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SEYRÁN TA TAINAA

SEYRÁN TA TAINAA – ORIGINAL ITLANI VERSION

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FIRST DRAFT

PROLOGUE – NOTES TO THE NON-ITLANI READER

What follows is the original Itlani text, (in Realms-Somewhere-Real) of *Seyrán ta Tainaa*, translated into English and published as *Circle of the Lantern* in 2015. The English version is available at amazon.com.

Here, in our Primary-Physical-Reality, the Itlani language is intended to embody a certain metaphysical, poetic, aesthetic ideal completely subjective to its discoverer (James E. Hopkins).

This aesthetic ideal of the Itlani language can be summarized as follows:

[**NU**]

FUNDAMENTAL AESTHETIC CHARACTERISTICS OF ITLANI

A language of recognized value, serving as a standard of excellence – traditional, enduring, characterized by simple tailored (smart, fitted, well cut) lines, historically memorable, authentic, authoritative, ancient, emphasizing balance, clarity, moderation, principle, and style. Exhibiting simplicity, restraint, proportion, and universality.

A language emphasizing non-explicit intimations, hints of things that are, or were or might have been, memories, feelings, intuitions. applying the philosophy and techniques of impressionism to language creation: a desire to capture the fleeting, sensory effect of phonology, morphology and syntax, abstract associations; the

momentary, shimmering impressions that the linguistic structure leaves behind – the “tone and air” according to Tolkien (*zerimár*), the sometimes imprecise but perceptible structural characteristics that occasionally blur lines and distinctions (for example the classification of Itlani as an ‘Afro-Asiatic Indo-European language or an Indo-Semitic Italo-morph), and as a language that captures the optical and auditory effects of word and sentence forms to communicate a certain atmosphere in resultant texts. A language applicable to ordinary, mundane subject matter as well as to idealized higher epic literature. A language embracing ambiguity of style for effect and resistant to strict classification. A language possessing certain intentionally imprecise structures and styles leaving readers and hearers to emote between the lines. A language that is subjectively real in Realms-Somewhere-Real (RSR) and defiant of the real-world Primary-Physical-Reality (PPR) standards. A language embracing dependence on sensory and emotional response. A language where elicited feelings and reactions are central. A language utilizing broad brush structures of sound and meaning requiring a broad perspective in contrast to a fixation on rigidly nuanced details.

A language in which emotions are paramount, emphasizing the flow of powerful feelings which the discoverer / language creator molds into a new piece of art through documentation and presentation. Imagination or inner vision is the source of the work of art, dependence on artistic inspiration and complete lack of interference from artificially or externally imposed rules, attunement to the mystical or metaphysical “winds” (*talmen*) – receiving the visions (*eliséyn*, *talshmasín*), accessing genetic memories which are encoded in archetypes, being metaphysically transported beyond one’s own mind to access Realms-Somewhere-Real. More or less passive involuntary reception of inspiration without “complete” understanding, mystical, metaphysical, RSR inspired state of receptivity shaped by the heart, mind and soul of the artist (discoverer / conlanger). A language that is based on unsought, uncontrolled, irresistible input – documenting what is received (*zhanivit shol* – language as found) with as little personal manipulation as possible.

A language whose source is both mysterious and accessible, and universally holistic (*Shey-Mu*).

A language that is stylish (elegant, sophisticated, neat, confident), graceful, tasteful, discerning, refined, dignified, cultivated, distinguished, classic, smart, fashionable, modish, decorous, beautiful, artistic, aesthetic, lovely; charming, polished, suave, urbane, cultured, luxurious, sumptuous, opulent, grand, plush, exquisite, neat, simple, effective. More concisely, I see the Itlani language as luxurious and rich in a restrained manner, including simplicity and consistency of design, dignified grace, and restrained beauty of style.

[M]

Now clearly, this stream-of-consciousness characterization is ambitious, rich, multilayered, non-technical, unscientific, and at many points, amazingly self contradictory. Nevertheless, to the Itlani, all of this, in sound, structure, and story, is embodied in their planetary epic *Seyrán ta Tainaa* (Circle of the Lantern).

SEYRÁN TA TAINAA

¹**Seyrán ta Tainaa** is a five thousand year old Itlani historical novel by Tsiasuk-Pron, first published in 10 YU. It is considered the greatest work of Itlani literature and Itlán's planetary epic.¹ In its English translation it is known as *Circle of the Lantern*.

²Beginning in approximately the year 3 BU and ending in the year 1 YU² it chronicles the adventures of Tsiasuk-Pron (then known as Tsirtsír-Ram) and the Lady Pulán-Shuv, the Enchantress of Djanár. The major theme of the book is the War of Starani Violation and the eventual establishment of peace on the planet Itlán.

³The text delves into the roles of war, peace, prophecy, institutional religion, wild magick, intuition and their connection with and effect upon politics. The main thread of the story involves the boy, Tsirtsír-Ram, who, essentially an orphan through the abandonment of his father Mishár-Chan and the death of his mother Giván-An, impulsively follows a mysterious Djanari queen on her quest for peace and an end to the war precipitated by the Starani Violation. The *Seyrán* is written in versiprose (*lirprazhen*), a form of prose with intermittent additions of poetry composed by the characters.

TEXT

⁴The original handwritten cursive manuscript survives and was held for a long time in the archives of the Tikari Institute for Itlani Language and Culture (TIILC). The book now resides in the Itlani capital, Shirit Shishá, at the headquarters of Institute of Itlán (Istonza Itlana). Due to its sacred character the Itlani language

¹ In Itlani: *eylbrediit lirprazhen*.

² BU – Before Unification; YU – Year of Unification.

has remained very resistant to change throughout the centuries and for that reason the original can be read by modern Itlani with ease.

⁵The text itself is constructed in such a way as to make full use of Itlani storytelling techniques. Alliteration, consonance, repetition and wordplay are common throughout the text. The was written in an epic style, employing elevated and heroic speech patterns not heard commonly among modern day Itlani speakers.

⁶In any discrepancy between the original Itlani text and John Harris' English translation, the Itlani original takes precedence.

SOCIAL INFLUENCE

⁷The *Seyrán* is of enormous literary, spiritual and cultural importance to the people of Itlán. It is considered Itlán's planetary epic.

⁸Although a written work, in its original form, it was recorded in a way that made it very amenable to Itlani oral storytelling, *ta prazhenós*, which is a staple of Itlani cultural life. Its rhythms, alliteration, assonance and songlike cadences lend it to public declamation and musical renditions.

MAJOR THEMES

⁹Several themes were presented in the *Seyrán* as points of departure for further investigation and self-reflection: war and peace, history, family, the tension between wild magick and institutional religion, the convergence of prophecies, the role of politics, nationalism, identity, relationships, individual responsibility and self-sacrifice and planetary thinking.

¹⁰As is customary in Itlani storytelling technique, these themes are not exhaustively dealt with or necessarily resolved but rather are presented in a way as to invite greater thought and contemplation on broader themes. As with many

Itlani stories, students will often read and re-read them, extracting new and greater morsels of truth with each revisiting.

ROMANIZATION

¹¹The Romanization system used here, for the Itlani language, is the one adopted by the *Istonza Tikaria resh ta Itlanit Sholey vey Kayarey* (The Tikari Institute for the Itlani Language and Culture). The Semerian, Djiran, Djanari, and Lastulani languages each have their own systems of Romanization and for longer quotes in these languages, their native Romanizations are used, however, names of individuals mentioned in the Itlani text will be Romanized according to the Itlani Romanization of their Datebic³ spelling.

PUNCTUATION AND CAPITALIZATION

¹²Itlani usage of punctuation has never been standardized and varies widely. Likewise, as the native Itlani script, *ta Datéb*, has no distinction between capital and small letters, capitalization in the Romanization is rather haphazard.

PRINTING CONVENTIONS

¹³This document presents the *Seyrán ta Tainaa* in its standard Romanized form. Footnotes will occasionally be provided to explain difficult compound words not listed in the *Gadansál* (Standard Itlani Lexicon). A bold red number in square brackets indicates the equivalent page number in the English translation, *Circle of the Lantern*, (James E. Hopkins, Authorhouse, 2015)

³ The native Itlani script, *ta Datéb*. The name of this classic in Datebic script is: **::CĤ-ŦĖĬĖ Ĩ ƆĬŦĖĬĬ::**

TEXT RECONSTRUCTION

¹⁴The first three pages of the *Seyrán* existed in five versions (according to fragment size):

1. RSR – Vansát Seyrana ta Tainaa (8-19-2019) – “R:VST”
2. RSR – Circle of the Lantern Itlani Version – “R:IV”
3. TAR – Seyrán “TAR:S”
4. COTL – Itlani Version Working Papers – “C:WP”
5. RSR – Original Text Seyrán ta Tainaa – “R:OT”

¹⁵These five fragments were compared and harmonized and the best readings were chosen before the reception of the remaining text was resumed.

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Seyrán ta Zainaa

FIDIRI TA KARFEYAY SHINARA

(Pron Tsiasuk-Prona)

¹*Fidiri ta Karfeyay Shinara ta yoneyú kadimyaven
Ta tendayovó vey ta zhozhaovó verniyaven
Inunit Talmiaraay drimaldzevyaven
Ta aanilu vey ta Murntavilarilu klanaiveryaven*

²*Ta varemirovó vey ta zheytmovó inubranyaven
Ta eylit nashkudorovó ra-versidjyaven
Ta yoteynú lapuyaven, ta Azyonú iküipevyaven
Klaná ta Runit Lushan – narovó ra-komdjakyaven*

³*Dini Shtemorguan, ta oglumilu yoneyyaven
Pe ta Zhimboavá ta Miaraa birafunyaven
Vey zhoy, dukhulorís ta malachuda
Shasisait malachór ta mushiltrasutuda*

⁴*Ta Talaleybit Sal izá shunifyava
U seti mogit zhakan ramfelyava
Shumeshgurú vey ta kutú tlinglanyaven
Ta harvolú vey ta drimál bonduifyaven*

⁵*Shukhrám iíz prazhenya mabugyaru
Vey chadit mospronovó khay zakhpronyaru
Pronú ta Ubuuna vey ta Talnikhuna
Ta Miaraa, ta Varema, vey ta Pesuluna!*

⁶*Kinzá ta dralit prazhenova khavanyatu?
Reshú ta Ruvosova mabugyatu...
Var djamó ta togeshkudan idá kseyvara
Vey ta Naren mogit untara idá onyara!*

[1] SIPÁL MU

“KINZÁ ÍD PRAZHENOVA KHAMABUGYA LAYSO RA-ISHYARU.”

¹Kinzá íd prazhenova khamabugya layso ra-ishyaru. Chadit aulú onyaren zi muizhe, kiinizhe ta ferkanór ta Djanarit Talmenshunela, Satél Pulán-Shuv, zavachya mabugyavu vey tsey rumbi idalán aulavá djurova dalí togya makayaru zhoy. Vey izá onyavu...

*²Uramún-Tamú zhoyit gadanovó chayantofyatad
reshú shey peshú vutilu kekseylyiten.
Ta Atonú ta Satapit Todjia,
ta fidiriruvosova ivaridarafyaten
reshú kinpá-vá zhoyit prazhenova djatyana ba makbashyana
ta mantavavovó sheri kiínín epyyaru tsalyaten ratá.*

[2] ³Tumpi dukhulór sha aularun onyavu, tumpiit mushiltrasutór, ranti ikúí mogit shatan dzevyavel ta Talmenshunél. Iküimísh onyava idá kiín ishi vey sheytá ta visova Itlana vey ta zakhova vuna mayana.

⁴Razhgeyrisit vey eait ea ta vuddjemarit Ananosa onyava vey ta shprunit seylár ta chayzhoa ta ananarun dini ta imaran stranizhe lazarit onyava tsey. Dini zhoyit salabirisan, seti zhoyit fereshavá vey timetavá bashlaisizhe vey kul-benziirizhe djanubarit onyavu var kinlán sheri ta birafunín ta adunit Runskait zakhunarun, cherechevekarun, vey akalararun makbasha vey eliseynyí varemyaru. Shey aslamedjinarit tugisova vutit korunenarun dini ta inunit anaravá vey pe ta falasharit pevlushavá garsizhe dinizavnayavu!

⁵Lilinizhe ikúí ta anazaivit, retunurivit, shastevinit chanzaiena mogit djana gidanit vey ketashunit morilugova djatyavu krati. Shiraptuyaven blatarau, khaprumyaven tsirbuurunú, uvakunyaven ebontanú, khaketashyaven klinklinú! Kesh onya makayara say, sazhoyese khatalshyavu, u iíz onyarel vuyin? Kesh eshkyara u zhoyit talmenshunú fidirifazifyaren? Sheri ta iküimishey ta Talmenshunela vutruvenovó djatavit onyavu. Tikhodizhe, salashunizhe, diniyibizhe djurova ishyavu. Tsorni-say beylatsyava khaá u brinkiarit onyava ha. Sheyova pe zhoyit pushtese buvarizhe, pe ta misaese zardoova sheya makalarizhe, piti zhoyese ta abova khamoriyavu vey mu talemunit tutatilu ta tasula fidirikhaviriyavu.

⁶“Usheley! Usheley! Kadimyate, pristi-pristi, kadimyate! Iíz onyarel! Vuyín onyarel! Gavkiinizhe ruvyaven vut! Idaova diniishyavu zhoy khaá! Talmenshunyavu! Pristi!”

⁷Ushelko, daivizhe, seti vuyinit shaskarit chumakavá iküifreustayalit onyavel. Munka ta djanan, ta zhedoshtenivit genbonova penishtarit onyavel. *Reshkín ra-salashunyarel, ra-eliseynyirel, ra-nagliryarel?* sazhoyese talshyavu. Kesh sheri ta ilazoit untarey ra-ishvemyarel? Kesh sheri djurit

etsipralenín vey mosunenín ishya ra-vemyarel? Losh zhoyit ianeley Ishi vadikarit onyavel, kinpá ta oznatay resh mogeylo halantá samya kekadimavit onyavel. Disuova misgidyavu ra!

[3] ⁸Djamó ushelkoan vey lanelan Ishi virsiyavu, vutit shikevova ta kimsiizhe zhetsaradzafivit genbona yappoynaarizhe bari ta gennishtaova zhoyeylo loshlularizhe mashrá u mishyavu. *Kesh zhoyeylo loshkadimya ra-vemyaren?* Azá, khitaya ra-fayyavu. Dini ta imaran, haova kimsiit vey anikebesit nagliryavu vey anám djura onya harvolyavu!

⁹Tuntunilu, ta djiftit, brustit vey amarroit mishbatova, kiín ta girpelesay mogit shata Shtemór inumanukanavyara, kevirsiarizhe mishyavu. Ishyavu u Shtemór palyana ratá. Mogit shat seti ta prazhenavá sheri ta Talmenshuneley ishi mosyiva – ruzay tsorni-sáy vuyinova shunya, vuyinit iizit setionova dekuvayya! Shnaró, layso vesamadjatya ra-makayavu, kiinizhe ta zaridéyn dini ta shatan ta tsorniy keylimishyana.

End of the reconstruction...

(*)

¹⁰Seti ta versukan ta Runit Oglumuna Shtemór zhanyira, vey secha mashrá chadchovód aulavá araseynit pevaringonova losh ta Runkarfeyit shatín Shunún, Koykóy vey Shat Zhozhá bishnivotsarit onyavi, kiinizhe ta archád ta ebonainen Itlana, meresaatsit ebón onyavi, kiín salafiilu ta alavanuna mogit adunit kalalit onotovó iktiizhe tebarit onyava. Ta soronova, khay vey kheyem, lafiyari mog khaá, ruzay dralizhe bonduivit djurova tebyari ishi. Ta adunit bondufunduova ta Vatarana djeyelizhe paremunyari. Ta Kuletál ta ebona vey ta bredia mogese gilukhunyara. U ta Talmenshunél-sá, ta shinarit shatunay Talmiara yoneyilu teynikadimarit onyavel, zarzari meresait vey zarideynzaloit onyava khaá. Zhirí iidizhe beylatsyava ta chailisa dukhulora sha aularun, kinpá sundjramilisa ikúí ta üanan virsiarit onyavor.

¹¹Kari ta ayfanaley ta Runa, mogit shat pelesilu divayyiva, kiín to sonsaunilisa dlunivit onyava – mu sonsaún shey natunsopiese. Secha halantá onyava ziranti u ta pelese byorurivit girekiena tuzotirit onyava, bolo, sonsaundiú onyaven, kinpaú ta prevosova ta dzevararun hasvinyaren, vey kausizhe ratabit etikhalenovó tekzumyaren.

¹²Ta soreyanit, padjanit vey daldeait ananisovó ta shprashtit kharaa foliya layso ra-fayyavu, iid khará kiínú ta mishbatova khalyaren vey kiínú idalán dersinarizhe dazhem ta gilirit eydit chendjavá vey ta drununit üanan etarashyaren – *gilirisit ta eait uuzhisa*. Pantait ananisú onyaren, kiinizhe silisiit mininisú, anuvi daldeaamarana, anuvi logetibit narvpadjana, vey prundji antriit eaeynit soreyana, shey vut ta vranetiseynit rumeliena shey tarshisa fidiriflanerifyaven. Ta imarova vutit zonafatunit makait seylaray sheyzá iküichayyaven. Seti hait tamagit ean pe ta hazbatan santiavit vey iid tanesea ta kharait ebese eypavit anuvi blidit vey paremeynit gadanovó onyanu – ruzay ra yaraspalan! Kulizhe ra yaraspalan! Ranti-vá u [4] iid sopiilu mishavit onyaru, mashrá zhoyit sheyaspalit ba palenit chumakavá vutova zumisya fayyanu var *talmenshunyarú!* Shprunit ta talmena onyaru. lidova ishyavu ruzay ushelko ra-brinyavel u shunyatu var *talmenshunyarú!*

¹³“Tsirtsír-Ramey, vugmishyate! Ipokivit onifyazhe ba ar! Talmenshunelova nivotskomolya nukmenit kasalítá bashbasheyre kulizhe ra-onyara! Vugmishyate!” Ta ketásh ta nagushtifa dini ta uvakan zhoyit ushela mantamirkrenyava mashrá u ta nuzhit vey seylarit dostenivenovó khapadesyavel, kiinovó dini ta eait vey razhgeyrisifarit Talortalan penishtairit onyavel. “Uramún khaá! Idá dukhulór zhoyit benéyn ba ta benéyn zarzari moga onyazhor khaá!” ruvyavel, zhoyit ianelese, ta zurhanél zhoyit ushora, Ishi-Pronár, djimetsifarizhe.

¹⁴Zhoyit ianél, djeyelit ruzay rasit dailu, vuyinese zumyavel. “Givaney, mergolyate u ta dukhulór mishyator! Ishyare u ta nikhova kunara lafiyaror. Shey vunese dralisyazha. Vunit mishbat vuna shibatyara.”

¹⁵Ushelko upeneyyivel ra. “Shprashtit klotashova lepafya ariskemit onyanu,” ruvyavel. “Ta nikh kunara, ruvyare! Ziranti Mishár-Chan dini ta tadranan silyivor, ratá ta dukhulorova shuyva makayavu. Vunit ushora krazhni palyaror... otserarór vey guribarór onyaror! Kashá Mishár-Chan samavit onyavor mogeylo vey ta chayagova ta eylay korunavit onyavor ba hatrinit tegisova tebyavor, ardralisit onyani. Kashatum shey iid kunosova inunit anaresea ta skaa anlatavit onyanor shey iid brinkiavit ra-onyana, vey nukmenizhe moskairit onyani. Mishár ishi ta kunosese bishizhe shifyivor vey zhoyese ra-ruvyate u shey idá murnizhe resh ta draley ta chayaga onyava. Malachit lapeatéel ra-onyaru, Ishiko. Bashit zurhanorese rahait voparemová harvolýaru, ruzay hatá ishveyaru kashá hatá-vá zhoyova varemavit onyavor. Zheytumova vemya zretyavor vey ruvyavor u varvari mogit shassuudey ubuit onyavor ruzay kinzá onyavor vun ranti-vá u seti ta dukhuloran ta zhirashova tunkiyavu vey zhirasharova zhanya ra-makayavu? Ta dukhulorova dinilulya ratá vemyavu, vey tsorni, Tsirtsír-Ram ta mishotova Mishara vogyaror. Kreyvirsiarit onyaror vun sheytá, ta chumakovó vey ta rakarovó tramilarizhe, tantoova dini ta derevushsalan ba seti ta merinzhimboan fargaarizhe, losh ta kunarit shuvekín ba ta imargenivit talmenshunekín stupurcharizhe. Ishiko, reshkín-vá ta dukhulorova mogese fulatsyave? Frelizhe otorayalit onyava dzea ta zaridéyn shas u rapilaivit inusuorova dinilulyati. Vey *talmenshunyaror!* Ay, ta talmenshunós ta oydjamen shey iida onyara. Ta beneynova zhoyese helistizhe fulatsyazhor. Oyazdizhe zarzari mogese.”

¹⁶Ishi-Pronár ta uramelese vuyinit zurhanora ushanizhe zumyavel. Etikhyavel u chadit vuyinit ruvivenú izmuyaren khaá. Djufi-bolo, ustalú kiharafivit onyaven. [5] Vutova fayya rahaizhe heslayana. Ta Kulún sadjurit bondufunduova lafiyara. Ishi epyavor, “Vangaey, tashe rezyate! Mishyazhu vey ta dukhulorova moskayazhu. Kalstinova Mishár harvolýavor ra. Ishyaru u stovanyara vunit zakh. Íz samyate. Shtakadimyazhu.” Ishi ta budova hiznukomolyavel. Shprunit vey pristiatsit onyavel. Mashrá u keylivirsiarit onyavu zhoyova zumyavel. Ta zaridéyn zhoya maizhit onyava!

¹⁷Ishyavu u zhoyit medjshunú vey taldzevú ushelkoese isteryaven ratá, djufi-bolo haizhe, layso zhoyit muit auliena ishyavu u iid zhoyit yakinún onyana – u hatá ta yazhtaa losh ta talmenshunekín kiinizhe tilarór istonyanu. Ta talmenshunekú mogit ebonese kiinizhe palanadiú vey manukanavarú dralizhe zavachyaren vey ishyavu zhoy khaá u hatá-hatá vutani onyanu. Seti mu iküi-Talorurivit aspalan ta eylova inumishizhe branyanu vey dini ta shprashtbiravá kiinizhe kunshuvirór tilafeka ta talmenshunosa depikyanu. Eshkizhe layso tilarór ishdara onifyanu! Vunit korunotovó

talmentilyanu, vutit mishbatovó ramdzevyanu. Talkorit palanadiór onifyanu, ta etsipralovó ta tarsharun vey ta dzudzuarun pilaarizhe, ta sholovó ta amarun, ta pilarun vey ta dralchendarun daarizhe. Iidova ushelko dayavel ra. Korunyava u mogova kreyinunit tikhodyati. Raidaizhe seti lanelan Ishi! Chadlán ta kuteyrovó vuyineylo giuryavu, var tikhodyavu u haizhe zhoyova nikhdayavel. Dini ta eytan zarideynya ratá omanyava. Ziranti u sheri iidit estalín yibishifyavu, ushelko ubuit vey dinizachivit bezyavel. Rayizhe vutruvenovó sheri ushorkoey vey sheri vunit khavoemdilesey djatavit onyavu. Chadlán palit vuna, otrinit vey shprashtit, onya itovedyavu, rahaizhe sheri ta eyley vey ta zheytumey lestriarizhe. Iidizhe, ushelko ishi ushorkoova choravit onyavel, vey secha ishi iidovó djavit vey razatvolalit bezafyavel, djufi-bolo, tikhodyavu u murnkunarór dini ta gidanit ilazoavá vey naavá Runskaa ba djamó onya, raprazheneshkit yodjún vey birafún onyana – zhekiinizhe dini ta prazhenavá zhoyit varemirit zakhunarun vey akaldiarun!

¹⁸Za! Djufi-bolo, virsiarit bishyavu zhoy khaá. Kiinizhe sheri ta shuneney ukhese ruvya makayanu, kiinova zhoyit munkait chaesea djemarafyava mashrá u vutova, ta muit kuan, teyni ta pavdorudit vey meytlanit talmenshunelese Djanara, Satél Pulán-Shuv, sopiafyavu? Kiinit gadanú, shprunit vey moseynit, ta talshunenovó mlodjurya eshkizhe makayanen, kiinovó dini zhoyit tamelese khatendayyaven, seti iid taleynit vey lametidzit ean? Kiinit khordisál vuyinova rekhtayyava, shey tanél djura, kari ta Djanarit korunotín, peshél [6] gidanit shprunuda vey djatala! Kinlán ta talea Talora men vutit daldeait vey chintalarit gechenit gituniena solfisizhe sonteyyava. Kinlán ta azurivit takhú vutit shumeshguraran losh shey danivisey vey chenikisey ta taleaa tukbelovó ta boduzhana tukbelyaven. Kinlán gilirisit zhoyit sundjit ramesea ta nebúv vey ta uúzh fazhenit vey medjifarit aspala, eait ta lapisarun vey ta birafa! Kinlán tobisarit ta zakh malachit vey danivisifatsit vey malachit dukhulora – kinpá ta narenprazhenainen vey ta ganakenainen djemaryaror! Chalí vey idakín vuyinova shunya khay vey kheyem cheykopyavu zhoy khaá var ishyavu u kiinizhe prundji zhoy – *talmenshunyarel vuyín!*

¹⁹Ruvyira u ta Talmenshunél gidanit otua vey heslaa onyarel. Hapaú layso zretyaren u ta Djanartanú makaovó vey ankalinovó trevkonyaren kiinú zhivonese ta shasbeneynudova dafaryaren. Kinlán rayizhe prazhenú sheri ta durummakeotín ta Djanartanarun mogese kadimyaven. Chadit noibivit pevlushekú, shtakadimavizhe terchanit vey zardozhigutivit yoneyit sayzutnaay seti ta merinavá Djanara, sheri ta iküimosarit shifatsín ta Djanarit peshelarun vey vutit pesharun prazhenisyaven. Djamó sheyan, pa ruvyara u rapá sadjurese ratá savukyata u vutit sholova djatyata var munkabreditanit vey meytlanit onyara djur khaá! Ruvyira u djurit ketásh-sá pait nikhova diniankalinya makayara. Ta Djanartanú shey gadanova ta parailu vey ta meytlanilu mlodjuryaren, vutova, kiinizhe byorú gidanit nimia vey shprunuda, fidirituurarizhe. Ruvyira u layso ta runteynú-sá, kiinilia feryaren, ratogeshkit meytlanova trevkonyaren!

²⁰Idait shunenovó ratá tashi shunavit onyavu, ratá idait ketashovó djatavit onyavu. Bolo, talmenshunavit onyavu. Zarzari eliseyenenovó ta salaa vey ta medja lafiavit onyavu. Secha malachit onyavu, ta venora dazhem ta nimbaavá zhoyese nayhiryava. Ta talmen iküi zhoyan prevyava vey djurova tikhodyavu. Iid zhoyova murnnikhit dukhulór korunyava, var rachadpaú dini zhoyit zheyتمان djurova dayaven ba layso djurova daya vemyaven. Ta prazhenú sheri ta talmenshunekín, ta satapekín vey ta ishdarín dini iid anaravá dralizhe pilayiven, djufi-bolo, zhoyit ushelese, iid makaú, djamó ta hepurnait shunan vey djatan, djamó ta tabit korunotavá vey

onotavá, lanyuit vey rakalalit onyaven vey ishi ta perneyese vey ta ubuese manukanavyaven. Ruzay malachit vey nikhotrinit onyavu; talmenshunya makayavu vey iidova raya ra-makayavu. Eliseynirit onyavu vey zhoyit talmenishova inubranya brasyavu. Ar u frelit tanto resh ta doshtenosey ta genbona vey ta moskaosey ta madjuzarun, ta ekhdatozey ta iyamela, ta tsaradzafosey ta yuddjada, vey ta tilosey ta rakararun onyazha. Khay vey kheyem, virsiya bishyavu!

²¹Kul-zakhilu djemarizhe virsiyavu. Beylatsyava u ta kulit Shtemór zhoyeylo loshvirsiarit onyava. Ta daldeaanit dzevarsalova velava ta mishbatan, kiín ta Drevushsalese ta Pyagarun manukanavyara, rekhtayavi. Ta Derevushsál Ta Pyagarun minmasagizhe ta shatova khalyara. Tepatizhe ta ensiesea vey ta vranetesea, ta bandoriunesea vey ta arvinesea ta vulshirenarun, kiínú mogova shpelepafyaven vey mogit keyliosova tretiafyaven virsiyavi. *Reshkín rahapá iid mishbatova idarafyara vey tsaradzafyara?* Zardouvakunilu ishvemyavu. Bolo, izmuizhe, ta mishbatú vey ta hazbatú kiínú [7] Shtemorova losh ta antriit shatisín, shatín, shatunín vey shatardjaín Runskaa tuzhanyaren, meyrandjizhe ta Darskait Nalyunay dralmoskairit onyaven. Eshkizhe dadjlaya ra-aravyanu. Djufi, kashá ta sarmus, zhoyit zakhova ta Darorese fidiriuvakya zhoyese hatá kadimyana, vunese ruvyanu u Satelko iidizhe dzevya ra-aravyarel! Gordualizhe, ta mishbat kilikit onyara vey ta nalchumak ta Valmeta ta Shata djurova okrintuya onyara. Eshkizhe kashá ta samusova ta Darorese eypya dakyanu, tamagit archilinit estalovó kavisuya vunevlo lafiyanu. zbolo, ta Darór Runskaa vunit ebonese varemarit onyaror, vey rayizhe loshdjatovó nulakyavor dini kiínává, shey ebontanú, layso ta oyrachilinit vey ta oyrameytlanit, vunese vutit zakhovó vey shagalovó ranurya makayaren – kulizhe shas ta saftebey ras ta vodralzhaney. Ta darór Runska dini ta inunit valmashit shatunan Uskím djanubyavor, ruzay shey ta kreyit anaresea Runska rayizhe dzevyaror, resh ta ebonova kuteyrya vey moskaya. Hatá ta yazhtaa, vishu-vishu vunova eypyvanu zhoy! Lilinizhe, shta ta yartaese, khakadimyavu krati. Ta bud artretiiifarit onyava.

(*)

²²Shey mog, halán khalilinit rakrilivit fayese kadimyavi, ubimiizhe disuizhe hait bonduivit ba rashprashalivit aata, kinpaay vey kinpaese ishyavu zhoy ra. Kesh onya makayara u ta Djanartanú, ta shagalilisa nobshetya *makayaren khaá*, kiínizhe ruvyaren ta prazhenalenú vey ta vutruvenú? Líd aspál ardralifarit onyara khaá, khay vey kheyem!

²³Mashrá u samogova, zhirí halanisit tsayashuvilu vey giderilu, dini khazhanivit idarbiran ta derevushsala, loshnulakisyavi, raimruit ba azafadisit birzaova, hiznuizhe dini ta minit ulgazan ííd tureyomarit ruzay krilatsit buda Shtemorit yuddjadatsit birafararun zhanyavu.

²⁴Djanarizhe ta Talmenshunel eypyavel, "*Var es de yong vo sey? Kom fort!*" Seti ta lilinit ketashan ta uvaka ta Talmenshunela ta kulit darskait dzevarsál lelonimbretyava. Ta klotashú purdjirizhe khochuryaven, vutit djanubarú, teyni vutit Narelese vey Aatkanelese krilidar-zumarizhe. Utatsilu vey mosunilu ta bud leloyava vey zuzuyava. Ishyiva u ta Djanarit ruv ankalinya makayara, pait shprunudova vey nikhova inuvtamarizhe. Idaizhe ruvyira. Munka Djanaran, ííd ruv iluizhe djatyira var ruvyaren vut u varvari djurit lametidzit makaey ta Djanartanú djurova etsipralit vey rapilaivit

tebya vemyaren. Laysa ra mu pesh dini ta budan vuyinit gadanovó daavit onyava. Ta Talmenshunél minyonunit onyavel! Yehukanit, djateyeynit hadín menbazhi vuyinit gurzhuylay ta tsamesea keprevyava. Vey kiinit moseynit gurzhuíl idá onyava! Uruluniday onyava, tsuruudit sizda, vey seti ta moytotrilinan djura nambilit asalit undjirilu karyiva. Diváy ta difoan, azilisa rapilaivit vanay, azurivit onyava djur. Ta difo-sá [8] trichizhe klana vuyinit nasan ksevyava, halanís vuyinit chaovó guararizhe. Vuyinit vishu shas ta memuchiey vey ratuzotirit onyava. Franarit, udjdurit borgresurivit dzevnyék daldeait udjembait gechengitunova mlodjisyava. Dzevasúl, mosizhe tuzotit vey aneynit iveytsay udj ta chagan marinyava. líd ta kulen vuyinit genbón tadránarela onyava. Kari ta Djanarit ayfaney, vuyinit loshdzevarú, tadránarelú onyaven shey vut. Palizhe genbonivit onyaven. *Mos-mosarun!* Talshyavu, *kiinit banadjinúd!*

²⁵Shan vuyinit klotashan prevyava chintalarit vey kunnikhunit amsízd. Masagchailu djurova samorayavu. Togyavu u eshkizhe vorín ba vulúk onyana, ruzay, bolo, ranti-vá u djurova trichizhe zumyanu djurit sizdova damakaya ra-makayavu aréy vey djurova idarizhe shunya ra-eskhyava.

²⁶Kiharyava rapá. Halanís aleyfudit Itlanit itorilu shtaepyavel. “Kinzá ta dukhulór kinpá talmenshunaror. Keylikadimyate!” Ta Talmenshunél, zerilisa ta shprunuda epyavel, ruzay ta zakhova vey ta shagalova rezafyaven. Ta bud birmaya vey tureyomya mabugyava, seti sadjuran-sá utatsifarizhe. Peshú tugeygeytu zazumyaven. Zuzuyaven vey rahelistifyaven. Lilinizhe hapá hatrinan zhoyan uvakunilu khaepyavor.

²⁷“Rahait talmenshunorú dini ííd shatan zhanyiren, Satelkoeý.” Pakutentsit pantanambilór fidiri ta buday khakeyliyavor. Kashtirtanór ta runay djatyivor vey radoshtenivór gruzdyivor! Eshkizhe Eydkarfeytanór onyavor, kinpaovó iluku iíz shunyari. Arhatrinit kiharyavor vey bishyavor, “Varvari bashit flidjeney vey idaey bashit Dzevarsala,” ruvyavor, “bezyara u ta zirashova izmuit vrunora tunkiyaray, shprunit ta prana vey ta ridjorga! Ta malachorovó inubranyatay u ta taranielovó yaturyaten vey ta malikhay vutit ushelarun inutamuryiten.” Divay savunan zumyavor vey halalaisyavor. Ta bud muku shta baryuyava, alaarizhe ruzay brigoshit tsey. Ta nadjerbriskuova ííd peshora togya ra-makayavu, u iidizhe shtrashtit vey mosmosit Satelese teynieppyanor. Ishyavu ra kiinova korunyanel ruzay ta oydjamenova djasyavu zhoy khay. Vuyinit girelovó tiniifya vey pe vutit klotashavá keylikiharya shunyavu. Vutit madjú divay ta daldeait retokavá vutit kutarun khaiktiifyaven. Lilinizhe ta Talmenshunél vuyinit madjova khapitipanayavel krati. Shey kharezifyava. Talshyavu u eypazhit onyavel ruzay idatá fidirivishuen, kiinizhe inunit zhigutiren, vuyinit vishuova klanatendayyava, hiznu ta djeyelit vey chintalarit djeyeludavá vuyinit kilbianit chaarun nusarizhe. Ta zhomoivit bashla ardjeyelifyava. Ta [9] dzuechaovó dzumya djatya makayavu, mashrá u maladjuryaven vey norshtayyaven, izizá dini ta idarbiran tuurisarizhe.

