaten their cloth (аба) in order that it might remove (атгара) their cloth from<sup>12</sup> its belly (амгэа)'

Идэыкэлеит цыара нафаша акы апҕшаарц (азы) / апҕшааразы 'It set out in order to find something somewhere (цыара) which it could eat'

Усфарц а(зо)уп узыскыз 'The reason I caught you-MASC is in order that I might eat you!'

Уҕсра снапаѳы икалараз(ы) аума арака узысҕыла? 'Is it in order that your-MASC death should happen in my hand why/that you met (аҕыла) me here?'

Аҕсҕы ааитанакырц/ааитанакразы, акҕы инацхарц/инацхаразы цыара илатэит 'They sat down (-ла-) somewhere both to take a short rest (аҕсы ааитакра) and to grab a bite (анацхара)<sup>13</sup> of something'<sup>14</sup>

### Other Ways of Expressing Purpose

If the goal of the main verbal activity consists of a simple action that can be captured by the masdar, then the masdar is used without any article. And, when the masdar serves to state a purpose, the speech-particle may optionally be added after it, e.g.

Аҕсны ахауа зѳыдоуп. Есышыкэса ҕсшыара (хэа) натаауа рхыҕхьазара рацэоуп 'The air (ахауа) of Abkhazia is healthy (азѳыда). Every year the number (ахыҕхьазара) of those who come to visit (атаара)<sup>15</sup> it to rest (аҕсшыара)<sup>16</sup> is large'

Саб азияхь ҕсызкра (хэа) дцо(ит) 'My father is going to the lake (азия) to fish (аҕсызкра)<sup>17</sup>'

<sup>12</sup> Note that the force of the preverb -т(ы)- 'from within' can be reinforced (however tautologous this might be) by the postposition -кынтэ 'from'.

<sup>13</sup> This is a bivalent intransitive verb with preverb -на-; without preverb the bivalent intransitive verb ацхара means 'bite'.

<sup>14</sup> For stylistic reasons, the postpositional phrase 'for it' seems to be unacceptable with the first variant of the Purposive.

<sup>15</sup> Where -аа- is the root and -та- the preverb.

<sup>16</sup> For example 'I am resting' would be: Сыҕсы сшы(ит).

Адэахы дцеит хэмарра (хэа) '(S)he went outside (адэахы) to play'

Абнахь срышьтит цытындра-кэшэара (хэа) 'They sent me to the forest to pick (акэшэара) strawberries (ацытындра)'

Another construction that can appear in order to express a purpose is to combine a protasis-form with future meaning with the speech-particle. This is reminiscent of the English 'if by chance' or the Latin 'si forte' constructions, e.g.

У(бр)и нахыс ауп амб адунеи ианыкэла, рба зго ма изырхээзо азэыр дызбозар хэа 'It was after that that thistles (амб) spread over (акэлара) the globe in order that/if by chance I might see anyone taking or dragging (literally: causing to creep = архээзара) their cloth'

Сзааз цыара цыраарак кауцозар хэа акэын 'The reason I came was in order/in the hope that/if by chance you would somehow (цыара) offer a helping hand'

Note the possibility of employing this construction to mark the complement of 'try', as in:

Ауниверситет дызталозар хэа иеазикит 'He tried to see if he could get in to university'

We know that the suffix -тэы when added to a verbal root produces a form meaning 'that which is to be VERBed'. If this form is placed in the Adverbial case (in -с), it can function as indicator of purpose, as in:

Ө-шэкэык а(б)ри ашыкэс алгамтанза өтэыс исымоуп 'I have two books to write (= as something to be written) before the end (алгамта) of this year'

Аус рацэа кашатэыс ирымоуп 'They have a lot of work to do'

### How to say 'almost'

The verb агхара 'become lacking to', with гьсык, clearly indicating something small or some small unit, as its subject, stands as main verb in combination with the Purposive of the lexical verb; the indirect object of the main verb is coreferential with the subject of the Purposive, e.g.

Гьсык сыгхейт сыгьсырц 'I almost died'

Гьсык лыгхейт дкахарц 'She almost fell'

<sup>17</sup> Made up of агьсыз 'fish' + verbal root -к(ы)- 'catch'.

### Result

We have already met the morphological form I call the Resultative (marked by -ртэ, or -ратэы dialectally) in our discussions of the causative construction. It will come as no surprise that the form also has a role to play in marking the Abkhaz equivalent to English clauses of result.

Positive results which actually take place are conveyed by the Resultative, preferably followed by the postpositional phrase еиғш 'like it'; negative results may additionally be signalled by either the non-finite Present or, though perhaps less satisfactorily, the Present Absolute, optionally with the aforementioned postpositional phrase, e.g.

Мышк ала амхы цэабэаны далгартэ еиғш (у(ба)с) ибэбэаны аус нуит 'He worked (so) (у(ба)с) hard with the result that he finished ploughing (ацэабэара) the field in one day'

Асаба излыхыз узымдыруа(ны)/узымдырыртэ (еиғш) иканатейт 'The dust (асаба) made them such that you-MASC/one could not know of what they were made (= from what they derived)'

In the case of potential (as opposed to actual) results, all variants are possible (with occasional queries regarding the non-finite Present), as in:

Ахьта изычхауа(ны)/изычхартэ/ичхартэ (еиғш) дыкоуп 'He is such as to be able to bear (ачхара) the cold (ахьта)'

Иаацьоушьартэ/Иаацьоушьо (еиғш) икан иабо, иахауа рызфлымхарафэ, рытпаарафэ 'In shewing interest in (азфлымхара)<sup>18</sup>, and investigating (атпаара), the things it sees [and] hears it was something at which you-MASC/one would marvel (ацьашьара)'

Just as the Resultative can fulfil the role of complement to the copula, unsurprisingly it can also mark the complement to the related verb 'become', as indeed can the aforementioned variants, e.g.

Сылбо(ны), слахауа(ны) (еиғш) дкалозар збап 'I shall see whether she is going to become the sort to look after (and) to listen to me (literally: see, hear me)'

<sup>18</sup> As a verb, this is Stative. Consider the Imperative seen in: Ахьцкэа урызфлымхаз! 'Pay attention to the children (addressed to a man)!'.  

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or

Сылбартэ, слахартэ (еигъш) дкалозар збап

The expression for 'be pregnant' contains a negative, being literally 'X's skin/bone does not belong to her', where 'belong to' is a Stative verb. When this verb-phrase is the complement of 'become', it is the negative Absolute that we find alongside the optional postpositional phrase for 'like it', as in:

Лцэалтэымкэа(н) (= Л(ы)баолтэымкэа(н)) (еигъш) дкалент 'She became pregnant'

Cf.

Фажэа шыкэса хшаа/хшара димазамкэа(н) (еигъш) дыкан 'For 20 years he was without offspring (ахшаа/ахшара)'

The next example has a Dynamic verb as part of the complement; the negated Past Absolute required here can take either the normal Absolute ending -ны or the one more usually found when the such an Absolute is negated, namely -кэа(н):

Уаф дбымбаны/дбымбакэа(н) (еигъш) каларымызт 'It would have been impossible for you-FEM not to see/have seen anyone'<sup>19</sup>

The Resultative, Present Absolute or Non-finite Present may stand with the postpositional phrase ак(н)ынза 'as far as it' to convey the meaning 'upto such a point that...', as in the next example, where the text has the Present Absolute in the first such expression, but the Resultative in the second; I have added the ending of the Absolute to indicate that this item is also possible, and, of course, any combination of the three possibilities is feasible:

Ишпжамтэ(ы)уарыз, угэра рымго(ны) ак(н)ынза агъстазаара неизар?

Абарткэа зегъы иара ахатагъы ахы агэы ахшэартэ ак(н)ынза инаргеит 'How should it not have cried, if life (агъстазаара) had reached such a point that they don't believe you-MASC? All of these things took it to the point that even itself it felt disappointment in itself (literally: its heart fell off its head/self<sup>20</sup>)'

<sup>19</sup> Note that the subject of the Absolute can be 'raised' to stand also as the subject of the main verb, giving: бкаларымызт.

<sup>20</sup> Схы сгэы ахшэо(и)т 'I feel disappointment in myself', where the verb's root 'fall' is -шэа-, and -х(ы)- is the preverb meaning 'off the top'.

From the same text comes the following:

Агэы у(бр)икара еилашуан, агъсыгъ алага-агарагъы

ацэыхъантахо(ны)/ацэыхъантахартэ ак(н)ынза 'Its heart was so seething (аилашра)<sup>21</sup> to the point of even breathing (агъсыгъ алага-агара)<sup>22</sup> becoming laborious (ахъантахара) for (-цэ(ы)-)<sup>23</sup> it'

The verb 'hinder' takes just the Masdar as its object, if the verbal action being prevented is of simple structure, e.g.

У(бр)ахь сцара еитцаркьейт 'They hindered/prevented (аитцаркьейт)<sup>24</sup> my going there'

whereas, for complements that are more complex internally, one can use the negated Resultative (plus its usual partner, the postpositional phrase 'like it') or either form of the Purposive with an expanded predicate, such that, for example, 'He hindered their sending me there/prevented them from sending me there' literally comes out as 'He hindered my business such that they did NOT send me there', viz.

У(бр)ахь сырмышьтыртэ еигъш сус еитцейкьейт =

У(бр)ахь сырмышьтырц сус еитцейкьейт =

У(бр)ахь сырмышьтразы сус еитцейкьейт

Some further illustrations for the Resultative are the following:

Ацма иазбаз, икацатэ(ы)у, ишыкацатэ(ы)у зегъы ееишэа (и)еилыркаартэ (еигъш) иранахэейт 'The goat told them what it had decided, what was (is) to be done, how it was (is) to be done so that they understood it all right well (ееишэа)'  
У(бр)и у(ба)с агэра днаргеит иакэшахатхартэ (еигъш) 'It so convinced them that they agreed (to it)<sup>25</sup>'

<sup>21</sup> The root is -ш(ы)- 'boil', as in Азы шит 'The water boiled' or Аиха кагъшыза ишит 'The iron (аиха) got really (-за) red-hot', and -аила- is a compound preverb.

<sup>22</sup> Literally: taking-down-taking-up the breath (агъсыгъ).

<sup>23</sup> Literally: 'to its disadvantage'.

<sup>24</sup> Where -кьа- is the root and -аитц- the compound preverb. Cf. Иахьа агъарадаразы уахь сцара еитцакьейт 'My going there today fell through because of lack of money (агъарадара)'.  
<sup>25</sup> Where -ха- is the root 'become', -кэ- the preverb meaning 'on', and -шахат- an element meaning here 'agreed', but as an independently standing noun ашахат means 'witness'.

Ашахақәа ирыхеит аката Лымхацаца иакәхартә (еипш) 'It/They pulled the ropes (ашаха) so that the net (аката) fell on (акәхара)<sup>26</sup> [the creature here called] Broad (ацаца) Ears'

Ичкәын еихабь пхәыс дааигартә/дааиго (еипш) дкалит 'His older son came of an age to take a wife'<sup>27</sup>

Саб сиеихсыртә/сиеихысуа (еипш) сеилагома?! 'Am I (so) crazy (аилагара) as to shoot at ([a]аихсра) my father?!'<sup>28</sup>

Хәхә дук атыөра аталарта иадцаны изтымтца (еипш) / изтымтыртә (еипш) ашә аркны ицон 'Having placed a huge stone (ахахә) against the entrance (аталарта) to the lair (атыөра), it would close (аркра) the door so that they could not get out and go off'<sup>29</sup>

Рөыза уаө деликаартә (еипш) дыкамызт 'Their friend was not (in such a condition [being covered in dust]) that anyone recognised him/her'

Сара сыхәмарлартә еипш уажәы аамта сымам 'I don't have the time now to go off playing'<sup>30</sup>

Of course, a result need not be expressed by means of a subordinate expression (in English terms, as a result-clause). Consider this example taken from Kaslandzia's dictionary:

Ашәарыцаө ашьаб (ы)ста у(бр)иакара и(б)ла хнакит, дзамеихсит 'The deer (ашьаб(ы)ста) so у(бр)иакара captivated (literally: blinded (а(б)лахкра)<sup>31</sup> his eye) the hunter – he could not shoot at it'

but this can easily be transformed into an expression of result by writing:

Ашәарыцаө ашьаб(ы)ста у(бр)иакара и(б)ла хнакит дзамеихсыртә/  
дзамеихсуа/дзамеихсуаны (еипш)

<sup>26</sup> Where -ха- is the root 'become', -кә- the preverb meaning 'on'.

<sup>27</sup> The Present Absolute seems more acceptable if the main verb has the whole result-expression as its subject, viz.

Ичкәын еихабь пхәыс дааигоны (еипш) калит 'The time came for his older son to take a wife'

<sup>28</sup> No variant with the Present Absolute seems feasible here.

<sup>29</sup> Again no variant with the Present Absolute seems acceptable here.

<sup>30</sup> Where the force of the iterative suffix -ла- seems to be that the game will last some time and involve a number of individual moves/shots etc...

<sup>31</sup> Where -а(б)ла- is 'eye', -к- the root 'hold', and -х- the preverb 'from on top'.

### How to Express 'When being on the point of VERBing'

We have just seen the pairing of the Present Absolute with the postpositional phrase еипш 'like it' playing a role in the formation of an expression of result. The pairing also serves to indicate the time when someone is on the point of carrying out a verbal activity, e.g.

Исымаз ахәычы ала сеааилахәаны аизарахь саарц сәаасхоны еипш, сасык сгәашә даалагылеит 'Having hurriedly (-аа-) dressed myself with what little I had, as I was on the point of setting off to come here for the meeting ([a]аизара), a guest suddenly (-аа-) appeared in my gateway (агәашә)'  
Ашаөы иажәакәа хәаны ажәәан ахь дыпърыц иеыназикуаны еипш, сәаантит Ацсуа 'As the Creator (ашаөы), having uttered his words, was on the point of attempting to fly up to heaven, the Abkhazian cried out (сәаатра)<sup>32</sup>

In fact, the final close vowel on the ending of the Absolute in this construction can be dropped, which renders the verb-form homonymous with the Imperfect Indicative. So, the two examples just presented could also take the form:

Исымаз ахәычы ала сеааилахәаны аизарахь саарц сәаасхон еипш, сасык сгәашә даалагылеит 'Having hurriedly dressed myself with what little I had, as I was on the point of setting off to come here for the meeting, a guest suddenly appeared in my gateway'  
Ашаөы иажәакәа хәаны ажәәан ахь дыпърыц иеыназикуан еипш, сәаантит Ацсуа 'As the Creator, having uttered his words, was on the point of attempting to fly up to heaven, the Abkhazian cried out'

which is actually the one given in the published text from which they were taken.

An alternative way of expressing the idea of 'when being on the point of VERBing' is to use the negated Absolute of the verb агзаара 'be lacking to' with акгы 'nothing' as subject; the action about to be realised is then expressed by either form of the Purposive, and the variant in -рц can be accompanied by the postpositional phrase азы 'for it', e.g.

<sup>32</sup> The root is -т-, -аа- the preverb, and с- is the root for 'mouth', here standing in place of any normal Column 1 direct-object affix.

Дтысырц (азы)/Дтысразы акгы агымкэа(н), акэастха кэицк илымха инташэит 'Just as he was about to emerge from the depths (атысра)<sup>33</sup> of it, an ember (акэиц) of the torch (акэастха) fell into (аташэара) his ear'

### Exercises

Translate into English

1. **Фыноажэа** кила араса (hazel nuts) ртирц (азы) / ртиразы **Акэака** иааргеит.
2. **Бөыза** Москва дцахэазар, дсымбар хэа сшэо(и)т.
3. Ишэазхэада у(бр)и арцафы шэнызырфьырц?
4. А(б)рахь сааит англыз бызшэа шэсырцарц (азы) / шэсырцаразы.<sup>34</sup>
5. Хымз хаанхарц хгэы итан, аха уатэы хцароуп.
6. У(бр)рахь сцартэ сыкам. Избан? Избанзар, сxy сыхьеит.
7. **Азбаб** акгы лзыкамцартэ дкалит.
8. **Бани** баби аөн фыц дыргыларц анбарзб(е)и?
9. Сеихабы аизара сагымхарц дсыхэит.
10. Аиашара ауп ишэасхэарц истах(ы)у.

Translate into Abkhaz

1. I wanted us to meet at 3 o'clock tomorrow, but I have to be in Gagra tonight.
2. As he was on the point of starting work here, they rang him and instructed him to go to the cinema.
3. Where were you-FEM going? I was going to the market in order to buy fruit and maize, as guests were due to arrive that day.
4. As he suspected that no-one would come to the meeting, he went fishing.
5. The girls stayed at home in order to read the newspapers.
6. Who told them not to wash the apples? Their grandmother was the one who told them. She was afraid that the water might be dirty.

<sup>33</sup> Where -с(ы)- is the root and -т(ы)- the preverb.

<sup>34</sup> Note that one can say the exact equivalent of 'for the teaching of English' (viz. англыз бызшэа арцаразы) using the Masdar. If one now adds to this the recipient of the teaching (viz. you-PL), the possessive prefix appropriate to the recipient replaces that appropriate to the logical direct object to give: шэырцаразы.

7. We sent your-PL son to fetch petrol (абылтэы), but he has not yet returned.
8. Are the Georgians so intelligent as to do that?
9. Why does their father not intend to visit Abkhazia to have a rest?
10. His teeth were aching such that he couldn't eat.

Translate into English

### Агэафьра

Фнак ахэыцкэа зегы ааибаргэыбзыбын, амшын италейт. Руазэк иаразнак амшын даашьтнахит. Уи амшын дашьуашэа анырба, егырт ифызцэа ахэхэара иалагейт. Амшын дамхэаеындаз хэа ишэейт. Урт рыбжы иахаит дара иракараз чкэына хэычык. Дыфны дааит. Амшын иеналайжыын, ачкэын хэычы амшын даалигейт. Уи амшын дашьцылан. Азсара бзиазаны идыруан.

агэафьра	daring, courage	ахэаера	drown, suffocate
аргэыбзыбьра	egg on, encourage	-акара	the size of
-уазэк	one of (of humans)	аеалажьра	throw oneself into
ашьтыхра	pick up, carry off	ашьцылара	get accustomed to <sup>35</sup>
ахэхэара	shout, yell	азсара	swim

Translate into English

### Ардэына

Макина аоны ардэына лаазон. Убри ардэына Макина илышыцылан. Лара данцэажэоз, иаргы илхэаз схэоит хэа иалагон. Макина ацгэазы Цис лхэон. Ардэынагы, Цис ахэара аеазкны, Сис хэа фнатуан.

ардэына	blackbird	афьтра	shout out
аазара	rear, bring up		

<sup>35</sup> The stress may also fall on the first syllable of the masdar, and for those speakers who place it here it will fall on the Column II indirect/oblique object prefix within full verb-forms.

**In this lesson you will learn about:**

- How to say 'Every time that'
- How to say 'Coinciding with'
- How to say 'about/concerning'
- How to form Concessive expressions
- How to form the equivalent of Clausal Comparatives
- How to form Equative expressions
- How to say 'the more...the more'
- How to say 'let alone/far from'
- The element *Затта*
- Special uses of the negated identity copula
- How to compose a letter

**Temporal Expression for 'Every time that...'**

One type of temporal expression not so far examined is that meaning 'every time that...'. To produce a verb-form with this meaning the compound-suffix *-цыпъхъаза* is added (a) to the non-finite Aorist of Dynamic verb or (b) to the non-finite Present (minus the element *-у*) of Stative verbs, e.g.

*Ҳаипъылацыпъхъаза бгэдыскыло(и)т* 'Every time we meet (*апъылара*)<sup>1</sup> (each other), I embrace (*агэыдкылар*)<sup>2</sup> you-FEM'

And to demonstrate that the temporal expression does not alter, even when the tense of the main verb changes, we can quote:

*Ҳаипъылацыпъхъаза бгэдыскылон* 'Every time we met, I embraced/used to embrace/would embrace you-FEM'

*Ҳара аоны хакацыпъхъаза дтэазом* 'Every time that we are at home, (s)he does not sit down (i.e. (s)he is always on his/her feet and never rests)'

cf. the same temporal expression when the main verb is in the past:

<sup>1</sup> Where *-ла-* is the root and *-пъы-* the preverb.

<sup>2</sup> Where *-кы-* is the root, *-гэыд(ы)-* the compound-preverb, and *-ла-* the root-suffix.

Хара аоны хакацыпхыза дгээзомызт 'Every time that we were at home, (s)he did not/would not/used not to sit down'

Ацарақәа рыбжы гәак ааигәахыцпхыза, Хьзыда амат агәаҕ намаз иахагы ишьтыцуа иалагон 'Every time that the miserable (агәаҕ) sound of the birds came (-ха-) near (-ааигәа-), the loathing (агәаҕ) that Nameless had for the snake would begin to rise (ашьтытра) even more (иахагы)'

### Temporal Expression for 'Coinciding with...'

After the pattern of such forms already encountered as иахканы 'because of' and инаркны 'since (the time of)', which are essentially verbal Absolutes, we have the form иақәыршәаны, which is literally 'cause -р- to fall -шәа- on -кә(ы)-', as in:

Амәа сақәшәыршәар, схала сцо(и)т 'If you-PL put me on the road, I'll go by myself'

Ацәкыара иақәыршәеит (изақәмыршәеит) 'He hit (could not hit) the target (ацәкыара)'

And so, the Absolute form can be used alongside a Masdar or non-finite form containing the temporal prefix -ан(ы)- 'when' (possibly accompanied by the noun [а]аамта 'time') to produce the meaning 'coinciding with when...', e.g.

Ацыныщәа ран лыкамзаара иақәыршәаны, иҕхыс лцәа ахша(а)ра далашәеит 'Coinciding with the absence of the mother of the evil spirits (ацыныш), his wife fell pregnant (literally: offspring fell into her skin)'

Cf.

Ацыныщәа ран даныкамыз (аамта) иақәыршәаны, иҕхыс лцәа ахша(а)ра далашәеит 'Coinciding with when the mother of the evil spirits was absent, his wife fell pregnant'

If one adds the preverb -н(а)- to this Absolute (or pseudo-postposition), one obtains the translation-equivalent of 'according to', as in the phrase аҕкарақәа инарықәыршәаны 'according to the laws (аҕкара)'; cf.

Ахрестоматиа еикәыршәоуп "Аҕсуа фольклор апрограма" инақәыршәаны 'The chrestomathy is compiled in accordance with "The Abkhaz Folklore Programme"' (also possible here would be инакәныкәаны or even

иныкәныкәаны, as actually written in the original text, which are Absolutes, or pseudo-postpositions, based on the root -ныкәа- 'walk' and so could perhaps be more literally translated as 'in step/line with')

### How to express 'about, concerning'

From the verb акра 'hold, grip, seize' one can form азкра 'hold for, set aside for, dedicate to', as in:

А(ба)рт аҕарақәа аонҕыц аахәара иазыскит 'I set aside these monies for the purchase of a new house'

And as an Absolute:

Шәмаатк ашәкәкәа раахәара иазкны исымоуп 'I have 100 roubles set aside for the purchase of books'

This is the Past Absolute of the Dynamic form of the verb, but the verb exists also in the Stative Masdar-form азкызаара, producing a finite form like:

Аебыга атәархра иазк(ы)уп 'The scythe (аебыга) is (designed) for hay-making (атәархра)<sup>3</sup>'

The Absolute from this Stative form is then used as a virtual postposition for the meaning 'about, concerning', the Column 2 affix correlating with the entity concerning which one is speaking, so that the two commonest forms are иазкны 'about it' and ирызкны 'about them', e.g.

Иухәаз иазкны зцаатәык сымоуп 'I have a question (азцаатәы) about what you-MASC said'

Атоурыхи абызшәатцәареи рызцаатәкәа ирызкны астатиакәа рыора аамта атах(ы)уп 'The writing of articles about the questions/problems of history (атоурых) and linguistics (абызшәатцәара) takes time'

And based on the Stative form one also finds relativised non-finite forms in such constructions as the following:

Актәи акласс акны азцаарақәа орала ртакқадара, аитахәакәа рыора аезыкқадара акәзар изык(ы)у, аобатәи акласс акны аитахәакәа рыора

<sup>3</sup> Where атәа means 'hay', and архра is the verb meaning 'reap', in which -х- is the root and -р- the causative marker.

хытхэаала аѳракэа рышка ииасуеит 'If in the first class the provision of written answers (literally: the making of answers (атаккатара) by writing) [and] preparing (аеазыкатара) to write expositions ([а]аитахэа) is what it's about, in the second class the writing of expositions moves over (аиасра) to (-шка) imaginative (literally: by imagination (ахытхэаа)) writings'

### Concessives

Concessives are marked either by suffixing -гы 'even' to the appropriate protasis-form, giving the literal equivalent of 'even if', or by attaching this same suffix to a non-finite form containing the manner-prefix -ш(ы) 'how' as equivalent to 'although':

Амра ҕхаргы, ихьтахо(и)т 'Even if the sun shines (аҕхара), it will get cold (ахьтахара)'

Амра ҕхозаргы, ихьтахо(и)т/ихьтоуп 'Even if the sun is shining, it is getting cold/it is cold'

Амра ҕхозаргы, ихьтан 'Even if the sun was shining, it was cold'

Иаххэашазаргы, ихаздырзом иухьз(ы)у 'Even if we (had) wanted to say it [sc. your-MASC name], we don't know what your name is/what you are called'

У(бр)и ахэшэ ахыкоу здруазар, амшын нырцэ акэзаргы, сцон 'If I knew where that medicine is, even if it be over (нырцэ) the sea, I would go!'

Шэгуазэ(ы) ишэтэызаргы, еишаны ишэфар акэын 'Even if it had belonged to one of you-PL, you should have split ([а]аншара)<sup>4</sup> it and eaten it'

Амра шыҕхогы, ихьтахо(и)т/ихьтоуп 'Although the sun is shining, it is getting cold/is cold'

Иара уаха наилымшо дшыказгы, дцан, зыхьк ҕшааны, илзааигеит 'Although he was unable (literally: in such a state as to be unable) to do any more (уаха), he went, found a spring (азыхь), and brought it [spring-water] for her'

Иалцуазароуп ажэабжь, ибжьажь(ы)у ахэоукэа шыкоугы 'A story (ажэабжь) should be emerging from (алтра) it, although there are sentences (ахэоу) which are missing (абжьажьра)<sup>5</sup>'

<sup>4</sup> Where the root is -ша- and -анѳ- the compound preverb.