²⁸“Shprunorova ta prana vey ta ridjorga lafiyazhu vey vrunit khaá! Arvrunit u bash, zurhanorey.” Idatá ta Satél Pulán-Shuv luurtoryusizhe vey shuveynit chesilu vuyinit loraanit klotashay doladisyavel. Ta ramovó rasizhe pe ta vulese ordaryavel. Djeyelit dailu vey ushanilu, fidiri rayizhe kuteyrivit nikhbiray vuyina, ta kashtirtanorese zumyavel. “Ivarit onyara ta nikh basha, zurhanorko zhoya,” ruvyavel, “Tsorni, dini ta oznatese mishyate vey ta ivarafova karyate!” Dralprenbuizhe kahalalaya mabugyavel. Ta kashtirtanór vey ta kulit loshifavit bud prundji vuyineylo loshhalalayava. Muku shta ta budese vuyinit chaovó djimetsyavel – mampisizhe patalsaarizhe. “Ta

dukhulorova kinpá talmenshunaror, keyliuvakýaru. Secha dukhulór kari vunit aulín, vrunór kari ta ridjorgey onýaror vun. *Talmenshunaror* vey vunit talmenshunova lafiyazhu zhoy *khaá*. Talmenshunarit dukhulorey! Keylikadimyate!”

²⁹Lilinizhe shinarterchanit tikhodova khakamizyavu u ar vey ar ta chaainen ta buda *zhoyese* sopiordarifyaven. Mabugvanizhe sheri djurey rachadizhe talshyavu, ruzay idatá zhoyese zakadimya mabugyava u dini ta shatan mayigova lafiyavu – u eshkit Talmenshunór onýaru vey u losh ta talmenshunekín koruntilyazhu- kashatum idaova zhoyese savukyanel ta ushél. Var antrit dukhulorú ta shatay zhanyiren, halanís helistyavu u shasvishuit samya makayavu. Kulizhe rahelistit onyavu u sazhoyova fidiribrevya vemyavu. Za zhirí dinikledirit sazhoyova tikhodyavu.

³⁰Ta dozhchoyarovó seti ta turushkan zhoyit shata ruvya djatavit onýaru u zhoyit ushú *Tsirtsír-Ram* zhoyova mishtaratyaven var seti zhoyit tsaroprisan vey ranti muizhe fidiri ta dozhay zhoyova fulatsyaven, zhoyit ramú kozhá soreyanit onyaven, mudja ta lalivsiarana ayfanalit dazhini ta Itlanit suavá. Vey prundji *khaá*, zhoyit gomovó shtrashtizhe kreykalbantearit onyavu – tsaya inu tsirtsiray vutova tebya khiyefarit onyavu. “*Tsirtsír-Ram* mishtaratyizhor,” zhoyit ushél ruvavel, “var vunit ramú ta tsirana onyaren.” “*Tsirtsír-Ram*, khay vey kheyem,” shukoryavor zhoyit ushór, “var [10] gidanit birafunarór vey akaldiór onyazhor. Vunit ramú vey zakh varvari ta vemy kunya vey tamagit skaovó vey ardjaovó shunya tsiryazhen.”

³¹Secha, *Tsirtsír-Ram* onyatu, vey gorduya cheykopyaru u mashrá chadit asplavá vey harkazavá sheri ta kunosey dini ta derevushsalavá, ta gimlaavá, ta dzaravá vey ta pevlushavá, resh ta varemey vey ta ishey birafunarizhe salashunyavu, gavkiinizhe dini shey ta prazhenavá makbashyavu, ruzay gavidatá dini zhoyan khasepiyiva ha. Ha ta Satelay, vuyinit meytlán ba vuyinit shrpunúd, zhoyova santiafyava. Birafún vuyineylo rahait tukbél ta suarun onyana, rahait kasaliís resh idapaín kinpaú savutova murnit vey isuit zhanyiren mashrá u vutit pushtamsalú kianararit ba salaarit onyaven. Ta yakinunese zhoyit zarideyna zhoyova uvakarit onyavel – vey haizhe, layso idatá seti zhoyit mushiltrasutudit malachudan djurova yibishyavu var *talmenshunyavu*.

³²Za, rahait shtinyiben onyava. Shey ta chaú ta buda zhoyova djimetsifavit onyaven *khaá*. Mashrá u sheyzá diváy ta loshifenan ta hatrinekarun, ta marfanarun, vey ta pilaivekarun, shunyavu u chadit zhotú namagizhe anazait onyaven. Chadit chaú varvari ta mosuney anazaunit samyaven. Djufi-bolo, togyavu u yibyavu u isit ba bonduivit ala vey eshkizhe mu ba zar bevlanuisú izizá, zhanyiven.

³³Krati-krati lilinizhe sazhoyova ta hiznuay lugyi khayibyavu. “*Des es de yong du zuk, min Dam, de yong vo sey!*” Pilaivit uvakova Djanarizhe eypya djatyavu. Ta uvak sadjurova pila-Itlanizhe shtayava, “Shukráam ta dukhulór kinpaova mampisyare, eéy Satelkoey, ta dukhulór kinpá talmenshunaror.” Ta djakovó kalya ra-makayavu. “Nene Shiko! Kíín...”

[11] SIPÁL ZAR

“GIVAN-AN TA YUDDJADESE SHTADINIMISHYAVEL TA CHIIMIT SHIKEVOVA SETI TA DROZAN FELARIZHE.”

Giván-An ta yuddjadese shtadinimishyavel ta chiimit shikevova seti ta drozan felarizhe. Ta tsorniit podavova vuyinit zarideyna togya ra-makayavel. Rahá, kari vuyinit miaraín vey amustenín, rarinya beylatsyava. Rezit zarideynova chadlán kuniryavel, dokasheshkit vey aurit, kiinizhe dralsebit zaridéyn onya aravyara, kiinizhe zarideynú franarsutantoilu dini vuyinit zheyntuman ishi onavit onyaven. Misharey, vuyinit uramór, ta ratakbilit krileniena djemarifavit ishi onyavor. Mashrá chadit aulavá, layso tashi vunit voemdilesan, raanarakit onyavel, djufi-bolo, sheyova buyukafya harvolavit onyavel. Bolo-bolo, zaridéyn losh iskemit sorinorey paremalit onya makayara. Vavabiyonavit onyavel u kamizarél ta hezhada vuyinit zheyntumay ra-onyanel. Sheri Misharey, vuyinese shtrurnyaven vut bolo, vey djeynatya brasavit onyavel. Chadlán vuyinese ruvavit onyaven u sheri íd sorinorey ta iveytsa vey ta kela, fidiri zheyntumay kunararun vey lametidzekarun, mavdonnakeyit onyatel. Ruvavit onyaven u karizhe, rahaese tsíín ta zaradenesea íd manukanavyana. Bolo, ha dini vunan shifyava...

Zaridéyn losh Misharey ishi zaradyava. Mashrá chadit aulavá ta suovó korunya khiyefarit onyaven. Idá brinkiyava ra. Pashi anarakit shas ta suín onavit onyanel. Idaslazku, vuyinit izeyova otrinizhe kiratavit onyanel. Ayzanya chadlán varemyavel! Demenova dini ta zartilbiran gavdini Shtemorán dakyanel. Ruzay Mishár idaova gazarya ishi kulizhe brasyavor. Suova vemyavor vey Giván djurova lestriekhdatyanel.

[12] Ta trebosova ta dukhulora teynifulatsivit Ishiy, ta zurhanél vuyinit uramora, pashni rayizhe razoosyavel. Prundji Ishi kunarél onyavel – ishi dazhini ta runit karfeyavá voemdilesarizhe. Ruvyavel u ta dukhulorova izá zhanavit onyavel vey u zheyntumova tunkiyavor. Ruvavit onyarel u pientait onyaror. Ruvyavel u vutova dralgadanyanad Uramún kashá vunova kiinizhe savutit suór dinilulyanen. Vey shukhrám, shey ta rahaese kadimavit onyava. Varvari Misharey vey vunit ichey ta enhala ta zheyntumese, ta eylese, ta sakruese vey ta meresaese shey grihashyiva. Ta dukhulór rahaova sheri vunit izmuit vanín ishyavor vey inu vunay idaova etsipralafya ishi harvolyavel. Lakoshá ta piradjaris dini íd estalan ardralizhe onyana. Eshkizhe ardralizhe onyana savukya u ta dukhulór inutayamalyator reshú vunit ushorova ta rapilaivit biresea ta shtrashtit birafarun nivotsyator.

Eshkizhe idatá ta rozhrezova karizhe zhanya makayanel. Eshkizhe idatá ta eylese vuyinit zurhanora shtamishyanel. Bolo, ta lestriova resh ta dukhulorey lulavit onyavel vey ta korunót vuyinit zheyntuma ra-onyara u vutit lestriovó ba vutit suovó inubranyaten.

Ishi ta yuddjadese shtakadimyavel. Murnit onyavel.

Giván muizhe eypyavél. “Ishiko, kinzá Tsirtsír-Ram? Tsey ta chumakovó korunya vey ta rakarovó karya lafiyaror. Frelizhe íd motenín fidirivirsiya, pait korunandjenovó anlatarizhe. Shas ta enhaley,

shas ta adavait vadikosey vey tilosey, zaridéyn kozhá faryara. Ta kunosilu dakyizha rahá. Kinzá ta dukhulór?” Ishi ta dzevdjariova ta pelesese, dazhem ta chanzaan vey ta sonsaan, teynidudjyavel. Tretiizhe, bari talsheynizhe, ta sonsaova vuyinanis sagukyavel. Ta sonsakúr rimsizhe khaburukyava.

“Tsirtsír mishavit onyaror. Ta...”

“Mergolyave u mishyator? Savukyave u inuirsiyator? Zurhanelatey, kiinizhe talshyare? Kesh chonyare u ta teynikadím íd Djanarit rapilaivelarun tumpi tukbél resh banadjinisit aspaley Ananosa onyara vey u resh marfanatsit vey bashlaisit minuridey shtakadimyazhen? Bashit shasmavdonúd vey idá bashit zheyuma kulizhe shas ta safkhalín onyara. Ukhese shey murnizhe gidanit biráf onyara – shaskarit tukbél bonduzhana.”

Ishi Givanese ushanilu teynizumyavel. “Ra-eshkyana ta dukhulorova lauraya,” ruvyavel. “Vunit talsh rasordarit onyava. Vunit talmenshunenu vunova fulatsyaven vey vunit abiyón shprunyara. Ta Taldokasenú ivaridarit onyaren vey ta tanto mogova inubranyara. Givangaey zhoya, ta dukhulorova vunit mantait yakinunese otrinafyate. Shey dralisyazha, var yibyavru u stroniena prundji kednait vey atonit tuzotyiror. Ta kaltogova tebyate.”

“Kaltóg!” Ta nagushtún vey ta djas Givana grietarashya mabugifarit onyaven. “Kaltóg? Kiinova sheri ta kaltogey ishyare bash? Bash vey ta zurhanór basha kinpaú layso ra muku [13] dini ta anufbiran setionyavay vey kinpaú rahaizhe ta meresait Talmenhazovó paremyavay. Ukhish shagaolovó vey zakhovó ta makaay vey ta ishdareniena, ta djamokednaniray vey ta lametidzay, djemarafavit onyaren. Dini ta mosenavá vey ta kreykunosan ishi silyiray. Frelizhe! Ta dukhulór zhoyit eylay inubranyazhor ra! Zhoyit lestrinuren onyaror. Ta dukhulorova zhoyese strongyave – ta zarenova dazhem zhoyan vey zhoyit uramoran urzafarizhe. Vey secha basha ra-shibatyavor vey vunova dafarya ra-ivdiyare vey secha vunova dinilulya ra-ivdiyavi mog – zhoyit uramorese kalarizhe vey vunese keyfarizhe, kiinizhe ta meresa aatyara, mafáy ta dralamgaley, íd dukhulorova girekhdatya peyratyavu. Idá frelizhe ta kaltogaris zhoyeyre onyava! Ra, Ishi. Ta heslaova tebyate bash. Bashit korunotovó ta runit lametidza inubranyate vey ta cheykopovó aurit zarideyna teynitebya tilyate. Ta dukhulorova lauraya mishyaru!”

Khakhaá, Giván-An vuyinit dzevabova kevayyavel, pristiizhe djurova diváy vuyinit tsamavá hirzunarizhe. Djurit narvit shirit vey dakiit odeshú forkarvantay vuyinit chagesea kemaldjayaven. Ta sonsaese teyniyavel. “Íz íd biráf karyira! Tsorni-sáy karyira djur! Tashi u hatá khamabugifyata!” ruvyavel. Ta sonsaese teynipranyavel, meymizhe djurova anazaarizhe.

“Vangaey! Ra!” Ishi fidiriailiyavel. “Ídova korunyate ra! Ra-imfayyara!” Ishiese Giván djimetsifyavel. “Zurhanelatey, zhoyova fayya khiyefyate ra. Onya makayara u ta dukhulór ta shuneniena vey ta eliseyeneniena djemarit onyaror ruzay malachit samyaror vun khay. Bazhi ta makaan íd rapilaivelarun vunova ra-branyazhu!” Giván fidiri ta yuddjaday virsiyavel. Pe vuyinit klotashese, kíin brazhenizhe kianararit seti ta masagan ta yuddjada onyava, meymomyavel. Ta sopiova ta karit rumbikunarit Shtemorit mosvaremararun rekhtayyavel. Anuvipaú vutit eylesea vey

kulizhe bashlaisit shasbrikenit zarideynesea shtamisharit onyaven dzea. Misharizhe bubuvyaven, , sususiyaven, bruzhbruzhyaven.

Rainunizhe vuyinanis Ishi ra-onyavel. Sagme-khochisavizhe, zarzari vut djani seti ta idarbiran onifyaven. Izá Tsirtsír-Ram ta dzevarelesea loshifavit onyavor. Ishi-Pronár [14] miarayavel u Giván ra-sobonyinel u Ishi-sá Tsirtsír-Ramova teynilugavit onyavel vey u vunese bedrayavel u losh ta dzevarelín mishyator. Ishi haizhe tikhodyavel u Giván-An iidova etikhyavel, ruzay ardralyara u hait estalú rafidiriuvakivit samyaten.

Giván-An seti ta idarbiran muizhe teynikadimyavel. Samsamarú ta mabugit buday ramashenurarit onyaven tsey. Ta birova inubranya santiyaven kinzá ta Talmenshunél samavit vey eypavit onyavel vey kinzá vuyinit shinarit lipalova losh ta sundjramit dukhulorey, ta kurudjór Giván-Ana vey Mishár-Chana khamagugyavel! *Mos-mosarun*, talshyaven.

Salisova, irvadarit resh ta zhigutenovó ta chendjiena vey ta hilegiena loshafya ta birzaay kinzá ta ramú Pulán-Shuva chegyaven, shunarizhe, Giván-An teynikadimyavel. Anuvipaú dini ta salisan vuyinova shtapilayaven. Mu peshór, rakeynmalachór, genivit dini ta meresait genbonan fundudia, shaspantagit kamsa vey aslaasúl, ailiyavor, “Givanko! Ushelko! Kiinizhe brinkiyara u bashit kurudjorova seti idait talvonit vey shinarit mishbatan inumasinavit onyare – losh ta Djanarit Dareley dzevya! Kiinit mosenún vey valón resh mogit shatey!”

Giván-An glavniyavel ra. Zaradilu vomeydomyavel vey teyni ta salisese manaragyavel. “Fundudiorey,” ruvyavel, “Pe iidit lanyuit sadirese rahait dralgadanova felyaru. Iiday rahait dralen kadimyazha vey shey mogese rahaova piri raruveshkit perneyenín teynifulatsyazha. Kadimavit ra-onyaru resh zhoyit kurudjorova inumasinya ruzay resh vunova lauraya. Ta fidiriovativit shagalovó Shtemorit medjshunararun vey iküichayurivit lametidzekarun zenyazhu ra. Kinzaese sopiyaven ta Djanartanú vey kiionova sheri vutit yakiney pilayare?”

Mashrá u eypyavel vuyinit uvak ta nagushtova vey ta nashkudorova fidirifulatsyava. Vuyinit uvakova panaifavizhe ar u yibishyavel, ta ravemirit vey ta rakorshunivit versidjova vuyinese shifya mabugyavel. Disalís hazbattanarun, anuvipaú ramilisa, tamagpaú klotashilisa rekhtayarizhe, vuyinese kosoriizhe teynikadimyava. Ishi, karkarizhe, ta zurhanelatese shtaudjovatavit onyavel. Vomeydomyavel. Vuyinit klotashova resh kianarya kreyshtagalizhe otrinafyavel.

Mu hazbattanór, kinpá, seti ta hiznuan ta buda, tansubarit onyavor, iküí ta budese savunova keylilugyavor. Secha malachit, yehukit vey [15] eydchait, dralizhe bepeynit bezyavor vey ta kreytalkeynurivit flidjenova trevkonyavor kiinova munizhe franaraulit munkaek lafiyana. Breskizhe konomanafivit khornalgenova skuddia genyavor. Kari ta korunotey Itlanit skuddiora sundjramit onyavor. Ta rakeynova ta salisa maldjaavizhe, dazhem ta fundudioran vey Givanan tansubyavor. Ishi-Pronár, dini ta budubikeyan, santiyavel. Dini savuyinan talshyavel, *djeynatyare vey tilyare*, kiinizhe ruvyira...

Ta hazbattanór eypyavor. “Tur-Chendjún mishtaratyiru. Ta Djanarit dzevarsalese bashova manukanavyazhu, eéy Satelkoey. Ra-eshkyara u franarizhe mishavit onyaren. Beylatsyara u vutese

ra-nashkudoryara vutit ramteynovó inubonduya. Kashá bashese isteryana, manukanavyanu zhoy.” Santiatsit vey rahelistit Giván-An bezyavel, djufi-bolo vuyinit nashkudór resh ta imfayudey vuyinit kurudjora, kiinizhe vuyinit luntu etarasharit onyava. Vuyinit da ta cheykopa vey ta disuandja vopurkheyit samyara. Ta tanto vuyinay mishyava. Ta habzattanór eypyavor shta. Ishi ta tayispovnaova okrimizhe shtapilaya ra-makayavel. Kulizhe upenneyivit ra-onyavel u ta hatrinay onyavel ruzay, bolo, ta Djanarit sholova haku-haku djatavit onyavel vey kulizhe rapalit *Nordlinga* djatyivor.

Ta pranova Givana rasizhe khamiriniarizhe, ta habzattanór vuyinova fidiri ta buday manukanavya mabugyavor. “Satelkoey, mogeyle kadimyate. Ta Djanarit dzevaresea mogeyle klotashyate. Shey dralisyazha. Bashit kurudjorova zhanyazhi khaá.” Mashrá u hatrinizhe mu habzattanora pe vunit klotashan shanmishyaven, khafeshizhe, djamó shey produit shunan vey yiban, ta klotashurivit habzattanór Givanova pe ta amunese ptamoriyavor. Gavtashi vunan, pe ta djedjizhe funduivit baveliveytse vuyinova djanubafyavor. Tur-Chendjún, ta habzattanór kinpá, idalán samantaizhe tashi ta budan eypavit onyavor, vey tsey ta pranova Givana tebarit onyava, peltantoizhe ta vulay vuyinova panayavor. Rahait tanto ta disuvava zolyava vey ta shprunudova íd peshorarun ratayamaleshkit onyava.

Giván orinounova khafidiribuekyavel. Íd ta madjachilu ta habzattanora djani inufuivinit onifyava. Ta skazúlk radoshtenivit peshorarun vuyinose ra-isteryava, savuyinose talshyavel. Ta idarbiray nedesharizhe, vunit klotashova djemarit virsiunese luyavor. Min antriit habzattanú vunova hatrinizhe rekhtayaven. Ta min samarit habzattanú, pe ta vulan tansubarizhe, khavirsiyaven vutit klotashovó shtadakya.

Ikúí ta buday shtraisavizhe, krazhni ratraít u zhirasyatel, Ishi fidiribuuekhyavel, “Vangaey, ra!” Togarizhe u Ishi shasbyorit onyavel, ta habzattanú vuyinose rahaizhe versidjyaven. Vutit kelevit chumakese risdoizhe pevshiyaven. Mashá u ta klotasharór inunaresharit onyavor, Giván-An, tashi vunan djanubarizhe, raneteleshkizhe muskarit khaonifyavel. Ishi, shas ta zolit [16] tantoey layso resh talshya, vuyinit bonduivit shimtoova fidirimoriyavel vey ta nedesharit habzattanorese djurova khamadjspoyunyavel. Dini ta oydralit ginavá ta pran Ishia shprunit onyava, vuyinit tseynakéyl helistyava, vuyinit tansúb rasyava. Ruzay íd ginú ta oydralit ra-onyaven.

Spulizhe, Ishi mergolavit onyavel u rakuchait ovatyitel. Vuyinit klotashova resh kianarya inubranavit onyavel. Ishi chonyavel u Giván, zhanavizhe u ta Djanarit dzevarsál mishavit onyava, vey, rahait munkaél onarizhe, ta eylese shtamishya shukoryanel. Izá, Ishi vuyinova shtarozhafyanel vey vuyinova hait antriit mishbatay ta spuluda inupiryanel.

Ta shimto Ishia ta habzattanorova dini ta durese vedyava. Shprunit vey dlunarit buuekhunova ta gara fidiridafonyavor mashrá u ta zaftór dinidjeyelifyava vey ta gomkándz krepetyava. Ta tur piti ta moytoan vunit rama vey pe ta iveytse ta bavela keprevyava. Fayyavor vun ra. Ishi, kiinizhe ta habzattanú seti anuvi ramfelavá tashi vuyinan, vuyinit klotashova shtadakya pristiyaivel reshú ta komolese loshifyatel. Ta bud, udj idatá, kundivit vey bashlait, ta shatase khavirsiya mabugyava. Íd, resh ta eylatsit Shtemorit ganakarit birafarín, krazhni fazarait vey tsorniit lanyu onifarit onyava.

Ta samarit hazbattanovó dini ta derevushsalese nivotsaya harvolyavel. Izá ta kirbatova Givana shtazhanyanel. Diniizhe ta ubikeya ííd lilinit krafa, idarizhe shunyavel ra, ras helistizhe zhigutya makayavel, kinzá ta lulavór Givana seti ta tamagit masagan ta idarbira dini ta derevushesea mishyavit onyavor. Bezyava u ta min samarit hazbattanú tashi vuyinan onyaven – chadotizhe. Ranti, muku shta pe ta klotashavá, pristiizhe khakreyifyaven vey ta derevushsalese seti min kreyit zamavá dinimishyaven. Shasdrimalizhe, ba eshkizhe rashesdrimalizhe, Ishi ta rakeynit hazbattanova rekhtayya kelekyavel. Kari ta ebraveney, “Mu dazhini chadavá – dzaleybese, dzaleybese!”

Secha rachadlán ta vulshirenaris zhanyiva, ta derevushú nambilit vey hatrinizhe loshetarashivit onyaven. Rahait skudenú, rahait idarizhe kreyindruseshkit teynú ta vavosa ba ta sopia onyaven. Rahait mishbat shunyiva. Mashrá zar franarit, grunuzhafit vey gohemit anzonavá ta skazova ta hazbattanarun malakhtuyavel. Ishi dralbanchulivit vey iküiralivit gelmakaova trevkonyavel, iidova yibishyavel, ruzay ta sopiova zhanya ra-makayavel. Ííd murnizhe paraya makayava u ííd pititnoturivit hazbattansál hait rapilaivit kinagay kadimyava – dralizhe ralivit sheri ta korunotín ta bevura vey ta derevushsala.

Antriit harkáz ta rarozhit vey shuneneynit salaaris kadimyava vey mishyava. Antriit ea, gilirit vey nuzhit nebuvaris losh rahait tsirtsirey resh ta razhgeyrisey ba ta zhnivosey Ishi-Pronarova sabutyava. Kozhá idá parayana var rahait uridenova [17] loshfulatsyavel vey rahait tantoova resh ta fahunosey lafiyavel. Lan-lan dralizhe Ishi keylimishyavel. Nuzhizhe vuyinese gilirisyava.

Lilinizhe vey shasshturnizhe murnit hazbattanorese, kreyivit vunit salay, khakadimyavel. Ishi kulizhe malidyivel. Idalán omanizhe vuyinova beneynafavit onya makayavor kashá iidova harvolavit onyanor... talshyavel. Vomeydomavit onyavor. Tansubarizhe say, ta gomú namaganazaizhe kreyafivit, ta ramú rasizhe felivit pe ta vulese, ta kut lahadizhe fidirimoriivit, eypyavor, “*Gur üe gut, tarüisé.*” Ishi lilinizhe khafayyavel krati. Ishyavel u vuyinova beneynafya ta inunay makayavor tsey. Ubimiizhe tamaghaova harvolyavor. “Gur vey kut, tarvishél.” Rahait korumbienova igüayavor. Vunit shprashaleshkit povna vunova khaazhelafyava. Starantanór onyavor!

Pe ta Staranit hazbattanorese kezumarizhe vuyinit klotashay, Ishi ruvyavel, “Kiinit estalova lafiyare bash losh ta peshorín Shtemora?” “Rahait estalova losh ta peshorín Shtemora – piri losh mu vutey,” disuyavor. “Losh bashit zurhanelatey eypya harvolyaru, losh ta urameley bashit zurhanora, vuyineylo eypyazhu, Ishi-Pronár. Ta dukhulorova ratá shunyazhel shta!”

Ishi kundyiva. Chadsopiizhe kreyifyava vuyinit shagál, razá ta rezova zhanyava. Ta talemova mampisyavel ruzay djurova ovatya ra-makayavel. “Kiinova sheri zhoyit zurhanorey ishyave, Staranit toapi? Ta nagúsht Ishia ardjeyelifyava mashrá u vuyinit nakéy laifyava.

“Eéy tsirruvareley! Feynyaten bashit gadanú!” ta hazbattanór fidirbuuekhunyavor. Seti krioruachan bashova tebyaru vey kashá ar voparemova resh tanorey ta Kisoriit Gireksala tavilyare beneynavit onyazhe bash kiinizhe bashit fredjitait narofskazunit zurhanór!”

Ta talem Ishia nodritsomalayava. “Zurhanorko zhoya beneynavit onyaror? Chalí vey idakín, toapiey, iid sobonen onyara ra khaá var franarizhe iidova etikhavit onyaru.” Lantufilu vey mosogilu eypyavel.

“Beneynavit shandi ra, tsirruvarél, ruzay djani khay!” Ta hazbattanór ksialyavor. Bishyavor, “Franarit aulilisa bashit zurhanór ta pushtova ta Staranit darella shonatiyavor, djurova vunit skazunilu pugadjendafarizhe. Mog, tanú ta Kisoriit Gireksala, rahait brinova iid vopeyratalit zarenese lafiyavi, ruzay ta akadjaova ta darella ovatyava var shprashtit vey terchanit peshorú tamagit inunit rapilaivit shandi rakayarurivit anariena vuyinese isteryaren. Ubimiizhe, Runskatanorú ushogenova lafiyaren sheri kiiney layso [18] toapi piorya makayana!” Ta hazbattanór sait kutova seti sait gomtaronan surafyavor djurova felurarizhe reshú idaryata ta harvolirit pará. Ishi-Pronarese iroloshayyavor. Vunit halalá undashit vey oshayarit kadimyava. “Yibyarú u palizhe sheri ta Runskatanelín ruvi ra-makayara. Rahait faseyova lafiyaren! Tilbirit dukhulór arheralit onyanor!” Tikueynizhe vuyinese zumyavor. Vunit alaisese kozhá togolú ichyaven.

Ishi sait nagushtova kozhenya praktyava. Sheri ta neyruskey vuyinit zurhanora arishya kuniryavel bolo seti ta shtrunit mishbatan pevshiya tunkiyavel. Givanova zhanya vey pesulya cheykopyavel. Djufi-bolo, itratya aréy guribya ra-makayavel. “Shandi ra beneynavit, ruvyare? Kiinova ishyare, zhoyese ruvyate!” Mashrá u ruvarit onyavel, shasshtrurnizhe, Ishi pe ta hazbattanorese sait klotashay chichumilu kedoladyavel. Malidivizhe, ta hazbattanór krazhni tretiizhe vey krazhni ratraizhe sait kutova panayavor. Ta tsamova Ishia sikivyava mashrá u djurova inupiryavel. Pe ta forit golenan pyagit vey saprunit rumelarun, kiinú mashrá chadit yavtantaová ta derevushsalit vulnevese lokhyaven, snehaku loshrinyaven vey kreychugeynyiven. Mashratantoizhe ta kedesaova intevaavizhe vey nibarizhe u rahait byorova, piri ta madjín-sá, lafiyavel, ta ritova ta hazbattanora khamiriniyavel. Mizvaya mabugyavel. Ta gar ikúi ta hazbattanoran tsirunyava mashrá u Ishi sait flenhavovó dini ta ta trasutulesea ta hazbattanora dlunafyavel. Ta hazbattanór buuekhova ta gara vey ta djasa fidiridafonyavor. Ta flenú Ishi-Pronara ariktiifyaven. “Kiinova ishyare zhoyese ruvyate!” naskesyavel. Ta hazbattanór praktyavor, achoyavor, vey resh ta talemduśín kiofyavor. Zhanyavor ra. Karizhe luugit, orsiit gadanovó fidirizhotyavor. “Bashit zurhanór ta sanokova ta Darella tayamalyavor,” achoyavor. “Djani, palizhe ta shprashtit kountasa, pe ta Dzaravá Shikaa, kiinova tsorni fahunyaror vey beneynafyaror, prundji vun fahunyizhor vey ta beneynese kemoriyizhor.”

“Idaizhe prundji bash, toapiey, dini ta beneynan vunova izá loshifyazhe!” Ishi nagushtunyavel. Vuyinit nagúsht, ipók vey polvúr munka shey safenavá onyaven. Vuyinit flenú kiladunyaven. Ta zhivtalemova ta giroray inushukhyavel. Kashá savukyanel u zardeynyator idá sheri vuyinit pabasín vey birzaey ta tamagpaesea vreyyana. Areyit travasenova mafáy vuyinit archadifarit chumakín r-tunkiyavel. Zarzari Tsirtsír-Ramova vey Giván-Anova pesulya cheykopyavel vey kashá ta Atonú idaizhe zhirashyanen, vuyinit zurhanova pe ta Dzaravá ta Shikaa mampisyanel resh vunova [19] ta imfayudese shtafulatsya. Kiinizhe ta lapisnavit tuzotarél vuyinit zheyuma, ta zaridéyn ralan aromanit onifyara. Ta kipunú ta sanukira gidanit onyaven. Miarayavel u dazhikatsya makayatel. Secha ishyavel u korunandjizhe onyava, ta beneynova pridavya vuyinit zakhova opartsafyava.

Ta hazbattanorova ksevarit pe ta drevvulan vey vunit kutova lulyavel. Ta ketashovó kihararit klotasharun hatrinizhe djatyavel, secha tamagshéy bashlayara. Gidanit kosoriilu vey kuyutivit

mavdonilu ta sopiova ta ketasha vey ta skaza gelyavel. Rahaova piri inubranivit zodinisey meymarit dzevararun zhanyavel – ta klotashit djindjakú razhgeyrisit vey uutarit onyaven tsey.

Klaná ta omanzolit zodinisan zumisarizhe, mu natokit nezurazova Givana inu seti urit badakashan khaobragyavel. Talshyavel u Giván djurova izá harvolizhe makalyavel kiinzhe teyn miaraivit pesuldusa. Ishi klanavirsiyavel djurova khakumutya. Seti gidanit piyagensian ba tamagit kurgivenan ta pristiarit hazbattanarun bazhi chinsigan aslait vula, chendjarun vey ustalgarit aprunit vey pyagit rumelarun pitiramarizhe; purbenarit muizhe ta shumeshilu dini ta üanese mishyavel. *Meym ta paydiova fulatsyara!* kiinizhe ruvyaren, talshyavel. Shaschesizhe saova poyayapyavel. Ta izá ksevarit nezurazova kevayyavel vey dini ta abneyese djurova felyavel. Dini ta zodonisan ta talmen pashni mursiivit onyava vey yibyavel u shtinmishyara ha. Vugese ta birza kinzá lokhyavel resh shunya kiinova-vá inubranyaven ta hazbattanú.

Nagushtit vey meympristiit madjlanilisa ta rumelovó inuidarafyavel. Khaachoova ta sedoria vey ta maliduna khafidiribranyavel.

Kiinit raruveshkenovó eshkizhe Givanese korunavit onyaven, kiinit vogiderenovó eshkizhe iküiperneyyavel, ta inubranivudova kiín helistizhe tijhodyavel, Ishi ratá ishyanel.

Giván-An beneynavit onyarel.

[20] SIPÁL MIN

“RUVYIRA U ;TENDAYISU PEVLUSHUNU ONIFYAREN,” VEY GIDANENÚ DINI AMRUTAN KHABRINKIYA MABUGARIT ONYAVEN.”

Ruvyira u “Tendayisú pevlushunú onifyaren,” vey gidanenú dini Amrutan khabrinkiya mabugarit onyaven.

“Koit Shatardjaese mishyazhu vey izá losh ta shuvekín ta Satapit Shatuna kavisuyazhu. Krazhni mogit oytalkorit khordiainen silavit onyari. Ta flegesú lanyuizhe kozhayaren. Ta klanafulatsós ta uridenarun vey ta dozha praykonizhe raneygumirit onifyaven. Ta produit prevós ta sula akishtizhe kreyprisirit onyara. Ta latsós rakoruneshkit onifyava! Ta dozhova tunkiyari! Ta *rozhova* tunkiunyari!”

Ííd karit gadán inunizhe vey uvakunizhe iküi ta tsunturan vey djurit iyamelavá divayprinadyava. Ta natunsavelova, Djol-Tsulaél, bari vuyinit aküayay kladjyava djur. Ta Darór teynivugu manaragisyavor. Vunit vishú ta adalunay vry ta nashkudoray vey eshkizhe halanís ta tekenaris tuhibyava. “Ruzay, Darorkoey,” ruvyavel, kefentiarizhe tsey ta kopurumundroay ta sekiaa ta darora vey ar ta tunkiivit tantoaris lularizhe vuyinit talemova shtalulya vey vuyinit talshovó vey gadanovó gritebsizdya, “ta vastriit shuvekú grunuzhit onyaren vey shasshunit samyaren,” ruvyavel. “Rahait makaova tebyaren vey rahait meytlanova narkozhenyaren.” Layso mashrá u djurova ruvarit onyavel, ta izmu vuyinit zakhese ruvyava vey khaishyavel u idaizhe ra-onyara. “Kiinit-vá tebisova ta talmena hatá lafiyaven iidova silsilavit onyaren. [21] Urzit vey flokhivit, kreyafivit vey rakalalit dini ta zelan ta nuvnaarun vey ta gatveyarun vutit Oba shtinlindiivit onyaren. Darorkoey, dini ta kolvenit shagalkunenavá ta Gashanit nalyuna ovatbandjifavit onyaren. Savutese vey savutit shtinotuit vey shaszarideynit mepabasesea vutova branyate. Vutit nuvnaovó nuvnayaten vey vutit mepabasovó pabasyaten. Vutit tukbelovó ta etsipraluda vey ta kosoria lafiyaten. Kiinizhe ruvyira, *‘Ta abunova beneynavit shuveka flenchegyate ratá!’* Eéy, Darorkoey! Ta shenit skaiena bashit chaurova inululyate. Idá kiinova mampisyare dini ta Runan zhanyira.”

Tas Darór, Dafár-Madj, ta durumizhe banadjinit Natunsavelese istavi zakhshuna krazhni djeyelit azafadit onya vey nikha krazhni grunuzhit mavdonya franar-flanizhe zumyavor. Kinlán franartantoizhe onyava zi u Djol-Tsulaél sait birzaova kiinizhe mantait talmenhazit nalél, dini vunit Drukhan lulyavel, ííd birza kiinova kulshasadalit somilu ta flenhavunilisa vuyinit iküiyemurivit talmena fidiridruzhyavel. Kinlán franarizhe onyava u ta Ayzenenovó ta satapit Talruvarora, Talór-Shirél, resh savuyinit dakey, vey u vun, ta Darór Amruta, djurova mergolyavor. Ishyavor u secha vuyinit lapisunilu, kiinova savuyinit uvakilu pronyavel, ta Talmenhazova Talór-Shirela vey Vunit shuvekarun ensekya nikhtelivit onyavel, rachadizhe ras mu ba ras ta tamagova varemyavel. Vuyinese ra-zavachyaven. Franarizhe ta adunit vey shinarit talmenshunekiena, gidanit djatorna, mosirit onyavel. Ta meytlanova lafiyarel; ta meytlanova u igüaya makayarel. Idá kiín vuyinese oyevaniyava, oygatveyyava vey oydilayyava, onyava u *talmenshunya* makayaven!

Ta Darór sait teynivugosova fayafyavor. Trichizhe uv ta djanubbiran ta Natunsavela kadimyavor. Shprashalyavor khaá u Djol-Tsulaél vunit aküayova lulavit onyava vey muralatsizhe izá diniordarifyavel mashrá u tansubarit branyivor vun. Bari ushorudit otilu kovarnizhe vuyinese kezumyavor. Kreyshagalizhe anuvi farenkióvó dini ta abneyodeshenavá sait lalivsiarit aba shtanulakyavor vey idatá keylieypyavor, “Djufi-bolo, ta dzevova korunyazhu zhoy,” ta Darór ruvyavor. “Ta mampisirit disuú dini [22] Gashanan bondudamotagyaren.” Ta Darór ta savelese kezumyavor. Shafeskunzayit dini vuyinit nalabavá onyavel. Kesh onya makayara u dzalizharit onyarel? Ta Darór helistya ra-makayavor.

“Tas Darorkoey,” ta gadanú dini vuyinit dafoan tsomlayaven mashrá u ta Natunsavél sheylán ta rezalasevaris shtadakyavel kiinova dinidazya makayavel. Djurova antoudilu previlisyavel kiinese togya makayavel murnizhe vuyín. “Tas Darorkoey, ta nakeyese bashova venedyaru. Ta mishbat Gashanese idarit onyara ra. Secha ta Gashanit nalyún dini mogit prakan mafáy ta Staranit Tadrandarín ta akaudova zretoneryara, djurova ra-togyaru. Murnizhe bashit imfayudova vemyaru, satorko zhoya.”

Ta Darór sait begrundóvó seti sait masagavá fladjayavor vutova dini ta odeshavá sait abuna bonduarizhe. Ruzay ta tuhibifova sait vishua bonduya ra-makayavor. Ta argidanunifosova sait uvaka zhoddegrimya ra-makayavor. “Imfayúd zhoya! Imfayúd zhoya! Djol-Tsulaeley! Ta amgalovó ta Adunekarun tsalyate bash ra! Ta imfayúd darora murnizhe ta imfayudilu vunit ebona taatoyira. Eéy Natunsaveley ta kulit Amruta, Tebarél ta Satapit Savarun, Natunmanukanavarél ta Shinartavilarun, Mantaushél shey Itlana.” Tsorni ta tanto onyava u ta Darór arbratargifyator var ishyavor kinlán Djol-Tsulaél sait kirmishtaratovó, kiinizhe saova-sá, varemyarel vey kinlán la seti vutan togyavor vun, “Inunizhe iküí ta batmoraan sabashit durumit vesamadjatenavá dzevyave bash dzea ruzay ta kananova vey ta irminova ta Gashanit Tuzotatarun ta Rezit Mazhala Gashana etikhortarayya kulizhe krazhniyare. *Bashova* ta nakeyese venedyaru zhoy. Djamó zhoyit safavá ta inotuda zhoyova luyate ra var iirurzifarit onyaren. Dini ta Mazhalan Gashana, ta Rezit Mazhál ta Gashantanmarun, imfayit onyazhu vey bash zhoyeylo.” Plechurit onyavor ta Darór vey resh ta muit kuan zi franartantoay sait vemirenovó ukippabasilu genyavor, dini ukippabasan kiinova franartantoizhe mukhtayavor ruzay zamunnoskiya ra-makayavor. “Natunsaveley, Djol-Tsulaél, mogit skakuteyra Gashanese tashe lonevyitel. Ta Mantatuzotarorese-sá shubaizhe nobshetyazhu reshú mogit teynikadimova djanuni krilyator. Koit Shatardjaese, ta lametidzit koit shatunese shey Itlana, mishyari vey izá losh ta satapit shuvekín loshkavisuyazhi.”

“*Helistizhe zhoyit madjova dini ta fechan silyavu,*” ta Savél saese talshyavel. Ta tashimovó saova okrintuya, tashi ta kopurumundroan ta plechurit vavakha ta Darora ta Satapit Shatunese rovinya, zhanya ra-makayavel aréy vey chadlán djurova trosvikutuyarel! Shey idait kuntarazburit, vishuvularit shuvekú, forzhotit losh shey vutit myoleypín vey vissabutín! “*Amuríd resh beneynavit klotashey onya heryanu u dini idait shasmeytlanit vey raparait birzaan ta tantoova fargayya,*” bashlaizhe talshunyavu.

[23] “Tas Narorey,” ta bashlaova karizhe sikivyavel, “helistizhe ra-danivyane u *zarzari* mog Koit Shatardjaese mishyati! Seti idaan rahait imfayúd onyara vey rahait aurúd resh ta Darskaey. Kashá bashova inu ta korunosay iid lanyuit dzeva vey shasseyonit kuteyra, vodevzhegya ra-makayaru, ya

zhirí, kiinizhe kirís ta nakeya, mergolyate u iíz dini Tamelunan samyatu, ta Mudorova, mashrá bashit inuonan, manukanavya vey semekhya.” Mashrá u eypyavel, ta Darór ishyavor, u ta karestál, kiinova korunya vemyaror, onyava bashit murnit kurudjoran, konchuór ta nalaküaya Amruta, murnit vey ratuzotirit losh ta Natunsaveley Djol-Tsulaél branya.

Ta chaú ta Darora vunit fazhenizhe indjedivit ukippabasilu solisyaven. Iíd ukippabas soonit sizdova grilulyava. “Ta Darór Amruta Gashanese dzevyazhor. Vunit Natunsavél vey Talmenit Manukanavarél, Djol-Tsulaél, vunova loshonyazhel var ta tantoú lanyuunit onyaren vey ta imchelú udjatyaren. Resh ta dzevosey bashova lonevyate! Ta Darit Fridadjunyoneyese bashova uvakyazhu ranti lahadyaru.” Idatá, Daror Dafár-Madj ta Darskaa Amruta sait vashanova inu Djol-Tsulaelay djimetsyavor vey inu vuyinit luftayit setionay pristiyyavor. Eéy, kinlán ta vashanova inu vuyinay djimetsya resh sheytaey itovedyavor.

(*)

Ta lonevú franartantoit ra-onyaven. Ta Darór ta Darit Fridadjunyoneyese meymyavor, resh ta karit lahadafovó pitipentuya – secha chadit ra-onyaven. Kiinizhe ishi ta Darit Fridadjunyoneyé dini podavan ta lahaduda resh hait lilinit lipaley ta Darora ba ta Drukha tebirít onyava. Ishi ushogivizhe resh hait dzevey ba ta nalestalarun ba ta sasania, ta gidanunit sashiryón Tamelunay khauvakilu fidirimishya lahadit onya makayara. Iíd biv ra-onyava. Biv, ba arokrimizhe, priponit kipón onyava nulakya u ta Narór Mantatuzotarór, kinpá prundji ta Mazhaldarór ta Mazhala Gashana onyavor, sheri khauvakit skakuteyrey shukoryator. *Nalit skakutéyr* shtrunyava reshú ta djemarit rubet ta loshkavisua ta Darora losh ta Satapit Shuvekín Talór-Shirela ta Staranit Tadrandaesea ra-ichyata. Ta [24] Staranit Mayukéyl zhemriit vey ilerizhe enhalivit ta rahemitseshkit trazha eshkizhe onyara, ruzay akervit ta breskit shagalit mamadjosa ra-onyava. Ta bonduivit khordiit makaovó ta Mazhala Gashana djasyava. Djurit shuvekesea vey Narorese Mantatuzotarór etikhatsit onyava. Var kiinizhe sheypaú shunya makayaren, kesh ra-izmuyara u ta Gashantanú hiznu ta talmenhazan bonduifyaren reshú sait vatimit vey memalsiit pabasovó mafáy Staranit skavulín vasuriafyaten? Chalí, idaizhe talshyaven vey shtintogyaven ta Tadrandarú Starana. Idá djas, idá vokál, vey idá dumatarit dinidjás talkorunizhe vey djeyeldjemarizhe akirpayi cheykopyaren.

Daeshkizhe, ta talatú losh ta Narorey Mantatuzotarór, ta tesedsebit brovakilisa dlekeshyi cheykopyaren – ta naldvokím idaova rastvenyara. Dini ta Darskaan Amruta idá murnizhe mu estalova diniuvakyava – Indurandiór Nikhád. Darór Dafár-Madj uramór Tuhíb-Tuura, ta Mazhaldarór Gashana vey Narór Mantatuzotarór Koit Shatardjaa onyavor, idakín iíd travasenova vuzhniizhe tsinidarsheynit zhanyavor. Talemdusova dinilulyavor.

Tiari u Dafár-Madj seti iíd korunbatan veykalavit onyavor, teynyavor u ta indurandiór ta darit Fridadjunyoneyese imeryitor, kiín hatrini ta Darit Tsunturan eylivit samyava. Ta misgíd urit onyava. Ta Gashanit Indarán hatrini ta Darit Tsunturan zamyava vey Indurandiór Nikhád omanzolzhe depikfadsalova dje ta Induranan-sá tebarit onyavor.

Girél ta munkaay ta sonsaova ta djatunfada ta Darit Fridadjunyoneya anazayava vey ta teynikadimova ta indurandiora tesedizhe gyoryavel, “*Satór Nikhád, Indurandiorko ta Rezit Mazhala Gashana,*” ta girél gyoryavel.

Dinikadimyavor Nikhád. Vunit vishu iküiotulutivit onyava ruzay ragozivit hait tavilteynay samyava. Vunit abú vey nalveshún, ta eydit vey koit bresteynova ta Kountasa pelafiarizhe, tinirimsiit onyaven – ta tesedsebuda, ta dralnulaka, ta tugatsa vey ta shuvuda skazarizhe. Indurandiór Nikhád, kiinizhe vunit mishtarat tashikiryara, adit nikh onyavor, emdál ta nala vey ta avona. Ruzay flokhsiburit onyavor. Talmenurzit onyavor.

Ta Darór, ar ta tantoaris fargaya ra-veymarizhe, shas hait zeytariit sabutín muit eypyavor. “Bashese aatisyaru u zhoyit aatisova resh skakuteyrey bashit nalyunese dafaryate– reshú losh ta Satapit Shuvekín Talór-Shirela dini Koit Shatardjaan kavisuyatu. Zhoyit drimál ta rozh onyara vey zhoyit vavabiyón purkheyyara ra. Tuhíb-Tuurova shunya cheykopyaru.” Ta vishu ta indurandiora rahait teynova ta semekha ba ta mafayuda tavilyava. Vunit eypzér ta tretidafaririt beseduda – vananivit ta ipretuday vey brusteynivit ta grunuzhunay onayava.

Tesedizhe eypyavor. “Tas Narór Mantatuzotarór ta Satapit Koit Shatardjaa vey ta Mazhaldarór ta Rezit Mazhala Gashana nagliryaror u hait kuteyrú losh ta Talnarín ba Darit Tuddjadín ta tadrararit [25] skaarun dini ta tsorniit prakan voheslait onyanen. Ta saftebova nonyaror. Ta radova venedyaror. Ta tanto sebyara ra. Ta krioru imfayafivit ra-onyara.”

“Satorey Nikhád,” ta darór etarasharit voradilu vey urzifarit saftebilu disuyavor, lonevivit resh ta dzevay *onyaru khaá*. Kiinizhe yibya makayare kulizhe guravit onyari vey mogit Fridadjunyoney fidirimishazhit onyara.” Ta darór Indurandiorese Nikhád tuit, mampisarit chailisa zumyavor ruzay rahaova zhanyavor. “Ta nakeyova vey ta nashkudorova bashit Narora dralizhe dayaru ruzay ta tanto mogay mishyara vey ta yazh vohelistyara. Kashá santiyani, ta kulit ltlán eshkizhe, ar u ta razhgeyrilu vunit adunit sintina, khadinit sirifyana, Ta nakéy ta vavosese manukanavya cheykopyara. Ta nashkudór mogit vavakhova sobonya cheykopyara. Ta kheyemova ta Narora Mantatuzotarór misgidyaru. Zhoyit harvól onyara u dini mu gleyan mishyatu. Tas Satél vESH Natunsavél, Djol-Tsulaél, vey vuyinit saldisál zhoyova loshonyazhen. Zhoyit harvolova bashit nalyunese tashe nobshetyate vey zhoyese djurit veykalova shubaizhe fulatsyate.”

Rahait otoráy dini ta shagalan ta darora onyava u fidirimísh Gashanese, dini mu gleyan, secha eshkit ta Amrutit chonzaay, chadizhe vopraykonit ta Gashanit chonzaay, onyava. Ruzay ta talshova keylivasuriafya vemyavor u ta tanto tuit onyava. Ta estalú misgidya kulizhe ra-makayaven. Ta tadrán lanyuizhe zagaifazhit onyava. Ta nursivno pe ta Amrutit kadaran tardjenunit onyava vey djurit vavákh djamó ta uukhaman viririt onyava.

Ta indurandiór uv ta daroran bashlaizhe tansubyavor. Kashá hait talsh hiznu vunit chaavá zhanyiven, damakayi ra-makayava. Lilinizhe, tsaya djamopimivit khakobresiyay, etarasharit dini irmanese barimavdona, ta indurandiór shunyivor tsaya lanva chenikú ta adala dini ta djeyelavá onyaven kiinú eshkizhe ta visese, ta taleaese ta aspala, prakyanen. Karizhe, tretiizhe vey gidanit drimaludilu, Nikhád eypyavor, “Tas Darorey, helistizhe yibishyare u ar ta tantoaris tunkiyari resh

kuteyrova tesedsebit ota vey eynua fidirinulakya, kari ta kumenterivit naldvokimey, hegín, tashimín, vey yalyenín reshú ta Darorova Amruta vey vunit Natunsavelova tesedsebizhe torokyati. Kiinizhe ruvyare, ta tanto mogay mishyara. Ruzay ta skaotú okrintuyi cheykopyaren.”

“Kul-dralizhe,” ta darór talshunyavor, “kul-dralizhe, zhoyit fidirimishova mu anzonan naradafyazhu. Sabutovó zhoyit uramorese vey Narorese Mantatuzotarór, Mazhaldarór Tuhíb-Tuúr, masinyaru. Mishyate say.” Ta darór Indurandiorova Nikhád inu sait setionay kresyavor. Kiinizhe hait inuivarafós ta givangilirit tungoa fidiri sait talmusiena, shagalay vey nikha tikhodyiva. Ta indurandiór, kinpá resh ta pristiit ba veykalatsit kiharey ratá pilayivor [26] santiyavor. Rahelistit shunyivor. Ba kesh idá, pe idalán shastavilit vishuan, hava shun onyava khaá? Seti Induranioran Nikhád ishi zaradizhe damakaya onyara.

Madjú seti ta maban, shumesh kozhá bevlanuisivit, vishu sheytá brazhenit vey shaskodagoit, ta Gashanit indurandiór, Satór Nikhád, ta ayfanalit kidjova ta shuvekarun vey ta Talnararun Rezit Gashana inseriyavor.

Kashá ta shaskirit taviltéyn ta indurandiora ichova ta tazvorstrivnaa ba omoizhe üolunit chitviudova ta istonivit vey akait indurandrindaa shtrurnisyava, Dafár-Madj obragya makayavor ra. Ta indurandiór djimetsifyavor vey ta faday ta darora fidirimishyavor. Vunit abú vetáy ta khaneyan likhtayyaven tsaya vunit ramú dalí ta visan talatarit onyaven. *“Ishvemyaru kiín ta kiaravaremová ta Gashantamarun peznoyara,”* ta darór saese talshyavor. *“Idalán rapalit vuta onyara idá. Helistizhe ta ustalú ardamifya yarasalan ra-makayanen.”* Dafár-Madj ta yarese tenikadimarit ramfelilisa lilinizhe khamoriyiva.

“Narorey, mishya lahadyaru.” Ta Natunsavél saova uv Dafár-Madjan dini ta djatunfadan ta Darit Fridadjunyoneyan inseriyavel. Mosyiva u ta samarit seylarova Nikhada ra-silekiyavel. Lanva vesinavá, arfranarizhe u Dafár-Madj layso saese gorduya vemyanor, ta darór sait chaovó Djol-Tsulaay inululya ra-makayavor var banadjinit onyavel vuyín *khaá*. Tendayís ta vakhta iküí vunan djamomishyava, ta polvurese nusarizhe – iidova nagliryava: blikhnorgova lafiyavel resh kiiney hait peshór beneynyanor vey talmenova kiín vunova beneynafyana tashi u sarmusova lafiyator.

[27] SIPÁL TO

“GILIRÚN. MURNIZHE IDAOVA YIBYA MAKAYAVOR.”

Gilirún. Murnizhe idaova yibya makayavor. Gilirún. Dlnarit gilirún. Ikshenit gilirún. Stirdjarit gilirún. Urzafit gilirún. Murnizhe ta gilirunova yibya makayavor. Murnizhe ta shasyíb vunese samyava. Zhigutya ra-makayavor kinlán franarizhe onyava zi Runskaay inumishyavor. Kesh eshkizhe djamomishyaven mak aulú ba eshkizhe ar? Vunit shagál ta fazova sait ovatifa ta Staranit Eresaay ta Fazisha, ta djasunivit ‘SEF, iküidaya ra-makayava. Kolvendiór ra-onyavor. Rahait tunkiova ta tadransa, rahait kadayova ta sakafisaese lafiyavor. Eéy, ruzay ta biráf onyava, ta vem shunya, tilya, ishya. Kinlán kaluzyavor ta nedeshorova, kinpá onifyavor Vey ta zarideynova kiín tsorni vunit onyava. Pe íd gilirunit vey pekoyurivit dzaran murnit vey shassopiit onyavor.

Zi Runskaay inubranavit onyavor, tashi idalán aulavá, bezyava u chadva zarideynovó zarideynyavor. Shey miaraova ta Starantaniena fidiritayamalya silavit onyavor. Vunit eshkova korunyavor u sait fazhenit zinamarun besuryator reshú dini mu aspalese aréy djamodersinyator. Líd ta korunót sorina, nushalya vey virazya, ta oydralit grugova lulya, kimsiit aspalese ta sorinosa miaraarizhe vey eshkizhe, tumpi eshkizhe, u fazhenit dakeynit bulsen rasasurafya. Idaova korunyavor kiinova korunya cheykopyavor resh zarideynya aréy – vey dini shey sait garan vey otorayan varemirova zhanavit onyavor. Idait varem onyava kiinizhe ratá tashi dekuvayyavor. Varem djemarit ta strivnaa vey ta anikebesa, ta prisosa ratá tashiizhe akalivit khalarn onyava. Kul-otrinizhe ta kulova sait saaris dafaravit onyavor. Kiín samarit lafiyavor? Kiín vunese samyara aréy? Iidova nibyavor ra.

[28] Shey íd seti mu eait ean, kiinizhe omoit aringondzév, mabugifyava. Murnizhe idá. Rahait votaben. Kiinizhe eshkizhe tashishunya makayanor u ta meydasháts ta Staranit Ebteta, ta ebtét-sá kiín ta tadranova dazhem ta Staranit Mayukeylan vey ta Darskaan Amruta khabrinkiafyava, idalán inunizhe dini Runskaese idalán meherebizhe, nimiizhe vey etsipralizhe dlunyana u mu murnit, rapilaivit vey raetikhatsit iveytsdiór dinimanalyina?

Tashi idalán aulavá íd pashni omoit beylatsyava. Ta zaridéyn losh Giván-Aney givanit vey shas ta anikebesey onyava – idalán givanit vey raanikebesit kiinizhe zaridéyn dini givanbirunan onyava – ruzay zaridéyn onyava idá. Aurit, imfayit, tashishuneshkit onyava. Chadlán dini djuran zhanyiva. Hait varem, samsamarit murozhakadja, izá onyava. Vunit vadík, kiinizhe iveytsdiór varemirit talkora, vutese azafadit zarideynotova ushogyava. Seti ta hatrinatsit anufbiran mavdonarit vey dafararit, secha rastranit, pilayiven. Iluizhe izaese murnit mishyavor. Rekh, ta teynikadím ta dukhulora. Ishi suova vemyavor vey rumbi idalán ta shassuit aulavá, vun vey Giván ta dukhulorova varvarit ta fanvayey sait zurhanela diniyuddjadafyaven. Kimsiit zarideynosova dini ta yuddjadese fulatsya bezyava. Eshkizhe biráf djufi-bolo kadimyana.

Seti idá ean, tashi pashni franarizhe, sheri halán samarit tugín vey zheyumit disuandjenín dlekeshyavor. Idalán zhigutyavor ba togyavor u zhigutyavor. Rekh runese ta Fridadjuninalese Pranís mishyavor. Bazhidjalit klanayonova dinimishyavor, hazbatu ta *Runit Ebloshkadimese*, ta sheyaulit aringondiit loshkadím ta Runit Ebarun resh izá ta iveytsova, ta pushtamit kelovó vey

telupaovó ta chadanit hotuma bulsya. Ta dzev, ubimiizhe shasbrinkiiit, zhirí mashrá tantoisan, isterit onyava vey ta banet urzyava. Chadit tazvorit gleyovó pe ta shualivit talbrozan ta sashiryona djamomishya zhigutyavor mashrá u chadtali goliunú, bazhi vunan, djamokrazhniit pristiilu, djamomishyaven. Halanís ta tantoan seti ta sobonerian makbashya vey ferya onyavor. Ta sobonovó dinilulyavor vey losh marfanín nobshetyavor reshú vuteylo emdalizhe zeytariya seti ta Ebloshkadiman rumbi ta aspalan ta lovadosa vey ta bulsosa makayator.

Rekh, sait yonfadova shtamishyavor. Idá ta *karit* estál kiinova, mashrá tantounan, zhigutyavor. Kiinizhe onyana u ta Starantanú idalán djeyelizhe vey shaskeypunizhe dini ta Darskaese Runskaa mundroya makayaven? Kiinizhe ta Runskait Imfayteksál [29] idalán aslait onya makayava? Ranti shtayibisharit onifyavor, rumbi chadit aspalavá ba palenavá, dini Paganaran, natunshatún ta Mayukeyla ta Tadrandararun Staran, onyavor. Beylatsyava u vunit oydjeit itovéd ta birafosese intrlizhit onyava. Ishvemya mabugyavor kashá iid onyava idá kiinova izmuizhe vemyavor.

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Ruzay idá tashi franarizhe beylatsyava. Manaragya bishyavor. Ta sadzifavit zhotdozhova vey shonova men vunit nambilit djolit vey sonizhe halán tuzotit yiray akriyavor vey ishvemyavor kinlán franarizhe iidizhe bishya makayanor. Vunit ramú sadzifavit vey shasyibit onyaven, layso losh ta tuzotit ramgurín kiinovó dafarendakya avnoryavor. Muku shta dini ta bevuravá vey dralizhe ekhdativit dozhiamelú Shtemora sundjramya kuniryavor khaá. Ta tsorniy, vochadlán ta tantoaris resh ta daferendakosey onyana. Chadizhe tunkiirít paltutovó vey klenurgivit pushtambazova inudaferenyavor resh ta korshtit vesetovó dakya, kiinú sait murnit tuzoten mafáy zarideyney kiinizhe dzulit vey kapolenaarit, sadzbugivit yavbirafarór, hatait bulsdiór ta iveytza, ta yeüaya vey ta funduena tsorni onyava.

Vunit shagál dinidaya ra-makayava kiinizhe brinkiyava u fidiri ta Runskait klanayonay khapesulyivór vey Paganarese inuunizhe fulatsyivor. Vey resh kiinit drimaley? Djurova dinidaya ra-makayavor ruzay fazen onyava. Tadranoativór lulyivor. Inu ta eylay vey ta ebay sait tsaroa vitamivit onyavor. Inunlulivit ta muit varemirela sait zarideyna, Giván-An, onyavor. Idalán idaarís kiín seti idá neyruskeynit aspalan brinkiyava, mashrá ta purbenan ta Ebloshkadimese vey mashrá ta aspalavá vey ta palenavá kiinú rekhtayyaven, djamó sait zhigutmakaan silyiva u tsorni rafazit idá beylatsyava. Rahá piri sefetit salashuney, kinpait seylár ta fazuday nusarit onyava. Kiinizhe onyava chalí u fazhenit eylova vey varemirova dini meydashit skaan saese zhanavit onyavor, vey u muku shta, kiinizhe ta neyrúsk nulakvenyana, vutova inubranya chekopyavor. Ta shprunudova vey ta vavakhova zhanavizhe vey rahait tamagit mishbatova pilaarizhe, shey estalovó shtasebafya miaraarizhe, sheyovó inubranarizhe – tayamalavit onyavor. Tayamalya tunkiyavor – tayamalya inu ta eylay vey ta varemey. Murnit vey shasvaremit onyavor vun muku shta. Eéy, kiinit biráf! Ba kesh iid tumpi mu antriit shaskudit tayamál onyava? Kesh onya makayara u ta peshór, kinpá onifyavor, ta nusnikhór kinpá onifya saese savukyavor muku shta shunya vey ishya vey onya [30] ravemyavor? Eyó, guribarór vey otserarór onyaror vey helistizhe, Uramunilu-sá, djamodersinyanor.

Ta gilirún voisterit, avelatsit, shasfardayit, vostovanit onyava. Ratá voflenendjiyava. Ta Dzarú ta Shikaa, ta oytulit pe Itlanan, dralpilaivit resh ta votaborudey, layso ta oytalorizhe ralivit dzardiesea

onyaven. Ovatbír ta beneyna resh shassopiit vey kunarit Shtemorit gakibdiorey vey birafarorey rachadit rala vey talkora bari helistizhe onyaven. Bolo, ta skakhál dazhem ta Staranit Mayukeylan vey ta Darskaan Amruta korunyaven vey kashá hatá-vá sait eylskaese Runska shtamaldjayator ta imfayudese Amrutit agara muizhe maldjaya cheykopyanor. Eshkizhe, zhirí dini iid dzaravá, etibirova bonduivit vey givanpelesit bralanarun zhanyanor. Burnuís vey adjuzhís, ruzay idá ha.

Arhatrinizhe saese ta yeüayovó divaymoriyavor. Vunit flenú sadzifavit, yostoivit vey turarit onyaven. Zaradizhe pevshiyavor. Talshya ra-makayavor. Talshya, fayya ra-makayavor. Itanoizhe? Salashunizhe? Budulafarit koit koy, seti shey ramfelan, arflanifyava vey ta chaovó vey ta tsimovó tsinidyava. Vunit ramú shasyibit onyaven ruzay tretiradizhe kiharyaven. Vunit shagál duvekhyava. Talshya tunkiyavor. Tuzotgurbirova zhanya tunkiyavor. Ta uridenova, ta dozhova vey ta razhgeyrova tunkiyavor. Ta drevova zhanya, tsirtsirova korunya vey vunit genbonova givanafya tunkiyavor. Vunit shagál duvekhyava... ta arrazhgeyrit tantoesea vey arafakit banetesea duvekhyava mabugyava ranti, resh ta muit kuey, ta Natuntadrandarova Starana khayibyavor.

Idá ta aspál-sá ranti Mishár-Chan khadinivaremifyavor. Taleaár-Shiráz rahait produit tadrándár, rahait tabit khordi ba khornár onyava, kiinizhe pa sheyzá, dini shey ta dorskaisavá vey argidanit darskaunavá shunyara. Kiín onyara sheri *iíd* tadrándarey kiín vunova dinivakhtafyava, kiín vunit shagalova voidarafyava vey vunit yibovó djamó shey kozhenan vey duneyan djemarafyava. Ratá tashi resh hait tadránarey ba zholpiey, helistizhe ra resh ta Natunaatkaney mu kulit skaa, iidizhe tikhodyavor. Ruzay ya, Taleaár-Shiráz rahait tabit khordi onayava. Pientait onyavel vuyín. Ardralit gadán djamotabit onyana. Ishi ranti vuyinese zumyavor vunit zakh shtrapuvyava vey vunit blikhnorg khashonyava. *“Mishár-Chaney”* saese uvakunilu ruvyavor, dini ta standjirarit koyese eyparizhe, *“Mishár-Chaney, bashese shuvyate...”*

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[31] *“Mishár-Chaney, bashese shuvyate. Dralisit onyare. Shey dralisyzha say. Imfayyare.”* Mishár-Chan ra-helistyavor govizhe kinzá onyavor. Iidova ishyavor: razhgeyrisit vey givanit onyavor. Pevshiya khiyefyavor.

Muizhe ta vishuova lazarit piti saan damakaya ra-makayavor ruzay ha dini ta uvakan razhgeyrisit vey rozhisafit onyava. *“Korshtit vey lanyueynit dzevova ta aringonosa lafiyave, blidorga. Mosyara u bashova haizhe ba layso zarideynarit zhanavit onyaru. Mashrá zar anzonavá ta yemdulilu kragilyave. Ta yavyoay djemaryiru u inu ta Sambiruniyana bashova pesulmoriya makayave.”* Ta chaú Mishár-Chana vey vunit shgál ivarifya mabuyaven. Dini vishuese djemarit ta shprunudaris vey ta ushanaris ptazumarit onyaror – vishu sitagivit ta rezay vey ta mavdonay.

“Ishiko!” Ta gadanova, shas talemya inudjya, fidiriachoyavor. *“Ishiko! Kinzá onyari? Kiinizhe...?”*

“Frelizhe ta tantoaris resh ta latsagín onyazha vey resh idait disuín kiinovó lafiyaru zhoy,” ruvyavel. *“Ruzay tsorni damotagyate, zurhanorgaey, var franarit dzevova lafiyari tashi u ta shirit vey ananeynit bevurovó chayit Runskaa muku shta shunyazhi. Trichizhe iizay Pranisese purbenyazhi, chonyaru, kashá mogit yonéy dersinyata vey ta meydashú mogova anlatyaten. Izaay, rekh, keyli*

Shtemorese klotashilisa, kashá makayazhe.” Ishi ta aurit nashkudorilu kezumyavel. Vuyinit shirazanit dzeváb peakotiurivit daldeait aluatit sevolilu onyava kíin ta shunova vuyinit shprunuda feynafyava. Iíd ta difoovó zarideyna ta prakosa resh ta faralenín fidirirutafyava.

“Ishi-Pronarey, zurhaneley vey tuzotareley, ishi ta dralkadimavél vey dralkadimafarél. Bashese sonyarú. Bashe, muku shta, zhoyit zarideynova, gabufayaru.” Mishár-Chan ta zakhilu epyavor.

“Idaizhe onyara, zurhanorgaey, u resh shey osterarey vey guribarey, girek onya cheykopyara, fulatsár ta reza vey ta rozha. Bezyara u idait ta farish zhoya dini ííd zarideynan onyara – zhirí ta tsornia.” Vuyinit vishu badakashit vey inululivit onifyava, tsaya dini ta yavtaese zumyavel ba hait shunenovó ta yazhtaa yibyavel. Mishár-Chan kindju obragya ra-makayavor. Ta pushtay ptadjanubifyavor vey ta ramovó pekhaneayfayavor vey rekh, santiizhe, tansubifyavor. Teyni Ishi-Pronarese gusversidjizhe zumyavor. Sait sundjit ramovó pe ta khaneyan [32] shtatikhodya dralizhe onyava layso kashá tumpi pe ta gilirisit, golit khaneyan ta sashiryona vunit zurhanela.

“Zurhanorgaey, ubuafit sobonenova bashese dafarya cheykopyaru.” Ta rozh vuyinit vishuay branyava ruzay samyava ta shprunúd. “Giván-An, bashit mukhtaivit uramél, beneynavit onyarel.” Mishár-Chan vugshtinramyavor. Vunit ramtebova bari silyavor mashrá u dudj ta pushtese lokhyavor. Ta gar vey ta tsirunarit ipók vunit mepay ta zakhese panaifyaven. Vunit chaú ta dozhakiena djemarifyaven. Vunit tabyeu ta mafayruvenay, ta vekhtay, ta kleseday, ta nibay vey ta rahelistuday djemarivit onyava. Raigüaivit sarmusú, raintrolivit eshkenú, deykumavit pabasú vey eliseynenú, shey vut seti ta sonsaan vunit khipedjirit nikha khazumgiryaven var vunit uramúd losh Givaney ishi sefetit onyava. Ta tsinidova razhgeyrit dozhakarun inuprakarizhe, resh Givaney ba resh savuney-sá obragya ra-makayavor, djeyelizhe dini ta chaesea sait zurhanela zumyavor. “Rekh, Shtemorese shtamishya shuba-tsorni-say cheykopyari, var kinpá Tsirtsír-Ramova moskayazha?”

“Idá, zurhanorga zhoya,” disuyavel Ishiko, “prazhen arnukmenizhe branivit resh ta taleaey ta eaa vey resh ta argidanit shprunudey vey idarudey onyara.” Misharova ta pushtova shtapeifya zhirasyavel. “Iíd harkazan damotagyate. Yazhaspala kavisuyazhi.” Mishár-Chan pe sait salapushtesea vuglokhyavor, ta shumesh pe ta nevese lokharizhe. Vunit zakh, ta klesedilu vey ta inudjilu tsirunarit onyava tsey. Shas ishya kiinizhe ba ranti, ta sala vunova khalulyava.

[33] SIPÁL SHIM

“TALOR DINI TA SONTEYIT FRIDADJAN ARMANTAIFARIT ONYAVOR VEY PANAI FARIT ONYAVA TA UZHIS.”

Talór dini ta sonteyit fridadjan armantaifarit onyavor vey panaifarit onyava ta uzhis.⁴ Ta seylár ta chayzhoa, ta dralvaremirít chayit zhozhaís Itlana, vuyinit shataboova pe ta kulit budese vadikarit onyava mashrá u shey mog, kodesit visliilu, ta astenova misgidyavi.

Ta talea, ikúí ta saprunít, pyagit vey barzít derevushavá shprunizhe strachniyiva. Ta barzesea ishi pientaizhe akadjayavu, ta sheytaizhe dersinarít, alafonebit, nambilrumelit zumgírekú ta runít derevushsalarun. Ta dozúl vochadlanyara vey kiinizhe ta oychád ta zhivonú pe Itlanan, ta barzú ta vkuzeait nebuva vey uuzhisarun, kiinú haku-haku ta pevlushay ba ta arsúrit gimlaiena klanafudjyaven, shprunizhe skoryava.

Franartlimoyit bashla onya bezyava ba eshkizhe dini ta talshan tumpi silifyavu. Zhoyit malidunova dralizhe vesamadjatya makayare ranti idalán lilinizhe vey zhimulsorkoizhe dini ta setionese ta Talmenshunela khakeylichichumyivu!

Layso ra-yibishyavu u zhoyit ianél zhoyova valeva ta iküiananurivit mishbata, kiín ta shatay mishyava, rekhtayyavel. U zhoyova iidizhe keylifelyavel, zhoyova dini ta taleaese ta makaa vey ta iküimosa lugarizhe, zhoyese izmuizhe katsalunyava. Kiinizhe onyara u ta Djanarit sholova epyyavel vey dayavel? Idatá, lilinkrati khaidarifyava shey.

Mashrá chadit franarit aulavá zhoyit ianél Ishi zhoyit ishnarél vey etibír onyavel. Zhoyit ushél ta talmenshunova ra-dayavel. Rahait noskiova djura lafiyavel. Prundji ta otovó, ta tashimovó vey ta tseynakeylovó ta volepit vey otrinnikhít talmenshunekarun brinyavel vuyín ra. [34] Lan rayizhe kulizhe murnít zhoyova tikhodyavu, shas hait tuzotit ribiley kinzá inuetiya. Onyava khaá idatá ranti franarit taleaeynit aspalovó vey sintinisurivit harkazovó dini ta derevushsalan djamomishafya mabugyavu. Izá ta derevushesea marfanyavu vey vutit sholovó tilyavu. Losh ta otrinamín djanubyavu vey vutit prazhenesea vey ubupronovó djeynatyavu. Kinlán shunyavu vey tilyavu ranti vuteylo onyavu.