<sup>5</sup> Where -жь(ы)- is the root and -бжьа- the preverb.

### 'Clausal' Comparatives

We have discussed in an earlier lesson the marking of comparatives when one of the postpositions -ааста, -ацкьыс, or -еиха 'than' governs a noun or noun-phrase. We now have to examine how Abkhaz copes with expressions equivalent to clausal comparatives. Take an example such as the following (and, for the sake of brevity, only the first of the three possible postpositions will be illustrated):

Аслан Астанда лааста иаха лассы-лассы дызбо(и)т 'I see Aslan more often (лассы-лассы) than Astanda'

This sentence is ambiguous between (a) 'I see Aslan more often than I see Astanda' and (b) 'I see Aslan more often than Astanda sees him'. And just as English can disambiguate, so can Abkhaz, the unambiguous representations being respectively:

(a) Аслан иаха лассы-лассы дызбо(и)т Астанда шака/зака дызбо ааста

(b) Аслан иаха лассы-лассы дызбо(и)т Астанда у(бр)и шака/зака дылбо ааста

This example is making a comparison based on the adverb 'often', but the adverb only occurs once, as in English, but, unlike English, Abkhaz places the quantifier шака or зака 'how much' within the sequence marking the comparison alongside a repetition of the verb in question (as here the same lexical verb applies to both parts), which also sets Abkhaz apart from English. In English the sequence of words forming the comparison would be described as the lower clause, but, as Abkhaz employs the non-finite form of the appropriate tense for the verb in question (fully marked for its arguments in the normal way), this sequence is more accurately described as a nominalisation governed by (or dependent on) the postpositional phrase ааста, ацкьыс, or аиха 'than IT' (the affix а- 'it', referring to the nominalised sequence that precedes the postposition, being merged with the first vowel of each postposition). We find exactly the same structure where we have a comparison of different adverbs or adjectives, except that in such instances both adverbs/adjectives have to appear, one in the finite clause, the other in the non-finite nominalisation, e.g.

Асас иаха ирцакны дцэажэо(и)т шака/зака дкэышны дцэажэо ааста 'The guest speaks more quickly (ирцакны <= аццак 'quick') than [(s)he speaks] intelligently'



Асас иаха дкәыш(ы)уп шака/зака дыпшзоу ааста 'The guest is more intelligent than [(s)he is] handsome/pretty'

We have to note that, whereas English can perfectly easily omit the verb in the compared sequence, Abkhaz cannot. Cf.

Ачкәын сыдәкәан афы иаха акәтабь рацәа ааихәент алахақәа удәкәан афы шака/зака ааихәаз ааста 'The boy bought more eggs (акәтабь)<sup>6</sup> in my shop (адәкәан) than [he bought] figs (алаха) in your shop'

Interestingly, the comparative postposition here may take the form рааста 'than THEM', suggesting some confusion with the relative construction, even though there is no relative marker within the verb.

Where the entities compared are human the quantifier assumes either the form шака(ы) or зака(ы) 'how many', just as the human classifier is added to marker of 'many' in the finite clause, when this classifier is used in its adverbial variant, e.g.

Иаха ирацәафны икәашон акәакь афы шакафы/закафы тәаз ааста 'More (people) were dancing (акәашара) than<sup>7</sup> were sitting in the corner (акәакь)'

Асас иаха ирацәафны ахәса драцәажәо(и)т иара шакафы/закафы иацәажәо ааста 'The guest speaks to more women than<sup>8</sup> speak to him'

Иаха асас рацәа аауент шакафы/закафы сызсыдыкыло ааста 'More guests are coming than<sup>9</sup> I can receive (literally: hold alongside me = адкылара)<sup>10</sup>'

If one needs to say 'less', the adverbial form in question is имачны, as in:

Сара Замира иаха имачны ағара лыстеит Заира у(бр)и шака/зака лылтаз ааста 'I gave less money to Zamira than Zaira did'

The human form is имачыфны, as in:

Сынтәа иаха имачыфны атуристцәа аҭааит Ағсны шакафы/закафы а(бр)а тыпх хара иаабаз ааста 'Fewer tourists visited Abkhazia this year than<sup>11</sup> we saw here last year'

One can form comparatives in this way on quite complex structures, e.g.

<sup>6</sup> An alternative way of saying 'more eggs' is to turn the adjective in the text above into its adverbial equivalent, which then necessitates the noun being pluralised: иаха ирацәаны акәтабьқәа.

<sup>7</sup> Here again the postposition may take the form рааста.

<sup>8</sup> Here again the postposition may take the form рааста.

<sup>9</sup> Here again the postposition may take the form рааста.

<sup>10</sup> The root is -кы- 'hold', -д(ы)- the preverb, and -ла- the root-suffix.

<sup>11</sup> Here again the postposition may take the form рааста.

Омар иаха ағш рацәа афара илшоит Заира шака/зака ажәра лылшо ааста 'Omar can eat more maize (ағш) than Zaira can cook (ажәра)'

Иаха ауаа рацәа сара срацәажәент ахәылпәаз афы абырскафык аауент хәа Зама лгәы иаанагоз ааста 'I spoke to more people than<sup>12</sup> (as many as) Zama thought would come to the party (ахәылпәаз) (literally: her heart was bringing it, saying: "So many people (абырскафык) are coming")'

Note in this last example that, because of the specifics of the construction for expressing the complement of 'think', the correlative абырскафык 'so many' appears instead of the quantifier шакафы/закафы 'as many'.

### Equatives

As with the comparatives described above, equatives place a clause with a finite verb alongside a sequence containing a non-finite verb-form in the appropriate tense and marked for its own array of arguments. Within the non-finite sequence either шака/зака or, for humans, шака(ы)/зака(ы) stands before the non-finite verb-form, which is usually followed by акара 'as much/many as', though this may be omitted if either у(бр)и акара or у(бы(р))скак/убаскак 'to that extent' (or У(бы(р))скафык/Убаскафык 'as many' in the case of humans) stands alongside the finite verb in the main clause. And so, whilst the original text has the next example in the form now given:

Актәи акласс афы азцаарақәа ртаккәа рыфәра шака/зака реадыршыцыло, у(бр)и акара афбатәи акласс аҕны аҭафцәа азыкатахонт инеипынкыланы аитахәақәа рыфәра 'To the extent that in the first class they accustom themselves (аеаршыцылара) to writing answers to questions, to the same extent in the second class students are prepared (азыкатахара) for writing connected (literally: connectedly (инеипынкыланы)) narratives',

there are three variants, which are as follows:

Актәи акласс афы азцаарақәа ртаккәа рыфәра шака/зака реадыршыцыло, у(бы(р))скак афбатәи акласс аҕны аҭафцәа азыкатахонт инеипынкыланы аитахәақәа рыфәра

<sup>12</sup> Here again the postposition may take the form рааста.

Актәи акласс аҕы азтаарақәа ртакқәа рыџра шака/зака реадыршыцыло  
акара, у(бр)и акара аџбатәи акласс акны атаџцаа азыкатахонт  
инеиҕынкыланы аитахәакәа рыџра

Актәи акласс аҕы азтаарақәа ртакқәа рыџра шака/зака реадыршыцыло  
акара, у(бы(р))скак аџбатәи акласс акны атаџцаа азыкатахонт  
инеиҕынкыланы аитахәакәа рыџра

A further example, cited as found in the original text from Dmitry Gulia, is:

Акрацанакуеит аџымта аформа ацклагышра. Асахьаркыратә џымта аидеиа  
шака/зака акрацанакуа акара, аформагы иацклагышлатә(ы)уп 'Paying  
attention (ацклагышра)<sup>13</sup> to the form of a written work (аџымта) is important  
(literally: it -на- holds -к- much -ак(ы)р- beneath -ца- it -а-). To the extent that the  
idea of a fictional (асажьаркыратә) piece of writing is important, to the same extent  
attention is to be paid as a rule (-ла-) to its form also'

And one example where the equation involves humans would be:

У(бы(р))скаџык/Убаскаџык аџызцаа аресторан аҕы иеизеит шакаџ/закаџ  
ашкол ахь ицаз акара 'As many friends gathered (аизара) at the restaurant as  
went to the school'

### How to express 'The more..., the more...'

As in English the word for 'more' (иаха) can appear twice, once alongside a finite  
verb and once alongside a non-finite verb-form, marked appropriately for tense and its  
own internal arguments, though in this latter case the word is optional. Preceding the non-  
finite verb-form will be either шака/зака or, in the case of humans,  
шакаџ(ы)/закаџ(ы), whilst following it will be акара, as in:

Шакаџ/Закаџ (иаха) ирацаџны (ауаа) иаауа акара, иаха (и)еиҕь(ы)уп 'The  
more (people) who come, the better (it is)'

Шака/Зака (иаха) ашәкәы рацаа роуа акара, иаха ашәкәы рацаа ртиуеит  
'The more books they acquire, the more books they sell'

### Expressions for 'Let alone...; Far from...'

<sup>13</sup> The root is -ҕыш(ы)- 'look', -к(ы)ла- the preverb signifying a narrow space, and -ц(ы)- the element  
meaning 'with'.

A rare suffix is -аха. It can attach to a protasis marked by the suffixes -р or -зар,  
whilst the clitic -гыы 'even' appears with the finite verb in the main clause. The force of  
the construction is clear from the following:

Акәац ифаараха, акгыы даламкысит 'Far from eating the meat, he did not even  
touch (алакысра) anything = He did not even touch anything, let alone eat the  
meat'

Акыртцаа Аҕсны икарцо деилркаазараха, амдырра ахьеиҕьыршы азы,  
Америкаагы дзырмацаажәеит 'He could not even talk to<sup>14</sup> the Americans, let  
alone get them to understand what the Georgians are doing in Abkhazia, as they  
prefer (аиҕь(а)шьара) ignorance (амдырра) = Far from getting them to understand  
what the Georgians are doing in Abkhazia, he could not even talk to the Americans,  
as they prefer ignorance'

У(бр)и ааигахьазараха, аагарагы иҕы итамызт 'Far from from having actually  
brought it, he did not even intend to fetch it = He did not even intend to fetch it, let  
alone having brought it'

### The element Зата

Sometimes close in meaning to the suffix just presented is the free-standing element  
зата, which is also somewhat rare. It is used in association with one of four forms, all of  
which will be negated: the non-finite Future 1, the non-finite Conditional 1, the non-finite  
Future 2, and the non-finite Conditional 2. There are two contexts where these  
combinations are found. In the first context, the temporal reference is established by the  
accompanying finite verb, which, if past (as in the two examples to hand), makes the use  
of the Future 2 (and possibly the Conditional 2 as well), somewhat infelicitous (as  
indicated by the question-mark). Cf.

Зата агылара игәаламшәара/игәаламшәарыз/?игәаламшәаша / ?

?игәаламшәашаз, иеимырцысит 'Far from remembering to stand up, he didn't  
budge (literally: cause himself to move (аеыртысра))'

<sup>14</sup> Note how the indirect object marking prefix /-а-/ has here merged with the root and hence is preceded  
(rather than followed) by the negative prefix.

Затта дмаара/дмаарыз/?дмааша/?дмаашаз, салам-шәкәыкгы сзаимтиит 'Far from coming, he didn't even send ([a]a тира) me one letter!'

In the second context of usage, there is no accompanying finite verb to establish the temporal reference. And here the Futures 1 and 2 seem to refer to present or future time, whereas the Conditionals 1 and 2 seem rather to refer to the past. In terms of meaning, the construction underlines the unlikelihood of the verbal action being realised and so can be captured by translating as 'Don't imagine X ever happening!' or 'X is hardly likely to VERB/HAVE VERBed, after all!', as in:

Уи амш ансгәаламшәо мышк затта имцара/имцаша?! 'Don't imagine one day ever passes/will ever pass when that day doesn't come into my mind!'

vs

Уи амш ансгәаламшәо мышк затта имцарыз/имцашаз?! 'Don't imagine one day ever having passed when that day didn't come into my mind!'

Затта дымцара/дымцаша! 'Don't imagine him/her going!'

vs

Затта дымцарыз/дымцашаз?! 'Don't imagine that (s)he would have gone!'

Дзыхшазгы рыпъха ағатахъа илыкәылтаз затта илғадмырхъра/  
илғадмырхъыша! 'Don't imagine even those to whom she was born (ахшара)<sup>15</sup>  
flinging back in the face (ағархъра)<sup>16</sup> of their daughter the vow (ағатахъа)<sup>17</sup> she  
has taken upon herself (акәцара)!'

vs

Дзыхшазгы рыпъха ағатахъа илыкәылтаз затта илғадмырхърыз/  
илғадмырхъышаз! 'Don't imagine that even those to whom she was born would  
have flung back in the face of their daughter the vow she had taken upon herself!'

### Specific usage of the negated identity-copula

<sup>15</sup> Where the root is -ша- and -х- the preverb.

<sup>16</sup> Causative in -р-.

<sup>17</sup> Two stress-patterns are possible.

The negated identity-copular root -акә- is used to reject or dismiss, as it were, one idea (possibly even a full clause) and thus lead into an assertion of another. The construction, thus, roughly corresponds to 'Never mind X...' in English. The first example illustrates the negated copula in the finite Present tense, rejecting a full clause, viz.

Агылара игәлашәент акәым, иеимыртысит 'Never mind his remembering to stand up (literally: He remembered to stand up – it is not), he didn't budge' which is very close to the first example offered in the preceding section. And, in fact, there is another way of expressing this idea, which is to use for the verbal action being rejected not a finite form but the non-finite form of the appropriate tense suffixed with -шәа 'as if', as in:

Агылара игәлашәа акәым, иеимыртысит 'Never mind his remembering to stand up, he didn't budge'

The next example also has the finite form of the Present tense, but this time it serves to negate the relevance of the statement to mankind and thus has as its subject the single noun ауабы 'man', viz.

Ауабы иакәым, аҕсаатәцәкыагы акы еимаркыр, еинираалонт хәа  
изырхәон 'They would say of him that, it's not just men/never mind men – if even  
the very birds (аҕсаатә) quarrel over (аимакра) something, he will reconcile them  
with one another ([a]аинраалара)<sup>18</sup>

The next example places the negated copula in its Absolute form, approximating to English 'it not mattering whether they say it's light or heavy', viz.

Ажәәнахътәи иааиуа, икахауа, илас(ы)уп, ихъантоуп хәа акәымкәа(н),  
ианыскыло(ит) 'Regardless of whether what comes falling from the sky is said to  
be light (алас) or heavy (ахъанта), I shall stop it ([a]аанкыларара)<sup>19</sup>

In the final example here we have the negated copula in its protasis-form, viz.

Иыцәа рахатыр азы акәымзар, иахъа хәлаанза дныкәозаргы, сааҕсеит  
хәа цъара длатәомыит 'Even if he is on his feet (literally: walking) today until

<sup>18</sup> The non-causative is айнаалара 'become reconciled', as in: аҗаәа еиннаалент 'The enemies became reconciled (to one another)'. The non-reciprocal анаалара means 'suit', as in: Иушьоу аикәа унаало(ит) 'The trousers (аикәа) you-MASC are wearing suit you'; cf. Иуқаного(ит), ала уцхазар. Узасуаз? 'It serves you-MASC right, if the dog bit you; why were you hitting it?'

<sup>19</sup> The root is -к(ы)-, -аан(ы)- is the compound preverb, and -ла- is the root-suffix.

evening (хэлаанза)<sup>20</sup>, he would not sit down anywhere in exhaustion (literally: saying “I’m tired” ([a]aпҕса)), were it not out of respect (ахатыр)<sup>21</sup> for his friends’

### How to write a letter

The following is the text of an invitation, but the format is obviously the same as would be used for writing a letter, beginning with the formula Хатыр зкэ(ы)у ‘On whom is respect’ and closing with Хатырла ‘With respect’.

Хатыр зкэ(ы)у АХЫЗ АЖӨЛА,

Шэаахапхьонит есымзатэи алитературатэ-уаажэлартатэ газет “Етэацаа” шыатарк(ы)уижьтеи 80 шыкэсеи (и)еиташьақэыргылоижьтеи 5 шыкэсеи рытра иазк(ы)у агэырбьаратэ еилатэарахь. Уи мөапҕахоит Д.И. Гэлиа ихыз зк(ы)у Апсуатцааратэ институт аконференц-зал акны, хазн(ы)у ашыкэс Цэыббра 25 аены.

Иалагоит асаат 13 рзы.

Хатырла,

Аиҕааратэ гэпҕ.

Хшэыхэоит адырра хашэтарт аныхэтэ дкылар шөөалашырхэуазар.

The translation of this would be:

Dear NAME SURNAME,

We invite (аапҕхьара) you-PL<sup>22</sup> to a joyous (агэырбьаратэ) get-together

([a]аилатэара)<sup>23</sup> which is dedicated to the passing (ацра) of both the 80 years since<sup>24</sup>

<sup>20</sup> Strange as it may seem, no basic noun ахэыл ‘evening’ exists, despite the fact that we have the phrase Хэылбзиа! ‘Good evening!’. Note енак хэлаанза ‘all day’; ахэлара ‘darkness; the falling of the night’.

<sup>21</sup> Sometimes the root is treated as beginning with the open vowel, as here, and sometimes, as in the first word of the sample-letter below, not

<sup>22</sup> Plural for politeness’ sake.

<sup>23</sup> Literally: sitting -тэа- among -ла- one another -аи-.

the founding (ашьатаркра)<sup>25</sup> of the monthly (есымзатэи) literary-social (ауаажэлартатэ) newspaper “Ursa Minor” (Етэацаа) and the 5 years since its restitution ([a]аиташьақэыргылар)<sup>26</sup>. It takes place (амөапҕахара)<sup>27</sup> in the conference-hall of the Abkhazological (Апсуатцааратэ) Institute named after D. I. Gulia (literally: on the top of which is his name) on the 25<sup>th</sup> September (Цэыббра)<sup>28</sup> this year (literally: (in) the year on which we are).

It starts at 1 o’clock.

With respect,

The organising ([a]аиҕааратэ) group.

We request you to let us know (literally: give us knowledge) if you are going to attend (literally: cause yourself to be involved in = аеалархэра) the festive (аныхэтэ) reception (адкылар).

### Exercises

Translate into English

<sup>24</sup> The two verb-forms in this text bearing the suffix -ижьтеи ‘since the time of’ are based on the non-finite Present tense of the Stative form of the Causative of the verb-forms in question.

<sup>25</sup> The noun incorporated into this causative of -к(ы)- ‘hold’ is ашьата ‘root, foundation’.

<sup>26</sup> The analysis of this verb-form is: causative of -гыла- ‘stand’ with preverb -кэ(ы)- ‘on’ and -шьа-, being the first element in ашьаны ‘foot’, plus prefix аиҕа- ‘again’. And so, the meaning is literally ‘causing to stand on (its) feet again’.

<sup>27</sup> Intransitive (passive) form in -ха- of амөапҕара ‘organise, conduct’, where the root is -га-, -пҕ(ы)- the preverb, and -мөа- the root of the noun амөа ‘road’.

<sup>28</sup> Though the names of the months in common usage are mostly borrowed from Russian and closely resemble their international equivalents, native terms have been (?re)introduced since Abkhazia gained its independence from Georgia on 30<sup>th</sup> September 1993. These terms are used for official purposes. Here is the list:

Ажьырныхэа	January	Пҕхынгэы	July
Жаабран	February	Нанхэа	August
Хэажэкыра	March	Цэыббра	September
Мшапҕы	April	Жьтаара	October
Лацара	May	Абцара	November
Рашэара	June	Пҕхынчкэын	December

By way of contrast, the terms with wider currency are as follows:

Иан(в)ар	January	И(ы)ул = Кэыркэа	July
Фэврвал = Фэрувал	February	Август = Нанхэа	August
Март	March	Сентябр = Цэыббра	September
Апрел	April	Октябр = Абцара	October
Мес	May	Ноиабр = Гьаргэаба	November
И(ы)ун = Иуаноба	June	Декабр = Кьырса	December

1. Шэыбжыы сахацыпхьаза, Лондон ханаибадыр (у(бр)и) агьхынра сгэалашэо(и)т.
2. Аеы азы акынза иугаргы, иузаржэзом.
3. Ассесиа аибашьрафы аиааиреи Агьсны ахьыпшымреи 15-шыкэса ахьтра иазк(ы)уп.
4. Иаха ирацэаоны атэакэа рфо(и)т алахакэа шакаа/закаа ирфаз ааста/рааста.
5. Хэыцэа хара аьбармыкьяфы ханыказ иакэыршэаны ха х(а)кны иахьяаз азы у(ба)рт хамбеит.
6. Бара иаха акэац рацэа бжэызаап сара Аслан абырскак ифо(и)т хэа сгэы иаанагоз ааста.
7. Вова иаха лассы-лассы асалам-шэкэыкэа иоуан Марина шака/зака рыпхьара лылшоз ааста
8. Иани иаби ракэым, иуацэа зегьы Тьркэтэылака игеит ргьсы ршьарц азы.
9. Заца шэара ишэтэз адцакэа зегьы наимгзара, аус(ы)урагы даламгеит.
10. Адгэыр иаха ахэса рацэа бзиа ибоит иара шакааы/закааы бзиа дырбо ааста/рааста.

Translate into Abkhaz

1. Although I want to tell you-PL what happened, I am afraid that you won't like it.
2. Every time we see each other, you-FEM ask/entreat me to send letters to you more often.
3. Even if our son sits here until tomorrow, he thinks he will be unable to finish reading the newspaper.
4. Although he's a good lad, he doesn't clean his room.
5. Ruslan saw (= was seeing) his daughter more often this year than he saw (= was seeing) his son last year.
6. You-FEM evidently cooked more meat than I thought that Selma can eat.
7. Fewer women came to the meeting than were speaking to us at the cinema.
8. Far from receiving his daughter's guests, he did not even go to her wedding.
9. The more letters she writes, the more beautifully she writes.

10. Even though these girls know the answer, they will not say anything.

Translate into English

Ахэынапъ

Ахэынапъ аоны иашьщыл(ей)т. Уахынла атаацэа аныцэалакь, иаакылсуан. Афатэ этэз ад(ы)улапъ италон. Хаа-бзаа иказ ирхалон. Иазыфоз афон, иаанхаз бэапсаны иахьтны ицон.

Уахык агьшэма-пхэыс даалаган, ахэынапъкыга лыргыл(ей)т. Ахэынапъ ашьшьыхэа ишааиуазгы, арыцхара ианиан ацэкья иафашэеит. Агьшэма-пхэыс данааи, ахэынапъ алакэа кылтыцза ипсны ишьтан.

Vocabulary

атаацэа	family	ахэынапъкыга	mousetrap
акылсра	pass (-c-) through narrow opening (-кыл-)	ашьшьыхэа	carefully, slowly
афатэ	food	арыцхара	misfortune
ад(ы)улапъ	cupboard	аниара	fall (-иа-) upon (-н-)
ахаа-бзаа	sweet goodies	ацэкья	trap
[а]аанхара	stay, be left over	афашэара	fall (-шэа-) into (-фэ-)
абэапсара	scatter (-пса-) all around (-бэа-)	акылтыц(за)	(very) bulging

**In this lesson you will learn about:**

- Indefinite Pronouns
- Indefinite Expressions
- Indefinite Adverbs
- How to say 'in case'
- How to say 'have no option but to'
- How to produce Echo Questions
- The suffixes -шьа, -(р)та/тра, -ха

**Indefinites**

The characteristic mark of indefiniteness is the ending -лак(ь) or -лакгы. The former was introduced in the discussion of temporal expressions meaning 'when', but its usage is not limited to that construction, where we saw the ending suffixed to the non-finite Aorist of Dynamic verbs. When it is attached to anything other than the non-finite Aorist of Dynamic verbs, the suffix takes an additional element. This is -заа-, and the result of this addition is the formant -заалак(ь) or -заалакгы.

**(a) Pronouns**

To produce indefinite pronouns, take the interrogative stem -арбан 'which one?', add the suffix -заалак(ь) or -заалакгы, and as prefix add the appropriate Column I pronominal affix for the meanings 'any(one) (of them)', as in the following:

Иарбанзаалак(ь)/Иарбанзаалакгы ак(ы) аага! 'Bring whichever one/anything!'

Урт рахьтэ иарбанзаалак(ь)/иарбанзаалакгы ак(ы) усто(и)т 'I'll give you-MASC any one of them'

Сара иарбанзаалак(ь)/иарбанзаалакгы ак(гы) стахзам 'I want nothing at all'  
Иарбанзаалак(ь)/Иарбанзаалакгы ак(гы) изымхэит 'He could say nothing at all'

Дарбанзаалак(ь)/Дарбанзаалакгы азэы икеитароуп 'Anyone should do it/them'

Дарбанзаалак(ь)/Дарбанзаалакгы азэ(гы) дсымбароуп а(б)ра 'I should not see anyone at all here'

The above-forms can be used adjectivally by placing the relevant noun between the pronominal base and the indefinite ending to produce forms like:

Иарбан бышэазаалак(ь)/Иарбан бышэазаалакгы еиликаауент 'He understands any language'

Дарбан ьхэысаалак(ь)/Дарбан ьхэысаалакгы даангаант! 'Let him bring (= marry) any woman!'

If a quantity is involved, then the base of the indefinite can be -закара, as in:

Изакаразаалак(ь)/Изакаразаалакгы ак(ы) сымам 'I have absolutely no amount/nothing<sup>1</sup> at all'

Изакаразаалак(ь)/Изакаразаалакгы ак(ы) ит! 'Given him any amount/something!'

If the base of the indefinite is the stem of the interrogative -закэ(ы)уи 'who/what is it?' (viz. -закэы-), then the meaning is 'Whatever/Whoever X might be', as in:

Изакэызаалак(ь)/Изакэызаалакгы ак(ы) сыт! 'Whatever it might be, give me something!'

Изакэызаалак(ь)/Изакэызаалакгы зцаарак атак изыкамцеит 'Whatever it might be, he could not answer a single question'

Изакэызаалак(ь)/Изакэызаалакгы ак(ы) с(ы)утар, изгонт 'Whatever it might be, if you-MASC give me something, I'll take it'

Изакэызаалак(ь)/Изакэызаалакгы ак(ы) ихэаант! 'Whatever it might be, let him say something!'

Дзакэызаалак(ь)/Дзакэызаалакгы, дееи(зам) 'Whoever (s)he might be, (s)he is no good (аееи)<sup>2</sup>'

Сзакэызаалак(ь)/Сзакэызаалакгы, сышэтэ(ы)уп 'Whoever I might be, I am yours-PL'

<sup>1</sup> Also possible is Ишакаразаалак(ь)/Ишакаразаалакгы.

<sup>2</sup> This adjective is most commonly met when negated, as in examples like: Атагылазаашья еееи(зам) 'The situation (атагылазаашья) is not good', though note: Ауаө еееи ажэа еееи иеыцуент 'Fine words come from the mouth of a fine person'.

Sometimes, however, it is difficult to see any difference in meaning between indefinites based on -арбан and those based on -закэы-. Consider, for example, the following:

Абжьара(к)/Анаөсан иарбанзаалак(ь)/иарбанзаалакгы/изакэызаалак(ь)/изакэызаалакгы даеакы стахзам 'I want nothing else at all apart from it (абжьара/анаөсан)'

Иарбанзаалак(ь)/Иарбанзаалакгы/Изакэызаалак(ь)/Изакэызаалакгы хьымзбык амгароуп 'It must not take any offence/feel any shame (ахьымзб) at all'

#### (b) Clause-type sequences

To produce the equivalent of an English indefinite clause, what one essentially does is to take the equivalent relative expression and add the appropriate form of the indefinite suffix (as explained above) to the relativised verb-form. When -лак(ь) or -лакгы is attached to the non-finite Dynamic Aorist, the result, as already seen in the case of temporal expressions meaning 'when', has a general temporal reference. However, when either -заалак(ь) or -заалакгы, which are the only possible forms of the suffix that may attach to the non-finite Present or Perfect (minus final -y, as also when it attaches to the non-finite Stative Present), is suffixed to the non-finite Dynamic Aorist, the form refers to the past. And so, from sentential relatives in -ахь- 'where', -ан- 'when' and -ш- 'how' we can produce indefinites like the following:

Сахьцалак(ь)/Сахьцалакгы, срыпшаауент 'Wherever I go, they find me' cf.

Сахьцалак(ь)/Сахьцалакгы, срыпшаауан 'Wherever I went, they used to find me', where in both cases the indefinite is based on the Aorist stem but is not limited in temporal reference to the past

Сахьцазаалак(ь)/Сахьцазаалакгы, феида смоуит 'Wherever I went, no profit (афеида) accrued to me', where the indefinite is formed from the non-finite Aorist and has past temporal reference

Уахьнеиуазаалак(ь)/Уахьнеиуазаалакгы, ахэса ухтаркуент 'Wherever you-MASC (will) go, women (will) pester (ахтакра) you', where the indefinite is based on the non-finite Present and refers to the present or future time

Бахъне ихъзаалак(ь)/Бахъне ихъзаалакгы, ахъз бзиа нбыжьхъеит 'Wherever you-FEM have gone/been, you have left behind (аныжьра) a fine reputation', where the indefinite is based on the non-finite Perfect and equates to the English Perfect

Хане ибабалак(ь)/Хане ибабалакгы, хъызцэа хрыхцэа жэо(ит) 'Whenever we see each other, we talk about (ахцэа жэара) our friends'

Хане ибабалак(ь)/Хане ибабалакгы, хъызцэа хрыхцэа жэон 'Whenever we saw each other, we used to talk about our friends'

Данца заалак(ь)/Данца заалакгы, икалцаша уеизгы икалцо(ит) 'Whenever (s)he went, she'll still do what she has to do'

Данызбо заалак(ь)/Данызбо заалакгы, сгэы кеитцо(ит) 'Whenever I see him, he lifts/will lift my spirit (literally: makes my heart)'

Ахэыцкэа а(б)ри азыргара анырбахъзаалак(ь)/анырбахъзаалакгы, ацэ(ы)уара иалагахъеит 'Whenever the children have seen this advert (азыргара), they have started crying'

Дышцэа жэалак(ь)/Дышцэа жэалакгы, изе ипъш(ы)уп 'It's all the same to/for him however he speaks'

Дышцэа жэалак(ь)/Дышцэа жэалакгы, изе ипъшын 'It was all the same to/for him however he spoke'

Ишы кала заалак(ь)/Ишы кала заалакгы, дмааит 'However it happened (= For some reason or other), (s)he didn't come'

Дышцэа жэо заалак(ь)/Дышцэа жэо заалакгы, ицэа жэашъа сгэапъхом 'However he speaks, I don't/won't like his way of speaking (ацэа жэашъа)'

Уажэра анза шэышцэа жэахъзаалак(ь)/шэышцэа жэахъзаалакгы, еитагы у(ба)с шэымцэа жэароуп 'However you-PL have spoken before now, you must not speak like that again'

If the indefiniteness is linked to an argument of the verb, then the appropriate substitute relative pronominal prefix will stand within the verb, whilst, if the argument concerned needs to be specified, it is placed in the Adverbial case (in -c or, perhaps less commonly, -ны), as in:

Бзиарас икеитцалак(ь)/икеитцалакгы, сгэы изи(аз)ом 'Whatever good deed (абзиара) he does, I don't find him appealing (literally: my heart does not go for him)'

Бзиарас икеитцалак(ь)/икеитцалакгы, сгэы изи(аз)омызт 'Whatever good deed he did, I didn't find him appealing'

Фныс иргыла заалак(ь)/иргыла заалакгы, ихыбгалейт 'Whatever house he built, it collapsed (ахыбгалара)'<sup>3</sup>

Бзиарас икеитцо заалак(ь)/икеитцо заалакгы, игэы акэыкны икеитцо(ит) 'Whatever good work he does, he does it diligently (literally: having held his heart on (акэыкра) it)'

Цэгъарас икеитцахъа заалак(ь)/икеитцахъа заалакгы, д(ы)узка жъуам 'Whatever bad deed (ацэгъара) he has committed, you-MASC/one can't cast him aside (ака жъра)'<sup>4</sup>

By omitting the noun in the Adverbial case from the preceding examples, we obtain indefinites that are without any specification, viz.

Икеитцалак(ь)/Икеитцалакгы, сгэы изи(аз)ом 'Whatever he does, I don't find him appealing'

Икеитцалак(ь)/Икеитцалакгы, сгэы изи(аз)омызт 'Whatever he did, I didn't find him appealing'

Иргыла заалак(ь)/Иргыла заалакгы, ихыбгалейт 'Whatever he built, it collapsed'

Икеитцо заалак(ь)/Икеитцо заалакгы, игэы акэыкны икеитцо(ит) 'Whatever he does, he does it diligently'

Икеитцахъа заалак(ь)/Икеитцахъа заалакгы, д(ы)узка жъуам 'Whatever he has done, you-MASC/one can't cast him aside'

Абзиара казцо заалак(ь)/казцо заалакгы, игэы акэыкны икеитцароуп 'Whoever does a good deed, he should do it diligently'

Иаауа заалак(ь)/Иаауа заалакгы, дхадахкылароуп 'We must welcome (адкылар) whoever comes'

Иутахы заалак(ь)/Иутахы заалакгы, каца! 'Do whatever you-MASC want!'

<sup>3</sup> Where the root is -бга-, -хы- the preverb, and -ла- the root-suffix.

<sup>4</sup> Where the root is -жь- and -ка- the preverb.



If a quantity is involved, *шака* (or *зака*) is associated with the appropriately marked verb, e.g.

Шака/Зака шәтахызаалак(ь)/шәтахызаалакгы, ижәга/жәга!<sup>5</sup> 'Take as much as you-PL want!'

An alternative way of expressing indefiniteness is to associate the free-standing word *егъа* (alternatively spelled *иагъа*) with a protasis-form of the verb suffixed with *-гъы*. Sometimes this construction is virtually synonymous with a simple non-specified indefinite, but sometimes it is closer to an indefinite expression of quantity, e.g.

Иагъа/Егъа иаухәаргы, иара итәы кенцо(и)т = Иаухәозаалак(ь)/

Иаухәозаалакгы, иара итәы кенцо(и)т 'Whatever you-MASC say to him, he does/will do his own thing (атәы)'

Иагъа/Егъа шәтахызаргы ыкоуп/икоуп = Шака/Зака шәтахызаалак(ь)/ шәтахызаалакгы ыкоуп/икоуп 'There is as much as you-PL want'<sup>6</sup> (cf.

И(ы)утахызаалак(ь)/И(ы)утахызаалакгы ыкоуп/икоуп 'There is whatever you want')

Иагъа/Егъа иеишәаргы, изыкәтом 'However much he tries (аеышәара), he can't do it/them'

Атла иагъа/егъа иҳаракызаргы, ашәшыра ханатом 'However tall the tree is, it affords us no shade (ашәшыра)'

Иагъа/Егъа дыцәгъазаргы, хара дахтә(ы)уп 'However bad (s)he is, (s)he belongs to us'

Иагъа/Егъа иеишәа(за)ргы, имбеит 'However much he tried, he didn't see it/them'

Иагъа/Егъа иеишәа(за)ргы, уаанза дзымнеит 'However much he tried, he couldn't get there'

<sup>5</sup> Note the optional treatment of the direct-object prefix in the main verb. If it is present, then the preceding sequence equates more to the English translation 'However much you want, take it!', whereas, if it is absent, the syntax in Abkhaz would more accurately be rendered in English as 'Take as much as you want!'

<sup>6</sup> In fact, *Иагъа/Егъа* could here replace *Шака/Зака* to give: *Иагъа/Егъа шәтахызаалак(ь)/ шәтахызаалакгы ыкоуп/икоуп* 'There is as much as you-PL want'.

Иагъа/Егъа ацъа ибазаргы, амыдабьцәа пьшааны, амшын дызхытит

'However great the toil (ацъа) he witnessed (= Despite all difficulties), he found the shell and passed over (азхытра)<sup>7</sup> the sea'

When reference is to the past, *иагъа/егъа* may be combined with the Optative, suffixed again with *-гъы*, as in:

Иагъа/Егъа иеишәанда(з)гы, имбеит 'However much he tried, he didn't/couldn't see it/them'

Иагъа/Егъа иеишәанда(з)гы, уаанза дзымнеит 'However much he tried, he couldn't get there'

Иагъа/Егъа ацъа ибанда(з)гы, амыдабьцәа пьшааны, амшын дызхытит 'However great the toil (ацъа) he witnessed (= Despite all difficulties), he found the shell and passed over the sea'

Иагъа/Егъа зу(за)ргы/зунда(з)гы, с(ы)умышьтит 'No matter what I did, you didn't let me go'

Иагъа/Егъа иу(за)ргы/иунда(з)гы, изеитамгеит атекст 'Try as he might, he could not translate ([а]итагара) the text'

The element *иагъа/егъа* is found in two compounds: *иагъараан/егъараан* and *иагъацъара/егъацъара*, where the element *-аан* refers to time and *-цъара* refers to place, as seen in:

Иагъараан/Егъараан дызбахъан 'I had seen him/her many times'

Иагъацъара/Егъацъара дызбахъан 'I had seen him/her in many places'

However, when coupled with a protasis-form suffixed with *-гъы*, these compounds also produce indefinite expressions, as in:

Иагъараан/Егъараан унеиргы, у(бр)и у(бр)а дыкоуп 'Whenever you-MASC go/one goes, that person is there'

Иагъацъара/Егъацъара диаргы, дрыпъшаауеит 'Wherever (s)he goes, they find him/her'

### (c) Adverbs

The following indefinite adverbs exist: *ианакәзаалак(ь)/ианакәзаалакгы* 'at any time; always'; *нахьабалак(ь)* 'everywhere'; *нахьакәзаалак(ь)/нахьакәзаалакгы* 'at

<sup>7</sup> Where *-ц(ы)-* is the root and *-зхы-* the compound preverb.

any place, wherever it might be'; ишакэзаалак(ь)/ишакэзаалакгы 'somehow or other'<sup>8</sup>; ишабалак(ь) 'any old how', as exemplified by:

Ианакэзаалак(ь)/Ианакэзаалакгы дацмхацызт '(S)He had never been defeated (ацыхара)'

Ианакэзаалак(ь)/Ианакэзаалакгы ибзианы итџн 'He always studied well'

Иаха иахьабалак(ь) ақэа леит 'Last night rain came down everywhere'

Иахьакэзаалак(ь)/Иахьакэзаалакгы цъара и(ы)убахьоума а(бр)и абыза? 'Have you-MASC anywhere seen the like of this, wherever it might be?'

Иахьакэзаалак(ь)/Иахьакэзаалакгы цъара ипъшаатэ(ы)уп 'It is/They are to be found somewhere, wherever it might be'

Ишакэзаалак(ь)/Ишакэзаалакгы ипъсы таны дааит 'Somehow or other he got here alive'

А(бр)и атекст ишабалак(ь) (и)ентаугар аузом 'You-MASC/One can't translate this text any old how'

Cf. иабалак(ь)/иабалакгы, which, despite seeming formally to belong here, behaves more like an indefinite pronoun 'any old thing', as in:

Иабалак(ь)/Иабалакгы ихэо(ит) 'He says any old thing = prattles/talks nonsense'

#### 'In case...'

Abkhaz expresses the notion 'in case...' by optionally placing ма 'or' after the interrogative издыруада 'who knows?'; this sequence is then followed by the appropriate protasis-form of the verb in question plus the speech-particle хэа, as in:

У(бр)и акынтэ, издыруада (ма) а(бр)и афы иапъхьар хэа а(бр)а ианыспоит 'Therefore I include (анцара) it here in case people read it in this (article)'

Издыруада (ма) шьтыбжьык сахауазар хэа дзырџауа днатэит '(S)he sat down listening (азырџара) in case (s)he might hear a sound (а шьтыбжьы) (literally: ...if I might hear a sound, saying)'

#### 'Have no option but to...'

<sup>8</sup> Cf. ишакэхалак(ь)/ишакэхалакгы 'somehow or other', as in: Ишакэхалак(ь)/Ишакэхалакгы деикэхэит 'Somehow or other (s)he survived (анкэхара)', where -ха- is the root and -аикэ- the compound-preverb.

The notion 'X has no option but to VERB...' is expressed by saying 'X does not obtain any possibility/means (агъсыхэа) apart from (ада) if X does not VERB', though the postposition may be omitted, as in:

Исымшьыр ада гъсыхэа смоузт, исшьит 'I had no option but to kill it/them, and I killed it/them'

Арашэара сызџыз салымгар гъсыхэа сымамыт 'I had no option but to complete the weeding in which I was engaged'

#### Echo-questions

When one is not certain one has correctly heard something, one can question it, either by putting the verb into its interrogative form or by leaving it in the form thought to have been heard, and then adding the free-standing element ба, which could be translated as 'did you say?'<sup>9</sup>, e.g.

Хэыза Тыркэтэылака иахьа дхынхэуеит. Иахьа дхынхэуеит/дхынхэуама ба?

'Our friend returns to Turkey today. He returns/Does he return today, did you say?'

If one needs to ask for confirmation that a particular referent has been correctly identified, then the suffix -(ы)у is attached to the queried item, which carries a fall-rising pitch, e.g.

Ашэкэы сыт. А(бр)и(ы)у? 'Give me the book. This one?'

Иахьа дцо(и)т. Иахьоу? '(S)He is going today. Today?'

If one wishes to embed a question under the verb of saying after the pattern of 'What [QUESTION] did X say?', then one asks the basic question in the normal way and places the prefix з- before the agent-affix in the non-finite form of the verb 'say' (in the appropriate tense), the speech-particle хэа being an optional extra, as in:

Иемаркэ(е)и/Иемарки (хэа) зырхэа(з)? 'What did they say they argued about (аимакра)?'

Иарбан саат(ы)у зыбхэа(з) амџа баныкэло (хэа)? 'What time did you-FEM say (it is when) you are setting off (амџа акэлара)?'

<sup>9</sup> Alternatively, the full equivalent of 'Did you say (then)?' (viz. (и)бхэама (нас), (и(ы))ухэама (нас), (и)шэхэама (нас), as appropriate) can be used. And a further alternative would be to place акэ(ы)у((ы)у) 'is it (the case)?' after repeating the verb-phrase concerned.

Note that, as the verb of saying is involved here, the construction of direct speech can be employed to represent the verbal action being queried. In this case the last example would read as follows:

Иарбан саат(ы)у амба сыкэло(и)т (хэа) зыбхэа(з)?  
where the subject of the lower verb is now, naturally, 1<sup>st</sup> rather than 2<sup>nd</sup> person.

N.B. The simple way of asking ‘At what time VERB-PHRASE?’ is to combine the word зыпшааны with the relevant verb taking on the form of a WH-question based on a non-human entity, e.g.

Зыпшааны угылеи? ‘(At) What time did you get up?’  
How to explain the form зыпшааны? It must be an abbreviated adverb in -ны, based on the sequence изеипш аамтазы ‘at a time like which’.

Another question based on [а]аамта ‘time’ is шака аамта ‘(for) how long?’, e.g.

Шака аамта иаанхеи? Омыз инареиханы иаанхеит ‘(For) How long did they stay (аанхара)? They stayed for over (ина-еиханы)<sup>10</sup> two months’

### Affixes

There remain to be introduced a number of affixes (prefixes or suffixes). Some of these might have been encountered as part of lexical items in previous lessons without any specific explanation being offered of their function. Three suffixes will be explained below to conclude this lesson; the rest will form the content of Lesson 19.

(i) -шьа

Suffixing -шьа to the root of a verb produces a deverbal noun meaning ‘manner of VERBing’, as in:

Ирымтар амуит, мап ахэашья рзыкамцеит ‘It was impossible for them not to give it to him; they couldn’t devise any way of saying “no”’ (from ахэара ‘say’)  
Цьаргьы цашьа имазам ‘He has no way of going anywhere’ (from ацара ‘go’)  
Ацыркь икэашашья уеанраал! ‘Conform to (literally: make -p- your-MASC y-self -e- come -aa- into -л(а)-<sup>11</sup> line -н- with it -а-) the way of dancing of a cripple (ацыркь) (to a man)!’ (from акэашара ‘dance’)

<sup>10</sup> A pseudo-postposition, being the Stative Absolute formed from еиха ‘more than’.

Уныкэашьяла уздырит ‘I recognised you-MASC by the way you walk’ (from аныкэара ‘walk’)

(ii) -(р)та/тра

The suffix -та is found attached to some nouns to indicate the place they are located. From the river Bзыр in northern Abkhazia is formed the village-name Бзырта, which stands by the river’s outlet into the Black Sea. Though the proto-North West Caucasian root for ‘water; river’, namely -рц-, is no longer used to denote ‘water; river’ in Abkhaz, it survives in аьста ‘valley’ (the place where river-beds are commonly found). We also see the suffix in the toponym Гэдоута ‘Gudauta’ and the hydronym Мзымта ‘Mzymta’, which was the traditional northern border between Abkhazia and Ubykh territory in the north. However, the variant-forms are more productive; -тра or -рта being added to noun-roots, -рта to verbal roots, both indicating the place designated for the root in question, e.g.

аьаратра ‘wallet, purse’ (from аьара ‘money’)

ашэкэытра ‘bag for carrying books’ (from ашэкэы ‘book’)

аьшырта ‘maize-field’ (from аьш ‘maize’)

аьсырта ‘place of death, fatal spot’ (from аьсра ‘die’)

аматц(ы)урта ‘kitchen = place of service’ (from аматц(ы)ура ‘serve’, cf. аьсадгьыл

аматц иуеит ‘He serves the country (аьсадгьыл) = does the country’s service’)

аус(ы)урта ‘place of work’ (from аус ‘work’ + аура ‘do’)

акрыфарта ‘eatery’ (from акрыфара ‘eat’)

аицэаажэарта ‘place for making trunk-phone-calls’ (from аицэаажэара ‘talk face to face, negotiate’)

адкыларта ‘reception’ (from адкылара ‘receive’)

(iii) -ха

There is a verbal root -ха- which we have already met in the meaning ‘become’, which seems to be the formant occasionally met in such formations as:

Даагьсаха дааит ‘(S)He came in an exhausted state’

<sup>11</sup> This element is actually a root-suffix, but in origin it will no doubt have been associated with the preverb meaning ‘in(to)’.

The verb-root to which it here attaches is -ааҕса-, as in Дааҕсеит '(S)He got tired (and thus is now tired)'. Since it is possible to add the Absolute ending -ны to such formations, it is not clear whether they are to be analysed as a kind of adverb in -ха or as a shortened version of the Absolute.

### Exercises

Translate into English

1. Ампыл шака/зака илас(ы)у ма ихъантазаалакгы, азбабцаа иркуеит = Ампыл шака/зака иласызаалакгы ма ихъантазаалакгы, азбабцаа иркуеит.
2. У(ба)рт рзы, иаҕа/егъа сымазаргы, акы сеигзарыма? (аигзара = 'be sparing of').
3. Амшын уанталалакгы, аҕсыз хэычкэа ушьапкэа ирыцхауа иалагоит.
4. Аҕсны хара хкынтэ иаҕа/егъа хара иказаргы, хара иахзааигэоуп.
5. Уатэы иаараны икоу зустцаада зышэхэа?
6. Амшын атан акэзаргы, сара исымбарц, исымҕшаарц зыкалазом. Иахыкказаалакы, ашэындыкэра (chest) итазаргы, уабы имбазакэа(н), сара иаазго(и)т.
7. У(бр)и аены аус ахырымуаз азы, сыҕшэма лахэшьа аэныка дыхнымхэыр ада ҕсыхэа лмоуит.
8. Иани иаби у(ба)с дыркынцыцны (аркынцыцра = 'rampage, spoil', a causative verb) драазон, инапы шытыхны изакаразаалакы ак кеитомызт у(бр)и.
9. Иани иаби иаҕа/егъа рунда(з)гы, ачкэын ахақым икны дрызнамгеит.
10. Издыруада (ма) Аҕсны интересс измақэоу атэымуаа иаахэаны рхы иадырхэарц ртаххозар хэа изэуеит а(б)ри ашэкэы.

Translate into Abkhaz

1. At what time did we say we have to go to the market?
2. Whenever your-PL guests decide to go home, I shall take them by car.
3. Whoever he is, you-FEM can't leave him here.
4. Try as they might, the children could not catch the mouse.
5. Whatever they did yesterday, what happened here now is not their fault.

6. I was left with no option but to tell your-MASC father what you did at school.
7. Wherever I go, the places are full of people.
8. Although students should not dress any old way, that is how they dress in England.
9. If you-MASC wash the car, I'll give you ten roubles. The red one?
10. Under whichever tree they are sitting, we'll find them.

Translate into English

Зуалҕшыа ламысла иназыгзаз арцабы

“Арцабы бзиа атцабырг аҕшаашыа уиртоит”<sup>12</sup> (А. Дистверг)

Милатс дзеиузаалакы, матэарс идиртпозаалакы, арцабы дыртабызароуп (и)еипаиаазо абиҕара реаҕхыа. Уи еснагы дэырҕшыгазароуп, атцабырг ахэашыа диртпозароуп. Гэык-ҕсык ала арцаора зеазыккыз ауабы, еҕа уадафратэ мѳа данысыргы ицэыуада(ы)уп изанаат аҕсахра. Убас еигш атоурыхтэ еилаѳасрақэа (= еила-ѳеиласрақэа) акырынтэ изхызгахэоу дреиуоуп атара-аазараҕ акыр аҕбабаа д(ы)у збахэоу Нуца Гьаргы-иҕха Аршба.

Нуца дышкэыҕшзаз, 1949 ш., арцафратэ пара даналга, Гал араион ашка ддэықэцан<sup>13</sup>. Наричевантэи алагартатэ школ акноуп арцафратэ казара нап(ы) ахыалыркыз. 1954 шыкэсазы атаацэара далалент. Убри акнытэ лус(ы)урта атыҕгы лыҕсахит. Диасуент Дихазургатэи бжы-шыкэсатэи ашкол ахь. Аус луан иара убас Речхьтэи алагартатэ школ аҕгы. 1969 ш. раахыс аус луан Сабериатэи абжыаратэ школ 2 акны.

Акыртуа-аҕсуа еибашыра калаанза акыртуа школкэа реы аурыс бышэа иалырҕхьон, аха аибашыра ашьтахь аҕсуа бышэа рырцара<sup>14</sup> далагоит.

<sup>12</sup> A preferable verb here would be уакэиршэо(и)т.

<sup>13</sup> This is the past tense of the Stative form of the verb that means in its Dynamic guise 'despatch'.

<sup>14</sup> The original text has дырцара, with shift of -р- to -д- in the presence of the causative-prefix, as though this Masdar were a finite form.

2002 шыкәсазы раҭхьаза дызбейт ари арцаџы-аамсташәа Галтәи атара акәшаџы. Лцәажәашьа, лычхара, лыртаџратә казара исхамыштуа, сызџыҭшуа хәџсахьаны сгәаџы ианхейт. 60 шыкәса инарзынаҭшуа даеа милаҭк аус рыҭызуаз, ирыҭынхоз, аҭыхәтәантәи ашыкәскәа рзы аполитикатә тагылазаашьа бааҭсы аныказгы Нуца Гьаргы-иҭхә дахзызауа имџаҭылгон л-Аҭсуара, дызлацәажәо лбызшәа ссир ахатыр шьтылхуан. Уи аус лыҭыз(ы)ухьоу лџызцәа излахархәаз ала, лара казшьас илымамызт лыбжы харакны ацәажәара, тынч-тынч идеиллыркаауан дас(ы)у дахьиашамыз. Убри алагы дызлаз рәҭхьа лмилат-хаџра харалкуан.