Ta shanoznatit djanís zhoyit ianela zhoyit mu etsipralbír ta imfayuda onyava. Rumbi zhoyit rakaravá vey sheyaspalit korunandjenavá , fidirinyesoyanu tumpi resh izaese mishya vey kuteyrya. Kiinizhe seti oychád ta meresait Itkanit depikbiravá, vuyinit fidiri dralbyadivit chendeynuay korunyiva, pe kiinese golit koit kamdo pefelyiva. Ta pushtegovó pe vuyinit stagumeshan kreykutiharit zumya ayfanalyavu. Kiinzhe-vá vutese upeneyya khiyefyavu u vutit sobonenovó mosruvenovó garminyaten (var ishyavu u ridjorgatsit vey chatakorit shuarú onyaven) rahait etsipralovó zhoyese ruvyanen vey rahait ruvenovó zhoyese garminyaten. Ta zhozhaovó vey kiinizhe kadimiyaren ta dozulú dralizhe dayaven. Ta shinarovó ta Ananosa pilayaven. Sheri ta kadimín vey ta mishín ta

⁴ uzhis: mist. Dialectal form of the more commonly used *uuzhis*.

Itlantanarun chadizhe ishyaven. Redjyavu zhoy, idatá khaá, u hatá-hatá vutit kalova vey paremova krechvenchulyanu. Karizhe, idá zhoyese vonluyava ra.

“Bashit ushór, dukhulorey, basha pioryanor,” zhoyit ianél rayizhe ruvyavel, “var ta birafunós dini bashit turan zhanyira! Gidanit vey mosit yakinunova lafiyave. Satapit korunandjen Uramunay vey lipál ta varema vey ta zakhunuda resh mogit untarey onyara. Idaizhe talshunyavu.”

Vuyinit brudatit, taldokaseynit vey otrinafit gadanovó tsalyazhu ratá. Vey tsorni, keylilugirizhe ta Talsatelunese,⁵ Pulán-Shuv, helistizhe zarzari ta zakhunúd vey ta verem zhoyese praykonyana!

Ta talún muchovód dimbalarun zhoyit nikhova glimafyava. Ta razhgeyrúd shasbaknait pronarun zhoyit talmenova vosadzafyava. Mu daldeaizhe madjpasurivit madj, stranit ruzay priponit, zhoyese fidiriflanerifyava. Diváy ta toit flenan ta geytumadjit madjpasa eait mekerís drunanit orluna fidiri ta djeyeliena ta Valmashit Pevlushuna zhanyiva. Zhoyit kednashunese aleybyava vey zhoyit talmenit mosova olutyava. Zhoyit shagál dini gidanit tendayavá ta lestrimavdona vey ta lipalosa antsiyiva. Dini vuyinit vishuese ptazumarizhe, idait kiinova shunavit onyavu zhoy ratá, vey kiinova ziizhe ra-shunyavu, ta heslaova, ta varemova vey ta zakhunudova rapilaivit sanukirarun ta naglirilu yibyavu. Fidiri djeyelizhe zhoya, fidiri hait raakalivit vey franarizhe raversidjirit kumutiszaay, zhoyit talmenuvakova panaifya yibyavu, “Satelkoey, basha shibatyaru...”

[35] Gavidatá, palizhe ta inunit ketasha ta nishtaa vey ta zeluntua, vey ar vey arshprunit vey archayantoit onifarizhe, ta tadranielovó ta azurivit vey daldeait saldisala vutit pronova ta kunira vey ta ubuit miaraa pronya djatyavu. Vey idaizhe pronyaven vut,

PRON TA TEYNIUVAKOSA

*Kadimyator, kadimyator,
Mogit shprunit zurhanór...
Talmenshunya seti mogan,
Anuntara mogit dor.*

*Mampisyari, mampisyari,
Dini nikhan, shagalilu,
Untarova mogit rozha,
Otrinifya chadalilu.*

*Dukhulór, ey dukhulór!
Tsirtsír-Ram, ey talmenshunek...
Shunya, onya, shprunya, pronya,
Loshdzevyati, mogit Runek!*

⁵ Talsatelún: Compound word, *tal-satel-un*, “Great Lady of Light”, translated into English as “Golden Lady”.

[36] “Ra zhoya shibatyare, zurhanorey,” ta talmenshunél karizhe ta pronay volindiyivel, “var shunavit onyaru u idarit ta shunosa vey shprunit ta talmena onyare. Kesh zhoyit Lipalova ta iskemese manukanavyazhe?”

Seti ta gadanavá Pulán-Shuva zaradizhe pevshiyavu. Tikhodyavu tsaya hait badakashit vey shataboit ruzay lochornait nikhdzevay faranarinu vugstanarit onyavu. Pron, peltantoizhe dilayit vey rozhisafit, vey meytlanit ruzay olutit onyava. Secha ta peshelú Itlanizhe pronyaven, vey ra vutit eylebit Djanarit sholilu, djufi-bolo, hakín, ta gadanú mogay silyiven. Malidizhe, ta iküimosen dini zhoyit nikhan djurnidyava, zhoyova olutarizhe. Tretiizhe, dini ta vishuese ta talmenshunela ptazumyavu. Vuyinit patalsa murozhit ruzay prundji aurrasit, shprunit vey krileynit onyava. Bezyava tsaya zergentiú ta taleaa zhoyit djeit vey munkait shunosova daaheyaven. Zhoyit zhot anazaivit bizmutyava. Kiinizhe disuya ishyavu ra.

“Santiyate ra, malachit dorko,” ta Talmenshunél ruvyavel, “var chadvá chayantoit vey meytlanit pronizhit pronova lafiyare bash tsey.”

Dini ta seyranese fidiriramyavu, Pulán-Shuvese zretonerivit dyakusilu teyniarizhe. Zhoyit zakh zhoyese venedyava u mishyatu ruzay zhoyit yavta zhoyese klesedyava. Mashrá u vuyinese arhatrinifyavu ta dimbalova vuyinit shprunuda vey meytлана, vuyinit felora vey djatala naglirya makayavu. Vuyinit blikhnorg iirikiit onyava. Tarandiél onyavel vuyín – khaá. Vuyinit seylár ta avtuay onyava. Fidirimaldjayavu vey vuyinit madjova rasizhe dini zhoyit endjiyava. Idaizhe onyava u, ranti vuyinit madjova dini zhoyit madjese lulyavu, tamagsheyova hiznubranayavu.

Mu luurit kihardusilu, vuyinit klotashova shtapeifyavel. Rekh, zhoyova vuyinanis khaptamoriyavel. Ta bavél vuyinit klotasha shprunit ruzay kedizhe feynit iveytsay ta Djanarit klotashdimeydaa onyava. Vopelit haa kiinova hatá tashi shunyavu dini ta shatisan onyava. Kedizhe azafadit aküayova korunyava. Munkateyni ta budese zumyavu. Zhoyit ianelova Ishi zhanavizhe, mogit chaú mariglayaven. Rahaova aréy ruvyavel ruzay daliyibeyshkit vey isharit alaisilu vuyinit bedraova zhoyese shumeshkhayyavel. Layso secha zhoyit khatándj sneha aulavá inunit onyava, zhoyit zaridéyn kiinizhe imreytór idá aspalan-sá mabugifyava, dini idá Talortaleynit derevushsalit idarbiran losh ta **Daldeait Saldisaley** ta chayit vey meytlanit Satela Pulán-Shuv, divayivit ta taniena zhoyit shatisa, shey kinpaovó pilayavu vey varemyavu. Ranti saese shtakadimyavu, lanél Ishi mishavit onyavel.

[37] Pe ta vashanan ta klotasha ta Satela Pulán-Shuv gavvuyinanis dzevyavu, afakizhe zhudanarizhe, kashá rakulizhe idalán azafadizhe kinlán mabugizhe miaraavit onyavu. Chadva franarit akantieynit shasbrinkiit goliunova dzevyavi. Rumbiizhe, kiinizhe shunyazhi, ta farova *ta shasbrinkiuda* chadizhe ebadiya zamabugyavu! Var kinlán ta anzonainen ba layso ta palenainen iidizhe dzevyavi, ruvyava ra-makayaru. Bolo, ar sheri mogit tseyakeylín vey pabasín mashraizhe tilarit onyavu.

Anzonilisa hiznu ta Talmenshunelan djanubya, losh zhoyit pranín diváy vuyinit sanan, resh sazhooyova aurafya, dini tendayan ta katsala ovatyivu varvari zhoyit drallafiey u idalán isterit birafova dekuvyarit onyavu vey u idalán hatrini ta Satelan onya makayavu. Reshkín ta Saldisál

zhoyese sazhoyit klotashova ra-ushogyava daya ra-makayavu, ras iidova ta versidjese hapaa kirya vemyavu. Rumbishéy, frelizhe talkorit klotashdiór onyavu dzea, malachit aularun, ruzay ta Satelova Pulán-Shuv hatrinya giuryavu. Kesh ra-onyara u prazhenalél onyarel? Iidlán hatrinit vuyina onya vey isterizhe vey fursobizhe onyava. Chalí, ruvyva ra-makayaru u ta anandozhurivit seylár banadjinit Djanarit tadrandiela fechivit losh ta skazulkey shonatsit klotasha, ta etarasharit fazeyleynuovó voeysamatsit Shtemorit birafarora vavafya frelyava, ruzay iidova ishyavu khaá – vuyina hatrinya helistizhe brinyavu.

(*)

Mashrá u ta dzev keylivasuriarit onyava, sheri ustalín tilya vey stranzharmankiovó kavisuarun djamodjaty dazhini ta peshelavá mogit Saldisala vey vutit Zurhannelsala mabugyavu. Ishi ta forokhit Itlanit sholilu eypyaven vey vutit adunit Djanarit sholaris kozhá djatyavu, ra u djurova daya makayanu. Vutit eypova djeynatya vey puva fyara vey ketatyara. líd krazhni terchanit abzhamen onyava khaá. Ta loshfundu salashunarun, eliseynarun vey taldzevarun, djani khaishyavu, ardjeyelit vey funduovleit onyava u hatá shagaltsuryavu. Kanláy pe kanlayan ta faza, amustú, miaraú, itovedú, djasú vey azdú saovó dini ishimairit anzikeriit akadomlashese dini zhoyan loshfunduyaven. Kiinizhe zhoyit shagál shey iidova fidirikolhayana, tsorni-sáy vesamatyava ra-makayavu. Helistizhe, ta oytariikit tan ta Sala ra-onyavu, Ras vastriór ras heslaór onyavu, ruzay iidova ishyavu – kiinú-vá ta gobit tugú mogit Lipala onyanen, kiinizhe-vá ta iskemese ta Lipál manukanavyina, chadunizhe ar ta idarudaris tunkiyavi. Pashuni djamonurivit sazhoyova tikhodyavu. Ishvemya mabugyavu reshkín idalán meymatsit ta eylova branya onyavu.

Harkazifyava. Razhgeyrisit samya tunkiyavu. Shan ta zodintsiran djanubyavu, djeyelizhe talsharizhe. Pashni dralizhe zhoyova verolarit onyaven. Fazilu, beylatsyara u hakín hait Emdalún onyavu vey reshkín sheypaú ishi bishizhe zhoyova *malachit dor* mishtaratyaven rahaizhe ishyavu. Talshya tunkiyavu. Idalán mashrá ta yavpalenavá brinkiavit onyava, Zi ta idarbiray ta Derevushsala ta Pyagarun inubranya, zhemunka [38] Shtemoran, ta tantoova mogit chumakova sherigazarya lafiavit ra-onyavu. Kinzá lanél Ishi? Kesh vuyinova hatá shtashunyazhu? Vey ushél... Kiinova talshyarel? Ishvemyavu kashá dralisyarel. Kesh vuyinese ichyaru. Secha vuyinit murnit kurúdj onyavu, bezyava u zhoyese ratá pashni akadjayavel. Kesh zhoyit eliseyenenú vey talmenshunú sebyaven ba kesh tumpi guribarór vey mosdulór⁶ onyavu kinpá ta rakulizhe helistit keylilulenovó ta zakha malachora sha aularun skudyaror?

Chadizhe krazhni ratraizhe Shtemorese shtamishya onyava. Idá aspalan, bezizhe tashi franarit tantoan, sazhoyova ta Lipalese varzenavit onyavu. Ishyavu u vugdjimetsifya ra-eshkenyana. Anufyavu u Uramún ta Vataranár zhoyese idarit shunova vey aurit zakhova dafaryanad. Chonyavu u pashni arheslaizhe onyana rakrazhni ta latsagovó fidiriruvya zhetsorni. Ishi ta shunandjenú zhoyese kadimyaren vey ishi ta ishandjenovó zaishyaru. Idaizhe ishi onyava seti zhoyan.

⁶ mosdulór: a person, in this case male, who suffers a sort of mental disease by which they become entrapped in useless and impractical wonderments and daydreams. Feminine form: *mosdulél*. Trnaslated in the English text as “dreamer”.

Khitaya zhoyese kedyava u ta Daldeait Saldisál ta gilukhit seyrán ta amgaldiarun vey ta tadrändiarun ta Talmenshunela *ra-onyava*, kiinizhe muizhe chonyavu. Idalán minyonit u khaá onyaven (idaova kiinova djatarit onyavu, togya ra-makayavu), iid moselú ta Hatrinit Seyrana ta Satela Pulán-Shuv ra-onyaven. Bolo, mu fidiri idá Seyrana, Parpár-Klotashél, mogeylo dzevarit onyavel. Parpár-Klotashél, mu ta oydjatornit Djanarit *hesterina*⁷ onyavel. Khaá, secha zardeynarit tsey, dazhini shey Itlantaná, prazhenalél onyarel. Mashrá mogit dzevan, murnizhe haku-haku vuyinova shunavit onyavu vey idatá murnizhe badakashilu. Chonayyavu u ta tamagit tanelovó dini ta Peleshirit zhimboshatan Sintinís Runa loshifazhit onyavi. Iíd ta Shat ta Adunit Taridara onyava. Ta banadjinit, lametidzit, vey shinarit, mogese dralpilavit, shatese Sintinís Runa, seti ta runit zhimboan Peleshirskaa, misharit onyavi. Ubimiizhe, varvari ayenín murnizhe pilairit vutese vey kulizhe rapilaivit zhoyese, ta tamagit peshelú, ta oyhatrinit amgaldielú vey loshelú ta Satela Pulán-Shuv, vuyinit Hatrinit Seyrán, izaese pevlushilu teynidzevyaren.

Feynit uvakidjilu zhoyit talshosay manalyivu. “Tsirtsír-Ramey,” ta Satél teynikadimyavel, “kesh shey seti bashan dralizhe mishyava? Kozhá ruvyare. Kesh zhomoivit onyare?” Ishyavu u ta disuovó sait latsagarun lafiyavel dzea ruzay zhoyeylo dazhemkavisuya vemyavel. “Shey dralizhe mishyara, Satelko, secha ta mosay vey ta grunuzhunay djemaryaru. Djatyavu u ta shatese Sintinís Runa teynimishyari, resh izá ta tanovó bashit Hatrinit Seyrana zeytariya. Kesh khay?” Kheyemizhe shumeshkhayyavel. Vuyinit chaú zhoyit chaiena ratá inukunyaven. “Idá, kiinova talmenshunyarú idaova pradyara ra,” ruvyavu. “Dini Gashanan zhanyiren ta disuú.”

[39] “Dralizhe shunyavu, malachit dorey, secha ra kuldjemarizhe.” Vuyinit chaú dini ta tsirtalan glanyaven. “Diniizhe mu palena vey zardo dini Pranisan onyazhi. Izaay Sintinise Runa dzevyazhi kinzá bashova dini mogit Seyranese tanafyazhi. Ta Gashantanú savutit farishova korunya lafiyaren, ranti ta tanto nukmenit onyazha.” Ta Talmenshunél djimetsifyavel vey inumanaragya mabugyavel. Ta gechen vuyinit daldeait gituna kiinizhe chadva klinklinú dini ta zhozhaisan gilirisit Rumelosit nimareyna, kepesizhe klinyaven vey ta seyranisú pe vuyinit dzoravá vutit sopiova shan ta mishbatan kreyazyaven, djurova ta taleailu vey ta anilisa glusharizhe. Djimetsifyavel vey ruvyavel, “Kesh zhoyit Lipalova ta iskemese manukanavyazhe?”

“Satelkoey, basha shibatyarú...”

⁷ *hesterina*: Here the Djanari word (in the plural) is used in the text. A *hester* (male) or *hesterin* (female) is person highly skilled in the Djanari art of *hesterkraft* or horsemanship. This includes being able to communicate in the language of horses and share feelings and thoughts through a mysterious form of telepathy.

[40] SIPÁL BROL

“VUNIT TALEMIMAROVA VITAMYAVA.”

Vunit talemimarova vitamyava. Ishi vunit talemimarova vitamyava. Ta imardamit teynikadím ta lametidzit Koit Shatardjaese Itlana djamó ta choreshkudan onyava. Fidiri vunit shunzaay dini ta chanzabrozan ta Darekit vobrudyatona, ta yibú ta darora ta voodesharit shunovó djeyelizhe diniamborinunyaven. Ta muit khashunilu Koit Shatardjaay ratá feduriyi vey eliseynyi fayyavor mashrá u piti ta eylanán shunifyava. Ta solfisit eait makusit vey irumakusit pelesú ta Koit Shatardjaa shey tatsedenova ta samsamarit rumbiaspalchait Talortala shtapiryaven. Ta kedél kiinova inseriyaren kiinizhe koit vey setvanit vesh dudj ta kutsunduranit pevlushan murnizhe ta fazeylova djurit shataboa arshprunafyava. Kiinizhe palanaafit vey pardjeyvedit kevas, ta murnnikhit, franarizhe shassopiit vey eylkunirit dukhulesea dafarivit, ta koit vey kutsunduranit dazhemeyza, turpalivit bazhiifarit pandjanit Talortalay, ta franartantoit vey chadmundjait yavnarenova Koit Shatardjaa fidiriprazhenyava.

Tashi kinlán aulchovodavá onyava u ta Shatardja dralgadanyiva ta setionay ta Talruvarora Talór-Shirél, kinpá, fidiri ta iküisadzurivit runvalmashay fidirikadimyavor vey klanamisharizhe untarova Vunit Ayzanenovó ta Varema vey ta Rozha gidanizhe tunkiarizhe, Vunit karit eylova dini ta Shatardjaan shan ta veshupilan korunyavor. Kinlán chadva aspál, dini ta sabashlaan pe ta Dzarisan ta Atonbashlaa djanubyavor, Vunit varemilu vey murozhilu fidirimaldjaarizhe, chadozharizhe resh eboney kiín Vunova rakhuyava? Vey kiinit mos mosarun onyava u ranti ta nashtún ta Vulbruguna ta Shatardjaova byudemavit onyava, vey ta [41] Zhozhsatirú khabrinkiyaven vey sheyovó tashi djuran inumanalyaven, chadit beneynova vey udjatit byudemova djurit ebonese teynifulatsarizhe, Talór-Shirél-sá dini ta Shatardjaese kemishyavor, vey chadpaovó palanaafarizhe vey ta zarideynova anuvipaesea shtadafararizhe, ta franarit vey zaradit shtasitagosova Savunit shonilu vey ta vadikilu Savunit madjarun mabugyavor. Vey chendji shey ííd. Vey pa ruvyara u shey chendj kiinova chegyavor vey dini djurit zambirese madjfelyavor koifyava. Vey ruvyira u shey chendj kiinova hapá chegyava vey ta varemilu vey shagalilu ta rozhatsa felyava prundji koifyava. Zi idá Sanukiray ta Vuotiarun rahait sitiven hait nora dini Koit Shatardjaan sitagyira piri u fidiri ta oydralit irumakusay ba makusay ta oystranit nefarzaarun onyata. Ta darór ta fereshovó sheri idá sanukirín vey moseynit brinkienín makbashya ishi giuryavor. Eéy kinlán ta untár idait rozhova vey murozhnikhuda tsornitá tunkiyara. Ruzay ta untár krazhni argilirit onyara u hatá dini ta inunit yavtaan onyava. Kinpaú say ta pronovó ta Rozha vey ta Varema pronyazhen vey kinpaú djeynatyazhen?

Ta Koit Shatardja ta Rovina palizhe zakhovativit varemara ta izherveshupilova Eylán nuraniyava. Eylán – layso ta mishtarát ta veshupila ta shinaray vey ta lametidzay seylaryiva. Veshupíl Eylán – ta dinikednaifen-sá ta miaraa vey ta eylbiruda – mishtarativit ta tashiekiena – veshupíl ta eylana. líz onyava kinzá ta adit Gashanit ebú rumbi franarit, akantiit, tadraneynit drogavá fidiri ta khutunskaiena ta valmasha, imfayzaova ta reza mampisarizhe etiyaven. Ta veshupíl ta oygidanit pe ta bredian onyara, bari yaltali goliunainen franarayava. Djurit pirenit versúk anazavit ta argidanit pevlushese, kiinizhe zar fidirimaldjaarit pranú silivit dini shandi ra karivit sanaan, namagit retuova sizdyava. Djurit dozhú forfeynit vey rozhrezit onyaren, secha ta shim fridadjazarun Itlana

vey ta shasfayit belosa vey ubikeyosa ta shaskarit pevarun vey vugdjirarun akervyaren. Dini izmuit pevlushese fidirimakretifya beylatsyava, ishi djamó, ta inunit pirenit eylanen, ta Gashantanú, ta feduriilu, ta veshupilova *Veshupíl ta Eylana* mishtaratyaven – Veshupíl ta Rozhrea.

[42] Kiinizhe ishi, minyonyava vey ta zakhova vey ta nikhova risyava. Ruzay korunandjit vadík samyava. Eyó, iid ta tanto resh ta rezit talmenit shtakimsiifosey dzevgrunuzhit vey krilatsit rovinara ra-onyava. Kul-voizhe! Ta tanto resh ta blikhnorgova ba ta nikhova rozhisafya ba ta shagalova mregoya kulizhe ra-zolyava. Ta gatveyú vey ta etarasharit kopuru ta mundroarun ta Staranit Tadrandariena rahait shapova resh ta talemosey vey kozhaís ta tantoaris resh ta talshosey branyaven. Korunivizhe khaá! Ta rozh, ba ta talkorilu ta kuta ba ta noltoena, kadimya cheykopyara! Ta narkozhenilu ta talmena ba ta dazhemeypdiit drindailisa, ta rozh kadimya *cheykopyara khaá!* Ta sul kumpezyi cheykopyara! Dafár-Madj iidova pashni djeyelizhe ishyavor. Kinlán vargunit ta korún ta tadrana! Kinlán suburafit ta nikha – shaskarizhe dini ta shagalan, seti shey djimetsan vey medjit gleyan puerarizhe. *“Iidova kulkarafya cheykopyaru,”* talshyavor ta darór bari uvakunizhe. Ta lilinit khakihár vey myolvéd vey ta rekhtayarit uldjarit kletág ta endjikiladarun vunova vunit dronay ta durumit tashitavilenarun, fechivit losh ta djagadit miaraey, fidirididiruyaven.

“Kiinova kulkarafya, Narorkoey?” disuyavel Djol-Tsulaél, secha rapá vuyinese eypavit onyava ba vuyinit chonova vuyinay aatisyava. Fidiri ta kelupay, ba argrovizhe, fidiri ta tinoteynit durumay khaemdilesyavel. Vuyinit emdalit dodjdiél, Ishdár-Eníl, vuyinova loshmishyavel. Ishdár ratsirafivit seylarmekerova vey ta daldeaanit vey natokanit nalabovó ta Natunsavekanaa fulatsyavel. Ishdár-Eníl, seti anuvit ramfelavá hiznu ta Savelan golchesilu rekhtayyavel. Ordarizhe ruzay vozumirizhe, Ishdár-Eníl ta chaurdusova ta darora teyni sait satelkoese shprashalyavel. Dini ta zhigutese sait zakha djurova resh ta yazhtait batiney inufelyavel. Raaatisivizhe tsey, Djol-Tsulaél eypya bishyavel, “Narorkoey, kashá haizhe bashova zhirashya makayanu...” vuyinit uvak inunusyava mashrá u samoraova ta Koit Shatardjaa khashunyavel. Ta treiizhe namagifarit chanzaese ta chanzabroza sait versidjova sopimayavel. Ta purgurú, ta zikova tuzotarizhe, golizhe vey bari shaskeletizhe shprunit vey akhmegit praniena manukanavirizhe, inu ta shunay vey ta daay lasoronit shagalarun tsorni brazhenizhe vugmoriirit onyaven.

“Khay khaá, Saveley, zhirashya makayare.” Dafár-Madj ishi vey sheytá zhanyavor u losh iid sabonduarit fulatsareley ta amigdua aramit vey katsilnoskiit samya arzaradifyava. “Fazilu, zhoyese pashni isteryara u idalán blenstovanizhe bashit odurebit zavachova ta Darskaese Amruta vey djurit ebonese brevyave. Chilinunit vey etarasharit lipalova basheyre lafiyaru. Ta oyforberdjit priponova vey redjova tunkiyara.” Ta darór fayisyavor mashrá u ta vishuova ta Natunsavela nemeyrya teyzalyavor. Yarsáy, bari rahá izá shuneshkyava. Kinpá ta djolafivit vishuova ta zagaifarit voyna prevarit ikúí shey goman vet pranen fidiri bugay ugluivit tsaya nagushtunit vey [43] voyneynit tsirstragay – idá pelit tsirstrág kiín vuyinit raintrolivit zaridéyn, savuyinit pashni durumifavit nikh onyava. Ta tanto onyava dzea, ishyavor ta darór, ta pabasovó fidirifelya vey ta korunenovó korunya. Ta estalú krazhnuni vodralit podavese kadimavit onyaven vey savukya u layso arinunizhe valeva ta khulit chesakoa ta tramila keshumyaten zarzari ta Drukhoova vey ta Ebonova klastinyana. Kanláy pe kanlayan ta gatveyaris vey ta laifarit miaraaris ikúí shey utrevesan ta shagala ta darora pilandrayava vey vunit zakh ta talmenshuniena ta pesula Amruta djemaryava. *“Ra-mergolya*

cheykopyaru u ta voyn Djol-Tsulaela zhoyit fazhenizhe vananivit pabasovó bugafeyyata,” talshyavor.

Ruvyira u *“Voyn seti sait vanbiran fayandjit onyara.”* Savukyavor u krazhni iid durumaris shey ta inunesea sait darskaa zagaifyata var ta Savelova yeyrya sheri vuyinit urafeyit vey raversidjivit nuvnaín vey mepabasín rafrelizhe zakhunit onyavor. Seti ta mabugan, gazaryavu u shey iid tukbél vey bringiuren resh isuivit vey shasvavit talmendieley onyava. Ruzay gritilyavor u sait ich ta nashkudora vey ta versidja shtinpúr, shtinkorunen onyava. Djurit fidirietarashenú vey ravemirit djagatú shey drozovó vunit skaa durumafyaren shey sitagatsit vavosova gelemarizhe. Sheyovó sebafoya cheykopyaror. lidova shuba-tsorni-sáy korunya cheykopyaror. lidova kulkarafya cheykopyaror.

“Kiinizhe ishi, satelkoeý, bashese zavachya murnizhe vemyaru. Kiinova-vá venyare, idá zhoyit istér vey anarák onyazha.” Ta durumit antoúd ta Savela bari krazhni resh katsilya onyava. *“Kiín ta van vey ta karél vuyinit lilinit vey kulestriit adola onya makayara,”* ta darór talshyavor. *“Helistizhe, hait fazhenit vey lanyuit bidjalenova nuvnaarit onyarel kiinilu ta estalovó neskaya kiinú ta idarudova vey ta grovova tsorni tunkiyaren.”*

“Idakín helistizhe bashit istér vey anarák pelpelit zhoya onyazha khaá,” ta darór, karizhe uvakunilu, ruvyvor. *“Ta Narór Mantatuzotarór ta Satapit Shatardjaa mogit fidiriyonifova pashni visliarizhe misgidyaror – helistizhe khaá. Bashese sobonyita, Djol-Tsulaeley, u zhoyit fidiritalshevit harvól vey zhoyit istér onyara bashova kiinizhe ta Kulnalit Indurandiél ta Tuddjadese Tuhíb-Tuura, ta Mantatuzotarór Gashana vey ta Satapit Shatardjaa-sá stalya. Izá shey shtrunit dazhemeypdiit, talmenhazit vey kadarit rivshoenovó zhoyit Nalyuna, kari ta brinkienín vey ta venín, upikyazhe.”* Ta darór ta Natunsavelese ordarizhe zumyavor, ta yavyoova vunit mafaychichumay ta nuvnaa vey ta meytлана pe ta durumelese giurya vemarizhe. Muku shta, rahemistivit branyavor.

Inu ta vishuay vey ta zakhay ta Savela ta tur inuprevuryiva vuyinova urzit vey narvishuit branarizhe ruzay murnizhe vesinisilu. Ta zikashvuisovó ta chanzabroza ta Darit Fridadjunyoneya, anazifarit resh ta kimsiit pevlusheynit imarova ta veshupila djamó ta khalavá ta shatuna, shandi ra-djatyavel. Ras onyava [44] ta imár kiín vuyinova sait memalsiit yibosese khashtamoriyava. Vuyinit chendjgilirit abiyón idaova korunyava. *“Induraniél?”* Ta shprunudova vey ta vavabiyonova loshnulakyavel. *“Narorkoeý, helistizhe iidit rakrechivit dafarenova ta lutara vey ta anaa zhoyese korunya ra-harvolzare?”*

“Eéy, idaizhe harvolylaru khaá,” ta darór disuyavor. Shey vesinova ta zhomoa ta Savela karizhe giurarit onyavor. *“Harvolylaru u iíz dini ta Shatunan ta Rovina khadepikyate. Ta zhirashova ta Gashantananun dini ta nivotsaosan ta rozha tunkiyazhi vey kinpá piri talmendieley sazhoyit Drukha zhoyova ardralizhe rivshoyana?”* Ta vishu ta Savela halanís tuhibifyava. Ta darór shprashalyavor u layso dini ta garprakan ta nagushta, kiín bezizhe rayizhe brinkiyara, Djol-Tsulaél, djufi-bolo, banadjinit onyavel.

Eshkizhe onyava ta banadjinúv vuyina, djamó sheyan, kiín korunyava u vuyinova shasneygumizhe izá tebyator, raabiyonarizhe vuyinova ta Drukhay inululya, secha helistizhe idait ivdiova vey

ayenova lafiyavor. Djufi shey iidan, shta vey shta, zhanyavor u haizhe olutizhe Djol-Tsulaelova hatrinit lafiya onyava. Ruzay gavizhe kindju anamova vuna olutarit onyarel? Ííd veykalovó korunya kiinizhe hait malachit khatandjór fayya cheykopyaror. Iidit chilinit veykalú inu ta orogay – ra djurilu, korunyi cheykopyaren. Ta darór togya ra-makayaror u iidit disuova muku shta khaá saeylo lafiarit onyavor. Ta uvak Djol-Tsulaela vunova ta yartaese praslaizhe khavuglulyava...

“Ruzay, Narorkoey, zhoyit talmenhazit rayakú...”

“Gaviizay Koit Shatardjaay pashni dralizhe semekhyizhen.” Vuyinit itorova karafyavor ta darór shey eshkit batovó vuyinit tayamala travasarizhe. “Kiinizhe zhoyit chaú, djakú vey uvak zavachyazhe vey ta ishova vey ta nemeyrova zhoyese ta inunay ushogarizhe, zhoyit nalaatovó vey nashkudorovó shey mogit Gashanit varlezemtanesea vey shuvekesea Talór-Shirela, nobshetarizhe. Izaay, shey ta skaesea ta untara fidirimasinyi makayazhen. Bashilu eypyazhu zhoy vey zhoyit avonova vey podavova dini ta Satapit Shatardjaan vey layso djamó argidanafyazhu. *Djol-Tsulaél, ta Uvak Dafár-Madja!* Idaizhe mishtaratyizhe. Iidova ta Starantanú shprunizhe foliunyazhen. Ruzay, kadimyate, ta blataravó Tuhíb-Tuura, uvakunizhe mogova drakadimafarit resh mogit teynikadimey djatyaru. Mishya cheykopyari.”

[45] SIPÁL DAN

“TUHÍB-TUÚR DINI TA KAMIZBIRAN TA ARUNIA SHULEYMÁN LUNTUIZHE TANSUBYAVOR...”

Tuhíb-Tuúr dini ta Kamizbiran ta Arunia⁸ Shuleymán luntuizhe tansubyor... Ta teynikadiman ta Amrutit darora halán brigoshizhe misgidarit onyavor. Kiinova krilya kulizhe ra-helistyavor. U ta tadrán dazhem Amrutan vey Staranan radralizhe misharit onyava. Ta Mazhál Gashana trichizhe havaivit ra-onyara ruzay kinlán franartantoizhe idá okrintuyi makayara? Kiinizhe ta zakhlulivit eylska ta Satapit Talruvarora Talór-Shirél vey ta birza ta Shatuna ta Rovina – Koit Shatardja, ta Rezit Mazhál Gashana nalizhe akait onyava. Íd idarit gin ta Koit Kasilaarun, sevolivit tashi sneha aulmakavá, ta Dan Skaiena resh ta Adunit Savovó ta Rovina tuzotyá. Ta Starantanú, bolo, sheri ta Gashanit paleshatey dini Aeaan aretikhatsit onifarit onyaven. Secha íd ribíl tsorni vey franartantoilu nalizhe anám ta Staranit Mayukeyla onyava, djufi-bolo, gidanit vey shmiipularit Gashanit paletansalova lafiyava. Djur vey ta divayit vulú hatá ta yavtaa ta Gashanit Mazhalay yunyiven. Íd faz vey suuín onyava kiinova ta Starantanú ratá tsalyaven vey ratá fardayyaven. Aea, rumbishéy, talmenbír onyava, eylshát ta Musaveta ta Oba ta Tsirkuta. Tsornitá íd zurhanorsál ravavatsit onifyava vey beylatsyava u etsipralifyava reshú ta zumarit chaiena ta Staranit teksala tayamalyata. Bolo, íd tumpi ta djasovó ta Starantanarun layso arshprunafyava.

[46] Prundji Ebren, ta karfeyskaún shenpirenizhe Amruta, sait eshkenova korunyava resh noarpit samya inu ta kleseday, ruzay ta kodés flanit vey teyni ta pristikese onyava. Shasdrimalit vavú ta kazura vey ta iblanafosa ta Starantaniena mafáy Runskaey vey Mashtoey prundji korunyiven.

Murnizhe Uramún, ta Vataranár, ishyavad kinlán zhomounit vey voanarakit *vutit* nalyunú onifarit onyaven. Ruzay oysterchanit vey ovyuzhniit, djamá sheyan, ta urzit vey inunit ruzay dazhikit paravenú, maskatú, eygilú vey kiharú ta Djanartanarun, ta samishtarativit *Nordlinga*, onyaven. Idalán shinarit vey etsipralatsit ebón idá. Layso udj ta tsornitaan, kozhá helistizhe sheri vutey ishyiva. Ruvyiva u lahadit ta praktoserese tanifya onyaven vey u vutit khordisál, bazhi ta aatnarosan vutit Tadrandarelan, Pulán-Shuv, lonevivit vey mundryozhit zarzari ta Amrutit vey ta Staranit khorbirovó onyava. Estalú ardjamifya ra-makayaven khaá.