Н. Гь. Аршба лдыррей лылшарей аџар раазара иазылкит. Зныкымкәа Аҭсны Аихабыра, Атара Амнистрра, араион Ахадара лус(ы)ура ахә харакны иршьахьан. Иланаршьахьан (и)еиуеиҭшым ахатыртә хамтакәа, аха урт зегь реиха ахә харакны илшьоит анцәа илаҭәеишьаз хә-џык ахшара дахьран(ы)у азы аихабыра иланаршьаз амедал Анразы. Иахьа (и)еитатәы иҭкоу лтаацәара д(ы)у, лыхшарей лмоҭацәеи дрылагәырҭьо дрылоуп.

Аҭсуаа ирхәоит Абырфын егьа ихаргы, ишбырфын(ы)у ианхоит хәа. Убас ауп Нуца Гьаргы-иҭхәагы лыкәра ишақәнамго еиҭш дыҭшзаза, дахкәажәа<sup>15</sup> дшыкоу.

Араион Ахадара, атара акәша, арцаџцәа зегьы гәык-ҭсык ала илыдахныхәалоит лиубилеи. Илзеиҭхәшшоит агәабзиара бәбәа зц(ы)у аҭсуа кәра д(ы)у, џнәталатәи алахҭыхрей агәахәарей.

Ць. Чарказиа-ҭхә

Гал араион атара акәша аихабы ихатыҭуаџы.

(Article from the Abkhaz-Mingrelian-Russian newspaper 'Gal' 3 (67), April 2008, p.2)

#### Vocabulary

ауал	debt, duty	ина-зынаҭшуа	approaching, getting
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<sup>15</sup> The Absolute ending -ны may be added.

			on for (of time)
аҭшьа	blessed, holy	аҭыхәтәантәи	last, most recent
аламыс	conscience	атагылазаашьа	situation
анагзара	fulfil	ахзызаара	worry over, look on with concern
аҭабырг	truth <sup>16</sup>	амџаҭгара	organise, conduct, lead
амилат	nation	[а]Аҭсуара	Abkhazian code of living
аматәар	subject	аказшьа	character
[а]аитц(а)азара	nurture, raise	(и)харакны	high(ly), loud(ly)
[а]абиҭара	generation	тынч-тынч	quietly, calmly
-џаҭхьа	before, in front of	дас(ы)у/доус(ы)у	each
еснагь	always, ever	ахаџра	face, appearance
аџырҭшыга	exemplary	ахаракра	hold high, elevate
ауадаџатә	problematic, difficult	аџар	youth
анысра	travel along	зныкымкәа (-џынҭәымкәа)	more than once
азанаат	profession	[а]аихабыра	government
аҭсахра	change	Атара Амнистрра	Ministry of Education
[а]аилаџасра	upheaval, turmoil	Ахадара	headship, leadership
акырынтә	several times	ашьара	assess, evaluate
аҭбабаа	toil, labour, difficulty	анашьара <sup>17</sup>	bestow upon
акәыҭш(за)	(young) adolescent	ахатыртә	respectful
алагартатә	primary	[а]анра	motherhood
арцаџратә	pedagogical	[а]аитатә	filled out and plentiful (and thus blessed)
акәзара	talent, gift	амота	grandchild <sup>18</sup>
атаацәара	family	абырфын	silk
аиасра	move over <sup>19</sup>	ахара	wear out
абжьаратә	middle-	акәра	age
раҭхьаза	for the first time	аҭшза(за)	(extremely) beautiful
[а]аамсташәа	cultivated, noble	ахкәажә	noblewoman, lady
акәша	department	аџнәталатәи	domestic
ачхара	patience, tolerance	алахҭыхра	cheerfulness

<sup>16</sup> Two dictionaries consulted place the stress in this word on the second syllable; two others place it on the third syllable. My main informant prefers it on the first syllable!

<sup>17</sup> This is a verb where the indirect/oblique object is governed in the verb-form by the prefix -а-.

<sup>18</sup> The word is a borrowing from Mingrelian.

<sup>19</sup> The root is -с(ы)-, whilst -иа- is the preverb.

аҕыпшыра	look on as an example <sup>20</sup>	агэахэара	ardour, inspiration
ахаҕсахыа	form, shape, face	ахатыпшуааы	deputy

<sup>20</sup> The root is -пшы(ы)-, whilst -ҕ(ы)- is the preverb.

## Lesson 19

### In this lesson you will learn about:

- Remaining affixes: (a) Nominal; (b) Verbal; (c) Adverbial
- A final colloquialism

### Remaining Affixes

#### (a) Nominal

##### (i) -га

This suffix, added to the root of a verb, indicates the instrument with which the verbal action is carried out, e.g.

ааыга 'writing implement' (from аара 'write', though аручка from Russian is more widely used)

ахэынапшыыга 'mouse-poison' (from ахэынап 'mouse' + ашыра 'kill') (= ацармакы)

ажэга 'drinking vessel' (from ажэра 'drink')

ажэыга 'cooking vessel' (from ажэра 'cook')

ашыахага = ахнышыахага 'halter' (from ашыахара 'hobble'; cf. Аэы ашыахага/ахнышыахага пшыртлеит 'I untied (апшыртлара)<sup>1</sup> the horse's halter')

апшырхага 'obstacle' (seemingly from апшырахара 'to become -ха- in front of/hindrance to -пшыра-'; cf. апшырхагазаара 'be obstacle to')

##### (ii) -аы

This suffix, already met in ауааы 'man' and in a number of words (like cardinals) designating humans (cf. егыааы 'many (people)'), when added to the root of a verb, indicates the agent who carries out the verbal action, e.g.

ателехэапшыаы 'TV-viewer' (from ахэапшыра 'watch', plural ателехэапшыаа)

азырааы 'listener' (from азыра 'listen')

ашэкэыааы 'writer' (from ашэкэы 'book' + ара 'write', plural ашэкэыааа)

ашэкэытыжыаы 'publisher' (from атыжыра 'publish'; N.B. итсыжыит 'I published it/them')

<sup>1</sup> Where the root is -т(ы)-, -пшы- the preverb, -р- the causative marker, and -ла- the root-suffix.

аҕсызкы 'fisherman' (from аҕсыз 'fish' + акра 'catch')

(iii) -ра

We know that this suffix forms the verbal noun (or Masdar) for verb-roots. The root is also used to form abstract nouns, e.g.

абзияра 'goodness; good deed' (from абзия 'good')

ацэгъара 'badness; bad deed' (from ацэгъа 'bad')

алашьцара 'darkness' (from алашьца 'dark', from алаша 'light' + -да 'without')

алашәра 'blindness' (from алашә 'blind')

анасыҕдара 'unhappiness' (from анасыҕда 'unhappy', from анасыҕ<sup>2</sup> 'happiness' + -да 'without')

ацаакыра 'humidity, dampness, wetness' (from ацаак 'damp, humid, wet'; cf.

ацаакра 'get damp/wet'<sup>3</sup>)

(iv) -мта

This suffix is attached to a verb-root in order to form a noun signifying the product of the said verbal action, e.g.

абымта 'written work' (from абра 'write', as in: ашәкәыҕы ибымтакәа реизга 'collection of the writer's works')

аус(ы)умта 'work' (from аус(ы)ура 'work', as in: кавказтәи абызшәакәа рытпаара иазк(ы)у аус(ы)умтакәа 'works dedicated to the study of the Caucasian languages')

ахысымта 'shot' (from ахысра 'shoot', as in: Ихысымта ауаҕы даҕеит 'His shot carried off/killed a man')

атыжымта 'publication, broadcast' (from атыжыра 'publish, broadcast')

алагамта 'start, beginning' (from алагара 'start, begin')

алгамта 'end, conclusion' (from алгара 'end')

(v) -тә(ы)

<sup>2</sup> N.B. насыҕыны 'happily'.

<sup>3</sup> Another case where we see a different pattern of stress between the Masdar and the ordinary noun is illustrated by: ахшара 'give birth to' vs ахшара 'offspring', and another would be ацаара 'question' as noun vs ацаара 'question' as verb.

We have met this suffix as a formant of adjectives meaning 'pertaining to' and of gerundives (i.e. verbal adjectives meaning 'that which is to VERB/be VERBed'). The latter type of adjective can easily be used as nouns, e.g.

абылтәы 'that which is to be burned = fuel = petrol'

афатә 'food' (from афара 'eat')

арыжәтә 'drink' (seemingly from the causative аржәра 'make drink')

ацаашәцатәы/ацаашәцатә 'clothing' (from ацаа 'skin' + ашәцара 'put on')

ацъашьатә/ацъашьатәы 'that which causes surprise; surprising = miracle')

(vi) -хә

The nominal root from ахәы 'part, portion' serves as a (?pseudo-)suffix in a few words, cf.

ацъашьахә/ацъашьахәы 'miracle' (Is the element -хәа, seen in the variant ацъашьахәа, the same suffix?)

амаҕәахә 'material' (from амаҕәа 'clothing; thing', as in: аргыларатә маҕәахәы 'building material')

ачысхә 'part of one's diet' (from ачыс 'food, cuisine', as in: У(бр)и хара иахчысхәым 'We don't eat that = That is not part of our food')

аҕсхәы '(either the 40<sup>th</sup>-day or year's) commemoration of a death' (from аҕсы 'the deceased', as in: Аҕсхәы руит 'They performed/held the 40<sup>th</sup>-day commemoration')

Угәырбьахә хахааит! 'Let it be that we hear something joyful about you-MASC!' (said of someone setting off on a long journey; from агәырбьара 'rejoice'), where Угәырбьаз хахааит! is also possible (N.B. the adjectival usage seen in ажәабжь гәырбьахә 'joyful news')

(vii) -х(а)

Given that the root for 'go' is -ца-, that the verb '(go) hunting' is ашәарацара or ашәарыцара, and that the noun for 'prey, game' is ашәарах, it is reasonable to conclude that we have a suffix -х, whose function is to derive a noun from a verb. Is this the same suffix which appears as an addition sometimes to the root and sometimes to the ending forming the Masdar (-ра) either in the same form or with the addition of the open

vowel in association with the prefix *цы-* (of uncertain meaning) in such deverbal nouns as the following, all indicating some remnant of the action indicated by the verbal root?

*ацызэзэарах* (cf. *азэзэара* 'wash') or *ацырзэзэах(а)* 'soapy water in which someone has washed' (cf. *У(ба)с дыгъшзоуп, лцырзэзэах ужэып* 'She is so beautiful, you-MASC/one would drink the water in which she's bathed')

*ацыжэжэах(а)* = *ацыгъжэаха* 'strip, torn off piece (of paper or cloth)' (cf.

*ажэжэара* 'tear to pieces' and *агъжэара* 'tear', where *-гъ(ы)-* is a preverb)

*ацыжэха* 'dregs, remains of a drink left in the glass' (cf. *ажэра* 'drink')

*ацыфаха* 'left-over food' (cf. *афара* 'eat')

*ацыгъцэаха* 'fragment, broken/cut off piece' (cf. *агъцэара* 'break, snap', where *-гъ(ы)-* is a preverb)

*Ацынтэарах* This is the title coined for perhaps his most widely known work, a novel about the last speaker of the Ubykh language, by the late Bagrat Shinkuba. The novel's standard rendition in English is 'The Last of the Departed' (cf. *антэара* 'end, perish, die out', where *-н(ы)-* is a preverb)

Is the *цы-* prefix here related to the noun *ацыра* 'one (unit of)'? Cf. the usage of this noun exemplified by the following:

*Х-раса цырак сымоуп* 'I have three nuts (*араса*)'

*Гъш-цырак гъхастэимтэит* 'He didn't damage (= let go to waste) a single grain of maize'

*Цыка цырак сывам* 'I don't have a grain of salt (*ацыка*)'

Note also the occasionally used suffix *-ц* meaning 'a single X', as in:

*ашьхаш/ашьхыц* 'individual bee' (from *ашьха* 'bee')

*абъыц* 'single leaf/sheet (of paper)' (from *абъы* 'leaf'; *бъыцк* 'one single sheet')

*арасац* 'single nut' (from *араса* 'nut'; cf. *Цышэшэына лзы х-расацк* 'Three nuts for Cinderella')

Note also in *агъеха* or *агъыеха* 'fragment, shard' from *агъера* 'break, shatter' (where the element *-гъ(ы)-* is the preverb), the suffix *-ха* is used by itself.

(viii) *-ха-*

Attached to a verbal root, this suffix provides the noun signifying 'time to VERB', as in:

*Иажэа/Иацэажэара алгаха имтакэа(н), хдэылцит* 'Without giving him time to complete his speech, we went out' (from *алгара* 'finish, complete')

*Ахэаха лымтакэа(н), ашэ асырцит* 'Without giving her time to speak, I shut the door' (from *ахэара* 'say')

In the case of the next two examples, both of which have to do with time (specifically old age), it is not clear that we are dealing with the same suffix as the one just exemplified. For one thing, the suffix below attaches respectively to an adjective and a noun, and the marker *-мта* is already there to signal the result of the verb [*а*]*ажэра* 'grow old', namely 'old age', cf.

*Абас иажэымта шкэакэаха дымфэргейт* 'Thus did they convey (*амфара*) him into his white old age'

*Сажэымтыеха* 'in my old age'

#### (b) Verbal

(ix) *-гэышьа-*

This verbal suffix stands after the root and before any tense-marker that might be present. It adds a comment of pity about one of the verbal arguments, and so it can either be translated along the lines of 'poor thing(s)' (as in the first two examples below) or as an adverb on the whole verb-phrase along the lines of 'sadly, tragically' (as in the third example, where one could have used the self-standing *рыцхарыла* 'sadly' instead):

*Амат акны уареи сареи ихамгэышьоуз(е)и/ихамгэышьои?* 'Against the snake what power do you-MASC and I have, wretches that we are?'

*Акыр сымчзар, хейгзашьа кастагэышьомызт* 'If I had sufficient strength, wretch that I am, there's no way I'd spare myself (literally: I would not commit any manner of self-preservation (*ахы айгзара*)<sup>4</sup>)'

*Аибашьра аан дтахагэышьейт ичкэын затэ* 'Tragically, his only (*азатэ*) son fell (*атахара*)<sup>5</sup> during the war<sup>6</sup>'

(x) *-айта-*

<sup>4</sup> Cf. *Ухы уамегзан!* 'Don't spare yourself (to a man)!'.  
<sup>5</sup> Where *-ха-* is the root and *-та-* the preverb.  
<sup>6</sup> It is possible to run the two words together to produce *Аибашьраан*.



This verbal prefix, which is also found as a free-standing adverb, adds the meaning 'again'. It stands after the verb's Column 1 prefix and before any Column 2 prefix that may be present, e.g.

Бейтачмазаафхазшәа бышьтал 'Lie down as though you-FEM have become sick again!'

It can be reinforced by the suffix -x-, which stands before any tense-marker in the verb-form, e.g.

Зегы еитагылах(и)т 'Everybody stood up again'

(xi) -x-

The suffix , which stands after the verbal root and before any tense-marker, has a number of meanings. It can, as just seen, indicate 'again, further', e.g.

Иаргы уаха найлымшахуа дшыказгы, дцан, зыхк ышааны илзааигейт  
'Although he too was in a state whereby again he could do nothing further, he went, found a spring, and fetched it [the spring-water] to her'

Хаибабахп 'We shall meet (each other) again, then'

And two further examples of its combination with the prefix -анта-, which stands after the Column 1 pronominal prefix, would be:

Хаитеибабахп 'We shall meet (each other) again, then'

Деитацах(и)т '(S)He went again'

In questions it equates to the English intensifiers 'on earth; pray; really', as in:

Ацнышца ран дааизар, ахычы даба кахыз?! 'As soon as the mother of the evil spirits came, where, pray, was the child?! (sc. It was gone)'

Шака/Зака мшы уи цырымцкәа икази, шака/зака аамта еита акәҗара аезыканатоци здырхуада? 'Who on earth knows both how many days it had not emerged (literally: been without emerging (ацыртца)) and how long it was preparing to attack (акәҗара) again (еита)? (sc. Nobody knows)'

Ауаа ччиа абрака даазгагышьахуазеи? 'What, pray, would have brought a wretched (аччиа) mortal here, poor thing that he is?', where we see two of the suffixes introduced in this lesson used side by side

Уцаны уейбганы узаахуама? 'Having gone, will you-MASC really be able to come back whole/unharmеd (аибга)?'

Икарцахуеиз? 'What on earth were they to do/have done?', which is an example that preserves the interrogative suffix -и- before the non-finite ending; this element is normally lost, giving rise to the lengthening of the preceding vowel, as explained in an earlier lesson, namely: Икарцахуаз?, with the final syllable pronounced [wa:az]. It is also combined in a supportive role with the verbal prefix to be described next.

(xii) -а(ы)у

The prefix -а(ы)у-, standing after the Column 1 pronominal prefix and before any Column 2 prefix that may be present, is placed within a non-finite complex to form a rhetorical question. The prefix can fulfil this function alone but may be supported by the suffix -x-, which stands in front of any tense-suffix that may be present, e.g.

Ацмакәа, рхала абгад(ы)у изазымиаизаргы, зынза иа(ы)угазақәаз, даеа бзиаракгы ацырцарц рызбейт 'The goats (ацма), even if they were unable themselves to gain a victory over (азиаира) the wolf (абгад(ы)у) – after all, they weren't complete(ly) (зынза) idiots (агаза), were they? – decided to add to (ацпра) it yet another good thing'

Ахэнткар кәыҗа иауимдырхуаз ан лгәыбылра шака амч амоу? 'Did the wise (акәыҗа) ruler (ахэнткар) really not know<sup>7</sup> the power of a mother's love (агәыбылра)? = Of course he understood it'

(xiii) -еи

This suffix is added to a finite verb-form when the speaker is stressing that some action has already been carried out or some state of affairs already exists, and therefore no further action is necessary in the speaker's opinion, as in:

У(бр)и ашәкәы сырраа. Избан? Ибымоупеи! 'Lend (арраара)<sup>8</sup> me that book.

Why? You-FEM HAVE it'

Ахыцкәа уаха акино ахь ицо(и)т. Аха у(бр)и афильм рбахьейтеи 'The children are going to the cinema tonight. But they've already SEEN that film'

(xiv) -жь-

<sup>7</sup> Note that, despite the fact that the verb 'know' is negated, as the meaning is not fundamentally negative (for the question is rhetorical and underlines that the ruler really did have the requisite knowledge), the subject is not 'demoted' to be governed by the potential prefix -в(ы)-, as happens when this verb is truly negated. The same lack of the potential prefix, despite the presence of the negative marker, occurs when the question is one that presumes a positive reply, viz. Ибымдыруеи? 'You-FEM know (it/them), don't you?'

<sup>8</sup> Also possible for the Imperative in the example is исраа 'lend it/them to me!' from the Masdar ираара.

This verbal suffix, which seems to attach to only one root, namely the Stative root -ма- 'have', serves to underline the large quantity in which the possessed argument is present for the possessor, e.g.

Амал рымажып 'They have wealth (амал) in abundance'  
(xv) -қәа-

In addition to its role as the normal pluraliser for non-human nouns, we have already met -қәа- as the verbal suffix whose function is to pluralise the relativised argument in a relative structure, as seen here again in:

А(б)ри адауы Гында-гъша илыштакәаз дреиузаап 'This ogre (адауы) is apparently one of those who was on the heels of Gunda the Beautiful'

It can also serve to indicate that the verbal action is carried out more than once, as in:

Ауаа днараздаа-аараздаакәеит '(S)he asked a multitude of folk about it all over the place (на...аа...)'

Знызынла сөызцаа збақәо(ит) 'From time to time (знызынла) I see my friends'

In this function it is close to the verbal suffix marking iterativity or habitual aspect, namely -ла- (see below), which may be used in the example just presented either as replacement for the affix illustrated there or indeed alongside it, e.g.

Знызынла сөызцаа збало(ит)/збақәало(ит) 'From time to time (знызынла) I see my friends'  
(xvi) -цәа-

In addition to its role as the normal pluraliser for human nouns, the suffix -цәа- also serves as a verbal suffix; placed after the root of a Stative verb, it indicates an excessive degree, e.g.

Ацәкәырҕәкәа бәбәцәан амшын аҕаларазы/сталарц азы/сталаразы 'The waves (ацәкәырҕәа) were too strong to go into the sea/for me to go into the sea'

Аоны азәгы хамгылацызт, макъана шыжыцәан 'None of us at home had got up; it was still too early in the morning (ашыжы)'

Амацәаз смацәазнацәазы ид(ы)уцәан 'The ring (амацәаз) was too big for my ring-finger (амацәазнацәа)'<sup>9</sup>

(xvii) -ла-

The verbal suffix -ла-, which is not to be confused with the homonymous root-suffix used to underline the allative/illative force of some preverbs, can be placed after the root and before any tense-marker that may be present to indicate iterativity or habituality of the verbal action, e.g.

Сшәхәоит иаскынгы/ескынгы бзиа шәеибабаларц 'I urge you-PL always (иаскынгы/ескынгы) to love one another'

Быфатә сара снапала ибзаазгало(ит) 'I'll be fetching you-FEM your food with my own hand'

Шәарыцара сдалап, шәарах жыла бсырчалап 'I'll be going hunting (ашәарыцара) [and] feeding (арчара)<sup>10</sup> you-FEM with game (ашәарах) flesh/meat (ажы)'

Саб иакәын шаанза игылылоз, аҕацәаҕы амца хәажжаза иенкәызталоз 'My father was the one who regularly rose before the sun rose (ашара) [and] lit (аикәтара) the fire in the patsxa all in a blaze (хәажжаза)'

As explained in an earlier lesson, when this suffix is used in the Future I with 1<sup>st</sup> person plural subject, it produces an exhortation, e.g.

Хцалап! 'Let's be off/going, then!'

(xviii) -агы/-(и)егь

We know the conjunction -гы 'and', which, when used with (pro)nouns, is suffixed to each conjunct. We have seen it attached to protasis-forms of verbs to contribute the meaning 'even' to the overall form meaning 'even if' and also playing a role in indefinite structures. Abkhaz has no independent word corresponding to the English conjunction 'and' for linking clauses. One reason for this is that Abkhaz uses either its Past Absolute or Past Indefinite to mark the non-final verbs in a sequence of what in English would be conjoined clauses. In those parts of Abkhazia which were most susceptible to Mingrelian

<sup>9</sup> The other finger-names are: анацәкыс 'little finger', агәыбжынацәа 'middle finger', ахыснацәа 'index finger', анацәад(ы)у = анацәхыҕ = анацәхыб = анацәкагәа 'thumb'; анацәхыц 'fingernail'; cf. ашьапхыц 'toenail'

<sup>10</sup> The verb is a causative. The usual verb for feeding is аҕатара, which is literally to be interpreted as 'put (-та-) in (-а-) the mouth (-ҕ-)'.

influence, one might hear the Mingrelian conjunction /do/ 'and' conjoining clauses containing finite verbs, but this is not natural Abkhaz. The conjunction -гы can, however, be used in this function, as seen in:

У(бр)и даара иҕсадгьыл бзиа ибон, ихгы ақәтцент 'He loved his homeland (аҕсадгьыл) very much, and laid down his life (literally: head) for (literally: upon) it'

Инахэы-аахэуа ихаббала азы ихын хкамбашькәа. Зны-зынлагы рыхкәа умбазо хзааркәрыла карцалон 'Turning this way and that (анахә-аахәра), our water-buffalo (акамбашь) were above (ахызаара) the water, rolling with all their bulkiness (ихаббала). And (-гы) from time to time (зны-зынла) they were performing dives (хзааркәрыла)<sup>11</sup> so that you couldn't see their heads'

Parallel in function to this (and probably etymologically related to the suffix) is the verbal prefix -агы/-(и)егь, which stands after the Column I pronominal prefix, as seen in:

А(б)ри ахтыс даара иархәыцит, (и)егьаркәышит/иагьаркәышит аешкәа 'The event (ахтыс) made the squirrels (аеш) think (архәыцра) seriously and brought them to their senses (literally: made them wise (аркәышра))'

Иахыа (р)нахыс уара укны имчыдазаант, (и)егьучысхәзаант/иагьучысхәзаант амацкәа! 'From today let them be powerless against you-MASC, and let snakes be your food!'

Ипхәыс лцәа ахшаара далашәеит. Дагьлыхшеит агьа 'His wife fell pregnant. And she gave birth to a daughter'

If the verb is negated, this prefix (or are we dealing with a homonym that stands in place of the Column I prefix?) serves not to link the verb to anything preceding but rather to contribute the meaning 'anything', or, given its combination with the verb's negative marker, 'nothing', e.g.

(И)Егьрзе илымкаант/Иагьрзе илымкаант 'They understood nothing' = Акгы рзе илымкаант

А(б)ри калеижьтеи (и)егьцуам/иагьцуам 'No time has passed since this happened'

<sup>11</sup> N.B. 'diver' = (а)хзааркәрылакацаа.

(И)Егьаурым/Иагьаурым 'No matter; never mind' (literally: 'It will not do anything')

Placing side by side two negated finite verbs which both contain this prefix produces the equivalent of 'neither...nor', e.g.

А(б)ри ала х-Агьсны иагьагхом/(и)егьагхом иагьацлом/(и)егьацлом 'In this way our Abkhazia neither loses nor gains (literally: ...neither reduces (агьара) nor expands (ацлара))'

(х)х -шь

A question can be given a special nuance, which, when we examined the construction for expressing a fear, was styled 'agitated'. The suffix is added to the question-formant and can be captured either by adding 'really' or simply by changing the pitch on the relevant word to a high-fall, e.g.

Уифар хәа сшәоит...сифатәкьар(ы)ушь = сифатәкьарымашь?! 'I'm afraid he'll eat you-MASC...Will he REALLY indeed (-цәкьа)/WILL he indeed?!'

Дзакәхарызеишь, анацьялбеит?! 'WHAT kind of person is he likely to turn out to be, for goodness' sake!<sup>12</sup>?' (cf. the non-agitated version: Дзакәхарызеи а(б)ри ахәычы, дөеида сыр (= даныөеида слак(ь))?! 'What kind of person is this lad going to become, when he grows up (аөеидасра)<sup>13</sup>?')

(х)х -ишь(т)

Given that this suffix is normally found without the bracketed dental plosive, one might be tempted to treat it as a variant of the preceding suffix. But, since this suffix attaches to finite or Imperative (rather than interrogative) verb-forms, and since the meaning is different (= 'just'), it is perhaps preferable to treat the two as distinct items.

Examples:

Сцапишь(т), а(б)ри азы ахьцо збапишь(т) 'I'll just go and see where this water goes'

<sup>12</sup> The compound-interjection, translated here as 'for goodness' sake', is to be analysed thus: 'Mother (ан-) toil (-ацья-) she (-л-) see (-ба-) FINITE-PAST (-ит)'.  
<sup>13</sup> Where the root is -с(ы)- and -өеида- the compound-preverb.

Едгы, иацэзаны...иаагишь(т) 'Edgy, having stolen/secreted (ицэзара)<sup>14</sup> it/them from it, just fetch it/them here!'

### (c) Adverbial

(xxi) -цэкъа

We have met this suffix in verb-forms as part of the indicator of the meaning 'as soon as'. Its intensifying role is not limited to that construction, however. It can also be used with adjectives or adverbs, e.g.

Ачкэын бзиацэкъа дрымоуп 'They have a really fine son'

Уажэ ааигэацэкъа исахайт 'Only (-цэкъа) just (ааигэа) now did I hear it'

Есымша ииашатэкъаны ихаау! '(That which is) Really and truly sweet/tasty (ахаа) everyday!' (taken from a yoghurt-advert)

(xxii) -за

We have met this suffix as an adjunct to negation (marked within the verb-form by -м(-), sometimes placed before the verbal root and sometimes after it). It also intensifies adjectives and adverbs. Examples:

Ачкэын бзиаза дрыман 'They had a very<sup>15</sup> fine son'

Шыжьымтанк Дамшэ атрафы саннеи, афсы ахыцхьан. Сара у(бр)и даараза сгэы иалсит 'One morning when I went to Fido's basket (атра), he was already dead (literally: its soul had already passed over (ахытра) it). That very greatly upset me (literally: it struck into my heart)'

Ахауа хьантаза икалент 'The air/atmosphere (ахауа) became unbearably heavy (ахьанта)' = Ахауа хьантазахеит

Амца хэажжаза (и)еикэ(ы)уп 'The fire is lit ([а]аикэызаара/ [а]аикэызаара) into a real glow (хэажжа) = is in full glow'

When the suffix is added to the adjective ад(ы)у 'big', the consonantal component is regularly reduplicated for even greater intensity, as in:

Ас д(ы)узза ауит 'There was a really huge snowfall'

(И)Таб(ы)уп ид(ы)уззаны 'Thank you VERY much'

<sup>14</sup> If ицэзара means 'steal from', removing the prefix of disadvantage produces азара, which is simply 'steal'.

<sup>15</sup> A near-synonym here would be бзиацэкъа, as seen in the preceding section.

If one takes the adverbial form based on the compound-root of the verb агэырбьара 'rejoice', namely -гэырбьаны 'joyfully', and intensifies it, the form exhibits a different suffix, -цэа, as seen in:

Аныкэафы дгэырбьатэа дхынхэит 'The traveller (аныкэафы) returned over-joyed'

and not far removed in meaning is:

Аныкэафы дгэырбьахэа(ны)<sup>16</sup> дхынхэит

(xxiii) -хэа

The speech-particle is widely used in the formation of adverbs indicating either sound or movement or both; such adverbs usually begin with the article, but this is not universal, and reduplication of the root is a common feature, e.g.

Ацэаххэа схы дагэзит 'She kissed (агэызра) my head smackingly = She planted a smacker of a kiss on my head'

Агэыркьхэа Абырскьыл ишьталеит 'They set out after Abrskj'yl (= Prometheus) with concerted determination'

Ала ачыбэчыбэхэа ишуа инагылеит 'The dog came to a standing halt, barking (ашра) in yelps'

Ала абзала иажэуеит кылткылтхэа 'The dog drinks with its tongue slurpingly'

Азы ааира иафын аеыреырхэа 'The water was coming in a swoosh'

Алахэакэа адр(ы)ухэа абгахэычы инакэфалент 'The crows (алахэа) in a sudden mass-movement pounced on (акэфалара) the fox (абгахэычы)'

Ажэжэахэа леааилалхэеит/лееилалхэеит 'She got dressed (аееилахэара) in a trice'

Ашьшьыхэа леааилалхэеит/лееилалхэеит 'She got dressed slowly'

Ифьсы аарла(хэа) итакьакьоуп/итакьышэоуп 'He's barely/hardly alive<sup>17</sup>'

Атахмада аарла-аарла(хэа) афны дааит 'The old man came home with extreme difficulty'

An additional function of хэа as a free-standing element is to serve as a translation-equivalent of English 'about' in sequences like:

<sup>16</sup> Cf. the final affix introduced in Lesson 18.

<sup>17</sup> The Stative verbs illustrated in this example seem only to exist in this expression.

А(ба)рт ахьагаз хэа акгы издырзом 'He knows nothing about where it had taken these'

А(ба)рт рызбахэ хэа акгы иахауам 'He hears nothing about the fate of these (= the business/matter of these)'

Раб иицэахыз мал хэа иарбанзаалакгы акы рымбеит 'They saw nothing whatsoever about/concerning/of the treasure their father had hidden'

(xxiv) -шақә

This suffix attaches to verb-roots (minus the article) to convey the notion 'in a VERBing fashion', e.g.

хэмаршақә 'in a playful fashion' (from ахэмарра 'play')

This suffix can also attach to a nominal root, e.g.

лафшақә 'jokingly' (from алаф 'joke')

(xxv) -тас

This suffix serves a similar function to that of the preceding suffix, except that this one attaches to nominal roots (minus the article). Neither is especially common. E.g.

Акрыф уаџтас! 'Eat properly (literally: like a human being)!' (from ауаџы 'man')

Гыгшэыгтас рхы мџаџыргеит 'They conducted themselves (behaved) like monsters' (from агыгшэыг 'monster')

### And finally...

A colloquialism in the spoken language of which readers should be aware involves the repetition of a statement's finite verb up to but no further than the root (i.e. minus any tense-marker and (non-)finite suffix). English can capture this usage by repeating subject-pronoun and the appropriate tense-auxiliary alongside, both placed after 'so', as in these examples:

Хэзџаб у(бр)а дыкоуп, дыка 'Our daughter is there, so she is'

Ах дыџсхэит, дыџсы 'The prince ([a]ax) has already died, so he has'

Ах дыџсит, дыџсы 'The prince died, so he did'

Ах дыџсуеит, дыџсы 'The prince is dying, so he is'

Атла ашэыр џало(и)т, иџала 'The tree is putting/will put on (аџалара)<sup>18</sup> fruit, so it is/will'

### Exercises

Translate these proverbs into English

1. Зыбз хааџоу иузиуа ашоуп
2. Азахышыа зымдыруа лрахэыц ау(ы)уп ([a]au 'long')
3. Аз ирызгэааны зџэырта зблыз (= Аз дрызгэааны иџэырта иблит)<sup>19</sup>
4. Аџсра ад(ы)унен еиџш иажэ(ы)уп, аха иџсуазаалакгы рзын иџыц(ы)уп
5. Аус бзианы иуза аџсшыашагы идыруеит
6. Зхатэы зымзбо збаџыс дхэартам
7. Уџхэыс уагылыртџоит уагылырхэит (ахыртџэара 'ruin')
8. Аџсуа иџсырта иламыс ауп (аламыс 'conscience')
9. Аџсызкџы дымбаазакџа аџсыз икзуам (абаазара 'get wet')
10. Иахэа иухэаз ажаабжэ уаџгэы еиџоухэар калом
11. Зызхара ыџаџэаны иџкоуи имлашыуеи рыхшыџ уаџкэымгџаџэан (амлашыра 'die of hunger = be hunger-killed')
12. Оыџа рыџаџэаша еиџшым
13. О-сасык еибатахымызт, рџыџагы аџшэма итахымызт
14. Иуџынгылаз аџа иаџкыыс ушьтахьтэи уиџшэа ([a]џа 'enemy')
15. Бзи (и)еибамбо анеиџытуа акџыал (акџыал 'earthenware pot') аџеыхагы (и)еимаркуеит

Translate into English

### Адаџь

Адаџь тагалан адгыыл иџало(и)т, азынра уаџа иахнаго(и)т. Ааџын аџсы тало(и)т. Иџэыртны кџаџкџаџхэа абаар(р)аџа рџы иџатџо(и)т. Адаџь абахча

<sup>18</sup> Where -ла- is the root and -џа- the preverb. Also possible is the variant: Атла ашэыр аџало(и)т, иџала. Cf. other usages of this verb: Амарда даџалеит '(S)He went up the incline (амарда)'; Аџхэыс еимгџад(ы)у аџаза лџалеит 'A blotch (аџаза) appeared on the face of the pregnant (literally: big-bellied = [a]aimгџад(ы)у) woman'.

<sup>19</sup> Relativised non-finite forms, as in the first variant here, are frequent in proverbs.

иаңырхагоу ахэача-мачакэа, азы кэыбркэа ухэа (убас егыртгы)<sup>20</sup> кны иафо(и)т. У(бр)и акнытэ адабь хэартара злоу акы акэны ирыңьхэзо(и)т, ишьтэым.

Зны Есхак амхы афы аус шиуаз иеага ңеит. Рааигэара иказ акыта афы днеин еагак ааихэеит. Иеага кны ңытк дахьааскыаз азмах акнытэ дабык “акэае акэае, Есхак, акэае акэае, Есхак,” хэа ахэара иакэымтцит. Иауазен акэ(ы)уа хэа данахэаңш, акэ(ы) уа шыаны икан. Дхынхэын акытафы днеин, зкэ(ы)уа шыаз ацынхэрас (и)еибгаз аеага иртан, иманы азмах ааигэара данааи, адабь абжеихарак азы аеаатнархэхан “усмыркь-кь-кьатеи Есхак,” – ахэон.

А(бр)и ахэара акраамта ианакэымтц, а(бр)и казцо збап ихэан, Есхак хахэык аашьтихын, азмах интаиҗыит. Адабь “оо” хэаны аеааннакылан азмах аеналанаҗыит. Адабь аниба, Есхак (и)еиликааит абжы у(бр)и ишатэыз.

У(ба)с адабь, аңстэкэа, аңсаатэкэа ухэа (убас егыртгы) даараза уаарызхэыцыр, рыбжы идырго ажэакэак алоушэа иуахауеит.

Адабь шэымшьлан, абахча иаңырхагоу ахэача-мачакэеи ашыз зыреио акэыбркэеи афо(и)т.

(Slightly adapted from a piece by Dmitry Gulia [Дырмаит Гэлиа], as published on p. 125 of the 2003 edition of Иөымтақэа ‘His Works’)

#### Vocabulary

адабь	frog	ашьара	crack
кэаеҗкэаеҗхэа	rivet-rivet	абжеихарак	more than half
абахча	garden	аетырхэаара	cause oneself to protrude out of
ахэача-мача	bug	аркьатара	make happy
ахэартара	something	[a]аанкылара	restrain

<sup>20</sup> The original text has only the first component of the expression for ‘etc.’.

	beneficial		
аеага	hoe	аңстэы	creature
аңгера	break	аңсаатэ	bird
[a]ааскыара	move one’s position	азхэыцра	think about
азмах (азааа)	ditch, swamp, marsh	ашыз	malaria
акэ(ы)уа	fixing hoop on a hoe (or barrel)	арҗиара	cause to develop, spread

#### Аңсны

Аңсны аңсуаа ирыңсадгыл(ы)уп. А(б)ракоуп наңьнатэ аахыс аңсуаа ахынхо.

Аңсны ахтны-калакь Акэа, даара иңшзоуп. Избо зегы иргэаңхо(и)т.

Аңсынтэыла шытоуп Аңснытэи ашьхақэеи Амшын Еикэеи рыбжэара, зынгы-ңынгы аиатэара итаналахауа ацэахэафы.

Аңсны ибеиоу тэылоуп (= Аңсны тэыла беиоуп), ахауагы зөыдоуп. А(б)ри акынтэ шэы-шықэса зхытқэо рацэаоны а(б)ра инхо(и)т, ад(ы)унеи зегы ишадыруа еиңш.

Есышықэса ңсшьара хэа иатаауа рхыңьхэазара рацэахоит.

Зкы жэшэи ңшынөажэи жэаха шықэсазы Аңсны аиааира агеит аңынңьтэылатэ еибашьрафы Қыртэылатэи ахэынңтарра Аңсны ампытаналарц ианакэла ашьтахь. Аңсны иахнагаз арыцхара д(ы)укэеи ацбабаа д(ы)уи рышьтахь, ачыхэтэаны Урыстэылатэи Афедратиатэ хэынңтарра ахыңшымыра азханатцеит. А(ба)с ала ироуит Аңсныҗелар зкышықэсала иззыкэңоз ахақэитра.

Азтаарақэа

1. Изыңсадгылда Аңсны?

2. Изеиџшроузеи Аџсны ахтны-калакъ Аџкэа?
3. Аџсынтэыла тыџс иабашьтоу?
4. Аџсны ахауа зейџшроузеи?

## Vocabulary

аџсадгьыл	homeland	ахыџхьаџара	number
наџьнатэ аахыс	from ancient times	аџьынџьтэылатэ	patriotic
[а]ахтны-калакъ	capital	ампыџахалара	get into one's grip, take control of <sup>21</sup>
аиаџэара	greenery, greenness	атыхэтэаны	at last, in the end
аталахара	cover, take over	азхаџара	recognise
аџэахэа	strip	аџэџара	Struggle, fight

## Proverb

Зыџсадгьыл зџэызыз дыџсаанза дазџэ(ы)уо(и)т

<sup>21</sup> Where -ха- is the root, -мпыџа- the preverb, and -ла- the root-suffix.

## Ашыкэс аамтакэа

## Ааџын мышкэа рзы

Ааџынразы асы зытны иџоит. Адэахы кэандароуп. Азиаскэа шэахха илеиуеит. Адгьыл татаза ишьтоуп. Ахэынџэраџшь гэырџьаџэа ичырчыруеит. Аџэџараџэагы рашэа хаа цэырыргеит. Анхаџэа анхара напы адыркит.

## Аџџааракэа

## Ааџын мзакэас иџэдыруаџеи?

## Ааџынразы асы иахьуаџеи?

## Адгьыл зейџшрахоџеи?

## Аџсаатэ зейгэырџьоџеи?

## Анхаџэа напы зларкуаџеи?

## Ааџын

Асы шытыџит, амра џхоит,  
Аџар гэырџьан, ашэа рхэоит.  
Хџэаџла быбышза ишэџит.  
Ичырчыруа аџэван хџит.

## Аџхын

Хэылџазыла азаза шыџалоит,  
Разын зыла зегь кэабоуп.  
Убла ргэырџьо амза џеиуеит,  
Аџсабара шэџыла икэџоуп.

## Аџџааракэа

## Аџхын мзакэас иџэдыруаџеи?

## Аџхынра злалаго амза иахьз(ы)уџеи?

## Аџхынра зланџэо амза ишьџашьтоу?

<sup>1</sup> All texts (apart from the last) in this Lesson are taken (sometimes with minor alterations, including bringing the spelling into line with current conventions) from one or other of the two works by T'ar'agh'ywa named in the Introduction, and again I express my gratitude to him for allowing me to make use of them.

### Аҕхын

Зынза иссир(ы)уп хара хаҕхын,  
Абахча шэырла ианзазо,  
Ашоура аныкоу ханбарыоны  
Зталара хара ханцо.

### Азтаарақәа

Ашықәс аамтақәа рахьтә иаха ишоуроу амзақәа арбан(ы)у?

Аҕхын абахча зырҕшзоуеи?

Ашоура аныкоу ахэыцкәа икарцозеи?

### Аҕхынтәи ашыжь

Шыжьзан. Амра ахэы иаавцит. Иаакэалыкәацьоит адәкәеи, ақәацәкәеи  
абәхчақәеи. Аҕша асуеит ахәхәахәа.

Абахчафы аччахәа ацарақәа ашәа рхәоит, (и)еилаҕыруеит, рыфатә  
рыҕшаауеит. Ашыхыцкәа чыввыхәа ашәткәа ирхалоит, амати иашьтоуп.

Арахә гәарцит. Цьара ауардынкәа рышьтыбжь гоит.

Ацькәреи аҕалара аеазнакуеит.

Анхацәа ататын ҕырхуеит.

### Азтаарақәа

Ашыжьтәи амреи аҕшеи шҕаарҕш(ы)у?

Абахчафы ашыжь ашәа зхәода?

Урт ирҕшаауазеи?

Ашыхыцкәа зышьтоузеи?

### Ғагалан

Иаант еаөратагалара аамта. Амшкәа кьаҕхо иалагеит. Аҕсаатәкәа адгьыл  
ҕхаррақәа рахь ицоит. Атцәкәа рыбькәа өежьхоит.

Хара абахча хталейт. Уака атәеи, ахаи, амыцмыцыи хтаауеит.

Абахча аандан ара гылоуп. Ғамел рыҕхьла ара икәыбоит. Гачи Хынеи  
акакан рыкәшәоит.

### Азтаарақәа

Ғагалан амшкәа зеиҕшрахозеи?

Ғагалан аҕсаатәкәа абацои?

Ирыхьуазеи атцәкәа?

Ахэыцкәа абахчафы иртаауазеи?

Аратцәла абагылоу?

Ғамел ара злеикәыбозеи?

Акакан зыкәшәода?

### Ғагалан

Амра наскәан ихьшәашәеит,

Амшгы шнеиуаз икьаҕхеит.

Атцәла-мытцәла зегь өежьхеит,

Урт рымта зегь бҕыжьхеит.

### Азтаарақәа

Иарбан аамтоу амш анкьаҕхо?

Ускан аҕсабара аешҕаҕсахуеи?

Ишҕакало ахауа?

### Азын

Ғагаланшьтахь зынроуп. Азын хьтоуп, асы леиуеит. Лассы-лассы аҕша  
асуеит. Ашыжь амра лассы игылазом. Ахэылбьгеа амра заа иҕашәоит.

Азын амш кьаҕ(ы)уп, атц д(ы)у(ы)уп. Ахыбрақәеи атцәкәеи асы  
рыкәжь(ы)уп. Ахэыцкәа адәныка идәылтцуеит. Урт асы иеигәырҕаны,  
асыркәымпыл карцоит, асы еигәыдырцоит.

### Азтаарақәа

Азын анбаауеи?

Ипҕхар(р)оу, ихьшәашәароу азын?

Азын амра анбагылои? Ианбаҕашәои?

Азын амш шҕакоу? Атц шҕакоу?

Изеигәырҕозеи ахэыцкәа?

### Азын

Асы, асы, ҕала-ҕала,

Мас иуапа нацеикит.

Уапыжә, уапыжә, ҕала-ҕала,

Икәашза ихьбны иаацхит.

Ибыбышза, итаҕаза,





аҕалара	ripen	аҕеилахэа- еилагаара	dress neatly and coordinated
аҕазкра	set oneself, aim to	аҕхацара	chase (out/away)
аҕыхра	pick	ампыл	ball
[а]аарҕыра	reveal	аркэымпылара	make round, roll up
(а)ааратагалара	get the harvest in		

### Иухоуумырштын, дад!

Иааилашэшэхэан. Анхацэа зегы амх(ы)урстакэа рахынтэ ихынхэхэан. **Чыка** хэычы ахэйлҕаз иани иаби араха анеилдыргоз дрыцхрааит. **Ажэкаа** анырхэоз, бзиа иибоз ахэаракэа ршыапкэа рэикит. Ишыапы, инапы зэзэаны, акрыфа-акрыжэ, ицатэкэа рнаос, ашэкэыҕхьатэ имаз даҕхьэ дтэан.

Ус, адэахы алакэа ах(ы)у-х(ы)ухэа иааилалт. **Чыка** иаб а(н)дэылтца имтакэа, афырхэа дындэылҕан, алакэа ахышуаз агэашэаэ даннеи, дара рыоны шыказ иааиуаз ҕхэыск дибейт.

-- Нан, ухаткы уцэгыа-мыцэгыа сара сцааит, уааскэеишь аранза!-- лхэит лара, **Чыка** уахь дышнеиуаз анылба, даатҕылан.

-- **Чыка** дыҕхашыа-ҕхатцо дналҕылеит. -- Хэйлбзиа, нан! -- анылхэа, -- бзиа жэбааит! -- ихэан, атак ныкейтеит.

-- Нан, харантэ саауейт, Ткэарчалка сарц стах(ы)уп, амэа сақэшэом, уахь сызлакылшна амэа сахымкэартэ сыкэ(ы)уцондаз.

-- Уажэытэкэа амэа сара шэыкэыстап, -- ихэан, дналаҕызан иҕынеихейт **Чыка**. Аҕхэыс акыр днаскэеигейт, дахымкэартэ еиҕш амэа даныкэица ашытахыгы, лымацара дыкоуп ихэан, амэа акынза дылбааигейт.

-- Уҕысынтры бзиахааит, нан, утаацэа уара ула игэырҕыо, жэлары урцеины укалааит! -- дныхэа-ныҕхьэ длырхынхэит.

**Чыка** дынкаҕа-аакаҕо, икейтаз абзиара игэы ақэбзианы, ихы иахагы бзиа иамхабо, аоныка дааит. Иаб иеихэейт икейтаз. Иабгы уи игэы иахэан, ихы ааишышыт, нас абасгы нааитейкит:

-- Ииашоуп, дад, уи икауцаз. Даара ибзиоуп, аха агэашэ акны иааиз ауабы аоныка бааи хэа шҕалоумхэеи? Цыаргы дзымцартэ дыказаргы, уаха бхалаҕхэа хэа умхэозаргы акэхарын, дад!

-- **Чыка** иаб ихэаз даараза дархэыцит...

Азтааракэа

Ахэйлбыгэа изҕыз<sup>4</sup> **Чыка** итаацэа?

Иара дызларыцхрауаз<sup>5</sup>?

**Чыка** иаби иарей зыбжы рахада?

Дызустадаз уи аҕхэыс?

Илҕылада лара агэашэ аҕы дангылаз?

Изҕылтызей, насгы илтахыз лара?<sup>6</sup>

**Чыка** уи аҕхэыс дызлалыцхраазей?

**Чыка** абзиара ииуз иаб ианиенхэа, аб ичкэын дышҕаихцэа жэи?

Дахыглаз дзыхэыцуаз **Чыка**?<sup>7</sup>

### Vocabulary

дад	father, dad; respectful form of address to a man or even a boy	акылсра	pass through, find one's way
[а]аилашэшэра	fall of twilight	ахкэара	fall off, lose one's way, go astray
амх(ы)урста	place where one works in the fields	аҕызара	go in front of (-a-)
[а]аилыргара	sort out, put in place	анаскыагара	escort
ахэара	milk	албаагара	convey down
ахэыс	calf	аҕсынтры	span of life
ататэы	study-material, lesson	атаацэа	family
ах(ы)у-х(ы)ухэа	all barking together	атеи	scion
[а]аилалара	mingle, clash	аныхэа- ныҕхэара	bless(ing)
а(н)дэылтца	time to go out	анкаҕа-аакаҕара	hop and skip
афырхэа	in a flash	агэы ақэбзиазара	take delight in
адэылҕара	bound out	ашышыра	stroke
ашра	bark	атакра	give answer to (-a- )
нан	mother, mum; respectful form of address to a woman or even a girl	алаҕхэара	pass the night with
ухаткы уцэгыа-	Expression of	аҕылара	bump into

<sup>4</sup> The stressed syllable has a lengthened vowel to mark its interrogative status.

<sup>5</sup> The final syllable has a lengthened vowel to mark its interrogative status.

<sup>6</sup> The stressed syllable has a lengthened vowel to mark its interrogative status.

<sup>7</sup> The final syllable has a lengthened vowel to mark its interrogative status.

мыцэгъа сцааит	endearment <sup>8</sup>		
агъхъашъа- гъхатара	become embarrassed and flustered		

### Ашшафъыч

Зынран. Аоны агъенцъыр иадгърылон ашшафъыч. Агъенцъыр афы ахэыцкъа гыланы ипъшуан. Ашшафъыч рыцхаршьеит. Ахэыцкъа агъенцъыр аадыртит. Ашшафъыч ауада илыџнагърит. Иара даара амла иакуан. Аишэа икэпъсаз ахэашакъа рыкэшэара иалагеит.

Азцаарақәа

Ибаказ ашшафъыч?

Избада иара?

Ахэыцкъа ашшафъыч иазырузеи?

Ашшафъыч зыргэакуазеи?

Абри аныкалаз иарбан аамтоу?

### Vocabulary

акэыцъсара	scatter	агрэакра	trouble, torment
ахэаша	crumb		

### Ацъынцъыхэа

Хара ихамоуп ара д(ы)у. Есышықәса тагалан иахкэыбоит. Сан акаканқәа иреиџыз аалылхын, афэы иныкэпъсаны, амра инцэылтеит. Амра иахыцэыз, акаканқәа бзианы иџеит. Хымшка рышьтахь, акаканқәа пьыеены игэылылхит. Рахэыцла илрыпъхит. Нас ақалмышь калцан, илрыпъхыз акаканқәа заалшьит.

Сан ацъынцъыхэакәа ахыкалтоз, хара, ахэыцкъа, хгэырбъатәа хакан.

Халпъыртуамызт, лааиггәа хгылан, хлыцхрауан.

<sup>8</sup> Two colloquialisms are here run together. The first would be: ухаткъы сцааит. The literal meaning would be 'Let me go in your-MASC stead!', but the sense is 'If one of us is to die, let it be me!'. The second would be: уцэгъа-мыцэгъа згааит. The literal meaning would be 'Let me take what is bad and the like for you-MASC!', the sense being 'Let me take away everything that is bad in your life!'. First, we can note that we have here another example of the word-play mentioned in Footnote 3 above. Secondly, we can observe that the neighbouring languages of Mingrelian and Georgian have similar expressions (e.g. Georgian /shen.i ch'ir.i me/ = Mingrelian /skan.i ch'ir.i ma/ 'your woe to me (let it come)!' equates to the former, whilst /she.mo.g.e.vl.e/ or /g.e.natsva.e/ 'I have taken your place' equates to the latter; cf. Mingrelian /skan.i go.lu.ap.ir.o/). These expressions are often translated as 'dear; darling'.