Mu ta zhirasharorainen ta darora khaeypyavor. “Bashit Mantaorkoey, ta shuvór, Ko-Kitsán, resh bashese eypya íz onyaror. Djatdusova zretyaror var, kari vunit gadanín, ta kriuru ‘krazhni tuunit’ onyara.” Ta uvak ta faddiora, kinpá djeit bonduivit iküibirilu, pilavit murnizhe vunay vey ta Mazhaldaroray, dinikadimavit onyavor. Íd ta prevunosova ta shtayachenarun Tuhíb-Darora khafayyava. “Ta feynit shuvoridjese tashe ruvyate u misgidya cheykopyaror. Arversidjalit estalú mogova lindiya. Ta sashiryón Dafár-Madja pevulifyava zhe, vey vun vey ta Natunsavél Djol-Tsulaél idalán inunizhe Amrutay resh skakuteyrey kadimavit onyaren. Ta...”

⁸ Aruni: the word *aruni* has many modern meaning. Here it is being used for a “travel port” for either orbital or suborbital aircraft. This usage is now considered archaic and obsolete.

“Mantaorkoey, tashe...” Ta shuvór Ko-Kitsán, keylichichumdoladyavor. Vunit sundjit ramú pe ta kimsiizhe gilirisit komakusit misaan, iruivit ta daldeaay vey shivanay, rahait ketashova korunyaven. Ta mazhaldarose ta paremkifayilu teynimishyavor, djufi-bolo vunit tuteyrádj vunova djamonuryava. Seti anuvi vilavá inu ta Naroray Mantatuzotarór djeyelit treybevlanuilu embayavor. Vunit shumeshova ta vulese sabutilu kruzhyavor. Vunit soreyandrunit udjchagit ab mu snavarit dakinahasisit tsamova teradyava. Vunit feynrezit shirit chaú ishi etarasharit nashkudorova vimeryaven. Ralán ta tantoaris samyava...

“Malachit marfanorkoey,” ta Narór Mantatuzotarór dazhemprisyaavor, “kiín iidlán bashese tekenunyara? Kesh ra-shunyare u mishya cheykopyaru? Kadimyate, zhoyova ta darorese vey ta Natunsavelese loshmishyate vey bashit zachnaova zhoyese hazbatu fidiriruvyate.” Tuhíb dini ta chaesea ííd iirit, bepatsit, khorralivit shuvora djeyelizhe zumyavor. Ubimiizhe [47] ííd shuvór vunit ralosova ta khorpatoa⁹ *pashuni* tardjenizhe istonyavor. Iidit ralós dini vunit oban cheykopafit onyava.

“Suburenu, Narorkoey Mazhaldarór, iidova korunya ra-makayaru. Basheylo murnit eypya cheykopyaru tashi u Darór Dafár-Madj vey ta Djolit Mamadjarél teynikadimavit onyazhen.” Vunit vishu shprunit vey vavabiyonit onyava.

“Malachit marfanorkoey, kadimyate, tashe ruvyate.” Ta Narór Mantatuzotarór ta pranova ta shuvora endjiyavor, vunova masagese manukanavarizhe. Bulkhutisú klana ta muskotan ta vishua ta shuvora drogyaven. Ta an dini vunit chaesea irmanninyava. Kinzá mabugya mampisyavor. Ta tanto kozhayava.

“Narorkoey Mazhaldarór, iidit shunenova shunavit onyaru: Sundjit tashi ta tinotan ta Djolit Mamadjaréla tansubyavu, ta gilirit imár diváy zhoyan djirarizhe. Urzafivit vey dulafivit sazhojova tikhodyavu. Ralán ta djaris zhoyay teradyiva. Ta khuvfekisit andagilo ta yenieynit imata zhoyit chaesea tsinidyava vey zhoyova ardulafyava. Zhoyit sasopiova shtadakya vey zhoyit djemarit yibmakaesea shtakadimya prakjavu resh ííd djirarit mevemenova nasya. Mashrá u zhoyit chaú ta djindjskazulkit imara ayfanalifyaven, shunyavu u ta Durumit Uzhistanél mafáy hait dliney prakarit onyavel. Franarit vey fesharit solfisolisa vey glushilisa fidiritaleayava. Vuyinit djolizhe pasurivit madjú diváy djuran fladjaivit onyaven ruzay mashrá u isopi-dasopi chugeynyava djurova kozhenya ra-makayavel. Muizhe, djurit sizdova ba taatoova damakaya ra-makayavu ruzay ranti zhoyit chaú pevshiya mabugyaven khashunyavu u minyonit kut fidiri, zhoyay rapilaivit, shprunit vey veluzhit eynuay onyava. Kiinizhe tureyomarit sintín fidirikreyeyava. Iíd byor shtarichintalenay previlisivit onyava. Mashrá u dini ta yemflenit sanokan ta khuvfekisit vopasobena ta dzelashtit Durumenshunela tansubyavu, vuyinit gilirtrenzuit uvakova tlantlorarit djamá ta zhozahaatsit morokeletan djatyavu. Ta zretoneririt kozhenilu vey radjit vimeryorumilu **ta daldeaanit zaftorova pe kilikit, surit, dakidrevit yoese kiín daldeazhe djeylanuruvit narvshirit mlodjisay zlinshunivit onyava.** Mu azurivit flenilu idaizhe ta byorese kiryavel vey ruvyavel, ‘Shukhrám Sintinís Runa – Sharuzár ta Untara. Bazhi ííd meytlanan sheypaú bevlanuyazhen.’” Ta shuvór sait salafiova shtadakyavor. Idalán ta shtadekuvayosilu ííd durumit vey nikhendjiit shunena brugivit onyavor vun

⁹ khorpato: Itlani martial art, most similar to the Terran *ninjutsu*. Each order has its own preferred style.

u dini ta shtaruvosan silivit onifyavor. Shtakadimavizhe saese ruvyavor, “Narorkoey Mantatuzotarór, hait gidanit mevemenova mafáy bashey djasyaru. Ííd Djolit Mamadjarél, Uzhistanél, vuyin-sá, rahait draleno va saeylo fulatsyarel vey sheri vuyinit daldeaanit byorey kozhá ishyaru.”

Tuhíb-Tuúr sait zhotova resh disuya anazayavor ruzay rakeynkiharizhe dini ta vavan ovatyivor. Teynikadimarit ramfelú dini ta shtaruvosan ííd murumit teradena dinivavyaven. Secha Darór Dafár-Madj sundjramit onyavor, kari ta ayfanaley ta Itlantarun, vey rahait ketashova dini sait korunyavor, ta ramfelú ta Savela sait teynikadimova gyoryaven. Vuyinit narvanit chaú ta arshprunifarit voanarakilu vey mirekhilu bazhivisizhe chaludisyaven. Vuyinit djolit udjtsamit hadín [48] vishuova dinivardiyava, vishu kiín terchanizhe lidzeit resh idalán durumit nikhey beylatsyava. Bezyava tsaya sheylán ta tur vuyinay inuprevurivit onyava, mashrá u shey shprunova silyavel ta bisharit chugeyvenovó vey khadjimetsenovó ííd teynistronivit kuteyra guribarizhe.

Ta Darór muizhe eypyavor. “Tuhíb-Tuurey, blidit marfanorga, rumbi idalán franarit inuoney chadlán dralunizhe bashova shtashunya onyara. Savukyate u zhoyit chaú bashova vesinisilu diniamborinyaten kinzá tansubyare.” Vesinís khaá onyava, var dini mu silindan ta zar franartantoit marfanorú dini marvaremeynit sanokan savutova rodjifyaven.

Darór Dafár eypyavor. “Vey tashe savukyate u ukhese Veyshova Djol-Tsulaél, ta Natunsavél Amruta, ta Kulvirzhunit Mantaushél ta kulit Itlana, vey ta Taleaél ta Shuvekarun Talór-Shirela, ukhese inseriyatu.” Seti ta gadanan “shuvekarun” Tuhíb-Tuúr khakiharizhe khazhigutyavor u Ko-Kitsán tansubarit samyavor, inukresyi misgidarizhe. Ta krilizhe tseymisgidarit malachit shuvorese teynizumyavor. Sheylán ta chadalaris vey ta nashkudoraris sait vishuay inululyavor. Vunit vishu tsorni rezit onyava. Ta Tuzotarór eypavor. “Zurhanorkoey Ko,” ruvyavor, “Tsorni mishyate vey losh bashit zurhanín-shuvekín resh ta dralkadimey Veysha Djol-Tsulaél lonevyate. Sheri bashit nashkudorín arrumbizhe epyazhi.” Ta Mantatuzotarór mu hatrinit dodjdielese bazhiisharit shumeshkhayova dafaryavor.

Ta faddodjdiél ta soreyanizhe aburivit, nahaskunzayit shuvorova fidiri ta Natunkamizbiray ta Gashanit Surinala meymlygavel ka. Ta fadún ta kadimova chadva alavanit kiaraova shunavit onyava vey ííd rahaizhe valayyava. Ta Gashanit nalyún, risdoizhe ííd drimalilu, ta Kamizbirova ta Mazhala igüayava.

Munka ta gidanit vey stabeykhizhe laliviskonit fadunan, ta samen ta anikebesivit shuvekarun, vey orit vey elit, ta Oba ta Soreyanit Soreya, dini fuinivit secha halanís moroit meymnebese alaarit baryuarit vishuarun vey prevarit abarun soreyanit forana loshifyaven.

Diniizhe, ta estalú arnulakivit onyaven. Ta Mazhaldarór ta sabutese ta Darora disuyavor. “Blidit marfanorgaey, ta djatór ta Mantaushela, Djol-Tsulaél, dralpilaivit mogani onyara dzea, helistyarú.” Ta Savelese, madjú seti ta maban, dini veyrit kashá kozhaizhe otorayatsit senyakhkifayan bevlanuyavor. Ta Savél disuizhe bevlanuyavel. Kinlán azafadafit ta naldvokím vey ta sav dini ta tantoavá ta imura vey ta vohelistuda onya makayanen. Ta harkazchadjolit abú Djol-Tsulaela, chinsigivit vey sparitalivit djolit akotiilu, koizhe eaafivit seti ta ritenan vey ta prozan,

mashrá u sait shumeshova bevlanuyavel rimsiizhe rutyaven. Vutit narvdjolit chaú ratá ta talatova losh ta chaín ta Mazhaldarora prisya ven. “Ta istér zhoya onyara, Satorkoey Mantatuzotarór. Vey sabutú shey ebontanesea Gashana vey ta Satapit Shuvekesea ta Valonivit Talór-Shirela.” Darór Dafár-Madj kedyi ratá vonluyavor shunya kinlán chayantoit mosóg onya makayara ranti shtranyava.

[49] Ta gidanit, selamit, natokit vey khanit sonsaú seti ta karan ta Kamizbira arpristiizhe anazaifyaven vey shtazagukifyaven u hapá eshkizhe muralyana. Mu shuvór ta Oba vunit lahadudova ta natunfaddodjielese bevlanuyavor, kirarizhe u ta shuvekú mabugazhit onyaven. Idá vesinilu, tsaya khadjupivit onyaven, tamagit tanú ta Drukha Tuhíb-Tuura, nalyunit kanú, dazhemeypdiú, yagusit nalekú chadit lutararun vey buluarun ikúí rashunivit kligoit iküimishilisa djeit fadiena dinimishyaven. Darór Dafár-Madj katsalivit onyavor khaá, u shey vut idalán shashstrurnizhe loshafivit onya makayaven. Pa miarayana u ta sobón sheri iidit loshkadimey ta kabakflenovó ta otorayya vey ta djasa dini ta zakhesea, ta nikhesea vey ta shagalesea ta zumatsit Staranit Tadrandararun khaspoyana.

Tsorni-sáy, zar nalavoit ruzay yavyoeynit sarunú shuvekarun, shey soreyanizhe aburivit vey fidiritobarit, fechen ta vastriit vey ta malachit, ta orit vey ta elit, ta dzaleybova ta makusmisait, nahasit, natokit vey khanit iküieaivit taleaeynit ta dzaleybova ta djatunfada kekeskandiyaven resh ta Narorova Mantatuzotarór ta Satapit Shatardjaa, Tuhíb-Tuúr, vey vunit kiarakoovó, Darorova Dafár-Madj vey ta Natunsavelova Djol-Tsulaél, Amrutay. Surit vey etarsharit zdrantsit mum vutit uvakiena kadimiyaven mashrá u adunit makapronova pronanduyaven, vutese ayzanivit Talór-Shirelay: *Uramún... Uramún... Uramún!* Ta sarunú ta shuvekarun, kiinizhe zhospoyivit anrumelú ta soreya, kreyifyaven vey tashi ta Mazhaldaroran, ta Daroran vey ta Natunsavelan saovó lutarilisa nulakyaven. Vuyinit farishova dralizhe pilaarizhe, secha djurova irebulyavel, Djol-Tsulaél, madjú ta fridadjese keyliramylavel. Ishdár-Eníl, keylikiharyavel, ta daldeaanit vey natokanit natunsavekit nalabovó pitipé ta tsamesea Djol-Tsulaela felarizhe. Ta ayukaldarór, Ko-Kítsán, vunit lutár kiririt murnizhe ta natokit vey khanit azotondzilu, kiín vunit abovó seti ta tsaman tebyaven, keylikadimiyavor vey iidizhe ta *Siarit Siplaova* Satapit Talór-Shirela, fidirimakbashyavor:

SIARIT SIPÁL

*Djanubyaten shey ebontanú Itlana bazhi mu tlintlinarit Kimanan.
Defasanyaten shey Itlantanú mu satapit Dozhay kiín satapyara.
Ishyaten sheypaú ú ta Kulún mu onyara díni Tamuan
Vey u idá Tamú, ta Vataranar Sheya, Uramún onyarad sheyesea.*

Djanubyati! Defasanyati! Ishyati!
[50] *Mu onyarad mogit Uramún-Tamú.
Mu onyaren ta Ivarafarú ta Talmena masinivit Tamuay onyaren.
Shey ebontanú Itlana mu onyaren,
Shey zhozhaú ta imara, shey tsirtsirú vey femlaviú,
Vey shey amú ta naa, shey shirenú vey tarshenú,
Vey shey chendjú, vey shey azú vey shey stronú ta vula mu onyaren.*

Mu shey dozhú, vey pevlushú, ta oznatú vey shey lushú!

*Shukhrám ta To Muudú!¹⁰
Djanubyati! Defasanyati! Ishyati!*

*Tamuay onyari vey Tamuese shtamishyari!
Uramunay ta Miara, ta Varem vey ta Parem kadimyaven,
Iidovó Uramún dini mogan shey mampisyarad.
Ta Valán, ta Anúf, ta Varem Uramunese mishyaren,
Kiinovó shey Itlantanú Tamuese masinyaren.*

*Uramún-Tamú losh sheyín mu onyarad!
Sheyú losh Uramuney onyaren mu!
Shukhrám ta Muúd!
Shukhrám ta Muúd ta Muudarun!*

*To Muudú dini Mu Muudan vey Mu Muúd dini To Muudavá!
Talór-Shirél onyaru zhoy, ta sintín vey ta fridadjáz.
Talruvarór masinivit Uramún-Tamuay khaá onyaru.
Djanubyati! Defasanyati vey Ishyati!*

Daldeait shikevú ta tsirarit bibutchaya fidirilulyiven. Antriit talglanú talurivit onyaven, sheyú amarit, koit vey kutsunduranit onyaven. Ta komdjakún shey bodjanbirova, trankhetisova vey djilastuova ta Sikaluna iküipilandrayava. Iküí shey rutesan ta blikhnorga, ta zakha, ta shagala vey ta nikha dlunyava. Djeit vey munkait talea shaskhalit onifyava. Idatá ta Savél sait madjovó surafyavel. Sait uvakova grifeynafyavor ta shuvór. Ta Satapit Makbashdus karifyava. Ta shuvór vugramyavor, muku shta sait birzaova dazhini ta tamagit Obtanavá lularizhe.

Djol-Tsulaél eypyavel. “Kiinova say ruvyaray, eéy varemirit shuvekín Talór-Shirela?” Shey arvastriit shuvekú ishyaven u iid ta aatís ta Savela resh ta [51] meresait proney ta sobona, nashkudorarun vey nonarun onyava var chadku iidizhe pronavit onyaven. Ta armalachit shuvekú, tsey fazhenekú dini ta Oban iidova ratá dekuvayavit onyaven ruzay vutit anikebesilu vey visliilu dukhuludit onyaven vey franarizhe kuyutavit onyaven. Breskit iltanuetalilisa panaifyaven vutit uvakú:

PRON TA SHUVEKARUN

*Talór-Shirél, Masinív Tamua,
Ta untarova sintinizhe taleayare.
Mogit zakhú muifavit onyaten*

¹⁰ The Four Unities: Unity of the One Creator, Unity of the Light-Speakers, Unity of the People and Unity of Creation

Dini mogit talmenhazan.

*Ruzay kinzaay kadimiyazha
Mogit muúd shas hait darey?*

*Kiinizhe rozhova karsitagya?
Istavi Rozhora ba Tandranara?*

*Talruvenova mog lafiyari...
Sheri brinkiín, khay, mogit rozha!
Kinzá ta dukhulór kinpá shunyaror?
Var mogova rozhese fulatsyazhor!*

*Ey! Natunsavél, djurova ruvyate!
Fidiri ta vanay bashit ishuna...
Birafunya shunsavyate!
Ta Izmuese ta Talmenshúna!*

[52] Djol-Tsulaél ta pronese freuivizhe djatyavel. Vuyinit shagál tamagzá onyava. Muku shta shtayachyavel sheri kiinizhe dini iidit birzaan karzhanyivel. Ta nashkudorú iid shuvekarun vuyinese kozhá parayavel. Tsorni-say ta nashkudorova zretonerya cheykopyanel vay layso ardamizhe tedjya cheykopyanel u ta ishova lafiyavel kiinova ra-trevkonyavel. Bari hait zakese ba nikhese iid sav zakhlularit vey eliseynit bezyana. Vuyinese, rahait paraova tebyava. Djol-Tsulaelese ketatyava ishya u , haizhe, shey iidova pe saese fulatsyavel. Zi ta sanukiray ta Koit Kasilaarun, ta ayfanál shey obarun Itlana onyava, loshifavit dini ta Valmetan ta Talmenhazarun, mu natunnalekova, mu kulbrediit talmenhazit mantaekova kelekya, kinpá shey valayovó shtranaka vey atonnira djamoyava. Secha ta nalana ta Mantaushela ba Mantaushora armudjateynit u meytlanit onya tseynameklyava, Djol-Tsulaél helistyavel u djurova vuyinit vemesea vey ukippabasesea tebsizdya makayanel., Talshyavel u djurova kiinizhe khaspoybírova potsiit avona vey devzhega djurova akirpaigüanel. Makhnuizhe ta meytlanova vey ta avonova zaloshkadimafyanel. Tretiizhe ta vishuova ta Anaa mayanel, djurova arpraykonit vey armeytlanit korunarizhe. Ba idaizhe talshavit onyanel. Gavidakín, seti ta beneynan ta Yavmantaushora, resh vunit sefraova upikya, saova tikenizhe teziavit onyavel. Tanto voetala seti ta Valmetan onyava. Sivnou shey yagusarun vutit bugafeyovó mafáy ta muudey vey ta shukorey korunyaven. lida untronyavel, saova kiinizhe akait vey shaskedesit, virazit abvemarél keylifelarizhe. Ta estalú ra-karifyaven kiinizhe miarayavel vey tsorni dini shasmuzhetit vey shasmeytlanit savavá shaskarizhe ovativit onifarit onyavel, iid memuchiivit ta [53] sheyaspalit chumakiena ta gohemit yunosa vey shaskarit eyposa fidiri kiiniena tayamalya ra-makayavel. Karizhe, ta latsagesea ta shuvekarun disuazhit onyavel. Ta ayfanál venyava u vuyinit disu safonruvit onyata, secha hapá dini vuyinit sefraan halanís tashitalshavit onyanel sheri ta ruveney kiinova dafarya harvoliyavel.

Rahait shprashalovó lafiyavel, ta tantoova resh dralizhe fidirisitivit disuey ra-lafiyavel, kiinizhe vuyinit heren onyana. Ta zakhay eypya cheykopyavel. Gidanizhe vuyinese zhirashyana kashá fazilu zakhova trevkonavit onyanel.

Djol-Tsulaél sait uvakova panayavel vey ruvyavel, “Blidit Shuvekín ta Oba ta Soreyanit Soreya!” Mashrá u mabugifyavel, ta bashla dini ta djatunfadan ardjeyelifyava. Pientaizhe ta shuvekú, idalán eylamizhe ta sarmusova ta Mantaushelova emdalizhe shunya vey djatya lafiarizhe, shey vuyinit gadanese teyniiglaifyaven. “Blidit shuvekín! Ta Mishbát ta Muudese vey ta Rozhese ishi oypitiit dini mogit shagalavá vey zakhavá zhanyira vey izmuizhe ííd ta oymantait amusten shey ebonarun Itlana onyara. Ta taldokasenú djeyelit, ovleit, chadkanlayit, vey otorayalit neymeyra onyaren vey dini sanukiran teyradjuna ta borzhit nakéy ishi mogit manukanavár onya cheykopyara. Ta Adunit Ruvenú mogese kiryaren u dukhúl mogova ta Rozhese kapolanyazha ruzay kozha sheri idapait azheley fidiritugyara ba kiinizhe ííd dukhulova duneyyati. Chadva djasafit tanto vey brinkien mogit franarit narena ta taldokasenezea sifyiven vey chadva sanukír tanto ta inrola gazaryiva. Ruzay udj ta tsornitaan, ta Atonit Harvól shandi ra-teradyiva,¹¹ vey misgidyari mog tsey. Kurudjín Talór-Shirela, radyatay, ta chumakesea tashi vutan saovó felyatay, vey sheri ta djeyelenín ta talmena nashkudorifyatay ra, ta mishbatovó ta istondiarun vey ta nalekarun azburisyatay, ta mishbatovó idapaarun kinpaú ta fereshovó instonyaren vey ta sopibirovó ta ovleearun ta toga pilayaren. Ta Rozh sait tantoilu mogese kadimyazha vey sheri idá valonivit teynikadimey helistit ishova ra-lafiyari. Dralgadanen zhoya pe ukhese shey onyata.”

Imár daaheivit bosha vey voimarpuvifa ta sikalova iküimanalyiva. Tretiizhe, muizhe, rumbiizhe djeyelifarizhe dini chiimese, shey zakhova djotashafarizhe, kundivit shasyibúd ta imarova iküizagaifyava kinzá, tashi murnizhe anuvi sinavá krilatsit vey miaraeynit bashla daryava. Ta Natunsavél sorkoizhe khadjimetsifyavel vey inu ta djatunfaday manaragyavel, ta skafova shastanit branarizhe. Ta Darór vey ta Mazhaldarór idalán daaheivit kinlán ta pezumirit shuvekú shunyiven. Karizhe, Mazhaldarór Tuhíb-Tuúr resh eypya tansubifyavor. Sheypaú miaraarit onyaven u ta tikhodú ta yavyoit vaflaosa vey ta miaraatsit krilosa kumpezyinen ruzay rapaú gobhelistyaven kiinizhe idá intevayina.

“Valonivit shuvekkoín ta Talruvarora Talór-Shirél! Ta Kulbrediit Mantaushél, ta Natunsavél Amruta, ta Satelgu Djol-Tsulaél, mogese sait gadanovó ta amgala vey ta heslaa eypavit onyarel. Shey mog ta vadikese moganu zумыati vey anufyati u ta losheypú dazhem zhoyan vey ta Daroran, kiinovó [54] ííd palenan brinkiafyazhi, iskemyaten. Mogit kulkál Uramún-Tamuese vey Vuit Atonit Talmenhazesea mogova manukanavyaten vey mogit zakhovó arshprunafyaten.”

Shubarumbi, ta natunshuvór, Ko-Kitsán, madjteynyavor u ta sav karyita. Surit vey bishit pronandu *u – ra – mún, u – ra – mún* ta sikalova djemarafyava mashrá u ta shuvekú, ramsundjit shey vut, halanís ubikeyivit, ruzay tsey anikebesirit, nalavoizhe ta klibeshova ta eait makusit misaa ta kamizbira kesarunyaven. Ta talea mutali talglanarun mishbatova ta taleaa vutanu kreyspoyyava mashrá u ta molarit seylarit bibutova daldeait shikevarun ta bibutchayaris iküi ta gidanit nahasit sonsavá dini ta harkazese urzafivit miaraarun vey uvanbachivit amustarun djitayaven.

¹¹ Play on words: *teradyiva*, “was revealed” and *teyradyiva*, “was brought to crisis”.

[55] SIPÁL YAL

“TA BASHLEA KRAZHNI DJANI KADIMYAVA – BA KESH FREL-DJANIIZHE RA-ONYAVA?”

Ta bashlea krazhni djani kadimyava – ba kesh frel-djaniizhe ra-onyava? Mishár tretiizhe grimedjifyavor. Ta talea Talora iküí ta umeshanzaese prevarit onyava. Ta asulova, kiinova Ishiko vunese branyavel, pefagyavor. Shaskamsait vey sundjramit dini ta kalayese ta yoneya manaragyavor – ta skaz kimsiizhe lovevivit uridena ta fadova djemarafyava vey shey vorova vunit tikuunit blikhnorga medjava. Khadayavu resh ta muit kuey u tikuunyavor. Ishi seti ta zhniivsiran onyavel tsey – ta karit lanisova ta sobanchena lahadafarizhe.

Mishár seti ta gidanit drevit labaman djanubifyavor, dinipé¹² ta murikese shumarizhe vey sait dzorunova garizhe tsinidafarizhe. Khagaraili, kiinizhe idá bugivit pasoksua vunit tsimiena tayamalyava. Haizhe spulit vey grakheneshkit dini ta setionan sait zurhanela iid ean tikhodyavor. Gavkiinizhe reshkín, vomoraya ra-makayavor ruzay hakín idá vunova pashni zhomoyava. Ishiko vunese djimetsyavel vey vunese kul-zakhilu alayavel.

[56] “Kiinit tadrnarór ta chesa vey ta shprunuda onyare, Shargaey!” Vuyinit ala argidanifyava.

“Ishyare u ta vranetbatova ta tadrnara, kiinizhe bash, ratá kiratyavu, zuhaneley zhoya.” Zhigutenú vutit dukhulit mafayudarun vunese shtakhatendayaven, vunova layso lahelistit vey lasadyakusit korunarizhe. “Djamó sheyan, omoit gakibdiór onyaru zhoy.”

Ishiko ta pechaova ta razhgeyrit, utarit sobanchena ta labamese fulatsyavel, djurova dini ta dzaleybese vutanda felarizhe. “Nimfazhini! Zurhaneley, dralizhe korunavit onyare khaá! Briven zhoya! Kiinizhe-vá ta nimfaziniainen resh bashit sobancheney lestridakya makayave? Idait eylarnit vey duchurit chaydafarenova krilavit onyanu ratá vey helistizhe ra-krechyaru!” Vuyinova ta kedilu zumyavel. Eshkizhe vunit franarit inuón inu ta eyludit azafadeniena vey ta fazarait, eynueynit Runskait urideniena vunova ta meresait zhivivenesea arratsavatsit korunyavor. Ishi seti ta labaman, ta pantagovó vuyinit mishaba ta chinokesea ptamoriarizhe, djanubifyavel. Mishár ishyavor u ishi iidizhe korunyavel ranti tardjenovó dlekeshazhit onyavel. Muku shta vunit kovróud arflanifyava. Ta shprunit vey vadikgrinkhivit madjú Ishia ta razhgeyrit vey avtuseylarit sobanchenova muizhe dini ta pechaese vuyinit zurhanorese vey rumbiizhe dini sait pechaese fidiriineynyaven. Vunit inéyn argidanit u vuyinit inéyn onyava.

“Mog, ta tadrnarú, samogit korunotovó lafiyari, secha etsipralit vey shinarit u onyaten!” sintinisarit chailu buuekhyavel. Vuyinit marfanit ala vuyinit tsamiena mishyava ratá. Vuyinova, varvari vuyinit tukbelatsit salafiey ishi varemyavor. Idá mu kil kíin ta zarideynova bazhi vuyinit komshayan, mashrá ta aulavá vutit malachuda, arkatsileshkit korunyava.

¹² A writing convention of older Itlani texts is the joining of closely related prepositions. “Dinipé” has the same meaning as “dini pe”.

“Zurhanelkoey, ruvyave u seti ta aspalan zhoyit shtapalanaifa ta yemdulay losheypya makayani. Kinzá onyari say vey kiinit sobón sheri Tsirtsirey?” Mishár pruseynizhe vey krilatsizhe dini ta chaesea vunit zurhanela zumyavor. Ishyavor u vunese arruynanen u ta gadanú nobshetyanen.

Ta djeyelit chaú Ishi-Pronara mu sinilu khairmanyava, santien ta zakha vananivit ta ushanay. Mashrá franarit aulavá sait zurhanorova vey vunit zheytmova mafáy ta diniit vey munkait mundroarit meydashín tuzotavit onyavel. Ta dazhikatsit kausilu ta kurudjorova sait zurhanora resh ta pilaivit kadimazhenín lan-lan dralizhe semekhavit vey ralavit onyavel. Idaizhe salashunyavel. Ra-helistyavel kashá-ba-rá sait zurhanór ta shpunudova [57] ta djemarit nurenova ííd estalarun fulatsya shandi ra-lafiyavor. Pashni tardjenunit ustalú onyaren vut khaá. Ta oytrichit dlamova igüaya veykalyavel.

“Resh ta usogenín vey ta beshbuey dini Oznatkaran, run-pirenizhe Pranisa, dini ta Eydit Karfeyavá,¹³ fayavit onyari. Dini la u mu anzonan dini Pranisan teynikadimavit onyazhi.” Inuzumyavel, raisharizhe kashá-ba-rá savukya u ta loshrúv khakaryita var ishyavel kinzá djurova shtamabugya cheykopyanel. Mishár khaeypyavor. “Kiinit sobón sheri zhoyit kurudjorey vey kiinizhe ta beneynova Givana disuiveryavor? Mashrá bashit inuonan, kinpá vuneylo onyara tsorni? Vunese shtamishya shuba-tsorni-sáy cheykopyari.”

Ishi-Pronár vuyinit akrilemova sivnoizhe dini sait madjavá djeryalyavel. Vuyinit pechaova masagese neygumyavel mashrá u bulukhisyavel. Trichizhe vey ta shpunudilu eypyavel. “Ta dukhulór mishavit onyaror.” Mavdonizhe vey tsudilizhe dini ta chaesea Mishár-Chana zumyavel. Ta ratogatsa vey ta daicha danivisyava vunit chaúr. Eypyavor ra.

“Ta darél ta Djanartanarun urtantoilu ikúí Shtemoran djamomishyavel. Ta dukhulorova mampisarizhe kadimyavel, kinpá, kari ta Taldokasenín, vuyinise seti vuyinit lipalan zhirashyazor. Tsirtsír, vunit yakinunova upikya, vuyineylo abiyonilu inumishyavor. Birafunilu shprunizhe prevyara vunit tuúr. Vunit nikh inunskaovó vey munkaardjaovó, djamó ta daan oychadit tamagpaarun akalya kuniryara. Shukhrá vunit yakinún. Kesh ra-disuyator? Iidese vananyivor. Ta adunit ebbrov vunit tuura ííd onyara. Mogese ra-onyara ta Khaderdorova ovattebya.” Kesh ta ruvenovó ta savekarun vey ta eliseynovó ta talmenshunekarun ra-djatyavi vey ra-dayavi? Mogit farish kiinizhe ekhdatarú vey cherechevarú ííd azdala sait karova dini sait mabugan ishyava. Ta neyrúsk ííd Dora munka mogit korunosan onyara vey djurit voodésh mogit maldjaova djamomishyara.”

Mishár-Chan djeyelizhe dinitalemyavor, vunit mab budalayova mampisarizhe resh kiiney ta makaova ra-lafiyava. Tsinidit chadozhakú vunit chaovó djemarafyaven, vey vunit zakh kulizhe dinivekhtfyava. Kesh shey vunay kulinuvitamyyita? Kesh rahá dini ííd zarideynan vunese samyana? Dlnarit gar, kiinizhe voynit tsirvulmishón, ikúí ta bondubiresea vunit zakha kemashalagyava. Vunit nikh kulchiím onyava, gilirit lan ta yem kiinova tayamalavit onyavor zhe., shas ta zarideynmakaey vey nuraniarit rakrepsomit miaraese [58] kíin pristiizhe inunusarit onyava. Kaspairit buuékh ta tabyeua, shastalemdusit yaimún ta beneyna, vunit dafonay fidiriprakyava.

¹³ The Gray Islands, know in the local language as *de Griseylanda*.

“Zurhanorey! Blidizhe varemirit zurhanorga! Hazanyate ra! Ishi disuyavel. “Var shunavit onyaru u Tsirtsír-Ram gidanit yakinunova tashi Uramunan lafiyaror. Iidizhe salashunyavu. Ta dukhulór shprunit ta talmena onyaror. Ta Tuzotarú¹⁴ vunova tuzotyaren, ta amú ta bevura, ta derevushsala vey ta pevlusha vunese, kiinizhe zheytmstanorova, uramyaren. Ta derevushú vey ta shirenú ta bazhibira vey ta dzargimlaa vuneylo nagliryaren. Losh ta chendjín ta vula vey losh ta shishiín ta givanbira dachamgalovó lafiyaror. Ta mabugay, moga ra-shibatyavor secha vunova dinitrebyavi. Ta kulaór otrinit liry cheykopyaror.

Mishár-Chan ta labamay panaifyavor, sait pechaova ta doshtendasonese fulatsarizhe. Ta chaú Ishi-Pronara vunova gelyaven mashrá u vunova teyninasya djimetsifyavel. Kiinizhe ishi, vunit zurhanél ta shprunuda, ta vavabiyona vey ta idaruda djemaryarel. Vuyinit franarit dakiit hadín, ayfanzizhe inu vuyinit vishuay tebirít, mu franarit layogilu vuyinanis, tendayizhe pe vuyinit tsamesea lokhyava. *Banadjinit peshél onyarel*, Mishár talshyavor. Ishvemyavor reshkín ratá zarenifyavel. Ishi saese samyavel, ishi murnit depikyavel. Rayizhe seti vuyinit shinarit dzevavá inuonyavel sheri kiinín rachadizhe ruvyarel. Karizhe, eypyavor.

“Sheri zhoyit aulín ta ovativit varema vey bandjuda chadizhe ruvy makayarnu, zurhanelko,. U ta khulova ta Staranit Darelá tayamalyavu tumpi kiinizhe vuoti ta Atonit Harvola vey Manukanavosa dagazaryi makayara. Ta prazhen franaryara vey resh ta ruvosey ta tanto uryara vey djurova tsornisáy tugruvyazhu ra.” Vunit chaú arsurifyaven vey inuzumyavor. Rekh inunit vishuen vavabiyonit veykala pe Mishár-Chanese kadimiyava. Ishi-Pronár vunese ordarizhe zumyavel. Vuyinit zurhanór dralblihnorgit onyavor, vunit sizd iirit onyava, vunit kunzáy dakinahasyava, kiinizhe seti ta oyched ta Ravzhurit Itlantananen. Muizhe djurova foliavit ra-onyavel ruzay talshyavel u helistizhe ta blihnorgova iveytsdiora ra-lafiyavor. Shprunit iirit vishu, bandoriizhe irtusivit djolit hadín, vey eydit chaú, pashni eylamit dazhini ta Runskatanaavá vey ta madjunú sitagdiora vey ta ramú kunarora; raaréy onyavor vun fororídj ta djorstamunit uridosa ba ta vaflaarun ta etekua, talshyavel. Ishyavel u ratá ta Tonsha-Ranova istonyavor kiinizhe vuyín, [59] ruzay haizhe ta blihnorgit shprunudova vey kiharchesova trevkonyavor kiinova djeyeldaya ra-makayavel.