Ацъынцъыхэакәагы мчыбжык акара амрафэы илырџан илцэахит. Харгы џба-џба халтеит.

Азцаарақәа

Ара д(ы)у анбаркэыбоз?

Ан акаканқәа ишпъарзылуаз?

Акаканқәа аноа икалцазеи?

Акаканқәа ақалмышь ишпъазаалшьи?

Ахэыцкъа зейгэырбъози?

Мчыбжык ашьтахь ацъынцъыхэакәа ирзылузеи?

### Vocabulary

ацъынцъыхэа	threaded (wal)nuts dipped into a mix of grapejuice and flour and allowed to dry <sup>9</sup>	арыпъхра	thread
ацэызаара	be in (some kind of weather)	ақалмышь	boiled mixture of grapejuice and flour <sup>10</sup>
аџара	dry out	азаашьра	dip into liquid
апъысера	break into many pieces	-ааиггәа	near
агэылхра	shell (of nuts)	ацэахра	put away, hide, preserve

### Ашэырқәа рыцэахышьа

Ашэыр азын азгы и(ы)уцэахыр калцит. Азын уи мыцхэы ихаахоит.

И(ы)уцэахуа ашэыр зегы еибгазароуп, рхэыцэқәа рымазароуп.

Убри акынтә, азын азы и(ы)уцэахыр калцит: ажъ, ацәа, аха, абиа, амытцмыць.

Азын азы и(ы)уцэахуа ашэыр кәакәамзароуп. Рцәа-ржык кыс амамкәа иказароуп.

Ицэах(ы)у ашэыр лассы-лассы игәаталатә(ы)уп. Ибаазы казар ирылгатә(ы)уп, егыртгы дмырбаарц азы.

Ашэыр ахыцэах(ы)у атыпъ цәаакымзароуп, ахауа цкьазароуп.

<sup>9</sup> This local delicacy is known in Georgian as /churchxela/.

<sup>10</sup> In Georgian /pelamushi/.

Азцаарақәа

Ашәыр акалара ианбалагои?

Ашәыр шпәцәахтә(ы)у?

Ашәыр абацәахтә(ы)у?

Шәыркәас ирцәахуазеи?

Vocabulary

амцхә	too much, overly	ацәеижь (<= ацәа + ажьы)	flesh (<= skin + meat)
[a]аибга(заара)	(be) whole	кьыс змам	untouched
ахәыцәы	stalk	абаа	rotten
абиа	quince	ацәаак	damp
акәакәа	bruised	ацкьа	clean

Ахаскьынрафь азаза зейпшрахо

Амра каххаа ианпхо абна уныцалар, адәкьашрақәа рфь и(ы)убоит алмасқәа рацәазаны. Арт алмасқәа кәалыкәацьо, (и)еилыпхәауеит (и)еиуеипшым пштәыла. Арака и(ы)убап аежкькәа, акапшкькәа, аиатәақәа. Рааигәа унеины игәатишь—урт заза цәыкәбаркәоуп. Ахаскьын быфкәа рфь (и)еизыкәкәаны, икәеицеиуеит амра ахрыкәцчо. Ахаскьынбыфь аоныцка ачоуха еипш ахәыпшкә тассы икоуп. Аз-цәыкәбаркәа абфьы икәыкәраа ицоит, арахь иара дарбаазазом. Азаза зкәыхәхәы икоу абфьы ааф(ы)уршәар, аз-цәыкәбар гьежь цырцыруа инаумпытабоит. Бфьыцк аафьхны, убз иныкәыршәшәаны, азаза цәыкәбаркәа лбааудар, урт даеа баазатәык (и)еипшымкәа ихааушәа убоит.

Азцаарақәа

Азаза абакалои?

Азаза иапштә(ы)узеи?

Ахаскьынрафь азаза зейпшрахозеи?

Vocabulary

ахаскьын(ра)	grass(land)	ахәыпшкә	fibre, down
акаххаа	bright	-тассы	bushy, tousled
адәкьашьра = ашьац	broad meadowland	ақәыкәраара	roll down on

алмас	diamond	арбаазара	wet
[a]аилыпхәара	glimmer	азаза зкәыхәхәы	dewy (on which dew stands out)
апштәы	colour	афыршәара	pluck
ацәыкәбар	drop	ампытабара	dry up on one's hand, vanish
[a]аизыкәкәара	trickle down	ақәыршәшәара	shake lightly onto
акәеицеира	twinkle	албаадара	swallow
акәччара	shine on	абаазатәы	liquid
ачоуха	(broad)cloth		

Абгахәычы алахәа шакьз

Дәык акны алахәақәа ихаракны аилапырра иафьн. Адәы агәтаны бгахәычык каршәын, ашьапкәа еидыпсалан, амгәа еидәалан, алацәа еихакәысуамызт, амла иаганы ипсит хәа уафьы игәы иаанагартә. Алахәақәа абгахәычы рбеижьтеи акыр цуан, аха ишәаны ааигәа изнеиуамызт. Имлашьзо ианалага, урт реыладыркәын, абгахәычы акәша-мыкәша илатәеит. Алахәақәа абгахәычы ааигәа инеит. Лахәак афьзцәа инарылтын, ашьышьхәа абгахәычы ацыхәахь инеин, ацыхәа ахапц наларпаны иахеит, абгахәычы ахышьтаз имкәацеит. Алахәақәа адр(ы)ухәа абгахәычы инақәпапеит. Р(ы)уакы абгахәычы абла тысхуеит хәа иалагеит. Убаскан абгахәычы алахәа инамтасын иакит. Нас иаманы абна инылалт.

Азцаарақәа

Алахәақәа абапцыруаз?

Адәы агәтаны икаршәызи?

Алахәақәа ргәы иаанагазеи?

Абгахәычы шпәкаршәыз?

Алахәақәа р(ы)уакы иатаххазеи?

Иканатпзеи алахәа?

Абгахәычы алахәа иазнаузеи?

Vocabulary

алахәа	crow	ацыхәа	tail
акаршәара	throw down something light	ахапц аларпара	grab with the teeth
[a]аидыпсалара	cast down on top of one another	ахара	drag, pull

[a]айдәалара	collapse alongside one another	акәәцара	stir
алацәа	eyelid	адр(ы)ухәа	in a mass movement
[a]аихакәысра	blink (together)	акәпапара	fall upon in large numbers
аеыларкәра	lower oneself, descend	амцасра	grab (at)
(а)кәша-мыкәша	round and about (it)		

### Аетцыс

Өык хаман. Уи иахьзын Раҕка. Раҕка акәадыр лақәцаны сәакәтәан, шьжымтанк ашта сьлтцит. Раҕка сара санақәтәоз абәа тынчын, атәым данақәтәалакь аеазеикәыкуамызт.

Сәыжәланы сышнеуаз, етцыск храа-зраауа, адәы икәгьежьюа ишықәыз збеит. Иара аетцысгы хара хгәанатан, ифны хара хәхь аҫаанахеит. Аетцыс шааиуаз, ан акәыз цынашьазар акәхап, Раҕка илацәгьежьит. Раҕка атәыц зыкәшәар зымуаз, акгы канамцеит. Уи сара даара ицәасшьеит. Аетцыс хамышьтуа/хаунамышьтуа, иҳакәшо иалагеит. Ус хашнеуаз, акәадыр еилахәаны икны, хацк даахпылт. Уи аетцыс зтәыз иакәын. Аетцыс ан дшақәтәоз илкахан иҕсызаап.

Аетцыс зтәыз ицымцеит. Раҕка изаҕырымтцит. Афныка иҳаццеит. Аетцыс афны иҳаазеит. Иазхаит иара. Снапала исыбжьеит. Изтәыз аҕшәма изсырхынхәырц салагеит, аха имгеит. Сара исынижьит. Уи сара даара сеигәырҕьеит.

### Азцаарақәа

Раҕка аленшәа зейҕшраз<sup>11</sup>?

Раҕка аетцыс анаба иканатцзеи?

Уи аетцыс рыцхарас изыниазеи?

Акәадыр еилахәаны икны иааиуаз ахатца дызустадаз?

Иканатцзеи аетцыс, изтәыз данаба?

Аетцыс зтәыз аҕшәма иази(ы)узеи?

### Vocabulary

акәадыр	saddle	[a]аушьтра	let go (send)
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<sup>11</sup> The stressed syllable has a lengthened vowel to mark its interrogative status.

		(ашьтра)	
атәым	foreign(er)	акәшара	encircle
[a]аикәыкра	calm down	[a]аилахәара	bind, tie up
аеыжәлара	mount up	[a]аазара	rear, bring up
ахраа-зраара	move about aimlessly	абжьара	break (horse)
акәгьежьяра	turn round on the spot	аҕшәма	patron, owner, host
ацәгьежьяра	spin around beneath	аныжьяра	leave
атәыц	speck, mote (in the eye)	аленишәа	behaviour
ацәашьяра	find surprising	аниара	happen upon

### Ахәынцәраҕышь

Зынран. Аҕсабара зехьынцьяра икәашза сыла итаҳәхәан. Атцлақәа зазо асы хьанта иатцан. Архақәа рҕы икәацә-кәацәза, рыхқәа аалыхәхәо, акәынцьяқәа асы илагылан. Азычқәкәа ирыхцаалан, рыбжы хәа гомызт. Афны идәылтдырц зтахыз, аграпара камцәкәа, адәы изцәыломызт.

Мактина ашьыжь зегь раҕыха дгылт. Ажәжәхәа леааилалхәан, адәахы дьндәылкьеит. Иахьинтәааз лымдырзо, дахыглаз лаҕыха ахәаҕхәа хәынцәраҕышьк асы инылашәеит. Мактина дгәырҕьан иаашьтылҕааит. Ахәынцәраҕышь аҕсы тан. Ахьта иакызар акәхап, рыцха, ихәырҕыжәза, ахәҕсы хәххала икан.

Мактина ахәынцәраҕышь аалган, агәгәахәа амца ахьейкәыз ахәштаарафы иехәалыртәеит. Ахәынцәраҕышь аҕыха, амцәыжәа хәычқәа ааитцнахт.

Мактина ахәынцәраҕышь акрақәалтцеит. Ахәылбьехәа атра азыкалтан илталыртәеит. Мчыбжык, жәамш акрақәалтцон, афны илыман. Иара итәы-иҕыха ианыкала, иҕыр-ҕыруа аихац итаҕьежьюан. Атытра атахын.

Өнак Мактина аихац ашә аалыртын, ахәынцәраҕышь адәахы илырҕрит.

Аха хара имцәкәа иааҕьежьит. Афны иаафнаҕьын, Мактина лыжәа инықәтәеит. Ахәычы деигәырҕьан, ахы днагәзит. Убри инаркны ааҕьынра калаанза ахәынцәраҕышь Мактина лыфны инхон-интуан.

### Vocabulary

атахәхәазаара	be wrapped up in	агәгәахәа	roaring (of fire)
арха	valley	[a]аикәзаара	be lit
-кәацә-кәацәза	tall and ungainly	аҕыхара	warm up
алхәхәара	protrude from in	амцәыжәа	wing (fish-fin)
акәынць	stem	[a]аитыхра	stretch out
азычча	stream	атра	nest

ахцаалара	ice over	атэы	full
аграпара	path in snow	апъха	warm
ажэжэа хэа	in a rush, haphazardly	[а]аихац	cage
ахэа пъхэа	with a plop	ата гэежъра	flit around in
ашьтпъаара	quickly snatch up	хара	far
ахэырпъыжэ	with ruffled feathers; plump (of babies)	агъежъра	turn around
ахэпсы	plumage	ажэа	shoulder
-аххала	pointing, sticking up	анхара-антра	live and flourish

### Азкэа

Адгьыл афы акэа илиуа пьтк хылфа-псылфоханы хыхь ихалонт, даеа пьткгы, атахаракэа иртатэонт, измаххоит.

Адгьыл афы азкэа, ма рэашкэаны, ма зд(ы)укэаны ииасуеит. Азырэашкэа анеилалалакь, аз д(ы)у рылцуеит. Азкэа, ма амшынкэа, ма азтэчкэа ирылалонт.

Азы ахытыцуа иашьтоуп азхытыцтырта хэа.

Азкэа, ашьха зхы ытыцуа, абахэ илбаакъаны илиуеит. Убас азы ахылбаакъо иашьтоуп азылбааеара хэа.

Ашьха зхы ытыцуа азкэа, ашьхазкэа хэа ирышьтоуп. Урт афба-ныкэаразы иматэам. Хара х-Апсны икоу азкэа зегьы шьхазкэоуп. Урыстэылан еихарак шшара зкэоуп, иаххэап Волга, Дон, Днепр. Урт ииасуеит ашышьхэа, рыца ца(ы)улоуп, афбакэа дырныкэонт.

Арбъарахьтэи армарахьтэи азиас иалалонт азкэа. Убарт ирышьтоуп азкэытэакэа хэа. Азкэа амшын иахьалало азалаларта хэа иашьтоуп.

Акэытэакэеи иареи еимазакны изкэысуа адгьыл иашьтоуп азыпшахэа хэа.

### С. Цанба

#### Vocabulary

ахылфа-псылфа	steam	аматэазаара	be appropriate
атахара	low-lying ground	еихарак	mostly
арэаш	rivulet	ашшара	flat
аиасра	pass over, flow	атца(ы)ула	deep
азтэчы	lake	азкэытэа	tributary
абахэ	rock, cliff	азаларта	mouth, outflow
албаакъара	fall/splash down over	[а]аи(ма)закра	gather up, bring together, unite
азылбааеара	waterfall	аз(ы)пшахэа	river-valley

афба-ныкэара	passage by boat		
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### Ачымазара фыккэа

Зыкэра назахьоуи ахэыцкэеи лассы-лассы ичмазафохалонт убри еипш ачымазарала, иаармариазаны урт ачымазцаа ирыхканы абзабафцаагы ирыхьртэ. Убри еипш икоу ачымазара иахьз(ы)уп ифк(ы)у ачымазара хэа.

Пъытэык ахэыцкэа ахыкоу афнартафы азэы абчы ихьыр, егырт зегьы абчы рмыхкэа ианаанымхо калонт. Абчы ифк(ы)у чмазароуп.

Пъаса (ажэытэ) ачымазара фккэа ирыхканы, ахэыцкэеи абыргцаеи рацаафны ипсуан. Убарт ачымазара фыккэа иреиуоуп аимхэаршэаа, ацэырпшза, ацэыркчы, ахэдарчы.

Ачымазаракэа шэеырцэышэыхьчала! Ахақым шэы ишэырбала! Арцага шэкэы акынтэ

#### Vocabulary

ачымазара	disease	пъаса = ажэытэ	once upon a time, formerly
афкы	infectious	абырг	elderly gentleman
акэра	age	[а]аимхэаршэаа	whooping-cough
аназара (зыкэра наз(ах)оу)	reach (of full age)	[а]аанхара	remain, stay
армариара	facilitate	ацэырпшза = ацэарпшза	smallpox
абзабафы	healthy person	ацэыркчы = ацэаркчы	chickenpox
афнарта	dwelling	ахэдарчы	mumps
абчы	measles	ахьчара	guard

### The Lord's Prayer (Matthew 6:9-13)<sup>12</sup>

9. Шэара абас шэныхэа: Ажэаф афы икоу Хаб! Ипшьахааит Уара ухьз.

10. Иаиааит Уара Упсхара.<sup>13</sup> Икалааит угэапшара хыхь ажэаф акны еипш, цака адгьыл афгы.

11. Зда ххэартам ача хат хара иахьа.

<sup>12</sup> This is an extract from a translation of the Gospels by Zaira Khiba. Of the four, only the Gospel According to St. John has been published (see Хара Ихэакэит(ы)у Иисус Христос Иажэабжъ Бэна Иоанн Ишанипаз Еипш, Institute for Bible Translation, Stockholm, 1981).

<sup>13</sup> The verb in this sentence is the Subjunctive from the root -aa-. Note that the form of the root here has shifted to -ai-, though it seems that наа(и)т is not impossible, being thus ambiguous between 'it/they came' (Aorist Indicative) and 'let it/them come!' (Subjunctive).

12. Хуалқаагы хара иҳанажь, харгы хтэы зыққәоу ишранахажьуа еиҕш.  
 13. Хагыалаумгалан хара ацэыгыҕышэара, хагыацэнырха хара ацэгъара,  
 избанзар Уара нутэ(ы)уп на(ы)унагза Аҕсхареи, амчреи, ахаракыреи.  
 Амин.

#### Vocabulary

аныхэара	pray	анажьра	forgive something for (-a-) someone
аҕышэара	bless	ацэыгыҕышэара	temptation
аҕсхара	princedom, kingdom	ацэнырхара	save from
агэаҕхара	will	на(ы)унагза	forever
ахэартамзаара	be no good	ахаракыра	glory

#### Appendix

##### Supplement on Numerals

In Lessons 1 and 2 we examined the cardinals, ordinals and completives (e.g. expressions of the type 'all four'). We now have to review formations of simple fractions, decimals, multiplicatives, distributives and approximatives.

##### Fractions

There is a distinct lexeme for 'half', namely абжа, though a colloquial variant for 'one half' (бжакы) is ыцъара ишаны хэтак, which is analysable thus: one portion (хэтак) divided (ашара 'divide') two times (-цъара). A sequence like хэба рыбжа 'half of five' is obviously the equivalent of ыбей бжакы 'two and a half', whilst хэбжакы or абжақәа хэба is 'five halves'.

One can also use the above colloquial technique with other numerals, and so to say 'one quarter' we can have: ҕышыцъара ишаны хэтак.

An alternative expression takes the relevant cardinal, possibly with article, and combines this with рак 'their one', e.g. (а)ҕышбарак 'one quarter', (а)жэбарак 'one ninth', (а)өажэи хэбарак 'one twenty-fifth', шэк(ы)рак 'one hundredth'.

Alternatively, and this seems to be the preferred option of specialists, one can use the postposition -ахьтэ (with variants -ахьтэи or, perhaps less felicitously, the postposition -кынтэ(и) 'from', or even just -ахь 'towards') and then use the prime cardinal, as in: ҕышба рахь(тэ(и))/ркынтэ(и) акы 'one quarter', жэба рахь(тэ(и))/ркынтэ(и) акы 'one ninth', өажэи хэба рахь(тэ(и))/ркынтэ(и) акы 'one twenty-fifth', шэкы рахь(тэ(и))/ркынтэ(и) акы 'one hundredth'; and the order of the components here can be reversed (e.g. акы ҕышба рахь(тэ(и))/ркынтэ(и) 'one quarter').

If more than one unit is required in the fraction, then two of the above-patterns are possible, namely:

жэаба рахьтэ(и)/ркынтэ(и) хҕа = хҕа жэаба рахьтэ(и)/ркынтэ(и) 'three tenths', ыноажэи хҕа рахьтэ(и)/ркынтэ(и) хэба 'five forty-thirds'

or:

хэыцъара ишаны хҕа 'three fifths'

or, as yet another alternative, the relevant cardinal (for the numerator) precedes the relevant ordinal (for the denominator), e.g.

хҕа ажэабатэи 'three tenths', хэба аыноажэи хҕатэи 'five forty-thirds'

Combining a whole number with a fraction involves, as already illustrated above, coördination, after the pattern of: фбеи бжаки 'six and a half', ҕшььбеи хҕа раки = ҕшььбеи хҕа рахьтә(и)/ркынтә(и) аки = ҕшььбеи акы хҕа рахьтәи(и)/ркынтәи(и) 'four and one third', бжьбеи ааба рахьтә(и)/ркынтә(и) хәбеи = бжьбеи хәба ааба рахьтәи(и)/ркынтәи(и) = бжьбеи хәба аабатәи 'seven and five eighths'.

However, the option seemingly preferred by specialists is calqued on Russian. The whole number cardinal is followed by the root of the word for 'whole' (-еибга) in its non-finite Stative guise ((и)еибгоу 'which is whole'); for the fractional component one of the above-variants will be used, e.g.

ак (и)еибгоу хҕа хәба рахь(тә(и))/хҕа ахәбатәи/хәыцъара ишаны хҕа 'one and three fifths'

шәи хәба (и)еибгоу аба хәба рахь(тә(и))/аба ахәбатәи/хәыцъара ишаны аба 'one hundred and five and two fifths'

Abkhaz can now add its coördinating suffix -и to these expressions, giving:

ак (и)еибго(у)и хҕа хәба рахь/рахьтәи(и)/хҕа ахәбатәи/хәыцъара ишаны хҕеи 'one and three fifths'

шәи хәба (и)еибго(у)и аба хәба рахь/рахьтәи(и)/аба ахәбатәи/хәыцъара ишаны абеи 'one hundred and five and two fifths'

Note the expressions: афиналбжа 'semi-final'; аҕьшбарактәи афинал 'quarter-final'.

### Decimals

Abkhaz seems not to distinguish between fractions and decimals. And so, we have such (by now) familiar sequences as the following, though I only quote the preferred structure:

ноль (и)еибгоу фба жәаба рахь(тә(и)) '0.6'

ноль (и)еибгоу фба шәкы рахь(тә(и)) '0.06'

ноль (и)еибгоу фба зкы рахь(тә(и)) '0.06'

Abkhaz follows Russian in writing decimals not according to the English fashion but by substituting a comma for the decimal point. If one were to read a decimal expression as a sequence of numbers with the word аҕартәи or акьарда 'comma' in the appropriate position, Abkhazians would understand but say that it does not sound natural in the language.

### Multiplicatives

'Once' is зны(к), where the initial voiced fricative is a remnant of the proto-North West Caucasian numeral for '1'. For other multiplicatives the suffix -нтә is added to the cardinal root, e.g. аынтә 'twice/two times', хынтә 'thrice/three times', фынтә 'six times', аынәажәи жәахантә 'fifty-three times'.

One rare formation consists of article plus cardinal root plus suffix -на, as in: ааына 'twice'.

### Distributives

These are produced by reduplicating the appropriate non-human or human form of the cardinal, e.g. ак-ака 'one (non-human) each', азә-азә 'one (human) each', аба-аба 'two (non-human) each', аызә-аызә 'two (human) each', ҕшььба-ҕшььба 'four (non-human) each', ҕшььбы-ҕшььбы(к) 'four (human) each'.

If one suffixes to one of these distributives the Instrumental marker -ла, the corresponding adverb is produced, e.g. ҕшььба-ҕшььбала or ҕшььбы-ҕшььбыла 'in fours'.

### Approximatives

The word -акара 'amount, quantity, size' is placed after the appropriate human or non-human cardinal, functioning as a postposition in the sense of 'about', e.g. ак акара 'about one (non-human)', азә иакара 'one (male) or so', азә лакара 'one (female) or so', ҕшььба ракара 'about four (non-human)', ҕшььбык ракара (or ҕшььыа ракара) 'about four (humans)'.

As long as the numeral is not 'one', alone can be suffixed directly to the relevant cardinal, e.g. хәбака 'about five (non-humans)', хәаыкка 'about five (humans)'.

### Supplementary on Completives

We have seen that sequences of article plus cardinal plus -гы 'and, also, even' produced forms meaning 'all NUMERAL', as in аабагы 'both (non-human)', ааызәгы 'both (human)', аҕшььбагы 'all four (non-human)', аҕшььбыкгы 'all four (human)'. If one replaces the article with the appropriate 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> person plural possessive prefix, one produces forms meaning 'all NUMERAL of us/you/them', as in: хәызәагы 'both of us', шәыҕшььбыкгы 'all four of you', рыжәабагы 'all ten of them (non-human)' vs рыжәабыкгы 'all ten of them (human)'.



### Grammatical Summary

In terms of word-order, the language is basically SOV, Noun-Adjective (though certain types of adjective precede their heads), Possessor-possessed, Postpositional.

The citation-form of nouns and adjectives begins with the definite-generic article a-. Unless replaced by a possessive prefix or the noun is specifically marked for indefiniteness, this article is attached to most instantiations of nouns.

Case plays no role in marking the major arguments (subject, direct object, indirect object, oblique object) of verbs or within the noun-phrase to indicate possession. There is, however, an Adverbial case, marked by the suffix -c (less commonly -ны), which marks the predicate in such expressions as 'deem X to be NP' (e.g. *фызас усыпъхьазо(и)т* 'I consider you-MASC (to be) a friend'); it also has a role in WH-questions (e.g. *Бызшэас шэбызлешцэажэо(э(е))и?* 'By way of language, by means of what do you-PL speak with each other?' = 'What language do you speak together?').

Whilst possessors are unmarked (and, thus, there is no Genitive case), the possessed item begins with a pronominal prefix referring back to the possessor. The same set of pronominal prefixes is used with postpositions to refer to the noun(-phrase) governed by the postposition. The relevant pronominal prefixes are:

#### Pronominal Prefixes attached to possessed nouns and to postpositions

	SINGULAR	PLURAL
1st person	с(ы)-	х(а)-
2nd person (human male, indefinite)	у-	шэ(ы)-
2nd person (human female)	б(ы)-	шэ(ы)-
3rd person (human male)	и-	р(ы)-
3rd person (human female)	л(ы)-	р(ы)-
3rd person (non-human)	а-	р(ы)-

Nouns distinguish singular from plural. The plural suffixes are -цэа (for humans) and -қэа (for non-humans, though *ахэычқэа* = '(the) children'). There are, however, a few pluralisers, which are used for specific purposes: (i) -аа collectively pluralises nouns indicating clans, town-populations, and (sub-)ethnonyms (especially for the regional sub-divisions of the Abkhazian people, as historically constituted); (ii) -аp is used for (often the young of) animals, the -с or -шь of the singular being replaced by the pluraliser; (iii) -ра indicates an agglomeration of trees of one-species and so equates to English 'plantation of X'; (iv) -раа, which looks to be a union of (iii) and (i), is found with proper-names and means 'X and friends'.

The personal pronouns distinguish between male and female in the 2nd and 3rd person singular, the 3rd person singular masculine pronoun also marking non-human entities. The personal and demonstrative pronouns are these:

### Personal pronouns

	SINGULAR	PLURAL
1st person	са(ра)	ха(ра)
2nd person (human male; indefinite)	уа(ра)	шэа(ра)
2nd person (human female)	ба(ра)	шэа(ра)
3rd person (human male; non-human)	иа(ра)	да(ра)
3rd person (human female)	ла(ра)	да(ра)

Sometimes *харт* 'we/us' is used for *ха(ра)*, as is *шэарт* for *шэа(ра)* 'you-PL', the former in each pair originally being exclusive markers. The 2nd person plural pronoun is regularly used when addressing a single person for the sake of politeness, possibly as a result of Russian influence.

### Demonstrative pronouns

	SINGULAR	PLURAL
1st person deixis	а(б)ри	а(ба)рт(қэа)
2nd person deixis	а(б)ни	а(ба)нт(қэа)
3rd person deixis	у(бр)и	у(ба)рт(қэа)

The arguments of verbs are shown within the preradical structure of verb-forms by three sets (or Columns) of pronominal prefixes. Column I prefixes correlate with intransitive subjects or transitive direct objects; Column II prefixes correlate with indirect/oblique objects; Column III prefixes correlate with transitive subjects (agents). This means that Abkhaz is a language of the ergative-absolutive type. The three sets of prefixes are combined in the following table (minus the (usually close) vowel that sometimes accompanies them):

#### The Pronominal Prefixes marking verbal arguments within verb-forms

	Singular			Plural		
	I	II	III	I	II	III
1st	с-	с-	с- (/э-)	х-	х-	х- (/аа-)
2nd Masc/N-Hum	у-	у-	у-	шэ-	шэ-	шэ- (/жэ-)
2nd Fem	б-	б-	б-	шэ-	шэ-	шэ- (/жэ-)
3rd Masc Hum	д-	и-	и-	и-	р- (/д-)	р- (/д-)
3rd Fem Hum	д-	л-	л-	и-	р- (/д-)	р- (/д-)
3rd N-Hum	и-/Ø-	а-/Ø-	(н)а-	и-	р- (/д-)	р- (/д-)

Verb-forms are either of the Dynamic or Stative variety. And all Indicative tenses (apart from the Stative Perfect) exist in finite and non-finite forms. Statives are hardly ever found outside the Present and Past. It is possible, structurally speaking, to categorise Indicative verb-forms in two groups, the non-finite forms of Group II

ending in -з, which is absent from those of Groups I. In order to illustrate the relevant endings of the Indicative tenses, the finite and non-finite tense-forms for the root -гыла- 'stand' are set out below (with 1st person singular subject in the finite forms, and with relative forms representing the non-finite patterns):

**Finite vs Non-finite Indicative tense-forms in Abkhaz**

**Dynamic Group I Tenses**

	'stand up'		'not stand up'	
	Finite	Non-finite	Finite	Non-finite
Pres	сгыло(и)т	игыло	сгылом	имгыло
Aor	сгыл(еи)т	игыла	сымгыл(еи)т	имгыла
Fut I	сгылап	игылара/ы	сгыларым	имгылара/ы
			= сымгылап	
Fut II	сгылашт	игылаша	сгылашам	имгылаша
Perf	сгылахъеит	игылахъоу	сымгылац(т)	имгылахъоу
		= игылахъа(ц)		= имгылахъа(ц)
		= игылац		= имгылац

**Dynamic Group II Tenses**

	Finite	Non-finite	Finite	Non-finite
Imperf	сгылон	игылоз	сгыломызт	имгылоз
Past Indef	сгылан	игылаз	сгылазт	имгылаз
Condit I	сгыларын	игыларыз	сгыларымызт	имгыларыз
Condit II	сгылашан	игылашаз	сгылашамызт	имгылашаз
Plup	сгылахъан	игылахъаз	сгылацызт	= имгылахъа(цы)з
		= игылацыз		= имгылацыз

**Stative Pattern**

	'be standing'		'not be standing'	
	Finite	Non-finite	Finite	Non-finite
Pres	сгылоуп	игылоу	сгылам	игылам
Past	сгылан	игылаз	сгыламызт	игыламыз
[Perf	—	игылац	—	игыламыц <sup>1</sup> ]

**Derived Stative Pattern**

Def Fut	сгылазаауеит	игылазаауа	сгылазаауам	игыламзаауа
Fut I	сгылазаап	игылазаары	сгылазаарым	игыламзаары
Fut II	сгылазаашт	игылазааша	сгылазаашам	игыламзааша
Condit I	сгылазаарын	игылазаарыз	сгылазаарымызт	игыламзаарыз

The language has the following verbal moods: Imperative (ending in the bare stem); Prohibitional (ending in -н); Subjunctive (ending in -aa(и)т or -з(aa(и)т)); Optative (ending -нда(з)); Evidential (ending in -заап or -заарын).

There are various converbs: the Absolutes end in -ны (often replaced by -кэа(н) when negated); the Purposive ends in -рц (sometimes -рацы) or -разы; the Resultative ends in -прэ (sometimes -парэы); Protasis-suffixes (-за)р; -зтгы);

All the North West Caucasian languages are characterised by extreme polysyntheticity in their verbal complexes. Whilst some roots convey the lexical meaning by themselves, sometimes it is rather a function of the combination of a root with a particular preverb. If one thinks of the root as standing at the centre of the complex, a variety of prefixes and suffixes can be added to this core. One might find it helpful to think of there being prefixal and suffixal slots which determine where these affixes may stand, but, since not all combinations are feasible, it is difficult to be precise about the assignment to this or that slot of some of the elements concerned; some slots permit the presence of more than one of the relevant affixes. There follows a list of these notional slots, starting with the one that stands first (and thus furthest away from the root), and, for the suffixes, moving away from the root, to end with the one standing at the end of the complex — in the numbering system P stands for prefixal slot, S for suffixal slot:

- P1. Column I prefix (or such substitutes as: the relative marker и-; the reflexive marker -е(ы)- + its possessive prefix; the non-specific object marker (а)кр(ы)-);
- P2. Connective (-агь-);

<sup>1</sup>This form is not common. Probably for this reason the equivalent Dynamic Perfect was quoted at this point in the table included on p.111 of my description of the North West Caucasian languages in *Lingua* 115, 1-2, January-February 2005.

- P3. Conjunctional particle (-ан(ы)- 'when'; -ахь(ы)- 'where'; -ш(ы)- 'how, as'; -з(ы)- 'why');
- P4. Interrogative suffix -ба- that attaches to the conjunctional particles, apart from the last (producing: -анба- 'when?'; -аба- 'where?'; -шца- 'how?');
- P5. Orientational (sometimes modal) preverbs (such as -аа- 'hither'; -н(а)- 'thither'; -а(а)- 'upwards'; -л(а)- 'downwards');
- P6. Relational particles, preceded by the pronominal affix correlating with the oblique object that they govern (e.g. -з(ы)- 'for; Potential'; -ц(ы)- 'with'; -ла- 'by'; -цэ(ы)- 'from'; -амха- 'Involuntary marker') — sometimes more than one of these elements can appear in the same verbal complex;
- P7. Column II prefix (or such substitutes as: the relative marker -з(ы)-; the reciprocal marker -аи-, sometimes -иба-);
- P8. Preverb;
- P9. Column III prefix (or such substitutes as: the relative marker -з(ы)-; the reciprocal marker -(а)иба/аибь-);
- P10. Infix negative -м(ы)-;
- P11. Causative prefix -р-;
- ROOT
- S1. Root-suffix (-аа- or -ла-);
- S2. Adverbial elements (e.g. -цэа- 'to too large a degree'; -за- as emphatic and/or negative accompaniment);
- S3. Pluraliser (-қэа-, which most commonly pluralises the relativised noun in a relative expression);
- S4. Habitual/Iterative marker (-ла-);
- S5. Dynamic suffix (-уа-), tense-marker (such as: -хьа- for the (Plu-)Perfect; -ра/ры- for the Future/Conditional I; -ша- for the Future/Conditional II), Stative suffix (-у-);
- S6. Suffixal Negative (-м-);
- S7. Interrogative (-да- 'who?'; occasionally -и- 'what?');
- S8. Modal endings (Subjunctive -аа(и)т or -з(аа(и)т); Optative -нда(з); Evidential -заап or -заарын; Prohibitional -н) and ((Non-)Finite) Tense-suffixes (-и)т, -н, -п for finite Indicative tenses; -з for non-finite forms);
- S9. Interrogative suffixes (-и/-з(е)и 'what?'; -ма or -у for Yes-No questions) and Converb endings (-ны/-кэа(и) for Absolutes; -рц, sometimes -рацы, or -разы for the Purposive; -ртэ, sometimes -ратэы, for the Resultative; -(за)р or -зтгы for marking protases);
- S10. Markers of propositional content (e.g. -еи for emphatic affirmation).

If the classical definition of a clause is followed (namely, a sequence of words containing a finite verb), then Abkhaz largely lacks subordinate 'clauses', as the translation-equivalents mostly contain a non-finite verb-form. The exceptions that

exist (as in some causal expressions or some complement-types) are likely to be neologisms.

Text 1

Abriy sowp' sara

Xarant'u yaaz sasra,

Yik'arandaş k'ni dsazts'aayt' sara:

- Swihuoyt' yisowhwarazi, wizwistada wara?..

- Sara adıwney dıw apa sowp',

Yara wıbrıy alagıı sara sıçxuajııwp'.

Yeylırganı yıwashuap': sara sapsıwowp'!

Apswa jular rpa sowp' sara,

Ajıt'udza znı acamçuey arabçuey

K'avk'az yıkutsanı yık'aztsaz yıreywowp' dara.

Sara sapsıwowp', st'ııla xııç' ala sıçxuoyt'.

Sara bızşuala sırzaayguowp', sraşowp'

Ayedıgıkua, açerkiezkua wıhua.

Sara sraşowp' ajularkua zegi — adıwney ač' yınxawa.<sup>3</sup>

Sara sırpowp' abılra, atstsısu yalts'ız.

Sara sırpowp' pxıaq'a yıtsı ajularkua.

Sara sapsıwowp'.

Stowrıx —

Ajıt'udza yalowp'...

Sara — yısaşow yaşa sowp'!

Sara — sapsıwowp'! —

Sışxa şlakua sırpowp',

St'ııla sapowp'.

Sabdıwçuey wırt rabdıwçuey

Anışu yaxıamow sapowp'!..

<sup>2</sup>The verses chosen to illustrate my proposed roman-based script are by Dyrmit' G<sup>w</sup>lia (1874-1960), more usually written as Gulia, and T'aif Adzhba (1939-92), who disappeared without trace following Georgia's invasion of Abkhazia on 14th August 1992. Both offer a glimpse of the Abkhazian character. Gulia's text appears on p. 19 of volume 1 of *Apswa P'oezia Ant'ologıa: XX Ash<sup>w</sup>ySHyk<sup>w</sup>sa* [Anthology of Abkhazian Poetry: XX Century], which was compiled by Mushni Lash<sup>w</sup>ria and published in two volumes in 2001. Adzhba's text is on p. 17 of volume 1 of *Ij<sup>w</sup>yntak<sup>w</sup>a (j<sup>w</sup>-ı'omk'ny)* [His Writings (in two volumes)], published in Sukhum in 1999-2000. Though my original suggestion included the marking of stress by means of an accent over the relevant vowel, I have here followed the practice adopted in the rest of this book by highlighting the stressed vowel in bold type.

<sup>3</sup>In the literary language this form would be yınxo.

Yısaşow — sraşowp',

Akıyaçua zegıı —

Sara sıwaçua rowp'!

Text 2

Waay sıyunıq'a

Lnap'ı rgiejwa san dıwpıla<sup>4</sup>,

Apssua weyhuap' sab dıçço,

Naq'-aaq' saşçua aarıwvagılap',

Sahuşa dçurts'ıp' dıpxašo.

Wırıma yıleyp' ayunıq'a rısas,

Hatır wıkuts'an wıdırt'uap'.

Sab dızzaanıw, sab dızxısız

Ajuabj sııyrkua wa yıwahap'.

Sa sıyunı yıq'alom aguç'ıgra.

Yıwmbadzak'ua wıguı azhalap'.

Sahuşa ıştıbj mırgadzak'ua

Asas wıfat'u lırxıalap'.

Nas ast'ol<sup>5</sup> axı — afara-ajura,

Şugunğıap' wa, şııççap', şuk'uaşap',

Aç'utsa şırxını sab dançuaıjuo,

Saşçua rgılaşakua wıwap'.

Tskia sıwdırp', sıwbap', seylıwk'aap',

Yıts'egi, yıts'egi sıwguapxap',

Yıq'alozar, waay sıyunıq'a —

Yıts'egi bızya haybabap'.

Vocabulary

sasra aara	come as guest	atowrıx	history
ak'arandaş	pencil (Russian)	aşla	grey-haired

<sup>4</sup>This is what is printed in the text. As such, the form is the Past Absolute (minus the typical Absolute suffix). Given so many other examples of the Future I tense here, should we perhaps read dıwpılap'?

<sup>5</sup>The Russian word for 'table' (стол) is widely used in Abkhaz, especially in the sense of 'feast'.

açxuara	boast	anışu	earth
[a]aylǵara (yeylǵanı)	sort out (clearly)	akiya	honourable
akutsara	drive out from	aççara	laugh
ak'atsara	expel	naq'-aaq'	all around
ayedıgi	Adyghe	axaan	epoch (someone's time)
açerkiez	Cherkess	axısrá	pass through, experience
abilra	burn(ing)	aguç'ıǵra	boredom
atstsısu	ash	aştubj	sound
pxiaq'a	forward	aç'utsa	glass

## Key to Exercises

### Lesson 1

#### 1. Translate into English

1. two sons
2. some trees
3. one fish
4. some hunters
5. the wide rivers
6. one dirty cart
7. the intelligent old men
8. the hot water (vs the hot flea [N.B. this latter is quite artificial and would not be said])
9. the lazy old women
10. one falcon
11. 19 deep lakes
12. 97 good guests
13. 10 variegated eyes
14. 52 thick books
15. 5 soft cheeses
16. 8 good brothers
17. 9 red squirrels
18. 6 strong doors
19. 12 bad thieves
20. 101 black dogs vs 101 black eyes

#### 2. Translate into Abkhaz

1. зба бцәкәәк
2. аҭхацәә ҭшьҭы(к)/ҭшьҭы(к) аҭхацәә
3. зиас тбаак
4. ашә иапәкәә
5. шаха бәҭәкәәк

6. еы шкәакәак

7. Аҭсуаа

8. ахәычы кьашькәа

9. ҕыч аашьацәакәак

10. цьмак(ы)

11. аҕбабцәа ҭшзақәа/ҭшзацәа жәохы(к)/жәохы(к) аҕбабцәа

ҭшзақәа/жәохы-ҕбаб ҭшза(цәа)к/жәохы(к) аҕбабцәа ҭшзацәа

12. хәшә ашақәак

13. жәафы(к) артацәа кәышкәа/жәафы(к) артацәа кәышцәа/жәафы-ртаә  
кәыш(цәа)к/артацәа кәышкәа/кәышцәа жәафы(к)

14. аҕсыз шкәакәакәа өажәи хәба/өажәи хәба-ҕысыз шкәакәак

15. аҕәахы(к) атацәа фыцкәа/фыццәа/аҕәахы-таә фыц(цәа)к/атаә  
фыцкәа/фыццәа аҕәахы(к)

16. өажәи жәаа ае хәычкәа/ае хәычкәа өажәи жәаа

17. өынөажәи жәаөаы(к) атакәажәцәа ҕәәқәа/ҕәәцәа/атакәажәцәа  
ҕәәқәа/ҕәәцәа өынөажәи жәаөаы(к)

18. ҕшыынөажәи ааба аоны харак(ык)/оны харакык/аоны хараккәа  
ҕшыынөажәи ааба

19. өышәи өыцәа-шәарыцаә бааҕсцәак/бааҕсык/бааҕсқәак/ашәарыца(ә)цәа  
бааҕсцәа/бааҕсқәа өышәи өыцәа

20. ацла иатәа тбаакәа жәнызыкыи аашәи/жәнызыкыи аашәи ацла иатәа  
тбаакәа

## Lesson 2

1. Translate into English

1. my mother's golden ring and your-FEM sister's red dress

2. for us writers

3. at your-PL place on Sunday

4. from your-MASC father and mother

5. in Abkhaz and Russian

6. many Mingrelians and some Georgians

7. Zama and her two brothers

8. at one o'clock a week from today

9. after 9 months

10. for your-FEM new friends

2. Translate into Abkhaz

1. аҕшьбатәи амәа арҕарахь

2. уатәы-уха асаат фба рзы

3. а(ба)рт ауада фыцкәа рҕы

4. ашә шкәакәа хәычык / мацк ашә шкәакәа / ашә шкәакәа мацк

5. а(ба)рт әөн хәычкәа раҕхьа (рҕаҕхьа)

6. ашыжь/шыжьымтан асаат жәеизанза (жәеиза аҕхьа)

7. аөбатәи лхатә

8. у(бр)и атла абҕь д(ы)укәа

9. саб иахәшьа еихабацәа

10. шыжьымтантәи амра ашәахәқәа рыла

## Lesson 3

1. Translate into English

1. Our brothers are in class 5.

2. My books are under your-PL chairs.

3. My mother's grandmothers and grandfathers are dead.

4. Over/Beyond the Black Sea is Turkey.

5. At the present time there are not many fish in the sea.

6. That woman is my wife. Like your-MASC wife she too is not Abkhazian.

7. There are a few foreigners amongst us Abkhazians.

8. Four shepherds are standing at the foot of the mountain.

9. That old woman has one son and one daughter. They are Mingrelians.

10. These children do not want dirty dresses.

2. Translate into Abkhaz

1. Аҕсуа шэарыцаѳ(ы) ахылҕа қаҕшь ихоуп.
2. Ғытк атлақәа хбаҕчаҕы иҕамоуп (иҕылоуп).
3. Уҕҕа аткы ҕшза лшә(ы)уп.
4. У(ба)рт алақәа ал(а) еикәтәақәа рыма(за)м.
5. Таиф иҕхәыси/иҕшәмеи иареи аиартаҕы ицәоуп.
6. Сѳыза иҕҕа ахтәы мацәаз ҕшза лымҕоуп.
7. У(ба)рт ачкәынцәеи азҕабцәеи стаѳцәа ракәым/ракәзам.
8. Рыҕҕацәа акгы ртахым/ртахзам
9. Бани баби аѳызцәа рацәаѳны ирыма(за)м.
10. Шәысасцәа у(бр)и атла д(ы)у амцан итәоуп.

#### Lesson 4

##### 1. Translate into English

1. Is what is in this newspaper correct? No, it is not correct.
2. Who has my pens? Are you-MASC the one who has them? No, I don't have them.
3. What is in my glass? That is a flea vs That is water.
4. Is Abkhazia beautiful? Yes, it is very beautiful. We have many large mountains.
5. Which is Abkhazia's largest town? Our largest town is Sukhum.
6. Who is the boy standing there? That is my son.
7. Who is standing there? The person standing there is my and my spouse's grandchild.
8. Who is not here? There are many who are not here.
9. To whom do these houses belong? These do not belong to anyone.
10. Do you-PL have the book that I want or not? We do not have it. Your-FEM sister has it.

##### 2. Translate into Abkhaz

1. Сгәылацәа сырцәымҕ(ы)у((ы)у) сырцәымҕм(ы)у?
2. Бышьтахь иҕылоу ахаца дызустада/дарбан(ы)у? Саб иоуп. Уара узустада/уарбан(ы)у?
3. Уҕа затә ихылҕа ҕыц ихами?
4. Бчанахқәа (асаанқәа) ирн(ы)уи? Абыстеи акәыди рн(ы)уп.

5. А(ба)рт алақәа зтахыда? Хара иахтахым/иахтахзам у(ба)рт.
6. Азиас ито(у)и? Аҕсыз тоума? Мап/Мамоу, акгы там/тазам.
7. Аѳныткәа итә(акә)оу урцаѳцәа роума? Мап/Мамоу, стаѳцәа роуп/истаѳцәоуп.
8. Шәызә(ы)уи/Шәызә(ы)уз(е)и? Акгы хәҕым/хәҕзам.
9. Уан у(ба)рт ажәабжь ссирқәа зн(ы)у ашәкәы лымоума? Аан/Аиеи, аѳны илымоуп.
10. Амра ицә(ы)у у(бр)и дызустада/дарбан(ы)у? У(бр)и санхәа лоуп/дсанхәоуп.

#### Lesson 5

##### 1. Translate into English/

1. Which is/was the class your-PL sisters were in last year?
2. When my friends' father and mother were here, didn't they want anything?
3. When I was in Zugdidi, were you-MASC too there?
4. Whose daughter are-FEM? I am Kjaazym's daughter.
5. Who is standing beneath the fig-tree? That is my father.
6. Why was our neighbours' grandmother confined to bed?
7. What was it that your guests had in their hands?
8. Where were you-PL sitting in the theatre? We were sitting behind you-PL.
9. How are you-PL? We're OK. Thanks. What time is it? It's 12.30.
10. Why were our representatives not standing in front of the door?

##### 2. Translate into Abkhaz

1. Шәыҕҕа шака/зака дыҕшзо(у)и/дыҕшзоуз(е)и!?
2. Бырцаѳцәа а(б)ри ашәкәы зыртахыми/зыртахымз(е)и/зыртахзами/зыртахзамз(е)и?
3. Ахышьцәа шакаѳы/закаѳы асарақәа ирылагылыдаз? = Асарақәа ахышьцәа шакаѳы/закаѳы ирылагылыдаз? = Шакаѳ/Закаѳ ахышьцәа асарақәа ирылагылыдаз?
4. Уани уаби рыҕсы тазма тыҕх? Ишҕа? Иахьагы рыҕсы тоуп.
5. Иацтәи агазетқәа ирныз/ирнызыз/ирныззи? Акгы рнымызт/рынзамызт.

6. Хьшькэак хкэчарақәа ахьыцәаз у(бр)а итәан.
7. Бан шакаф(ы)/закаф(ы) аишьцәа лымадаз?
8. А(б)ри азоума аруаф иҕа у(бр)и аиартаҕы дзыцәамыз?
9. Шә-маатк змаз сара сакәмызт/сакәзамызт.
10. Иаха бабаказ? Сымахә икны сыкан. Аҧн д(ы)у имоуп.

### Lesson 6

#### 1. Translate into English

1. What are you-PL ploughing? We are ploughing our fields.
2. When I'm eating, I do not want to see the dogs.
3. Where do pupils see their teachers? They see them at school.
4. Whose dress is your mother sewing?
5. Why is your-MASC father giving money to that woman?
6. What are those women baking? They are baking bread.
7. Do you-PL guests know how to speak Abkhaz?
8. What is your-FEM grandmother doing? Who knows what she's doing. God knows!
9. Do you-PL love eating meat? No, we don't eat it.
10. Whose fault is it that no-one is here? It's my fault.

#### 2. Translate into Abkhaz

1. Бахәшьа бзиа илбода? Азәгы бзиа дылб(аз)ом.
2. Уаб у(бр)и аҕхәыс илитои/илитоз(е)и? Пҕсыз хәычк/пҕсыз мацк/мацк аҕсыз<sup>1</sup> лито(и)т.
3. Уан ахәшә лызтода? Ашоура анлымоу, ахақым илито(и)т.
4. Асы анауа, шәхәыцқәа зыпхьо(у)и/зыпхьоз(е)и?
5. Сфызцәа ахьцо зб(аз)ом.
6. Ааҕынраз(ы) анха(ф)цәа рымхкәа рцәафәо(и)т.
7. Мешала афы аажәуам/аажәзом.
8. Афрынакны изуеи/изуаз(е)и? У(бр)а ача зуеит. Сан илзуеит.
9. У(бр)и ақәыцма (абга д(ы)у) есымша шака/зака кәты ашьуеи/ашьуаз(е)и?

<sup>1</sup> The variants are given in decreasing order of acceptability, fish in Abkhazia being bought by the kilo!

10. Иахь(а) шәны Акәа шәаабо(и)т.

### Lesson 7

#### 1. Translate into English

1. Did the children come by themselves? No, they came accompanied by their mothers.
2. Our neighbours' dog, having killed our only goose, sat down in the garden and went to sleep.
3. My father, having taken me to Ochamchira, went (himself) to Zugdidi/...took me to Ochamchira and (himself) went to Zugdidi.
4. Who is taller than our soldiers? No-one is taller than them.
5. Do you-PL know (the reason) why our friends are not here?
6. When we saw you-PL at the market, we recognised you.
7. What did the pupils give you-FEM? They gave me a red apple. Why?
8. Who is bathing/having a shower? That's my (female) grandchild. She was tired when she got here.
9. What a size that woman is!
10. What's happened to you-FEM? Did someone hit you?

#### 2. Translate into Abkhaz

1. Уахәшьа илбада? Азәгы длымбеит.
2. Бан у(бр)и аҕхәыс илылтеи/илылтаз(е)и? Ча хәычк/Мачк ача/Ча мацк/Чак<sup>2</sup> лылтеит.
3. Уаб ахәшә изтада(з)? Ашоура анимаз, ахақым итеит.
4. Иацы, асы анауаз/анауы, бхәыцқәа икартеи/икартаз(е)и?
5. Сфызцәа жәащ иахьцаз сымбеит, аха а(б)ра уажәы изыкоу ибзианы издыруеит.
6. Цыпх анха(ф)цәа рымхкәа рымцәафәеит.
7. Амышәены, асаат жәеиза фажәа минут анагыз, хгылан акгы хамжәит.

<sup>2</sup> This last could also mean 'a loaf'. In order to make it clear that a loaf is what is needed, one would say: чак шейброу 'a loaf as is whole'.