Mishár-Chan sait chaovó panayavor vey latsagarizhe sait zurhanelese zumyavor. “Resh zhoyit kurudjorova zhanya mishya cheykopyari. Kashá iid mishbatay vunova vodevzhegya ra-makayazhi rekh vunese hait eshkit zhirashova vunese dafaryazhi. Ramurnit lipalya cheykopyaror. Ta taldokasú ishi shprunyaren kinzá urzyari mog vey urzit onyaren kinzá shprunit onyari. Djasyaru u ta Satél ta Karfeya rahait dinivavenova dini iid estalan mergolyazhel, ruzay zar talkorit kutú, chalí mu dralit kut, zhirí, vey klotashekú hait talkora eshkizhe vuyinit drimalese praykonzhe isteryanen.” Ishi-Pronarese malidyava djatya u sait zurhanór ta kirmishtaratova ta Talmenshunela, fidiri ta Taldokasiena, igüayavor. Shasotrorayizhe togyavel vuyín-sá u Pulán-Shuv ta Satél ta Karfeya sherieypivit dini Satapit Ferenavá onyavel ruzay vohadit peshú djurova togyaven vey layso la vutaris djurova uvakunilu gorduyanen.

Ishi-Pronár tansubifyavel vey mu ramfelova sait zurhanorese korunarizhe, vunit geytuit pranova, sait tugeyit madjilu, endjiyavel. “Íd brinkandjenova dinivavyate ra!” Ishi-Pronár ta tansubdusova

¹⁴ Tuzotarú: the Guardians, also know as the *Atonú* or “Protector-Gods” among the Itlani.

tashi sait zurhanoran arrasafyavel vey, sait pranovó aralizhe sait maba pefelarizhe, vunit tayamalbatova travasyavel. Idarizhe peznoya harvolyavel u fidiribranyator ruzay rahait byorova morilulyavel. U djamomishyator branya brasyavel. “Zurhanorey, iidizhe Giván-An rahait tseynameylova piri savuyinit inunusova ukipyavel. Ta dukhulova nivotsaarizhe, spuloneben inu kiinay vuyinova vodevzhegya ra-makayavu, halán inunilu ta sonsauna ta shatisa ta kalstinvemariena teyni dzevarsalese vey ta lipalese ta Talmenshunela grikrayfivel. Tsorniizhe Pulán-Shuv chadlán inunizhe teyni ta valmashese onya cheykopyarel ba kinlán u ishyari eshkizhe ta Karfeyese Shinár shtamishavit onyarel dzea.” Sait vavabiyonit zurhanorova menbatafya miarayavel. “Savukyate u ta dukhulór intevaya idaova kiinova cheykopyaror,” ruvyavel. Vunova muku shta shunyazhi khaá. Ta Adunit Ruvenú muadiyaren idaova kiinova zhoyit salashunú pradyaren. Ranti ta dukhulór bazhi mogit varemeynit lestrian branyivor, ta Savekú Talór-Shirela dini ta Musavetunan mogese ííd gadanilisa korshturnyaven, ‘líd dukhulór chadva pronizhit pronova vey chadva mishizhit mishbatova lafiyaror. líd malachit dor shprunit ta prana vey ta ridjorga onyazhor. Narór dazhini ta tandranaravá, vey tandranarór dazhini peshavá onyazhor. Vunit fridadjáz sait sintinova zhanyazha vey nusyazhen shey sintinisú.’ Ruzay mogit sintinisú eazhe eayaren tsey. Anamova dini ííd estalovó tukbelya lafiyazhi. Ruzay idá tanto shandi ra-onyara.

Mishár-Chan sait zurhanelova djamomishya praktyavor ruzay vuyinit franarit aulú ta ralosa dralizhe vuyinose zavachyaven. Rapilairizhe Ishi-Pronese, dini ta Staranit rammadjosan *Ramvishu* [60] ralya cheykopafivit onyavor. Rumbi chadlán aulainen, seti djuran pashuni talkorit onifyavor. Inu ta oychád ta peshainen ííd makaova bonduivit tebyavor vey nibyavor u tsorni mafáy sait varemirit zurhaneley djurova igüaya cheykopyanor. “Zurhanelga zhoya, zhoyese tashe fardayyate.” Urzit begrunova korunyavor. Mu shprunit vey vavabiyonit masagudit agasilu Ishiova ta shasyibudese madjvedyavor. Kinlán iidova korunya vobrinnyavor! Tamagit kelekova kulizhe ra-shunyavor. Vuyinova say branya cheykopyavor – zhirí mashrá tantoisan, rumbi vutit urtantoit shtaloshkadiman. Layso tashi u vuyinit yoneyay fidirimishya makayavor, dralpilavit talsh vunit shagalova segayya mabugyava. Ta dukhulorova vunese klanakalavit onyavor, tashi idá franarit aulavá, vey seti vunán vonluyavor. Tsirgaese arhatrinit samya aravyavu ruzay hakín ra-kunya ra-makayaror. Khay, zretonezhe ííd resh ta chayagey onyava ruzay izmuilu, rayizhe inunit ta eylay vunit talshú onyaven. líd krioruova vinzivuzhkiya cheykopyaror. Shey ta meytlaniiisa vey ta makailisa dini vunán, ííd estalovó seba fya tunkiyavor. Krazhuni franartantoizhe inuvirsiarit onyavor. Veykalyavor, kiinova korunya cheykopyaror. Mupeshit imardzeveriova lestridakyazhu vey secha ra-ishyaror kinzá mampisya ba layso kinzá ta mampisova mabugafya, sait kurudjorova zhanyazhor. Kashá Tsirtsír-Ram Shtemoray tumpi igriizhe losh ta dzevarsaley ta Talmenshunela inubranavit onyavor, oyazdizhe muizhe Pranisese mishyana. Eshkizhe idá mabugbír onyana. Eshkizhe ta dzevarsál layso arinunizhe u idá mishyava. Rahaizhe ishya eshkyara. Onya makayara u layso udj Raman Dzara onyaven. Eshkizhe ar ta sobonaris loshafya makayanor vey misgidya resh sait yakinova redjya. Rumbiranti dini ta imaran onyanor, ta tantoova resh talshya vey ta ukippabasovó fidirinulakya lafiyanor. Eéy, kiinit biráf ííd onifarit onyava. Ta tardjenenesea, chalí...

Oyazdizhe Ishi, kinzaese-vá mishyanor, vunova skudyanel, idakín, tashi u vuyinit yoneyova inubranya, talshyavor, djurova kulseylorya cheykopyanor. Ta madjovó Ishi-Pronara, hiznu vuyinit vashanan, nishtayavor. Hait shprunnishtaova igüayavor kiinova pe vuyinit uchagolan branksevarit zhanyavor. Pristiizhe korunyavor. Djani shtamedifyazhel. Ta pleshturbirese mishyavor vey zar ta

natunit pleshturit makapilainen inululyavor. Zaradizhe mudjaafeshkit onyanen vey idá ta tantoova venyana. Ta tantoova resh talshya vey vavya tunkiyavor. Mishár rakulizhe helistyavor kinlán faranarizhe sait zurhanél shasyibit samyanel ruzay rahaizhe shudjya vemyavor. Anuvi shtrunenovó dini dzevneyese pristiizhe spoyarizhe vey ta yeralavusova sait zurhanela [61] *velikarizhe*, sait dzevridjegivit vesetovó vey ta aslataatoit kamsaova dini kiinan dzevyavor, pemoriyavor. Rekh, ta chesakotrinloova fidiri ta yoneyay sait zurhanela dini ta eait bashleait imarese Oznatkara kemanaragyavor.

Ta hazbatisova ta shatisese djitayavor. Ta skazova ta pevlushimara vey ta ketashovó ta pevlirarun kiinú dini ta fridadjan diváy ta merinan vey ta daddjaribiran liryaven, brinyavor. Nor ta kayega oynaldarenit iíz onyava. Kiinizhe gakibdiór snehaku ta Eydir Karfeyesea dzevavit onyavor, oyrayizhe seti meymafivit khafayan, ruzay seti shey kuteyran shprashalyavor kinlán ta karfeyovó brinyavor. Kinlán dralizhe tikhodyava shtaotrinya. Kinlán vunese isteryana, mashrá tamagit gidanit birafan, sundjramizhe vey shaslestriizhe manaragya. Ta zar pleshturpilovó dini sait dzevneyese kurmozizhe hirzunavit vey nednavit onyavor idakín rahait latság onyava sheri ta makaey sait vesetovó fulatsya mudja vutova genya – ruzay kinlán chayantoit Itlanova bazhi sait ramavá tikhodya vemyavor. Djemarit say ta fazhenit inudjenarun vey disuandjenarun, hakín ratuzhanivit losh ta brediey tikhodyavor. Idá korunyava u saova zhomogenterivit tikhodyator. Saova pilikilafya vey shtazhanya tunkiyavor. *“Krazhni brinki, krazhni pristi,”* talshyavor.

Muovó sait samarit lafialenainen fidiri sait dzevneyay inusulfafararizhe imardzeveriova seti ta dzevarunian Oznatkara vodlulyavor. Kilikit damú onyaren, resh tumpi mu ba zar dzevarín vey ta vodós rahaizhe difyava. Tumpi anuvi sonsaavá ke ta dzevaruniay kilikit ruzay dralushogivit vinzibirova zhanyavor. Eshkizhe vunit pilovó, za, karifazizhe ta pilovó Ishia izá lovadyanen. Losh ta halanís shasobragit tegdiorey hiznu ta zavachgolan ta pilovó resh ta yeraley suldafarya nulakyavor. Daeshkizhe, ta yeralavusova Ishia lafiyavor, ruzay íid igüaya shas vuyinit savukey ra-makayavor. Batmadiese djurova fulatsya cheykopyanor kinpá, resh avusey losh vunit azheley, djurova dazhemmayana. Íid munkatelesit ruzay shtrunit korunen onyana.

Sait fazhenizhe dakivit rulatilisa, yagusenovó timetainen, halán ta dinesit uridenaris, vey dushikit dzevabova bramuyavor. Kashá Ishi ta yoneyova shtabuyukafya makayanel, talshyavor, helistizhe vunova Pranisee nivotsayanel. Eshkizhe izá vuyinova silgelbya makayanor. Djamó Pranisan, gobizhe kinzaese mishyanor, ra-helistyavor, ruzay beylatsyava u idá dralit mabugbír onyava. Helistizhe, dini Pranisan, ta sobón sheri dzevarsaley naririt ta Djanarit Darelay shprashalalit onyana vey haova sheri djurit kinzaey [62] vey yakiney izá tilyanor. Pranís shatún onyava, ruzay kashá seti anuvi ta ardralizhe pilaivit dzevaruniavá fayyanor, halán dinesit sobonaris helistizhe dakyanor. Ta imardzeveriese shtamishavizhe, dininebyavor. Sait anuvi trevkonenovó kesayraspoyavor. Sait pabasovó redjyavor vey sait dzevbatova kholovyavor. *Kinzá mishyanen? Talshyavor, vey kiinizhe vutova zhanyanor? Eéy, Tsirtsír-Ramgaey, dralvaremerit kurudjór zhoya, zhoyova tsorni-say murnit branyate bash ra...*

(*)

Murnizhe anuvi gleyú shtrunyaven Oznatkaray ta Runskait surinalit shatese Pranís imardamyá. Var ta imardzeveriú sintintalilu beshbuyiren vey gidanlanit tebaraseriovó lafiyaren vutit maldjakhál paremunandjit onyava. Mishár-Chan sair damova dini ta dzaleynit yonsambiran ta shata pevulafyava. Ardifizhe onyana ta imardzeveriova izá felya u vemyanor ruzay ta shatdzaléyb ta oydralit mabugbír onyana. Helistya layso ra-makayavor kashá-ba-rá ta Djanarit dzevarsál izá onyava ba kindju sopiay kadimavit oyanen, kinlán franartantoizhe eshkizhe samavit onyanen vey kindju sopiilu eshlizhe fidirimishavit onyanen. Ta klotashbír¹⁵ *Kodzeva* ta mabugbír onyana, talshyavor. Dralpilavit vey dralkadimafit, sait imardzevariova izá dinidafarya vey kimsiit klotashova dakya resh ta mishey vug-Shtemorese makayanor. Ta turchaludova ta birafosa saese kadimya shtatikhodya makayavor. Keylimishya shprunizhe khavisliyavor. Ruzay kiinizhe kiryara ta adunit ebrufen: “*Seti trinan mu ishi mabugyate!*” líd peyratalit amgalen djatyira.

¹⁵ klotashbír: Technically, a *stable* or place for keeping horses, translated into *inn* in the English text because food and lodging are most often available at such facilities. Otherwise the word *kiarabír* for “inn” is used.

“KESH ZHOYIT LIPALOVA TA ISKEMESE MANUKANAVYAZHE?”

“Kesh zhojit Lipalova ta iskemese manukanavyazhe?” Kinlán rayizhe mashrá mogit dzevan iid zakhdlunit latsagova djatyavu? Ruzay kiín ta pará idaa? Govkiín onyava mogit *Lipál*, ishvemyavu. Daeshkizhe, halán mogit shubait tseynameylovó pilayavu ruzay ta meyrandjit drimál vey tseynameylovó mogit gidanit Lipala djamó zhoyan onyava tsey. Mogit dorstinit dzev dralizhe vey shasbrinkienizhe mishavit onyava (kesh bashese ruvyavu kinlán ta shasbrinkienudova tsorni ebadiyaru)? Udj ta tsornian klotashilu dzevavit onyavi, ta oymiteynit dzeveriovó anlatarizhe. Tashi franarizhe mogit ebón ta vataranova vey ta soronova zakhizhe vey shagalizhe pelikilya tilyava, chalí secha pashni miteynit hegovó ta imardzevosa vey ta vuldzevosa lafiyavi, ta meresait dzevotovó igüaya heryavi ranti-vá u mogese eshkyara. Mashrá u mogit tsenéf etarashyava, ta faralova ta tretiafosa mudja ta pristiafosa tilyavi. Ta brediova ratá bugafeyya tilyavi kashá idaova anlatya makayavi. Rozhit, rezit, sabashlait zaridéyn argidanit djeyeluda onyava, bafanizhe zarideyna ta aguvavosa razaese manukanavarizhe, vey zaridéyn etalit losh ta brediey mogit talmenova shpunafyara vey mogit nikhesea olutyara.¹⁶

Ta Fridadjuninál Pranisa mogit oyhatrinit tseynameylovó onyava. Ranti suór onyavu, ta moseynit prazhenovó sheri ta namagilazoit fridadjuninaley Pranisa rayizhe djatavit onyavu, kinzá yoneyú, ta oygidanit banadjinuda, shprunuda vey chesa shaskarit prevosilu ta sulit, nirit vey kayarit truzhuosa kadimyaven vey mishyaven. Djurit rashmanú, djurit feduriatsit dralsitós vey miteynunit [64] nireynit zerimár dini Runskaan, fazilu, iküiklaná ta kulit Itlanan dralpilaivit onyaven. Mashrá u hatrinifyavi, mogit talshú handizhizhe ta astlantoese mogit dzevuna prevyaven. Beylatsyava u prazharit itafiddamilu ta shatdzaleybese mishya cheykopyavi. Shas nalit mordisaley ta Runskait nalyuna dzevarit onyavi. Rakul-etsipralizhe, ruzay lan-lan rafoliirizhe mishyavi khaá. Gorduivizhe, ta teynikadím Pulán-Shuva dini Shtemorán chadizhe ta versidjaris morlilulyaven ruzay rumbi ta Dereshsalay ta Pyagarun branyavi chadizhe lashunirizhe dzevyavi.

Ta dlambát ta shatese shirit vey namagilazoit onyava. Daeshkizhe, iíz pe Itlanan, ranti “shirit” ruvyari, idá raidá onyara kiinova tamagpaú arnuzhit vey arshirit brediarun pilayaren ba krilyaren. Ta drevushú ta rumela vey ta kasfida dini ta oyhadit anaravá Itlana eylamit onyaren, vey ta oyhadit shirudaris kiinova shunyari ta dozhtebarrun vey ta kharaa ari ta yagusit norarun ta shprunit vey bikhlonit imdjelatsit shirotindzarun onyara. Ta ananatsit yagusú ta tarsharun izmuizhe pashuni minyonit onyaren vey ta glanen chadit meyleynarun, halán naldarenit iíz korunyara u ta iluit shasazit harkazú makaunit onyaten.

Pranís dini ta Runit Zornastan ta Kubeyta zhanyira. Iíd zornast mogit kulit bredian divayseyranyara dini zar gidanunit nerdichavá, mu ta Runa, mu ta Shena. Natunizhe, namagit vey banadjinit imdjelatsit derevushsaliena yagusa ta semeriarun vey ta brazarun, kiinizhe prundji tamagit yagusiena shirotindarun vey dozhtebarrun mlodjivit onyava. Shey iidú ta givanit terzharena

¹⁶ In modern Itlani this philosophy is known as *Lasoronháaz* or “Less-technology-ism”, a form of balanced neo-luddite thinking.

kulizhe dzangariivit onyaren. Daeshkizhe, fidiri ta Runit Zornastay ta Yema teyni ta Shenit Zornastese ta Yema, iid anamizhe brietdiyuzit shirnishta klaná chadchovód goliunavá prisivit ta Givanunay onyara. Ta Givanún idalán namagilazoit onyara u ta muit kuteyraryú mogit untarese shtinizhe komostaryaven u ta kulit bredí givanit onyara! Chalí, idá helistizhe ta izmu ra-onyara, kiinizhe shunyazhi, ruzay kasmanyaru.

Ta hazbatnulak-sá ta shata pashuni glavaniyava. Kiinizhe dukhulór chadizhe arkilikit shatisay, seti ta shunivenavá vey ta djativenavá shey iida iküimosirit onyavu. Vetáy ta dzaleyban ta dlambata yagusit kimanú omoit ruzay stranchesit sevola rozhizhe vey kimsiafizhe glushyaven, mogit vishuovó uzhisarizhe vey mogit salafiovó panaarizhe. Líd kimanú ilazoit, dralpilaivit, rashunirit Runskait dozhurimilisa olutyiven. Ta mabugiena ta dukhuluday tilyari u ta dozh talukhit onyara vey heslaizhe avnoryi cheykopyara. Runska, dazhini ta skaavá Itlana, seti iidan dralizhe intevayava, secha halán ta skaiena kiinizhe Amrút resh sait tunkiín ta dozhova lularingonya cheykopyara. Ubuizhe, dini ta narenan Itlana, ta khorós varvari ta dozhflegesín vey ta dozhivdiín radekuvayivit ra-onyara.

Kiinizhe az, Pranís dazhini ta shirit derevushsalavá, ta tulit chadanit dozhtebaravá, ta semeriavá vey ta brazavá birzayara. Tulit vey piorit tansubarizhe kiinizhe lilinit khamalíd [65] kiín panaifyara fidiri ta vanginit ivaruday kiín ta zakhova aleybyara, ta shat iküimosit shunen onyava. Tulit, djumit flifliarú ta mishbatovó shanyaven, vutit likhtayit zhoprón mogova mosarizhe mashrá u ramyavi. Rozhisafit ketasilisa zhoyese sususiyaven ruzay vutit sholova ra-pilayavu, ras sheri vutit harvoley ba paraey kapiya makayavu. Ta talmena ta birza shprunyava.

Ta itafiddamova karizhe ra-demya veykalyavi. Mudjaizhe, mogit sál minmak dzevararun ta shatova rezizhe klotashilisa dinimishya veykalyava var dzevarsalú iid nora votabit dini iid anarisavá ra-onyanen vey idakín rahait etikhatsova medjyana. Klotashú pantaeinit¹⁷ onyaren khaá. Zi u ta Iltantanú vutova lepavit onyaven, tashi chadmak aulchovodavá, iid talukhit amú dralizhe kiinizhe fulatsamú vey mishamú zavachavit onyaven. Ruzay layso vut sait korunsafovó lafiyaren. Mashrá palenavá palonsagmeizhe klotashavit onyavi ruzay draldaizhe halonit mishnareshova tebyavi resh ta ravemirit versidjova ra-shifya. Mogit dzev rahait etsiprál onyava, bolo, ras ta tunkiova ras ta vemova shasnikharasit netelenovó dafarya lafiyavi. Mogit shubait tseynakéyl, kari zhoyit daey, losh ta pelnikhit seyraney Pulán-Shuva seti Sintinisan Runa loshzeytariya onyava. Ta dzevvasuri tretiit onyava vey zhoyit ish garizhe vofrelit samyava. Arishya tunkiyavu. Dini ta divayit derevushsalese fidirimishya vavabiyonyavu, ranti ta tanto zhoyese mergolyana, resh talmenshunova sherianufya, resh ta manaukanavova ta nikhunarun sheri ta kadimazhenín vey ta onazhenín mampisya.

Ta ebonese Djanara vey shey chipivesea gyorivit onyava u ta Talmenshunél franarit otrintaova dini ta anaran divay ta shatisan Shtemór korunyarel. Var ta Djanarit avón dini idá skaanaman dralpilaivit onyava iid rachadit etikhatsova tikhodafyana. Daeshkizhe iid oneren franartantoilu tebosyi ramakayava. Vutruvú sheri ta tadranev vey ta tikuuney, ta khordineygumú ta Amruttanarun vey ta maskatenú ta Ebrentanarun mogit teyradjova arbeshbuyaven. Ta djas ta tadrana sheyzá

¹⁷ Pantaeinit: “sturdy and robust”, a play on words, mimicking *pienitait*, “special”. The Itlani have always had a special relationship with the *klotash*.

selamizhe marinyava. Pa talemya ra-makayava shas djurova djeyelizhe diniachoya. Ruzay ta klotashú ta damotagova vey ta dralkrechivit versidjova tunkiyaven. Haslazkuilu, djamó ííd zaman mogese zavachya ra-makayanen vut aréy. Pristiizhe keylimishya cheykopyavi. Ta astlanto mogit dzevosa mogova misgidyava. Franartantoilu misgidyana djur ra.

Karizhe mu fidiri ta chadit Pranisit klotashbirainen khazhanyavi. Izá mogit klotashovó branya vey halán ta tunkiirit uridenova vey iküiharkazit damotagova, inu ta ishi dralkadimafit ba kiponit eynuiena ta Vatarana, dakya makayani. Resh ta lestriosey ta klotasharun, makhá mogit tiforíit shtakadima, nulakyavi. Shta ta munkaeese vugkunyavu. [66]

Ííd tirpientait klotashbír, *Ta Klotashbír ta Kodreva*, pientaizhe tamaniunit onyava. Ta kulit sitág ta kiyasay, ta oydersinatsit vey eylomit drev dazhini ta drevavá Itlana, sitivit onyava. Daeshkizhe, ta drevlafiit derevushú eylamyaren, idakín gidanit grugunilu, lularingonyi cheykopyara. Rachadit sitagú fidiri ta kiyasay sitagyiren aréy ruzay ranti sebizhe ekhdatirit onyaren, lan-lan franarizhe u ta chendj dersinya makayaren. Ranti nuzhunafivit dini pientaizhe lonevivit vuleynuturpalan, kiyas anamizhe chendjifyara. Ííd djuresse franartantoit dersinatsudova dafayara.

Ta sitág stabeykhit ruzay omoit, pakrihantaatoit pelikilulgaza onyava. Djurit ipatinaú eavesamadjativit drevenarun, pehuvonivit vey dini shey rutesese ta sitaga funduivit, zhoyese sheri rameyeshkit otuuna eypyava. Djurit fegú vey klanaküorú ta adunit peferenilisa ta yenifera, eylamizhe igüaivit pe drevan ba chandjen, djeyelizhe druzhteynivit onyaven. Ruvya cheykopyaru u ííd stabeykhit ruzay praykonit sitág zhoyova djamó zhoyan eliseynyava. Kinlán djeyelit onyava zhoyit pitréyn ra-yibishyavu.

“Banadjinunit adsitág khaá, kesh ra?” Ta pantait povnaovó ta Shtemorit sholnora, kíin ííd anaresea murnizhe ta kundzevarienu fulatsyiva, shuba duneyyavu. Shprunvishuit vey iküibaneturuivit rapilaivór hatriníz tansubavor. Ta samen zhoyit dzevarsala, ba djesamyava ba dini ta sittabrilenan resh ta takadamotagey kunisarit onyava. Anuvipaú sait klotashovó lestriarit onyaven tsey, vutova branya ra-veymarizhe.

“Khay, banadjinyara.” Zhoyit Shtemorit eypotova konomya khiyefarizhe, zhoyit oytalkorit forokhit Itlanit povnailu disuyavu. Ra-vemyavu u zhoyit loshdzevarór krazhni sheri zhoyit azheley, vaney ba drimaley khaishyator. Eypyavu shta, “Ruzay mosenu, gidanit vey meytlanit, arminyonit u ííd zhanyiren. Mosenu onyaren kíinú ta zakhova olutyaren vey ta tamelova anazayaren.” Ta rapilaivór ordarizhe zhoyese zumyavor. Vunit chadjolú murnizhe ta narvdjolunudilu vunit hadina vey yira pakrihanivit onyaven. “Kíinizhe izmuit talmenshunór epyare. Kesh ta Naglirotovó ta Talmenshunekarun istonyare?”

Hait mevemenova seti vunit latsagosan djasyavu. Kesh zhoyit harvolovó vey birafunova etikhyavor? Kesh hait Djanartanór onyavor vun-sá, kinpá ta oydjeit [67] talshovó zhoyit shagala vitamdlunya makayaror? Helistizhe ta flidjenova lalivhadinit Djanartanora ra-trevkonyavor. Eshkizhe, ta Talmenshunelova mampisyaror. Vuyinova tuzotya cheykopyaru. Tedjeypya ukayavu.

“Idait Naglirotú chadizhe djamá zhoyit makaavá onyaren. Omoit madjuzdiorís onyaru. Sheri ta madjuzín nashkudoriyaru. Otrintailu losh zhoyit zheytumey fidiri ta divayeniya ta karfeyshatisa Shirit Shishá tsorni dzevyaru . Zhoyit oyakadjaeynit amusten onyava u ta Fridadjunialova Pránisa shunyatu.” Miarayavu u zhoyit tedjrúv upenyit onyava vey u ta kirú zhoyit blikhnorga vey radluneshkit vey devzhegit onyaven.

“Eéy, zhey túm! Kiinit dralgadanen resh murnnikhit, kadayarit, khipedjirit nikhey. Ruzay idait ra-onyazha mishbat zhoya, eyó.” Vunit disu tretiit vey vadikirit onyava. Vunit vishuen freurit vey gareynit bezlava. Ta sarmusova ta mazhova mogit losheypa maya inu zhoyay vey zhoyit dzevarsalay khalulyavu. “Kiín, satorey, ta Klotashbirese Kodreva bashova tsorni moriyara? Yibyarú u Runtanór, eshkizhe Nordling ba Runskatanór ta Eydít Karfeyiyan onyare? Ba kesh Pránís bashit eyl onyara?” Zhoyit murnit miara onyava u sheri vunej-sá epyator.

“Ra, ra.” Muku shta talsheynit vey halán shassopiit ta nikha vey ta zakha beylatsyavor. “Shtakadimiyaru... shtakadimiyaru fidiri... fidiri... fidiri *kuteyray*, khay, *kuteyray*, fidiri *kuteyray*... za, tumpi ruvyati fidiri *kuteyray* munkaskait chipit biresea. Zhoyit eylshatisese, arshenizhe iizay, shtamishya cheykopyaru. Krazhni franartantoizhe inuonavit onyaru. Hait-vá zhey tumese kiín zhoyese samyara, shtamishya cheykopyaru. Sorinór onyaru vey djasyaru u ta tadrán ta aringonosova zhoyit bulsenarun vonulakyazha. Kiinit sobonenú sheri ta gidanit vey meytlanit korunenín iíd untaruna lafiyiren? Resh zhoyese zumya fayisyavor, haizhe yibarizhe u ishyavu ar u ruvyavu. Bolo idá pashni moyatit talsh onyava. Kiinova shenit madjuzdiorís sheri ta gidanit korunenín vey sobonenín ishyanon? Epyavor shta, “Klotashova resh zhoyit dzevosey tunkiyazhu. Ruvyira u klotashova nukmenit shprunuda vey drallekoa iíz zhanya makayazhu. Meymya cheykopyaru. Bashit zhey tumova mukhtayate, dukhulorey, hatrini djuran samyate...” Chadozhakú shan ta khalisavá vunit chaarun silisiyaven.

Ta ishvemova ta rapilaivora zhoyese nashkudorunyava. Eshkizhe sheri ta Birafuney ta Talmenshunela ishyavor khaá vey vuyinova fidirimampisarit onyaror. Abiyonyavu u layso danivisova sheri ta kinzaey Pulán-Shuva ba sheri zhoyit tuzhaney vuyineylo ra-fidiriruvyanu.

Karizhe, disuyavu, “Helistizhe khay, satorey.” Djeizhe prundji zhoy ishvelyavu kashá zhoyit zhey tumova shtashunyanu. “Ruzay bash, satorey, raidalán ubuit onya tashe teyzalyate. U ta samen bashit dzeva rozhyata vey shas vodralenín samyata. Shey ubugár bashit zakhay panaifyata.” Kiinova tamagizhe ruvyra ra-ishyavu ruzay zhoyit zakh ta veyra djemaryava. [68]

Muku shta, ikúí ta chadozhakavá vey ta vodaan, zhoyese zumyavor vey rekh djimetsifyavor resh inuramyá. Seti min ramfelavá zhoyese zumya vugdjimetsifyavor, “Rahait rozh zhoyeyre onyazha, malachit madjuzdiorisey, var sobonen zhoyese ta inunay vey ta franaray kadimavit onyara u zhoyit uramél beneynavit onyarel.” Djeyelit vey khakorshtit dinimoriyavor. Dini ta gilirit tinotesea ta mantait revesarun ta klotashbirit sonsaarun inumanaragyavor. Vunova mishya zumyavu, arakabairit iíd zeytariilu u aravyavu, makhá u ta Talmenshunél zhoyit trevova chegisilu prisyavel.

“Kesh ishvemár sheri ta korunenín malachit dzevarora?” kepesizhe ruvyavel. “Za, loshdzevarór onyaror vun.” Dini vuyinit feynit ruzay shprunit vishuese ptazumyavu. Zhoyese kezumyavel, vey

vuyinit shumeshilu zhoyova dinimishya kiryavel. Seti anuvi ramfelavá vuyinanis rekhtayarizhe, hiznu zhoyan patlsaarizhe, vey haizhe shifivit ta rapilavit dzevarorese, talshyavu, *Krazhni ta musadaris dini iid untaran onyara.*

[71] SIPÁL MAK

“RA LAYSO MU RAMFÉL DINI TA TSUNTURAN DJATYI MAKAYAVA.”

Ra layso mu ramfél dini ta Tsunturan djaty makayava. Rahait pron lirlira fidiri munkaay ta anazaivit patroniena ta chanzaarun, kiinú ta dinidaldeaurivit pelesovó izizá iküidlunyaren. ta imarova banadjinafyava. Ta bashla, kiinizhe rashunivit küazúv, dini ta kedjilastueseá ratá chegivit ta taleaay, dini birzaesea ta zakha vey ta nikha branivit raakalivit vey franartantoizhe tsalivit dinilokhyava. Kiharyava rahá. Rahá talemyava. Ta rez onyava. Muldaryava shey. Padján-Hadín murnnikhit tikhodyavor.

Ishi, mashrá ta inuondusavá vunit ushora, iidizhe onyava. Layso ta rakarovó Djol-Tsulaela resh ta flendjiova sait chiimuda prisya ra-lafiyavor. Onyava tsaya ta kulit Tamelún dini sakorunivit kosalaan shassalashunenizhe salaisyava.

Tretiizhe, bashlaisizhe, bari rayibeshkizhe, surit, fanvayit, rafrelitorit nekást dini vunit givanit vey tretkiharit yibishese dazhikuridyava. Muizhe idá vunese rahaizhe glavaniyava. líd tikhodova ta inumurnuda menmoriya ramakayavor, kiín sait shagalova kandzudit flenilisa ta tretiit beneyna vey franarit tashitavila flenendjiyava. Ta orsiarit ipiós bishyava. Saese tretiizhe kadimyavor.

“Padján-Hadín iíz. Disuyaru!” Mavdonizhe vey djemardrimalizhe ta uvakbilasit nobshetdishtese disuyavor. Ta disht ta zarideynese irmanizhe kumedjifyava. “Dorkoey, Djol-Tsulaél, iíz. Miarayaru u shey seti bashan dralyara?” Hasadizhe, kiinizhe kemearit ramvéd dini ta kutumesea ta ramilu hait mafayekay dini flenit beyzhidjan ta Tonsha-Rana, Padján-Hadinese khakadimyava ta talsh u izmuizhe ta rakarú Djol-Tsulaela vunese kulizhe ra-ichyaren.

“Dralyara shey, savelkoeý,” mavdon-paremizhe disuyavor. “Miarayaru u bashit dzev dralizhe mishyava. Kiinizhe keyliyaren ta kavisuú?” Secha [72] Djol-Tsulaél kulizhe yibishyavel sheri ta chipey ta Dora seti ta skaestalavá, khamalidivit onyavel. Ta tantoova ta aklanisovó ta tedjosa pe vuyinit kladiban ta khula fidirinulakya ra-lafiyavel. Priponizhe keyliyavel.

“Lan-lan kari ta krilín, Dorkoey. Djasyaru u ta Gashanit Tuzotarór ar u ta Satapit Shatardjaova giryaror. Chadlán bazhi ta visan bonduifyara kiinova ra-veyaror u shunyati. Beylatsyara u bashit ushór vunova blikhnorgilu, zakhilu, shagalilu vey nikhilu kalyaror.”

Padján-Hadín shey iidova tretiizhe benzitrukyavor, shey shastelyusit anamakisova resh ta kleney vey ta dudorey virarizhe. Boshyivor ra. Halán ta givanit mintisainen ta imara dinirensiyavor vey disuova sevolyavor. “Ta kalirovó zhoyit ushora kalyaru zhoy, savelko. Ta kaltogova tebyate. Ta kriuru funduovleit onyara. Kanlayú pe kanlayavá. Mergolyate u Uramún manukanavyatad.” Djol-Tsulaél ta gareynit vey akantiirit, gohemunbrustteynivit fidirivishuenova, kiinova chadizhe dafarya vemyavel, tebbonduyavel. Kinlán ta vochesudova ta sizosa fredjitayavel. “Djasyaru u iíz ta atonnír bashese zavachyazha ra, Dorkoey,” ruvyavel, “secha chadizhe mustyaru u shey skaú Itlana ta adunit Talmenhazovó djilendoyaten.”

Padján-Hadín pevshiya teykalyavor. *Kesh iidizhe onya makayara?* Talshyavor. Ta shon seti vunit vashanotsan rinyava, ta sannishtaova nuzhunafarizhe. Vunit razhgeyrneskaivit shagál dini raobragit shkarosan stanyava. Vunit zhot kulizhe ta iglaivit andola onyava. Sheri etsipralit Gashanit odjbamidín ta Staranit Tadrandaaresea djatyavor *khaá*. Kesh eshkyara u ar u ta mampís ta rozhesse onyaren?

Karizhe eypyavor, givanizhe. “Savelkoey, arishya cheykopyaru. Seti bashit shtakadiman sheri iidey okanizhe shtalosheypyazhi. Kesh zhoyit ushorese sheri shey iidín sobonavit onyare? Ta disht irmanyava, nakhodisyava, khakhakhiyava. Votuzhanifya djasyavor. Ta uvak ta Natunsavela ta iküikhahaivit, rigit fayisova prisyava.

“Djasyaru u tas Darór *zhoyay* ra-devzhegyinor. Chadizhe freurit onyaror vey Tuhíb-Tuúr vunit uramór onyaror. Bashit zhirashova dini iid estalan dakya miaraarit onyavu. Djasyaru prundji zhoy u iid nobshetistaveri rakulizhe imfayit onyata. Ferivit tanshedova, okanit basheyre, masinyaru... mu kalalit zavachelilu zhoya. Seti ta djemarit ean yazhaspala teynikadimya cheykopana. Idá feren shey zhoyit nashkudorenóvó tugizhe sheriruvyazha. Djurova djeyeldjemarizhe istonyate. Diniizhe mu aspalmaka zhoyay nobshetyizhe. Dralsala!”

“Dralsala, Natunsavél Djol-Tsulaél, vey iskem bashese onyata!” Ta nobshetdísht nodriyava vey mu karit achoova fidirinafroyava vey mu orsiit sulinudit khauripiísilu saova degrimyava.

Ta djamodjemarit aspalchá ta kimsiit nimareynese brazhenzhe teynikelumyava ruzay kozhá gleyú tashi ta salaosan samyaven tsey. Ta talea Talora, ta talazit sintín ta bredia Itlán, padjandaldeaifyava. Kilikit zhozhaís, breskit vey daliyibeshkit, kadimarit iküí [73] ta anazaivit surreturivit, chaipatinaivit chanzaavá, ta kunzayova ta sundjit mabova ta Dora gilirisafyava. Shan ta difoan ta turpalzaa, kiín vey ta diniit vey ta munkait anamóvó ta salafada dazhemyava, shastalshizhe manaragyavor. Ta gilirisit makus vunit sundjit ramovó rezafyava.

Ta asulova makalarizhe, Padján-Hadín, ta Zardór ta Amrutit Darskaa, bashlaizhe dini ta gilirisit, forit, kimsiafit dozhese shumukiyavor. Ta vav vunit bandoriizhe irtusivit, eait padjantuhubit hadinova nuzhafya, kiinizhe prundji vunit vishuova, bazhiizhe ta glusharit kimana seti ta inunkaran ta turpalzaa, idalán banadjinizhe iküitaleairit ta bazhiay anzgorikilisa, ta muit izmuit kimsiafós vunit kulit anzona onyava. *Kiinova ta tanshéd ta Savela fulatsyazha?* Talshyavor. Rumbi eshkizhe zardoova gleyaris iid kimsiafit antsiisa giurya, fidiri ta turpalzaay saova pranmoriyavor. Bulukhit vey zhomoit saova tikhodyavor. Deykumyava ha. Djurova naglirya makayavor. Myolit luntu vunandje etarshyava. Shumeshu-ramu saova givanafarizhe, rozheynizhe pe ta pushtese lokhyavor. Djeyelizhe talemariizhe, takaya mabugyavor. Franarit vey murnnikhit aspál onyava. Eshkizhe ta sala ta daova fulatsyana.

(*)

Nerdichú ta drunit vey ta lalivdrunit eatalea ta stabeykhit chaipatinaova ta salafada Padján-Hadina iküimaskatyaven. Vardiivit, seti ta difoavá, ta anzikilu, glushenovó anurivit taleaa ta khalesea ta

chaipatinese masinyava, kinzá anuvi tramilirit fereshú vey satú salaarit onyaven tsey. Ta standus ta djemarit rumbiaspalchaa ta yavaspala zhirashyava khaá vey ta Dor dralizhe vey djeyelizhe salaavit onyaror. Ta forizhe prevarit ketásh ta kimana seti ta inunkaran ta turpalzaa afakisizhe glushyava vey vunova shtasalaafya khiyefyava. Halanís gilirisit harkáz – minazit harkáz, eaisit vey kimsiit vey lametidzit, rumbi franarit vey razhgeyrit aspalan, onyava.

Padján ta sonsaese sait salafada teynimishyavor vey djurova anazayavor. Ta ekhova ta muuridenarun, branivit izá mu ta zhnivbirit zavachekiena, dinilulyavor. Ta ekhova pe sait fergolese felyavor vey tretiizhe silyisova ta misullafiit balga lulyavor. líd vunit brivit muuridit amborinen onyava. Tretiizhe vunit shagál grishtazarideynifyava ash. Ta misgidarit aspál halán djuflit onyana. Zhirí idá [74] ta miara vuna onyava. Murnizhe resh sait ushorey mashrá vunit inudzevosan dini Gashanan mudjazavachyaror. Resh iidey zechoizhe ralyivor. Ta estalsál dini Tamelunan produizhe keylimisharit onyava – rez-produizhe. Ta mundróu Staranay udj Tamelunan dlunavit ra-onyaven vey rahait khordiit aatmaka – zhirí rahait karit nalova sheri khordiit veykalín Padjanese dafarivit onyava.

Izmuizhe onyava u ta skaestalovó giuryavor. Krazhni chadizhe vutova giuryavor. Ruzay shasmeytlanit samyavor. Malachit vey shprunit onyavor. Arvemyavor. Ruzay vunit ushór sagmeit vey palanait onyavor. Kesh hatá ta meytlanova sait muit suese, kari ta Amrutit ayfanaley, lialyanor? Vochadit Amrutit darú, dini ta abaan beneynyaven, tashi u sait lutarova vey meytlanova sait dralizhe ralivit muizhe vananivit kurudjese klanadafarya. Djufi-bolo, vunit ushór rahait daniviskirenova sheri sait yazhpabasín dafaryavor. Beylatsyara u meymya vunit meytlanovó disuandjenovó klanadafarya ra-vemyavor. Seti iidan ta Dor brekizhe vuzhniirit onyavor secha ratá sheri djurey rabonduizhe eypyavor. Kesh misgidya cheykopyavor u sait ushór beneynyator?

(~*~)

Ta kepesit ketásh ta sonsaginiza teynyava u hapá ta dinimishova aatarit onyava. Sait talshovó vey mininova ta balga, zhirí resh ta tsorniey, inubranayavor. “Kadimyate!” disuyavor.

Girór, surit, nalit uvakilu, disuyavor, “Tas Dorkoey, shukhrám ta nalnobshetdiél ta Natunsavelay Djol-Tsulaél.”

“Dinikadimyatel...” disuyavor.

Koaburivit shuvél dinimanaragyavel. Padján-Hadín vuyinova duneyyavor kiinizhe mu ta virmustariena kinpá rayizhe kiinizhe nobshetarél ta Drukhesse ta musavetay ta natunsata zavachyavel. Surchailisa ta sanay bevlanuyavel. “Tas Zardorko Padján,” ta korumbienit sizdova vunit mishtarata igüayavel, “Sobonenovó savelkoay Djol-Tsulaél lafiyaru.” Muku shta petukizhe tansubarizhe, ta shuvél dlamyavel vey tanshedova klanadafaryavel. Pe veluzhizhe funduivit dadinan ferivit onyava. Mashrá u iidova korunarit onyavel, Padján-Hadín zardobonduivit alaova pe ta tsimavá ta malachit shuvela shunyavor, ba zhirí idaova togyavor. lidova tashiizhe foliavit onyavor, ranti ta tsunturova kuteyravit onyavel. Prundji, dralpilaivit vakhtova dini [75] sait gomtaronan foliyavor. líd vunese zhigutafyava kinlán franarizhe onyava zi u losh pesheley ogavit

onyavor. Daeshkizhe, ta menlapisunavú djamó ta lafian onyaren ruzay eshkizhe lapisunavit shandi ra-onyavel. Inu ííd talshiena saova brugafyavor vey ta tsorniiizit estalesea shtakadimyavor. Kesh shey iidova dini vunit vishuan yibyavel mashrá u dini saan silivit onyavor. Pevshiya khiyefyavor.

“Sonyaru, Shuvelkoe. Bashova teyniaatyazhu kashá imfayit disuova tanshedilu masinya tunkiyazhu. Mishyate say.” Trichizhe dini vuyinit chaesea zумыavor, sait vakhtova ra-megtavilya teyzalarizhe. Meymizhe veykalyavor u ííd dralit tanto onyara ta asulova shtapemoriya onyava, var sundjit izá, rumbi sait harkazit salaan, tansubarit onyavor tsey. “Koít Shatardjaese shuba shtamishya cheykopyaru, Dorkoe, ruzay kashá hait hegílu bashese zhirashya makayaru, zhoyese teyniaatya santiyate ra.” Ta dor vuyinese ordarizhe zумыavor. Kiinit nalnobshetdiél vuyín! Ruzay kesh krazhiizhe naglirarit onyavor? Haku ta ganaken arshprunit u ta faz onyara, vey eéy kiinit ganakenovó ankalinya makayaror! *Frelizhe iidaris*, talshyavor. “Sonyaru, shuvelkoe, mishyate say.” Shasadalit djatyí khiyefyavor, secha shonya mabugyavor dzea. Ta shuvél, rezizhe bevlanuarizhe, fidiri ta faday vugmishyavel, ruzay ratashi u mu antriit tsayaalaova klanadafarya. *Ta mishtaratova ííd shuvela khitaya cheykopyaru*, Padján-Hadín saese talshyavor.

Ta tanshedova dini sait pantait madjavá forhiarizhe tebyavor. Ta sat’savum ta nalzeyshova ta Natunsavela ra-fulatsyava. Hait nobshetenova ta Siarit Musaveta shas ta nalit daldeait vey siarit Zeyshey ta Natunsavekarun ta Dzaleybit Musaveta Tameluna ratá kamizavit onyavor. Ta zhomó dini vunit zakhese vey ta urzúd dini vunit gomesea zadinikosoriyaven. Otsinkirit tinót ratsit vuzhienova dini vunit nikhese spoyyava. *Ííd zhomoova inubrugafya cheykopyaru*, talshyavor. Ta mishbat idarit ra-onyava ruzay ta batmorá nasyi cheykopyara. Djol-Tsulaél rakulizhe kalalit onyavel, iidova ishyavor, ruzay van praykonit chilinit vey tamagizhe radakeshkit sobona eshkizhe onyanel. Ta [76] omoit ramemuchiivit hoszeyzhova prisyavor. Kimsi-rimsi, ta dadín tlantloryava. Ta shprunit feriteynú ta Veyshela, ta tesedit chendjferova igüaarizhe, zarlansilaviit vey djolit pe ta rumelan onyaven. Feryavel:

Blidunit Zardór ta Amrúttanarun,¹⁸ Padján-Hadinko, Miara, Varem vey Parem bashese vey bashit Tuddjadkoese onyaten!

Dralishyira u seti prandan ta tsirarun ta kulit untár zhanyira. Ta Starantanú mogova tetilu mafayyaren vey shey Otrinit Ebonú vutit¹⁹ shprunilisa kulabiyonizhe muifya cheykopyaren reshú ííd ebtetova inukiponyati.

Ta Darska Amrúta kulkalilu, mashrá franarit rapronirit sanukiravá, ta Rezit Mazhalova Gashana ishi taykalyava ruzay ta etsipralit losheypú kiinovó losh ta Mayukeyley Starana korunyaren mogese otorayovó fulatsyaren say.

¹⁸ Djol-Tsulaél retains unusual spellings, words, lack of punctuation and idiosyncratic accent usage. It differs from the usage of the author of the *Seyrán* and has been harmonized only where necessary for clarity.

¹⁹ Vutit: in modern Itlani this would be either *savutit* or *sait* using the third person reflexive possessive adjective. Much of Djol-Tsulaél’s Itlani is idiosyncratic.

Bazhi shey iidan, Tuhíb-Tuúr, Malzhaldarór shey Gashantanarun vey Mantatuzotár Koit Shatardjaa, tedjkorunenilisa shunyiror. Varvari iidey shey, ta imfayúd bashit ushora, ta Darór varemirit Amrúta, helistafyi makayara ra.

Ta Nuvna Gashana voiskemya cheykopyara. Ta pabasovó ta meydasharun Amrúta urzafya rayakyari! Satór Zardór ta Darskaa Amrúta! Tashe Koit Shatardjaese khakadimyate reshú bashit ushorese tuzotilisa zhirashyati.

Djasyira u murnizhe bashit loshón iíz dini Koit Shatardjaan halán ta zhirasharis ushogyazha reshú bashit varemirit ushór, Tas Darór Dafár-Madj, upeneyitor sheri ta lanyuit mishbatey kiinova kelekyavor. Eshkizhe khaá u Tuhíb-Tuúr savunit urafeyit [77] pabasovó trevkonyaror vey iidovó taykalyaru ra! Dralu ta Darorese, dralu ta rozhese Amrúta, reshú ta kulit Itlán ta etalunese kumpezyita, odurebilu aatisyaru u ta Satapit Shatardjaese kadimyate reshú losh bashit ushorey satapeypyate.

Eshkizhe krazhni ratraizhe ra-onyara u ta [mododovó murbiyati]²⁰ idapaarun kinpaú ralán ta varemaries ba ta paremaris ta Amrútit meytлана lafiyaren. Rezya makayazhi murnizhe ranti ta krioru vey ta yazh ta Darskaa kulimfayit onyazha.

*Bashit Ayzané²¹ vey Manukanavár,
Satél Natunsavél Djol-Tsulaél*

Padján-Hadín ta tashedova minku odeshyavor, djurit ikshenit, rimsiit tlantlorova mashraizhe giurarizhe. Djeyelizhe talsharizhe, ta odeshivit tanshedova dudj ta flenavá sait geytuit madja turasyavor. Korunandjit cheykopovó dini Tamelunan, mashrá ta inuonan sait ushora lafiyavor, vey kashá Gashanese lilinizhe khabranyanor krati, helistizhe sait ebonese teynyana u ba hait rakorshunivit teyrádj vananyira ba tamagizhe krilovó sheri hait gidanit fesahaney djorstamit odeshlindiena fulatsyana. Helistizhe, iíd prundji ta etikhovó sait ushora tikhodafyana vey kiinit motova sheri sait teynikadimey vunese ushogyá makayanor? Djamó shey iidan, ta disuváv ta Staranit Tadrandararun gazaryi cheykopyara. Loshkadím ta Amrutit darora losh vunit kurudjorey, ta Zardór, loshizhe losh ta Amrutit Natunsaveley, losh shey ta Talnarín vey Drukhey ta Gashanit Mazhaldarora, tikhodovó ta flakosha dazhini ta Starantanavá medjyana vey ta Ebrentanovó, varlezemtanú Amrúta, helistizhe zhomoafyana. Iíd eshkizhe ta estalovó ardjamafyana mudja haova zhirashya. Daeshkizhe prundji vutruvú sheri ta Djanarit vey ta Runskait neygumín djatyiren vey kiinit vavovó disuizhe shey iidese korunyanen vut rapá sebizhe vislikapiya makayana. Pashni raheslaizhe onyana, vey rayibizhe khaá, u shey ta narú Amrúta munka ta skaan peltantoizhe onyaten. Iíd udjatizhe voheslaunit onyana vey takbilyi dalí makayana.

Padján veykalyavor u iíd ta tanto resh ta meymulkit vavosey kulizhe ra-onyava. Halanís ta tantoaris misgidya veykalyavor resh arnukmenit tantoova igüaya. Ta Natunsavelova dral-pilaarizhe, ishyavor u kashá shuba ra-disuyavu, shasradit onifyanel vey shas vunit disuova misgidya shtakiharyanel.

²⁰ Illegible.

²¹ In standard modern Itlani: *ayzandiél*.

Eshkizhe, idatá [78] vuyinit harvolova ardralizhe taatoya makayanor. Helistyavor u ííd chadizhe misgidalit onyana. Ta tanshedova pe surit labamese hatrini sait pushtan ksevfelyavor vey ta faday tretiizhe zabranyavor – djeyelizhe talsharizhe.

PRON PADJÁN-HADINA

Yakinún tashi zhoyan tavilyira vey keleken misgidyara
Mu hazova rekhtayya cheykopyazhu kul-zakhilu.
Shunyarú ruzay dayaru ra, dayya ra-vemyaru.
Ta Kelekenova kashá eshkizhe anlatyanu.

Zhoyit ram zhoyova ta vulese zhoyit untara tuzhanyara
Ruzay djurova neygumya ra-abiyonyaru. Ta imfáy zhoyova daryara.
Ta shagál ra-savukyazha u samarizhe damotagyatu
Zhoyit nikh luyara. Kesh dini ta brasan zhoya bishmurnyatu?

Secha ta shon vanguyazha, ta ramilisa zhoyit kulit ona dzevyazhu
Ta Yakinunese kiinova zhoyese lahadafyava ta Kulún.
Ta rambát idaryara ra, ta shagál stanyara dini ta duruman
Ruzay manukanavyazhen Uramún vey ta kalún....

[79] SIPÁL MAKMÚ

“DJOL-TSULAÉL HATÁ TIKHODYAVEL U TA ZARDÓR LAN VESIT LAN VUNIT USHÓR ONYAROR.”

Djol-Tsulaél hatá tikhodyavel u ta Zardór lan vesit lan vunit ushór onyaror. Idá vunova dzatár babaneshkafyava. Tashi vuyinit stronurivit menbatifan Koit Shatardjaese ta estalú hemitsizhe keylimisharit onyaven vey tikhodya mabugyavel zhe u ta tanto resh maey vey arpristiafosey ta pabasarun onyava dzea. Helistizhe, ta tanto veykalatsit vavosa tsorni-sáy onyara reshú shey franarizhe salashunivit, dralizhe fidiritalshivit estalú mabugafyiten. Ruzay, gzhonyi dini Koit Shatardjaan anám vuyinit mabugvanit pabasa ra-onyava.

Togya ra-makayaru u iíz dini Koit Shatardjaan ovattebirit onyaru, dini ta shartardjaan ta shastelyusuda-sá, talshyavel. Tuhíb-Tuurova dlekeshya cheykopyaru. Ta Zardór ta madj onyazhor kiinilu vunova ukipyazhu. Dafár-Madj ta ram onyazhor kiinilu kasoriizhe zakeyliyazhu. Zarzari vut odeshlindiivizhe dini ta khalokhan ta Mantatuzotarora, ta kerú mashrá aulavá tlimoyyazhen vey zhoyit mishbat ta Runese vey ta Nalaküayese shaskusagafivit onyazha. Izá ta Korunotovó ta Meytlana ta Talmenshunekiena tilyazhu vey vutova resh ta Valmetunova Tameluna bazhiafya igüayazhu.

Kashembait vedisdus pe ta sonsaan vuyinova ta tsorniit fazaraese khamalidilu shtafulatsyava. “*Dinikadimyate dralkamizirit kiara, vey defasanyate.*” Sait oytesedit Itlanit sholigüailu disuyavel, ta adunit sabutova ayzanivit Rozh-Shpilavay ta ebesea tashi aulchovodavá, igüaarizhe. Ta sonsaródj, vuyinit uvakese disuvavarizhe, savavizhe kachyiva.

“Savelkoey, kashá eypya makyanu...” Djol-Tsulaeese kadimyaven uvak kiinova rayizhe djatavit onyavel vey vishu kiinova dralizhe pilayavel. Ta kadimavór Indurandiór Nikhád onyavor. Djol-Tsulaél franarvesinilu santiyavel, [80] vuyinit shafesit, iirit flenesea kezumarizhe. “Pakoey, eypyate.” Mukushtá, pashni tesedizhe disuyavel. Mashrá makavá chovodarun aulainen, varvari ta vlorsildjey ta zarideyna dini ta Givanunan vey djurit divayzaavá, ta ayfanen vey ta tunkien pe Itlanan tebyiven u shey kiaraú alavanit vey dralkadimavit verolyina. Haslazkuilu, Djol-Tsulaél ishyavel u vuyinit tseyakeylese keylilugyana lan-lan chadit marfanovó vey varlezemtanovó dini Gashanan dakya makhá u sait pabasú araurit vey sait mustenú arszdivit onifyaten. Layso vunit genbonotilu vey vunit küeylonilu pa travetisya makayana u iidpá peshór gidanit chilinuda onyaror. Vuyinit franarit hatrinúd losh ta Drukhey dini Tamelunan vey vuyinit dagamit dyonós dini djurit nalyunit estalavá (vey diniskait vey munkaskait) sheri djurit estalín draltlavit vey sheri djurit emdalín dralpilaarit, vuyinova branyaven. “Kadimyate, tashe djanubifyate.”

“Kakonalit Satelkoey, bashova shunya muku shta shunya dralyara khaá. Ta Rezit Mazhalese azburizhe ta aata Tuhíb-Tuura shtakadimavit onyaru, resh ta losheypovó dazhem mogit nalyunavá djonya. Ruvyira u kiinizhe zhoyit takaraniél, iíz dini Gashanan, secha armantait lutara, igriizhe stalyyive vey u ta losheypovó dyonyazhe prundji bash. Zhoyit zakh ruvyana.”

Ta Savél ta indurandiorova djatya afakyavel vuyinit podavova armantait lutara grimya, var vuyinese gidanizhe tekenyava u pa vuyinova kiinizhe tumpi dazhemeypit buyukarél ta Drukha Dafár-Madja talshyana. Djol-Tsulaél rayibeshkizhe talemyavel. “Helistizhe yibishyare, Indurandiorey, u zhoyit farish ííz natunizhe talmenhazit onyazha,” disuyavel. Ta gadanú, kiinizhe vovudit tarshanto, dini vuyinit dafonan tsomlayaven. Nikhak vuyina ta tunkiova tikhodyava hait menkorova inupirya u dagamizhe havaivit dini ta nalyunit estalavá onyanel, reshú zumatsit cha vuyinese ra-ordarifyata. Nikhak vuyina gorduya brasyava u dini ííd nalyunit givanizherese, idalán inunizhe ta gilukhbiriya ta Amrutit meytлана vey avona, rabrevizhe vey shaspotrokizhe lyebivit onyavel. Djasyavel u kozhá sarmus inu ííd gidanit nashtunay tayamalya zhanyina kashará vuyinit pabasovó ta djemariskemese ekhdatya makayatel. *Piti sheyan, kulizhe kauskuchait samya cheykopyaru*, talshyavel. *Zhoyit mishbatova fidiri ííd galdisunzelay imfayizhe vey iskemizhe sulya cheykopyaru*. Bezatsit upeneyilu bishyavel, [81] “Pe ta Saveksalese Talór-Shirela ra-lokhyara dini ta estalesea ta nalyuna saova havaya.” Ta disu Djol-Tsulaela niminoltoizhe sevolivit onyava. *Kinzá ksevyara ííd shasgomón ishya cheykopyaru*, talshyavel. *Ta murnit khilú kiinovó arirebulya u shasavtuit shuvekú, ta shasvesamadjatit vey shasfelorait bandjifavit dazhemeydiú vey buyukarú onyaren*.

“Daivizhe, Kakonalelkoey,” Nikhád disuyavor, “ruzay ta tantoú menbatifyaren. Garunilu, togya zamabugyaru u murnizhe Maún ííd voynova fidiri mogit turturegiya kulizhe slintyazha vey mogit tutatarit zakhovó oygidanit otrinudese fidiribranyazha. Murnizhe ta tsirtsirilu ta daldea ivarifyara. Ruzay kinpá ííd tsirunova olutyazha vey ta vornunova ta lutuglimafdia lonevyazha?”

“Bashova krazhni otrinit tikhodyare zhoyese iidizhe epyya, Indurandiorey, secha ruvyanu u chadpaú onyaren kinpaú ta izmuova dini bashit gadanavá zhanyanen.” Djol-Tsulaél kurmozova igüayavel ííd beneynafit mushyeniovó nakeyizhe iverya. Vochadit varemova paremova resh khiliney kiinizhe Nikhád lafiyavel ruzay chonyavel u lipalpraykonit onya makayaror tsey. Eshkizhe ta faralit tuzhanovó vey flegesovó, rapilairit vuyinese, lafiyaror. Samalidilu, layso saese gorduyavel u ííd shasgomón onyara kinpaeylo ksevyava makayarel.

Nikhád rakulizhe helistyavor kinzá ta Natunsavél dini shey iidan oeyavel, bolo, ra-dazhikya kulit vonlu onyana. Ta dazhikilu, kulit untár dakizhit onyana. “Zhoyit tuzhanú losh Gashanit skavaremarín, kiinizhe losh idapaín dini Amrutan, zhoyova upeneyyaven u, tsorni ar u hatá tashi Maún tunkiyira. Nagliryavu u bashit zakh iidova prundji yibishyava. Snehaku bashit alavaneynit mishtarat zhoyit versidjese kadimyava.”

Ta Natunsavelese talshya isteryava u sait mayíg djamó ta khalavá Amruta, dralpilairit onyava. Kiinizhe ta Mantaushél ta Shuvekarun Talór-Shirela ííd malidyava ra, ruzay u vuyinit mishtarat dini ta etsipralit nalyundiit kavisuavá grimyiva pashuni vuyinese isteryava. Arkerlatsagya veykalyavel. Eshkizhe hait heg djamó vuyinit tsorniit flegesavá vuyinit tseyakeylova maldjaya onyava. Helistizhe, kurmozya cheykopyavel sait emdalit pabasovó vey etsipralit amustenovó hait tabit djakese ba shashuvit shagalese ra- vobonduya, bolo, Djol-Tsulaél saova evanimugivit zhanyavel. Franarit tanto onyava ziranti togyavel u hapá vuyinese zhirashyana. Arkhitaya cheykopyarel. “Nikhadkoey, kiín sheri ííd skavaremarín, sheri kinpaín epyyare? Kiinit amustenovó vey pabasovó zakhtebayaren vey dini kiinit sakafisaan bashit nikhú vey shagalú etiyolyaren?”

[82] Dini ta vishuese Nikhada zaumyavel. Kiinizhe ishi, bari raneymeyrit onyava. Ta Natunsavelese yarakanzhe vugchaurosyavor.

“Kakonalelkoey, bashese arruvya nalsavukivit onyaru ruzay hait oderzhova sheri bashit harvoley vey helistafenisova sheri bashit enhaley ta mishbatese ta maa kordakya cheykopyaru.” Djol-Tsulaél vunese akalatsizhe zumyavel. Ta djemarit vanovó vunit talshosa vey eyposa damakaya tyzalyavel. Vochadizhe zhanyavel. Hatrinit seyransizdit labamisesse, mlodjurivit randalafiit daldeait iveytsay, teyniramyavel, pe kiinan stabeykhit azurivit beyléysh talkorunit sitivendrindaa zhanyiva. Gidanit mavdonilu vey krazhniafivit rimsiudilu ta khaneyguma, tsaya ta mishbatovó ta talshosa vey ta drimaluda iverya, djurova anazayavel vey tretiizhe tamagit pashni arkilikit vey ramemuchiivit, diniit sukisova fidirlulyavel. Prundji iidova anazayavel. Dini djuran, shivanit flenseyranís.

“Íd ta flenseyranís ta Shirít Shishaa, dafarivit ta Mantaushese rumbi pait kelekifan íd mantaimroyit anaese ta Muifavit Musavetú Itlana onyara.” Ta flenseyranisova ta chaesea Nikhada tebyavel. Secha dini ta sizdan shishaa, djurit vis luurít vey kulizhe shas hait sparitaleney ba mudjateyney onyava. Pe vuyinit flenese djurova shumafyavel. Lilinizhe, ta luurít asalit vis ta flenseyranisa standjirya khamabugyava vey tamagit sizdese mayi. Rumbi tumpi anuvi taakavá, ta emdalit, huvonivit brestéyn Djol-Tsulaela pe djuran emdilesyava. Imruizhe, ta flenseyranís hait rapilaivit makailu naryiva. Djol-Tsulaél ta vishuurenova Nikhada foliyavel. Fechen ta vodaaris vey ta katsalaris onyava. Netelya sarelyavel, “Ta flenseyranís nisalyi makayara risdoizhe ta trevkonaray, kinpaese imrozilu vey makailu brovivit onyava. Íd flenseyranisova, kiinizhe kirtéyn zhoyit varzena ta Trelese ta Mauna, lulyate. Layso ranisalivit, ta flenseyranís duneyeshkit onyara. Kulkendiit onyara. Íd frelit fidj onya cheykopyana idapaesea kinpaovó upeneyya khiyefyazhe. Bashit ishova sheri tseynekeylín vey pabasín zhoyese ruvyate vey bashese oderzharu u gidanit zhirashún bashit trelese onyazhu.” Djamokrazhniafit nalavoilu ta flenseyranisova sait flenay inululyavel. Pristiizhe, ta teyn pe djuran khanusyava vwey muku shta ta flenseyranís luurít vey shassparitalenit onyava. Murnizhe ta sizd ta shishaa samyava. Shta, ta vishu Nikhada ta malidova vimeryava. “Dini etovunit [83] plasdusan,” Djol-Tsulaél netelyavel, “ta mudjatéyn pe ta flenseyranisan dishtilu teradyina, secha ranisaleshkit samyana.” Sait tugeyit madjova keylimaldjayavel vey ta flenseyranisova dini ta madjgolese Nikhada felyavel. Sait flenovó piti djuran loshodeshyavel. “Kesh íd frelyazha bashese vey bashit loshekesea upeneyya, blidit Indurandiór?”

“Kakonalit Djolkoeý, kiinizhe-vá zhoyit talativú, misaunivizhe pe mu kilikit shassparitalenit shivanshishait flenseyranisan, bashit enhalova mogit trelese togyanen? Haova areynuit tunkiyaru.” Seti sasaan pashni isteririt, ta Natunsavél vunese disuyavel. “Indurandiorey Nikhád, ta kaltogova tebyate! Bashit seyrantanesea Íd flenseyranisova inseriyate vey idarifyazha shey.”

Beylatsyava u Nikhád dini ta nimiosan silyivor. “Dralunizhe, Kakonalél. Nagliyar u shprunit ta talmena onyare, vey u dini bashit zakhán vey shagalan chadit makaú zhanyiren. Pe iidan, bashit kumbu, togyaru u mogit zar anaú forokhit mishbatovó eshkizhe zhanyazhen kiinú kozheneshkit mogit tseynekeylarun onyazhen. Ta kirenilu íd flenseyranisa ta Kegún ta Skavaremara helistunizhe bashit zhirashova peyratyazha. Dini chadit skaavá ta salisovó lafiyari, ta oyshprunit dini Amrutan vey Gashanan. Igriizhe ta Skavaremaresea dini Staranan vey Ebrenan prundji virronevit nobshetenisovó korunavit onyari. Vutit disuovó misgidarit onyari. Chadpaú ta faralenova dini ta

raaurudan ta tsornitait brinkienarun yibyaren vey vutova sait tseynameylesea mamadja lahadit onyaren. Ta tanto ta vavosa vey ta inubranosa ta urzuda vey ta beseda sayyara. Shey izmuit varemarú sait skaarun ta otrinudova dolezhya tumpi vemyaren. Ta sanarúd ta skaarun rasatukyi cheykopyara. Sheri ta kulbrediit muudey eypyati raaréy. Otrinit samya cheykopyari!”

Khay vey khay... ta Natunsavél talshyavel, iid shasgomón onyara khaá kinpaeylo ksevya makayaru. Vey dini djurit eytan zhoyit ivdibirova karizhe lulyazhu. Izá shey zhoyit mafelekovó feruzyazhu! Otrinit khaá... Ishyazhi kinzaese iid durumit brinkienú mogova manakanavyazhen.

Sait fergolese teynimisharizhe, Djol-Tsulaél lilizhe talshunit vey rahelistit shunyivel. Sait talshovó loshnulakyavel vey rekh sait argidanifarit feloraova shtadakyavel. Djaridaova kevayarizhe, ferya mabugyavel. Ta ivereynakisova odesharizhe pe kiinan feravit onyavel, djurova Nikhadese klanadafaryavel. Karizhe, Djol-Tsulaél rabonduivizhe epyavel, “Nikhadkoey, istavi iid znikala etsipralit nobshetenovó soboneriilu zhoyese masinya makayazhe. Hait lafialit tugatsit pabasovó, kiinovó ta imfayúd mergolyazha, zhoyese masinyate. Kashá ta korunotú ta Keguna iskematsit bezyanen, emdalit rivshodiova masinyazhu resh ta intevaese ta Mauna zhirashya. Kiinizhe ruvyare, mogit zar anaú forokhit mishbatova eshkizhe zhanyazhen.”

[84] Nikhád, ishi shastavilteynit vey kovarnit vishua, ta Natunsavelese bevlanuyavor vey fidirimishya djimetsifyavor. “Indurandiorey,” Ta Savél vunese teyniuvakyavel, “tashe savukyate u zhoyit zavachél bashese fidiriloshmishyatel. Nobsheteriova ta soboneria nisalarizhe, Ishdár-Enilova, sait dodjdiél, viramustarél vey **zumundurél**, teyniuvakyavel. “Ishdarey, tashe kadimiyate vey ta Indurandiorkoova Gashana fidirimoryate vey dafarenisova mogit ebadia varvari vunit kuteyrey vunese, helistizhe, inseriyate.”

Ishdár-Eníl ta boduivit nobshetenova dayavel. Isskuderiiu ta Indurandiorova tedjchegya cheykopyarel. Iíd vunit birzaova ta Natunsavelese fidirimasinyana, gob-kiinizhe ta flenseyranís, kiinova Djol-Tsulaél vunese dafaravit onyavel, shey vunit kavisuovó djatpilafyana. Kiinizhe izmubezafen, kilikit khumfarenkiova prundji inseriyanel, kiinizhe shey kuteyrasea ta Mantakakonalit Talmenit Manukanavarela Amruta vey Mantaushela ta shuvekarun Talór-Shirela vey ta kulit Itlana dafareniyren.

Indurandiór Nikhád sait djatunay losh ta Satelkoey Djol-Tsulaél branyavor ta shivanit flenazzeyshova, kiinizhe sait argidanit azdál, fulatsarizhe. Dalí etikhyavu u shasishizhe ta versidjatsit vey bonduivit djakú ta Mantaushela, tsorniit gazonivél ta Mazhala Gashana, khaonifyavor.

[85] SIPÁL MAKZÁR

“ISHI-PRONÁR MISGIDYAVEL RESH HELISTYA U DINI TA YONEYAN BASHLAIZHE ONIFYAVA.”

“Ishi-Pronár misgidyavel resh helistya u dini ta yoneyan baslaizhe onifyava.” U sait zurhanór fidirimishavit onyavor helistya cheykopyavel. Ubimiizhe ta djikhtiruva iskemyava. Bolo, togya ra-makayavel kinlán rastit onyarel. Begrunyi sait zurhanoray arvoisterizhe onyava u vesamadjatyavel. Ishyavel u Mishár forór ra-onyavor ruzay íd garafyava khaá. Iidova resh ta astkuey zhigutya cheykopyarel – ratá ta rainupirivit begrunovó Misharay peyratya shta! Ardralizhe, astku kulizhe ra-onyata! Ubimiizhe, ralivit onyavor.

Kiinizhe etikhyavel, sait madjovó hiznu saan zhanyavel. Sonalizhe, Mishár vuyinit chagovó prundji nishtaya tsalyavor, ras raneygumeshkit shefanakese ba ornensalese vuyinova nishtaavit onyavor. *Ubimiizhe zhoyova tumpi artretiafya vemyavor*, talshyavel. *Ishvemyaru kiín vunit ukippabas onyara?* Tamagizhe, otrinifya pashni arpiradjizhe onyana. Beylatsyara u vemyavor u vunova tifiirizhe nivotsayatel ruzay iidova korunya ra-harvolyavel.

Helistya ra-makayavel ruzay miarayavel u vuyinova tebnishtaya ta dozhchinalova, kiinova idarizhe shuneshkit branyavel, igüaavit onyavor. Mosit kilovó lafiyara, kiinú djurova omanizhe fidiritayamelshkit korunyara. Ranti antsiivit dini ta dozhese, forifyara vey inufadjyira. Ishi pechaunova ta dozha hatrinizhe pe ta labaman [86] branyavel. Ta pechaunese vugarizhe sait madjovó dini ta dozhese antiyavel. Ta nishtaova aslaifya vey rekh dini siarshirit omlashese doroma zonafatit forgrilura fadjyi tikhodyavel. Sait madjovó pristiizhe givanafyavel vey ta ukippabasesea sait shagalova felyavel.