8. Быџа дантџа, асалам-шџкџ лџма? Акрыфан, дтџан(ы) х-салам-шџкџк лџит.
9. Шџара Қарт шџанца, у(бр)и ақџыцџма (абга (д(ы)у) шака/зака кџата ашыи/ашыыз(е)и? Жџа-кџатак ашыит.
10. Сџыза дџеит иахџшыа дымба(жа)кџа(н).

### Lesson 8

#### 1. Translate into English

1. When your-FEM mother returned from Moscow, what were you doing? I was working in the garden.
2. Were you-PL understanding/Did you understand what the deputies were saying? Yes, we understood everything, but we didn't like anything.
3. When did you-PL finish ploughing the fields? We finished (it) the day before yesterday.
4. Why didn't your-MASC mother and father take away from you the money you took? That money belonged to me; I didn't take it. For that reason they did not take it away from me.
5. Who brought these books? The writer who wrote them is the one who, having brought them, gave them to me.
6. Our grandfather came into the house, put down his stick, sat down at the table and began to eat.
7. Who used to bear/would bear/would have borne that heat? I used to bear/would bear/would have borne both heat and cold very well.
8. Who was looking after the sick person? His son was looking after him.
9. Where were you-PL taking the tobacco? We were putting them in the sun (sc. to dry).
10. When the wedding was starting, who was welcoming the guests? My father was welcoming them.

#### 2. Translate into Abkhaz

1. Азџас Бзыџ Амшын Еџкџа иабалало(и)/иабалалоз(е)и?

2. Уан уаб дџитџуаз/дџитџуазыз/дџитџуаззи?<sup>3</sup>
3. Сџыза лхылџа лхатџаны Аџкаа ддџыкџелит.
4. Сахџшыа скалџадкџа захны далган жџеиза рыбжазы дышьталент.
5. Лхџычкџа шытџаны, ан амардуан ала/мардуанла дылбаан ателевизор дахџаџшуа/ахџаџшра далагеит.
6. Башыа данџсы, шака/зака шыкџса бхыџуаз/бхыџуазыз/бхыџуаззи?
7. Тыркџтџылака лџара сџџымџын, аха сгџы иалымсит.<sup>4</sup>
8. Асасџаа рпалтакџа абакнархауаз/абакнархауазыз/абакнархауаззи? Руадакџа рџы икнархауан.
9. Уџызџаа сынтџа аџхын(ра) шџархыргеи/шџархыргаз(е)и Тыџх еџџш, Мыкџ ранд(ы)уи рабд(ы)уи рыкны ирхыргеит.
10. Аныхџа шџамџаџыжџгоз/шџамџаџыжџгозыз/шџамџаџыжџгоззи? Даара ибзианы имџаџаагон.

### Lesson 9

#### 1. Translate into English

1. For whom were you-FEM doing this? I was doing it for my sister.
2. Did you-PL understand what your mother and father said? No, we couldn't understand everything. Could you-MASC understand it/them? I too couldn't understand it/them.
3. Why can't you-MASC take off your shirt? My arm hurts, otherwise I would take it off rightaway.
4. With what did you-PL take the load? We took it with our friend's car. Why didn't you take it with your own car? (Because) Our car isn't working.
5. Stop talking and leave me alone (to a woman)! Why didn't you stop talking and leave me alone earlier?
6. Go into the house (to a plurality), put down your sticks, sit down at the table, and, without saying anything, start eating!
7. When they were (engaged in) ploughing their fields, my brothers lost a bull and couldn't find it. We'll find it. Help us (to a male)! Don't refuse us!
8. The sick woman couldn't endure the pain and couldn't stop crying involuntarily.

<sup>3</sup> The preverb -л(ы)- may substitute for -п(ы)- with the same meaning.

<sup>4</sup> The more natural Abkhaz expression would be сгџы иалемсит. For the verb-form, see Lesson 11.

9. Don't smoke (to a plurality), otherwise you'll become ill.
10. Don't take these books (to a male)! Take those and give them to your son!

2. Translate into Abkhaz

1. Ахэычы ахэынцэа дамхалалан дзылымц(зе)ит.<sup>5</sup>
2. Сөызцэа атэымб афэы ирзалымх(зе)ит. Изрыцэаудафыз/Изрыцэаудафыз/Изрыцэаудафыззи?
3. Бхылҭа бхатцаны Акэака бдэықала!
4. Угыланы амхы цэафэа!
5. Шэхэычқэа шытатцаны шэласны/ирласны шэылбаа!
6. А(б)ри ахарҭ ахэынцэрақэа (а)фатца! У(бр)и и(а)фабымцан!
7. Аеы афэра ззафамцата(з)?
8. Абыста зланырцоз/зланырцозыз/зланырцоззи? Амхабыста ала/Мхабыстала<sup>6</sup>
9. Уөызцэа рани раби ркны агҭхын(ра) изрызрыхымгеи/изрызрыхымгаз(е)и? Сара иалыздыраауеи/иалыздыраауаз(е)и?
10. Бсыватэаны икалаз зегы хэхэи! Акгы сызшэахэ(аз)ом. У(ба)рт сыршыуеит.

**Lesson 10**

1. Translate into English

1. If you-PL take pity on his daughter, he will do for you what you want.
2. My friend's wife unwittingly squandered the monies and damaged everything.
3. If your-MASC mother doesn't get better, she won't be able to tell you what happened to her.
4. If your-FEM sister can't go, is it possible for you to go with me? It is.
5. If you-PL don't taste our wine, you won't be able to tell if it's good or not.
6. Why don't you-MASC sit down?! You are tired. Have a rest!
7. Where should I take these sacks? Toss them into the storage-room.

<sup>5</sup> Or ...машэырла ахэынцэа дылалан..., 'by accident got into the mud and...'.  
<sup>6</sup> We could, of course, add the verb нанырцон 'they were serving/used to serve it up (on it)'. Supposing reference were to the past and we wanted to say 'they used to serve it up (on it) with a wooden ladle and still do so now (viz. not just in former times)', the Abkhaz would be: нанырцон еганырцо(ит) уажэы. For the initial element of the second verbal complex see Lesson 19.

8. Is it possible that it's now snowing in Abkhazia? I don't know.
9. I couldn't start my work. For this reason I couldn't finish (doing) my work.
10. The (female) teacher should not have torn the paper to shreds.

2. Translate into Abkhaz

1. Хҭа жэибжынтэ ишьтаххыр, икало(и)т/иалцуеит өынөажэи жэеиза.
2. Ахэычқэа атэакэа зегы(ы) рымфар акэын/рфар акэ(за)мызт.
3. Ала абахгари/абаагари? Исыздыр(у)ам/Исыздырзом/Седро, аха аус(ы)урахь ишэымган/ижэымган!
4. Москвантэ быхнымхэыр, хэон фыц бызбарым/бызб(аз)ом.<sup>7</sup>
5. Сгыланы аатэа ашыла тасыҭсароуп
6. Усҭырымтыр, усамхаҭсыр/усамхашыыр кало(и)т.
7. Хтэап! Акгы хамхэап! Бан ишхабжыылгаз (еиҭш) икацпап!
8. Ираххээз зегы харцар калома? Издыруада?
9. Зцэа/Зыбаө этэым ахэса(кэа) абы рацэаны ирымжэыроуп (= абы рацэа рымжэыроуп).
10. Ачымазцэа рыхэшэ рымжэыр, ишҭабзиахо?

**Lesson 11**

1. Translate into English

1. When did you-PL get to know each other? Your-FEM sister introduced us (to each other) two days ago.
2. We have not yet seen anyone who does not like chestnuts. Really? My father prefers walnuts to chestnuts.
3. What do we have to do? Nothing. Don't worry about it (to a plurality). Your-PL friends have already done what you had to do.
4. Who got you-FEM to feed the maize to the pigeons?
5. Who arranged for you-PL to meet one another? Last year when we were on vacation (= taking a rest) in Wadhara, your-MASC arranged for us to meet (one another).
6. How did the war end? I've forgotten. Remind me (to a plurality).

<sup>7</sup> The non-potentially marked бб(аз)ом would be perfectly possible here.

- Why is that young woman laughing (= What is making her laugh)? She isn't laughing. She's weeping for her brother who has died.
- If your-FEM daughter gives me her hand, I'll put her in the car and take her to town.
- Your-MASC friend fought in opposition to the Georgians. Now he is quaking in fear. What has made him quake so much?
- We have the/a proverb: 'Don't make someone whose son has not died weep for your son (to a male)'. Are you-PL familiar with it?

## 2. Translate into Abkhaz

- Гушыноажэи фба иагурхар оажэи жэибжь, икало(и)т/иалтуеит оыноажэи жэба.
- Шэани шэаби ирзаашэхээз ашэкэы сшэырбар калома?
- А(б)ри аон ҕыц аргыларазы аргылацэа хэыла/ахээзы изеиламзахьо(у)и/изеиламзахьен/изеиламзахьаци/изеиламзаци?
- Ҳачкэыни хазбаби руадакэа дрыцкьахьейт. Реырызэзэхьейт. А(б)ри акынтэ акино ахь ацаразы/ицарц азы ихиазароуп.
- А(ба)рт ашэа гушзакэа харзызыөры!. Мамоу/Мап, сара у(ба)рт сырзызыөрхьейт. Ҳнапкэа зэзэаны (а)крахфап! Са стэкэа сызэзэхьейт. Сан ислырзэзэейт.
- Зегь(ы) шэзеиҕыскаауан, аха у(бр)и аамтазы сычмазаоҕхан аиарта саман.
- Ацаөцэа рырцаөцэа иддырцаз зегьы рхаштхьейт. Ишэзыргәаларшэома?
- Ашта итаз амазәар шэхы изашәмырхәеи/изашәмырхәаз(е)и? У(бр)и хамбейт/аамбейт.
- Ашә аарт(ы)ума? Иаазыртыда? Сычкәын иааиртит. Уара изааумырти/изааумыртыз(е)и?
- Акгы (шәы)мхәакәа(н) шәтәаз! Шәыбҭакәа еитышәх! Шәшьапкәа еитышәымхын! А(б)ра атыгык(аз)ам.

## Lesson 12

- Translate into English

- If they had taken pity on his daughter, she would have done for them what they wanted.
- What were you-PL doing at that time? We were probably getting ready.
- If my mother has (already) recovered, why has no-one told me anything?
- If your-FEM sister were here, would she go with you?
- If I had tasted your-PL new cheese, I would have found out whether it's good or not.
- My wife has absolutely no idea how to rest. If she were now resting in her room, it would be very good.
- Your-FEM sons (regularly) used to do what they had to do.
- I know my friends well. If anyone wants help, they're sure to help him.
- If you-FEM had already begun your work, you would have finished by now.
- The teacher may already have read what you-MASC wrote.

## 2. Translate into Abkhaz

- Шэзыгхьашаз ашэкәкәа зыжәымгеи/зыжәымгаз(е)и?
- Ахәыцкәа ацәакәа зегьы рымфазтгы, ичмазаоҕ(аз)омызт.
- Абгахәычы ахьыргашаз рыздыруамызт/рыздырзомызт. Ашкол ахь ирымгазтгы, азәгы иб(аз)омызт.
- Москвантә быхнымхәызтгы, хәон ҕыц бызб(аз)омызт.
- У(бр)и аадыруазтгы, ақьаадкәа азәгы ихарб(аз)омызт.
- Уоызцәа иршәыз хаумхәазтгы, дарей харей хәеибадыруамызт/хәеибадырзомызт.
- Адьярмыкь аҕы иаасхәаз ацәакәа зфаз амаамын акә(за)мызт у(бр)и.
- Бымгәа быхьуазтгы, бани баби ирабхәар акәын.
- Ҳанд(ы)у жәацы даара дычмазаоҕын. Дыгьсхәазар калап/кало(и)т.
- Агьсуаа ашәакәак зхырхәаахәадаз?

## Lesson 13

- Translate into English
- Would that we had got to know each other last year!
- The men were apparently resting/on vacation.

3. Let the children not take anything from here!
4. They have already taken the books. Fine, they've taken them – so be it!
5. It rains every day. My wish is that there'll be no flooding!
6. Her sons apparently did what they were supposed to do.
7. My (female) friend's mother has become ill. Would that she were not now overseas!
8. Let your-MASC (female) friend's mother get better and let her and her sons lack for nothing!
9. My wish is that they've already finished their work.
10. Our guests were apparently dressing in their rooms.

#### 2. Translate into Abkhaz

1. **Аибашьра** алгахьанда(з)!
2. Арцаџца ахэыцкэа ашэкэка рымрымхаа(и)т!
3. Ханыџсуа аадыруанда(з)/хадьруанда(з)!
4. **Сымшира** бхаштзаап.
5. **Есышыкэса** исхаштузаап. **Иацы** исгэалашэанда(з)!
6. **Азэгы** ддэылымцаа(и)т!
7. **Бани баби** џсаа(и)т, а(б)ри ахэшэ бымжэрызар!
8. Лееидылххьазаарын. А(б)ри акынтэ дмылбааит.
9. У(бр)и **аамтазы** лан лара дылбанда(з)!
10. **Шэџыцэа** а(б)ри акгы ахырымхэаа(и)т!

#### Lesson 14

##### 1. Translate into English

1. While her father is here, that girl fears nothing.
2. Before their mother and father return from Gagra, why can't your-MASC friends buy the car that they want?
3. During the war his only son perished.
4. Since your-MASC father had seen his brother how many years had passed?
5. We have not seen a drop of rain since we came here.

6. As soon as your-MASC sister and I saw each other in the market, we recognised each other.
7. As soon as (ever) the teacher went out, the students would start to talk.
8. The children would not leave off talking until their father went into their room.
9. How much time has passed since you came to Aqw'a (Sukhum)?
10. We have no time. It is for this reason that we don't see each other often.

#### 2. Translate into Abkhaz

1. **Цыџх акэызма** бареи сареи ханеикэшэа/ханеибадыр?
2. Сан сыткы **а**зыхра/захны даналга ашьтахь **Вова** иахь хцеит.
3. **Уани уаби** акарматыс абжы хаа бзиа изырымбо сзеилкаауам/сзеилкаазом.
4. (И)закэ(ытэ) џа харакцэаз/харакцэаззи/харакцэазыз сахэшья илымаз!
5. **Ахьшыцэа**, ауаса **рылхны**, иршыын, ацэа **хырхын**, егын, **рыџсы** ршьеит.
6. **Сџыза** иџха есыуаха лаб дылбаанза дзыцэ(аз)ом.
7. **Асасцэа** акрыфара иаџнаты, ахэыцкэа **цэажэар** кал(аз)ом.
8. У(ба)рт акрыфара ишалгалактэкьа (еиџш)/ишалгалак(ь) **еиџштэкьа**, ачанахкэа/асаанкэа шэызэзароуп.
9. **Ачанахкэа/Асаанкэа** анышэызэзэалак(ь) ашьтахь, аштаџы шэыхэмарыр кало(и)т.
10. **Аибашьра** калаанза (а)крахьахф(ал)оз схаштит.

#### Lesson 15

##### 1. Translate into English

1. He saw that three prisoners were talking to one another.
2. I hope that we'll see each other soon.
3. Her mother and father pay no attention to the fact that the girl isn't studying well.
4. Waters whose source issues from the mountain(s) are called mountain-waters.
5. When they realised that studying was a good thing, they some years later opened schools in other villages too.

6. You-PL, who have not seen that foal with your (own) eye(s), might say that it's because you-MASC love (or: one loves) it that your-MASC (or: one's) eye saw it in that way.

7. The reason why my heart was pained is that you-MASC notched my stick.

8. She vowed that she would not marry.

9. Ever since then Sasran has not helped me. But I very much regret that we failed to understand each other.

10. The reason you-MASC are inviting me there is not that you are concerned about my sorrow.

## 2. Translate into Abkhaz

1. Азбаб атак лыздыруамызт/лыздырзомызт/ахьылзымдыруаз/ахьылзымдырзоз азы дымгыл(аз)ент.<sup>8</sup>

2. (И)таб(ы)уп (ателефон) бахьасыз. Иахьа аамта сымам/ахьсымам азы, Акэа ашэахьа/ашэахьазы/ашэахьа аены асаат фбазы/фба рзы бызбап хэа агэыбра сымоуп = агэыбра сымоуп Акэа ашэахьа/ашэахьазы/ашэахьа аены асаат фбазы/фба рзы бызбап хэа.

3. Уаин уаби аеныка ианааилак(ь) а(б)ри ашэкэы уагьхошэа уеыкаупар/каупар, Акэак(а) урышьтуам/урышьтзом.

4. Иаанагои а(б)ри/А(б)ри иаанагои? (И)сыздыруам/(И)сыздырзом/седро, аха ад(ы)унеи Агьсны сынтэа икалаз лассы/ирласны (и)еилнакаауент хэа сгэы иаанаго(и)т.

5. Бан интерес илымоуп иаха акгы захамфен/захамфаз(е)и хэа.

6. Уртафы зегы узыкептаз ць(ы)ушьома?

7. Асасцэа аанза ацакэа ахьырфахьаз мап зацэырки/зацэыркз(е)и?

8. Амшын ахь изымцаз иахьчымазафхаз (азы/иахькьаны) акэын.<sup>9</sup>

9. Хасас акгы лзеилымкаауазшэа/Акгы лзеилымкаауазшэа хасас аштафы дтэан.

<sup>8</sup> The variants without the intensifying suffix seem to be preferred.

<sup>9</sup> Also possible is the form иахьчымазафхаз. If the pseudo-postposition indicating an unfortunate cause is used, then one could also say: рчымазара иахькьаны.

10. Хтэыла ахьыпшыбра уажэы иахьамоу (азы/абзоурала/иабзоураны) лассы/ирласны ибеиахароуп.

## Lesson 16

### 1. Translate into English

1. The brought 40 kilos of hazel nuts to Sukhum to sell.

2. If your-FEM friend has already gone to Moscow, I'm afraid I won't see him/her.

3. Who told you-PL to listen to that teacher?

4. I came here to teach you-PL the English language.

5. It was our intention to stay for three months, but we have to go tomorrow.

6. I'm not in a position to go there. Why? Because my heart is giving me pain.

7. The girl became unable to do anything.

8. When did your-FEM mother and father decide to build a new house?

9. My boss urged me not to miss the meeting.

10. The truth is what I want to tell you-PL.

### 2. Translate into Abkhaz

1. Уатэы асаат хгьа рзы/хгьазы хаипгылар(ц)/хаикэшэар(ц) стахын, аха уаха Гагра сыказароуп.

2. А(б)ра аус(ы)ура далагон(ы) еипгш (ателефон) изасын акино ахь дцарц иархэит = акино ахь уца хэа иархэит.

3. Бабацоз? У(бр)и аены асасцэа аараны иахьыказ/икан азы ашэыри агьши аасхэарц (азы)/аасхэаразы/раахэаразы ацьармыкь ахь сцон.

4. Азэгы аизарахь дмааир хэа/Аизарахь азэгы даануам хэа гэыфарас иахьымаз/иман азы гьсызкра дцеит.

5. Агазеткэа ирыгьхарц (азы)/ирыгьхаразы азбабцэа аены иаанхент/иаагылеит.

6. Ацакэа шэмызээан хэа/рмызээарц разхэада у(ба)рт? Ранд(ы)у лакэын иразхэаз. Азы кьашьзар/кьашь(ы)уп хэа дшэон.

7. Шэычкэын абылтэы ааигарц (азы)/ааигаразы дхашьтит, аха макьана дьхнымхэит/дыхнымхэыц.

8. Акыртцәа у(ба)с икәыш(ы)ума у(бр)и карцартә/карцо (еиҭш)?
9. Ипҭсы ишьарц (азы)/ишьаразы раб Аҭсныка дцарц/ацара игәы изтами/изтамз(е)и?
10. Акрызмфартә (ешҭш) ихаҭыцкәа ихьуан.

### Lesson 17

#### 1. Translate into English

1. Every time I hear your-PL voice, I recall the summer when we got to know each other in London.
2. Even if you-MASC take (or: one takes) a horse to water, you can't make it drink (it).
3. The session is about/dedicated to the 15-year anniversary of victory in the war and the independence of Abkhazia.
4. More people eat apples than ate figs.
5. Since our friends' visit to our place coincided with when we were at the market, we did not see them.
6. You-FEM cooked more meat than I thought Aslan eats.
7. Vova was writing letters more often than Marina was able to read.
8. Never mind his mother and father, he took all his relatives to Turkey on vacation.
9. Far from completing all the instructions you-PL gave him, he didn't even start work.
10. Adgur loves more women than love him.

#### 2. Translate into Abkhaz

1. Икалаз шәасхәар(ц) шыстах(ы)угы, ишәгәамҭхар/ишәгәаҭхарым хәа сшәоит.
2. Хаибабацыпҭхәаза, асаламшәкәкәа наха лассы-лассы исзаашьтла хәа/ибзынасышьтларц/ибзынасышьтларцазы бсыхәо(и)т.<sup>10</sup>
3. Хачкәын а(б)ра уацәынза дтәазаргы, агазет аҭхьара сзалг(аз)ом хәа игәы иаанаго(и)т = А(б)ра уацәынза стәазаргы, агазет аҭхьара сзалг(аз)ом хәа игәы иаанаго(и)т хачкәын.<sup>11</sup>

<sup>10</sup> Note the change of orientational preverb. In the first variant with the Imperative, the action is directed towards the speaker, and so the preverb is -аа-. In the second variant, it is directed towards the addressee, and so the preverb has to be -на-.

4. Дшычкәын(а)бзиоугы, иуада ирыцкы(аз)ом.
5. Руслан иҭха наха лассы-лассы сынтәа дибон шака/зака лассы-лассы иҭа тыпҭх дибоз ааста.
6. Бара наха акәац рацәа/ирацәаны акәац бжәызаап Селма абырскак лзыфо(и)т/афара лылшо(и)т хәа сгәы иаанагоз ааста.
7. Иаха имачыфны ахәса анзарахь иааит шакафы/закафы акино аҭы ихацәажәоз (р)ааста.
8. Иҭха лысасцәа идикылараха = аҭсшәа реихәараха, лчарахьгы дымц(аз)еит/дымнеи(зеи)т.
9. Шака/Зака (иаха) асаламшәкәы рацәа = Шака/Зака (иаха) ирацәаны асаламшәкәы лыҭуа акара, наха ирҭшзаны/иҭшзаны дыҭуеит.
10. А(ба)рт азҭабцәа атак рдырузаргы/шырдыругы, акгы рхә(аз)ом.

### Lesson 18

#### 1. Translate into English

1. However light or heavy the ball, the girls will catch it.
2. Should I be sparing of anything for them, whatever I have?
3. When(ever) you-MASC go/ones goes into the sea, little fish start to nibble your/one's feet.
4. However far from us Abkhazia may be, it is close to us.
5. Who did you-PL say are to come tomorrow?
6. Even if it's at the bottom of the sea, it's impossible for me not to see it, not to find it. Wherever it may be, even if it's in a chest, I'll fetch without anyone seeing (it).
7. Since they weren't working that day, my wife's sister had no option but to return home.
8. His mother and father were raising him to be so spoiled that he would not lift a finger and do anything, however much.
9. Whatever his father and mother did, they were unable to take the boy to the doctor.

<sup>11</sup> Note in the first variant the subject of the protasis-verb is 3<sup>rd</sup> person singular, whilst in the second variant it is 1<sup>st</sup> person singular. This shift is explained by the fact in the first variant the protasis is assigned to what the parents are saying, whilst in the second it is assigned to what the son thinks about himself.

10. I am writing this book in case foreigners with an interest in Abkhazia might wish to buy and use it.

2. Translate into Abkhaz

1. Иарбан саат(ы)у ацбармык ахь хцароуп/ханцаша/ханцара (хэа) заххэа?<sup>12</sup>
2. Шэысасцэа аоныка хцо(и)т хэа/ицарц/ацара анырзбалак(ь)/анырзбалакгы, машынала изго(и)т.
3. Иара дзакэызаалак(ь)/дзакэызаалакгы, а(б)ра дыбз(аа)ныжьюам/дыбз(аа)ныжьзом.
4. Иагьа/Егьа ру(за)ргы/рунда(з)гы, ахэычкэа ахэынапъ рзымк(зе)ит.
5. Иацы икарцазарлак(ь)/икарцазарлакгы, а(б)ра уажэы икалаз у(ба)рт ирхара(за)м.
6. Ашкол афы уара икауцаз уаб насымхэар ада гьсыхэа смоу(зе)ит.
7. Сахьцалак(ь)/Сахьцалакгы, ауаа рыла/уаала итэ(ы)уп атыпкэа.
8. Астудентцэа ишабалак(ь) рееиларымхэа(ла)роуп. У(ба)с реахьеилархэо Англия ауп.
9. Амашына узэзэар, жэа-маатк устап/усто(и)т. Акапъшь(ы)у?
10. Цлас дара зцатэазаалак(ь)/зцатэазаалакгы/Цлас дара зымцан итэазаалак(ь)/итэазаалакгы, ихапъшаауеит.

### Lesson 19

Translate into English

1. What he whose tongue is overly sweet does for you-MASC is bitter.
2. The thread of her who does not know how to sew is long.
3. Got angry with fleas and burnt his bed.
4. Death is as old as the world, but it's new for anyone who's dying.
5. He who works well knows how to rest too.
6. One who can't decide his/her own business is no good as a judge.
7. Your/One's wife both ruins you/one and gives you/one the means of life.

<sup>12</sup> It might have been expected that the non-finite form here would have been built on the finite хцароуп, producing ханцароу. But the non-finite Future I or Future II conveys the notion of obligation, rendering the union of protasis-form plus copula redundant.

8. The place of an Abkhazian's soul is his conscience.

9. A fisherman can't catch a fish without getting wet.

10. The tale you-MASC/one told today is impossible for you/one to tell again tomorrow too.

11. Don't place too great hope on the intelligence of both one who has overly eaten his/her fill and one who is dying of hunger.

12. No two persons' method of ploughing is the same.

13. Two guests did not want (like) each other, and the host did not want (like) the two of them either.

14. Rather than the enemy standing before you-MASC fear the one behind you.

15. When those who do not love each other separate (from each other), they argue over even a shard of an earthenware pot.