Ta sekorduunit tseynakéyl vuyina Sintinisoova Runa maldjaya onyava. Helistizhe, ta Talmenshunél Tsitsirova izaese resh kavisuey losh ta taridareley, Aylea-Sintinís, fulatsyanel. Kiinizhe Ishi-sá, Aylea tanél ta hatrinit seyvana Pulán-Shuva onyavel vey vuyinit farish dini ta kadimazhit pabasavá ta Talmenshunela gilukhit onyava. Ra u chadizhe sheri ta meyrandjit tseynakeylín vey dzametsáin Pulán-Shuva ishyavel. Ishyavel u Pulán-Shuv dini ta tadranan mabugivit ta Starantaniena dinivavya harvolyavel vey u, zhirí mabugizhe, ta Djanarit khordisalova dyonafya kulizhe ra-harvolyavel. Pulán-Shuv ta fereshovó ta taldokasa iküimampisarit onyavel resh hait polozhey kiín vuyinova pe sait mishbatan manukanavyana vey ta salashunenilisa vey ta eliseyenenilisa togya mabugyavel u ta dukhulór chilinunit vey dzaleybit farishova lafiyanor. Vuneysha ta Lipál iskemyana ra. Ishi tumpi ishveya makayavel kiinit ta izmuit munkakhalú íd Lipala onyaten. Ishvemyavel kashá layso ta Talmenshunél-sá ta metimait tseynakeylova vey safovó vuyinit Birafuna ishyavel. Eshkizhe dini Sintinisan Runa, ta zhirashilu Ayleaa, íd estalú idarifyanen.

Resh ta tsorniey, Ishi-Prinár seti ta ostrobenavá ta iverosa pevshiya cheykopyavel. Vuyinit yonéy, *Inunshún*, gidanit ra-onyava ruzay ruzay prundji mupeshit imardzeveri ra-onyava. Ayfanalilu, Ishi yontansalova shim pesharun tebyavel resh ta iverosova vey tamagit estalovó ta sashiryonit dzevosa dlekeshya. U iidova resh íd dzevey korunavit ra-onyavel draldaizhe onyava. Resh sait

zurhanorova pesulzhirashya fidirimishyavel vey ishyavel u losh ta meydashit khordamín vavarizhe pe ta vulan, ta pevlushan vey dini ta fridadjan, lanyuizhe onya makayana.

Ta yonéy seti ta savavkozhenan kholovyi makayara – iidizhe dzevarit onyavel. Yargüisaran, murnizhe ta korpurbenkozhenova korunya shtrunya: ta yakinit zabakhnaovó dinifelya vey rekh ta seravekovó nisalya. Idá pristiit, omanomoit chumak onya cheykopyana ruzay deykumyava ha. Vesinún onyava u ta kufesharit padjanit zgorikís pe ta chegtaravindan ta versidjova Ishia dakyata. Dralyava ra. Biv seti ta vobrudatit pleshturerian onyava. Mashrá u iküí ta iküibiravá ta yoneya teyni ta seravekbirese pristiyaivel, vuyinit murnit talsh sheri ta fargairit tantoa vey ta piigit miara u ta vinzidus mugüisarit, omoimcheleshkit shumís onyana. Dralralivit seti ta misaunit tayvidavá ta okrintuosa ta sashiryonarun onyavel ruzay kashá ta biv djamó iid omoenavá mishyana, vinzidiova tunkiyanel. *Miarayaru u iid ‘vedmishen’ onyara* talshyavel.

[87] Vuyinit miaraú raidalán omanizhe fazafeshkit onyaven. Ta lufituenova shubaizhe khashunyavel. Zar ta dazhemnasit pilarun, kiinú ta pleshturimese ta sobonay vey ta arasay ushogyaren resh ta vobrudattayova korunya, ichyaven. *Kiinit yuád Mishara*, talshyavel Ishi. *Ishyavel u zhoyova tretiafya vemyavor ruzay iid djamó shey khalavá mishyara*. Mudjapilovó lestridakya eshkizhe makayazhel ruzay urit zarideyna onyanen vut vey kashá dakeshkit seti ta hatrinit vinziarunian ra-onyanen, setneyrokyi cheykopyanen. Iíz pe ta Eydit Karfeyavá vey dini ta shatisan Oznatkár, idá eshkizhe anzonovó tunkiyana.

Ta yoneyova fidirimishyavel vey ta urit badakashova dini ta shatisese manaragyavel. Oznatkár shatís onyava kiín shat onifya teyzalarit onyava. Hatrini ta Djirait Pevlushan djanubyava. Ta imár kimsirimsiit onyava – ta seylarú vuyinese dralpilaivit onyaven. Shtemór hatrinit ta neykarán ta Runit Oglumunan onyava vey seti ta tamagit masagan ta shata, oyinunizhe ta dozhay depikyavel. Secha vey ta amovó vey ta tarshovó ta vula vey ta pevlusha ta Oglumuna pilayavel, ta skazovó vey shunenovó shatisa ta djemarit pevlusha vuyinese lapilaivit samyaven. Djufi-bolo ta Runit Karfeyovó varemyarel ranti-vá dini iid anaran dzevyavel. Ta Eydit Karfeyú chadizhe valayit u ta eylanár onyaven. Secha iid karfeyú hatrinizhe ta runit zhimboay Runskaa kseyvaven, fechivit Itlanit vey Djanarit sholosa vey kayara onyaven. Kedesailu, ta sholova istonavit onyavu vey ta sateziós vuyinese rahaizhe bivava. Balavit dukhuléel onyavel ratá. Dini ta shatisan teynikadimyavel vey muku shta khamalidyivel kinlán vopalit onyava djur ayfanalizhe ta Runskait shatisarun kiinovó pilayavel vey varemyavel. Djurit dralsitós, shunenú, ketashú vey skazú shey pashni valayit onyaven. Priponunit idarúd vey nashetvarúd dini ta sevolenavá ta sitagarun zhanyiven. Layso ta hazbatú vey ta mishbatú dralnulakit zhevmanalivit onyaven. Ta archád ta Eydkarfeytanainen ebontanú ta Runit Dzevanzaa onyaren. Ebizhe Djanarit onyaren, *Nordlinga* kari vutit mishtaratey, secha tsoeni anám ta Darskaa Runskaa onyaren. Marfanatsit, tahanit vey shuveynit ebón onyara. Bolo, ranti argivit onyaren pashni strivnaatsit pilayiven vey ranti tunkiirizhe chadit terchanit igüayazhen. Vutit etsipralovó talkorizhe tebyaren. Iküí ta sonsaanzaan manaragyavel vey eypyavel.

[88] *“Gudday min her! Fred til di en til din sib!”* Ta meresait *Nordshit*²² sabotova igüayavel. *“Dralea, satorkoey! Rozh bashese vey bashit zheytumese!”*

²² Nordsh: The native name of the Djanari language – *the Northish language*.

Ta dodjvinzidiór vuyinese ptavishuyavor. Vunit vishu aramit zardoalaova vimerisyava. Vuyinova plasisarizhe meypurisyavor. Talsheynit nakéy pe vunit vishuan sheyzá kirteynyiva. Vunese malidyava u ííd rapilaivél vunese Djanarizhe teyniepyavel. Vochadlán ta munkskatanainen djurova ishyaven vey ta archád djurova djasyavel. Ta Nordlinga heryaven u vutit shol etsipralit vey divait samyata. Ra-helistyavor u ííd zeytariova giurarit onyavor.

Pronudit, skapovnait ba okrimit Itlanit itorilisa vuyinese disuyavor, “Sabut’yarú Satelko’y, kesh bashes’ zhirash’ya makayaru?”

“Ta trevkonarél ta yoney *Inunshún*, yonsamivit gavmunka ta satisan,” ruvyavel. “Zar vobrudattayit pilovó ííd tirkilensala tunkiyaru. Gishenova vuyinit soboneriay ta dodjorese dafaryavel. Vuyinit venenovó vey Itlanizhe vey Djanarizhe gishavit onyavel reshú rahait sarmus ta ubikeya lapanyata. Ta dodjdiór djurova kieyrumyavor. “Djorstamyire, satelko. lidit pilovó ííz produizhe ra-teblakaryi ruzay yavaspalan-sá dzevarór zar iidit pilovó, luldafarizhe resh anuvi tunkienín, suldafaryavor. Basheyre vutova laurayazhu.” Ta dodjdiór djamá taltavilit zlinshan, kiín pelesanzaova vunanis diginilyava, voemdilesyavor. Ishi kreyzumya mabugyavel. Palizhe ta oychadit vinziarunarun, iidju tegova lafiyava kiín bari hait akhmejit ba dzevit tunkienova dzevaresea ushogya makayara: shumchanzait kiladú vey vutit taseriú, amborinyolú, dzevneyú ba salasavumú shey zolyaven. Miaraeshkizhe ta zar vobrudattayit pilú nukmenit tavilyinen. Ta chaú Ishia ta zavachgolese vugkunyaven. Diniizhe sinarun, ta dodjdiór, zar gidanit vobrudattayit pilovó fulatsarizhe, shtaemdilesyavor. Zar rafrelizhe zhnivivit ilantaú flidjyaven. Pe ta zavachgolese vutova mavdonizhe vunanuv madjfelyavor.

“Ííd ta pilú sheri kiínín bashese epyavu vey beylatsyara u bashit tirkilensalese nirzhuizhe nukmenyaren.” Ishi-Pronár ta pilovó mavdonizhe tugzumyavel. Ta rapuheshkit noladovó ta visit krichunarun duneyyavel. Ííd pilovó tashiizhe shunavit onyavel. Chadku tashiizhe. Pilú vuyiní onyaren! Vey say vey tsorni, vutova shtalovadya cheykopyanel.

[89] Ta dodjdiorese ptazumyavel, vunit vishuova neymeyrya khiyefarizhe. “Satorkoey, kesh latsagya ivdiyanu, kinpaay ííd pilovó dakavit onyare?” Beylatsyava u ta dodjdiór disuya buleayavor ra. Rekh, tsaya djufi saey, khaeppyavor. “Za, ta tugovó sheri zhoyit evín produizhe ra-teradyaru, ruzay ííd istaniór²³ terchanisit onyavor.” Ta dodjdiór argidanifarit etikhova dakavit onyavor u eshkizhe Runskait tekelese eyparit onyavor vey hait tekít lindiovó ras vemyavor, ras tunkiyavor.

Ta dodjdiór bishyavor, “Ta satór ratá zhoyese sait mishtaratova ishafyavor vey muizhe tumpi rachadizhe ruvyavor. Komostaryavu u ras zhanyi ras nivotsayi ra-vemyavor. Bolo, helistya ra-makayavu u dini vunit vochadit gadanesea krazhni ta paraaris felarit ra-onyavu. Peshú ííd anara nakeyyaren vey chadit etikhú, kiinizhe ta uzhisú ta harkaza, khapanaiyazhen – anuvi vutaris shasmasaratit onyazhen, anuvi vutaris ra. Haslazkuilu, kiinizhe ishyare, ta Runskait telessalay ra-venyira u ta bulsarú ta mishtaratovó ta suldafaravarun lulyaten.”

²³ Istaniór: literally, “otter”. Colloquial for dude, guy, fellow. The generic name of the Ravzhurian species is *istanipésh* or “otter-men” as the Itlani evolved from an otter-form species, not ape, as humans did.

Ishi, tsaya talshovativit, ta dodjdiorese zumyavel. “Chalí, rahait danivisova sheri sait yakiney dafaryavor?” Vishuuren djamomisharit ubikeya pe ta vishuan ta dodjdiora kadimyava vey mishyava. “Terchanen idá khaá,” disuyavor ta dodjdiór. “Rumbi kozhá ta tantoaris, mashrá u vunit anuvi enovó kelekharit onyavor, halanís arotrinizhe epyya mabugyavor vey bari *fanvayyavor* u sait yakinova ishyatu. Chadku zhoyese shtaruvyavor u tuit estalovó dini Pranisan lafiyavor vey rekh oyazdizhe ta eylese dini Shtemoran ta Runit Oglumuna shtamishyanor. Kashá ta izmuova ruvyavor ba ta sefovó hait tedja, kreyindrusya ra-makayavu. Kesh ta pilovó vemyare?” Sait vadikgrinkhivit madjesea kezumarizhe, Ishi sheri iidey vesinisilu talshyavel. Rekh ruvyavel, vuyinit nirzhuit Djanarit eypotese shtamiharizhe, “*Mika vel, min her, du hav ibine en grot help til mey. Ey shal kope de tvey kristala*. Dralizhe, satorko, chadizhe zhoyese zhirashavit onyare. Ta zar pilovó lovadyazhu.” Ta Eydkarfeytanór vuyinise halfemmoraizhe shtaptazumyavor. Chadlán eylamizhe onyara munkaskattanovó djatya ta Djanarit sholova igüaya, vey talkorizhe djurova epyyavel – ruzay Runskait *tekelay* – idá djamotabunit onyara khaá!

Sait dzevneyova iküimampisarizhe, Ishi sait yeralavusova zhanya ra-makayavel. Diniflenarizhe vey chadku sheyova shtanulakarizhe, djurova zhanya ra-makayavel. Ta avus razaizhe zhaneshkit onyava. *Mishár yuadyara khaá!* talshyavel. *Shey andronikova sait misha versidjyavor, eshkizhe ba ra tedjenova munkaspoyyavor, shey hegovó zhoyova artretiafya demyavor...* Sait talshardjaay fidirimisharizhe [90] ta bashlait dosjdiorese teynieypyavel. “Satorkoey, kesh bashit soboneriova igüaya ivdiyanu, tashe.” Ta dodjdiór ta prazharit sobonerizaese seti ta faddrozan ta vinzitega zumisilu shumeshkhayyavor. Ishiese ra-naeviyava. Anuvi omoit azilenovó dinifelyavel vey diniizhe vesinarun ta zavachgolese, ta radizhe misgidarit dodjdiorese, shtamishyavel.

“Ta venivit himenova bashit nentese klanafelavit onyaru,” ruvyavel. Ta zar ilantaovó lulyazhu. Chadizhe zhirashyave.” Ishi sait kelekeshkenovó gazaryavel. Rahait otorayova lafiyavel u Mishár-Chan trichizhe Shtemorese *ra*-shtamishyanor. Saese togafya ra-makayavel u chonayyanor u Tsirtsír-Ram izaese shtamishyanor. Ishyavel u Mishár sait mampisova ratá inubranyabor makhá u muku shta losh sait kurudjorey onya makayanor.

Ta tegdodjdiór ta pilovó, dini djedjit hosveytsan khildji hirzunyavor. Zar vutova loshtelyava, vutova dini mu tuzotit nedenese nishtaarizhe. Rumbi dishtova sait soboneriit vadikzaa kozhenya, ta nedenova Ishi-Pronarese keylilugyavor. Alaisilu vuyinise ptazumyavor. “*Mika dank, min dam, en gudvil kop har ageyn!* Chadizhe sonyaru, satelkoey, vey tashe íz lovadya shta!” Ta dodjdiór Djanarizhe losh íd raproduit eveley epyya ukayavor. Ishi palizhe disuyavel, “*Ey dank di, min her, en Gunday!* Bashese sonyaru, satorkoey, vey dralsám! Sait nedenova zarkulovadivit vobrudattayit pilarun kevayarizhe, djinetsifyavel vey ta tegay inubranyavel. Dini vuyinit shagalan, pabasú loshetarashyaven.

Sintinise Runa shuba maldjaya cheykopyaru, Ishi saese bari uvakunizhe talshya mabugyavel. *Ta Seyrán helistizhe izá loshkadimyana vey Pulán-Shuvay vuyinit pabasovó vey harvolenovó tilyazha. Tsirtsír-Ram izá onyazhor vey vunit farish vey ta tunki vunova tuzoty kavisuirit onyazha.* Mashrá u iidova talsharit onyavel vuyinit tikhód ta tuuda vey ta niba sheri ta fargayey ta tantoa etarashyaven. Ranti u dini Sintinisan Runa onyazhel sheri ta mampisey vey ta eshkit dazhemkoruney Mishár-

Chana vutese shtrurnya makayazhel. *Eéy, Uramuney*, talshyavel, *rahait ariit naradú onyaten. Ra-onyate Mishár-Chan aryuadit u iíz onyaror dzea!* Ta shtamanaragís ta *Inunshunese*, vuyinit dralvaremerit vey chadgrinkhivit yonéy, vey tsornitá vuyinit dzevéyl, rozhrezit vey talsheynit onyava. Dini sait shagalan vey zakhan djeyelizhe antsiivit onyavel. Kinlán voproduizhe onyava u ta banadjinenovó ta Vatarana ra-foliyavel.

(*)

[91] Ta mitsorós ta vobrudattayit pilarun franarizhe ra-naeviyava. Dini sait eylsulukan kiinizhe zar dzevflokhit ramú dini azafadit ramguresea draltaatoyaven. Ta lamdifadese shtamishavizhe, pe ta gidanit dzaleybit aküayese djanubifyavel vey ta zabakhnaovó ta Derevushsala Shilani, derevushsál zhevalmashizhe Sintinisa Runa, dini ta chegtaravindese diniflenuryavel. Helistizhe ta saldisalova Pulán-Shuva izá dzea zhanyanel. Rayit loshkadimza resh vutit etsipralit Seyrana onyava.

Ishi-Pronár ta purbentantoova igüayavel resh ta sobonenovó soboneriilu tilya. Ta tadrán arzagaifarit onyava. Ubimiizhe, ta darór Amruta skakuteyrova Gashanese korunarit onyava vey iíd ta Tadrandarovó Starana pashni zhomoafyara. Ra u hait bedraova resh vutit sharey vey shastelesudey tunkiyaren. *Argidanen iíz brinkiyara*, Ishi saese talshyavel. *Vey losh Ayleaey loshepya cheykopyaru resh khitaya gobizhe kiín idá onyara.*

Ta purben halanis ar u shim vey zardo gleyovó naeviyava. Ta tutú ta soboneriay sheri yagusit pevdzevarit Peleshirit vlorinín vey prundji sheri ranetelivit imarmundroín ruvyaven, djufi-bolo, haizhe, vey ta pevlushú vey ta fridadjú rozhatsit bezyaren say. Kepesit nekasterien ta chegtaravinday Ishiese ishafyava u ta yoney sait yakinese hatrinifarit onyava. Ta yoneyova madjilu kozhenya khamabugyavel.

Ta dlamós Sintinise Runa banadjinit shunen onyava. Kiinizhe shtakadím ta eya ishi bezyava. Ta kashtír diváy Sintinisan Runa, derevushsál narvshirit notsiarun djeyelit vey seylarit onyava. Ta notsieynu ta notsiiena pientaizhe praykonit dini ta meydaan ta Peleshirit yonsitagosa onyava. Chadit tanú ta Seyrana ta Talmenshunela Pulán-Shuv varvar ta setioney Aylea-Sintinisa rayizhe iíz loshkadimyaren. Aylea, kinpá dazhini ta ebontanavá Peleshirkaa, kiinizhe ta “Taridarél”, pilayivel, pe ta hazbatavá vey dini ta gakibavá Sintinisa Runa rayizhe shunyivel. Franarit vey prevarit shivananit hadín pe vuyinit tsamesea tendayyava vey chadizhe vuyinit sanan maldjayava. Stirdjatsit eydit chaú dini pait nikhese zumyanen vey dini ta djeonese ta lapanenarun, kiinizhe fazyaren, dlunya beylatsyaven. Rahá inu Leagaay, kiinizhe ta ebontanú vuyinova mishtaratyaren, bonduyi makayava. Damadjit tuluda vey brolmak aularun [92] onyavel kiín, kari ta Itlanit nentiosey, seti ta oydjemarit güisaran ta zardotuuda onyara. Vuyinit maka ta talmenshunosa prazhenalit onyava.

Mashrá u ta *Inunshún* djurit pevulifova korunarit onyavor, Ishi tikhodova piorit hemitsa lafiyavel u ta purben dralizhe vey shas hait gidanit ba kilikit konseyey mishyava. Ta shenpirenay dlamarizhe, Ishi ta idarbirova shunya makayavel vey ishyavel u kashá ta yoneyova dini ta runvalmashit drozan pevulafyanel dralbonduivit inu ta shatisay vey hait djamomisharit sorinay ba ishvematsit kunarit

malachekay onyanor. Daivizhe, íd ra-peznyana u ta yoney ta imaray shunyita. Ishi veykalyavel u imfay-pevulifavizhe, ta bondugurova nisalyanel. Kashará ta Peleshirit Imarkhordisál ta tokasilekieriovó igüarrit onyana ta bondugúr ta yoneyova rashunirit tebyana.

Ta pevulifdus rayibeshkit onyava. Ta bondugúr nisalyiva. Sait dzevneyova kevayarizhe, Ishi ta yoneyova fidirimishyavel. Dini ta eait Talortalese manaragyavel. Kashá íd tashitéyn ta losheyparun losh Ayleaey onyara, rekh sheyú pashni ardralit shunyiren khaá! Ishi ta mishbatova ta djanese Ayleaa dralizhe pilayavel. Makaeynit birza onyava vey zi u Ishi malachit dukhuléel onyavel izá mishya losh sait usheley giuryavel. Ta avón ta Seyrana dini ta zheyتمان Ishia franarit vey djeyelit onyava vey ishyavel u sait ushél Ayleaova mashrá pashni franarit tantoan pilayavel.

Muku shta ta djanese teynikadimarizhe, rumbi idalán franarizhe, Ishi nagliryavel u sait makaova seti vuyinit zakhan, shagalan vey nikhan khafidiritendayya shubaizhe mabugyava. Layso vuyinit flokhgrinkhivít vey dzevspandjivít blikhnorg vordji kumpezyi tikhodyava. Razhgeyrisit, padjdadeait Talortál dini shey bepese, shey rutesese vey shey katelese gripilandraya mabugyava. Idá naarit palanaa djemarafivít kumpezit taleaay palyava. Ishi ishvemyavel reshkín idalán franarizhe iizay inusamyavel. Kiinit shprunit palanaafit maka íd odurebot depikbirova Aylea-Sintinisa divayyava. Ta eait koit kamdo dini ta Talortalan teynikeurizhe solfisyava. Ta yuddjád chadlanunilu soreyanit, siarit, vey amarit ralepivít ananiena divayyiva. Bariiyamél, var izá ta varemilu vey ta mavdonilu tarshuryiven – ruzay shprashtit vey priponit vutit otrinnikhít nulakilu! Vutit seylár breskit, palanaafit, arsagneafit, ruzay, aurit vey ishi adjeyelifarit rozhova vardaryara.

Ishi ta bluzit, pebaneturivít shirit, drevit sonsaese teynimishyavel. Sait shanabovó luanarizhe [93] resh ta ketashova sait ramfelovó fuinya, ta diniiküizaova dinimishyavel. Nagliravizhe u rahá tsorniizhe deykumya beylatsyava, tashi u keylikiharya aréy fidiriuvakyavel, “Leagaey! Ishi íz! Marfanelkoey, sabutyaru! Rahait disuova djatavizhe, danagyivel ranti ta varemirit tsulaís Ayleaa, *Klinklín*, djamospernuarizhe meymit, bari djalbeynit proolilu, kiinizhe femlavimekerís ta falazhit zharanit piroa vey varema, fidiridoladyavor. Ishi keylibishyavel, arimfayit tikhodarizhe ruzay nakeyit tsey. Ta dimbál ta meytлана vey ta palanaafa dini íd yuddjadisan vuyinit kunzayova mirsiisafyava. Ishvemarit tsey sheri ta rakachivít sonsaey vey ta ichey disua, kuchait samyavel – shey yibú nagliririzhe, kulizhe demyiven.

Ta chayit vey fidiriuvakatsit seylár ta bibutchaya iküiklaná ta iküizaan feynimaryava mashrá u Ishi ta sakruzaese, ta gidanit loshfad resh ta takaosey vey ta zhnivosey, batyavel. Ta feonzlinshova, kíin ta iküizaova inu ta sakruzay kreyafyava, mavdonizhe masagese moriarizhe, Aylea-Sintinisova zhanyavel – dralizhe mishtaratyivel var djemarit ta taleaaris vey ta zarideynaris onyarel vuyín. Aylea kiharyavel ra. Tsaya rayibisharit, salaarit ba seti ta sabashlaan, rahait ketashova – tsiín djeyelit vey rozheynit talemosey, korunyavel. Vuyinit shumesh halanís keylibevlanuivít onyava, vuyinit chaú zagukivít onyaven, vuyinit madjú, madjgolú pitiese, vuyinit rusese ptapanavit onyaven.

Lilinizhe khaeypyavel. “Ta benéyn, ta sil, ta byudem. Murnizhe iidovó shunyarú.” Vuyinit chaú zagukivít samyaven vey secha eypavit onyavel rayibisharit sheri ta setioney Ishia beylatsyavel tsey. Sait shirsiarit, daldeaanit yaltrilinit sintinisiena vey ta shim fidadjaziena glushsisiivít, abova arhatrinizhe vuyinese moriyavel. Bishyavel, “Ta ruvenú ta Adunit Talruvararun manukanavyaren

khaá vey vutit Fereshú kepesit vey chayantoit sususiilisa fidirieypyaren. Ta ebontanú djatyaren ruzay ishyaren ra. Ta aspál eaifyara ruzay salayaren tsey.” Sait chaovó anazayavel vey pe Ishiese pevshiyavel. Sait madjova fidiriflanerizhe, ta madjova Ishia dinisait madjese endjiyavel. “Dralkadím, marfanelko. Miarayaru u bashit dzev dralizhe mishyava?” Feynit ruzay haizhe ubuit ala vuyinit tsimovó klanayava. “Zhoyese shey dralisyara, Taridareley, kiinit sobonenú sheri ta Dzevarín?” Ishi disuyavel.

[94] Ta Satelova ta Seyrana, Pulán-Shuv, Darél Nordhema,²⁴ mashrá iid yavaspalavá, atriizhe misgidavit onyavu. Nobsheten kadimyava ra. Rahait dzevarsál teynikadimyava, vey misgidyaru tsey. Hait mekalstinvemen mogit dralnulakivit pabasovó menbatafyava. Mogit korunenú dralizhe mishyaven ra, iidova yibyarú, ruzay ta tugú zhoyova tonyaren, ta talshunós ivaryara ra. Ta tunkiirenovó shunya ra-makayaru!” Sait shumeshova bevlanuyavel, sait vishuova sait madjilisa bonduarizhe. Zhilabeshit vey kelimetit bezyivel.

Ishu eypyavel, “Mashrá zhoyit lipalan dini ta Dzaravá ta Shikaa, resh zhoyit zurhanorova, Mishár-Chan, zhanya vey pesulya, nobshetenova kunarit taniena ta dzevsarsala Pulán-Shuva kamizyavu u ta Seyranova, varvari estaley ta oygidanit chilinuda ííz zeytariyatú. Kiinizhe ishyare, Taridareley, ta Djanarit Darél losh ta dukhulorey, zhoyit dralvaremerit shrekanór, Tsirtsír-Ram, tsorni dzevyarel. Zi ta dukhulorova losh ta dzevarín ta Seyrana branyavu, rahait nobshetenova trichizhe ta Satoray Pulán-Shuv kamizyavu. Vutova dzea loshkadimavit ííz zhanya kul-djemarizhe krilyavu. Shtrurnenova ta Satorese masinya cheykopyaru var etikhyaru u zhoyit zurhanór ta dukhulorova mampisarit onyaror vey u eshkizhe vunit farishova dini ííd Lipalan peznoya khiyefyazhor.”

Aylea shas shpralya djeynatyavel. Rumbi franarit bashlait fayisan, ruvyavel “Ta Ruventariova fidiriuvakya cheykopyaru, kadimyate!” Sait aküayay tansubifarizhe, Aylea ta dzaleybese ta fada mishyavel vey pe omoit ruzay stranizhe sparitalenivit funduivit drunit, shirit vey daldeaanit djaveyluese tarabuyavel. Ta makaneyay pe sait tsama vey sait sanese marinarizhe Aylea ruventarisalova moriyavel – Ta Itlanit Ruventari. Ishi ratá tashiizhe ta Ruventariova hatrinizhe shunavit onyavel. Banadjinit vey pitizagaivit ta talmenit makaay onyava – azdizhe varvari ta franarit igüaey djura Ayleaay. Loshizhe losh mu gidanit Itlanit ferteyney seti ta dzaleyban shey taria chenferilu korunivit, chadit tamagit shinarit vey etsipralit mudjateynú vey ferteynú, ishivit murnizhe ta Ishdariena zhanyiven, vey Ayleaay, ta Taridarél Sintinisa Runa mu ta oygidanit ishdaraainen vutani onyavel.

[95] Ta ruventarisalova toku fechavizhe, Aylea iküí ta tarisalan udj ta makbrolit tarian spavyavel, kiinova saanuv pe ta djaveyluese ptavishu felyavel. Ta ba-ferteynova fidiriuvakuavel.

“Tanto Kelekosa, Birafún Korunosa vey Vokorunosa, Sanukír Pelikila vey Vopelikila, Korunenú Ivara vey Khula vey ta kadimós ta Koit Kitsana ta Satapit Shatardjaese Gashana. Iidova shunyarú.”

Ishi Ayleaese ordarizhe zumyavel. Ta dimbál ta talmena idalán djeyelit onyava u eypya santiyavel. Susuilu disuyavel, “U ííd tanto ta kelekosa onyara rahaizhe otorayyina. Tanto ta byudemosa vey ta

²⁴ Nordhem: the native Djanari name for their homeland. Known in Itlani as *Djanár*.

shtasitagosa eshkizhe moganu zhanyira – ruzay kiín sheri iíd Koit Kitsaney? Sheri ta Kitsaney ta Tuhibaza Kovorinela pe ta brenduavá Ebrena dralizhe ishyaru ruzay sheri iíd Koit Kitsaney rahaova ishyaru.”

Zhoyeylo iíz, mashrá anuvi aspalavá, samya vey damotagya makayare vey rekh keylimishya cheykopyazhe. Mishya vey ta Koit Kitsanova zhanya cheykopyare. Ta Beyrumosova ta Azarun vey ta Toit Makaova tebyara.” Ishi vochadizhe iíd itormoraaris iíd Ishdarela dayavel. Sheri ta Djanarit taldokaseney dini ta *Keningsbukan*²⁵ shtatalshyavel:

*Yong en Sverd
Buk en Sten
Desa eyr de Fir Makhta
Av di Eynhet*

*Dukhulór vey Kutún
Feresh vey Talmakus
Shukhrám ta To Makaú
Ta Muuda.*

Mashrá u sait yoneyese fidirivugmanaragyavel sait anuvi enovó dakisya, ta bondugurova seyloryavel. Vuyinit talshú dini shey ta mosenavá ta aspala silivit samyaven tsey. Sheyú chadizhe khamairit onyaven. Funduivit osokú, kanlayu-kanlayu.

Ishvemyavel kiín ta pará shey iida onyara vey kashá hatá khitaavit onyanel.

²⁵ Keningsbuk: Djanari Book of Knowledge. Known to Itlani speakers as *Feresh ta Pilaa*.

“TA DISU TA NATUNSAVELA SHEYPAESEA MALIDYAVA.”

“**Ta disu ta natunsavela sheypaesea malidyava.**” Mazhaldarór Tuhíb-Tuúr lan-lan savudizhe geriyavor, rakulizhe helistit kashá sait neyméyr ta ruvenarun ta Natunsavela vutese ar ta eynuudaris dafaryana u imruizhe dinilafiyaven dzea ba, ta zerova ta loshkadima seti ta mantait tokaan ta vaflaosa vey ta anikebesa kiinilu mabugyava, muku shta, ordaryana.

Vunese pashuni khamalidyava u sait oyhatrinit marfanór, Dafár-Madj, nalit skakuteyrova idalán tuizhe vey shasshtrurnizhe aatisyanor kashá kavisuandjit tardjenenú ra-lapanyaven. Helistiyavor u ta Amrutit Darór hait gidanit ba tuunit garminalit sobonenova lafiyavor khaá. Kashá khay, ta Natunsavél djurova fidiriuvakyavel ra. Tsorni, ta durumubuit gadanovó Djol-Tsulaela djatavizhe, ishyavor u rahait idait sobonenú *vuyinay* kadimazhit onyanen. Reshkín chalí, Dafár-Madj vuyinova saeylo loshfulatsyavor? Cheykopafit ven ta naldvokima ra-onyava. Vey kiín sheri ta shtrurney vey ta talshuney ta natunshuvora Ko-Kitsán? Eshkizhe djamó sheyan drallendemyana u ta Natunsavél, gidanit vimerilu dzekheynt drallovevivit sachilinuda khainukeskandiyavel. Losh Dafár-Madjej okanizhe eypya tunkiyavor.

Tuhíb-Tuúr ta chinokova sait marfanora endjiyavor vey vunova ta anuvi makusit peylanakilisa munkaese ta djatunfada kemanukanavyavor. Mashrá u tretiizhe, marmasagu, ta peylanakova keramyaven, Tuhíb-Tuúr zavachorese teynyavor, kinpá seti ta saran ta buyukarsalisa rekhtayyavor. “Tashe aatisyate u ta natunshuvór Ko-Kitsán mogeylo dini zhoyit darian shuba zeytariyator resh losh ta Darorey vey ta Mazhaldarorey losheypya.” Ta zavachór, [97] bezisilu tugeynit stoyaluda khainumeymyavor. Vunit siarit vey koit teynivulit abú diváy vunan lyebseylasyaven.

“Blidit marfanorey,” halanís sorkoizhe mabugyavor ta Mazhaldarór, raisharizhe gavkinzá mabugya, “Dralizhe khaá onyara muku shta bashova shtashunya. Secha bashese ruvya cheykopyaru u ar ta azilaris vey ta ayzanas ta Natunsavelay Djol-Tsulaél krilyavu. Koit Shatardja kuteyrova ta Mantaushela rafrelizhe kamizyara vey, franartebirit meresailu, idait kutéyr djeyelchilinit sobonenovó vey ta fesahanova giidanit brinkienarun kirteynunyara.” Dini ta chaesea sait marfanora ordarizhe zumyavor. Zhigutyavor ranti malachorú onyaven vey dini ta Istonzaan Kulundiit Talmenhaza Itlana istonyaven. Ratsavizhe shtatalshyavusheri kiinizhe inu sait rakariena fidirinyesoyanen resh seti ta Dozhlokhavá Pilana mishya vey stanya vey pe ta chendjavá dini ta raheyrisit Talortalan ta rumbiaspalcahaa talturpalya. Kiinit imúr ishi vutova zhanyava ranti ta rakarovó shtamishyaven, onerarizhe ishya ar u ishyaven sheri ratá istonivit ba layso shunivit rakarín. Layso keyliistonya gazaryaven resh shuvorifya ratá talsharizhe u dini ta nalyunniran lindiynen, ta darú zar skaarun onifya kiinovó snehachovód goliunú kreyafyaren! Idatá uramorú onyaven ruzay vutit mifli rahaizhe vasuriyava – eéy kiinizhe ta tanto sheyova mayara. Dafár-Madj Tuhíb-Tuurese zumyavor bari tsaya ta djetalshovó naglirarit onyavor vey var ta naglír Dafara shprunit onyava, azdizhe onyava u yibyavor ar u ruvyavor.

Dafár-Madj eypyavor, “Marfanorey, chalí vey idakín Gashanese kadimavit onyaru resh ta mishbatova ta rozhese zhanya. Kesh talshyare u kashá idait gatsoroova vey heslaova, dini sazhojit

drukhan vey skaan zhanya makayavu, u izá losh sazhoiyit amgalan, imfayit vey razhegeyrisit, samavit ra-onyanu? Kiinova ishyare sheri ta Staranit korunenín vey harvolín zhoyese ruvyá chaykopyare. Prundji palizhe zhoyit nashkudorú sheri ta vavín ta shinarit Djanartanarun, ta prazhenalit Nordlinga, vey ta Ebrentanarun ardjeyelifyaren. Arishya cheykopyaru. Veykalatsit vavú moganu zhanyiren vey ta [98] fedjukayú, shtinpurú, vey asardzibú ta yavtaa hiznubranya cheykopyari. Argidanit heslaova tunkiyaru. *Bashese*, marfanorey, resh iidey kadimavit onyaru.

“Blidit Fargaey,” Tuhíb ta Amrutit darorese ratesedizhe vey akadjailu teynieypavor, “secha ta Natunsavél rahait sobonenovó, rahait gadonovó ta heslaa, vey rahait keylimishbatova saeylo fulatsyavel, djufi-bolo anám ta mampisirit disuaris vuyineylo onyara. Malacit marfanór vey kalirit amgaldiór, ta natunshuvór ta Oba ta Soreyanit Soreya, kindjuít natunanufbirún, ta Soreyanit Musavetún, iíz dini ta Satapit Shatardjaan, zhanyira, talshunova shunavit onyaror. Vunit talshunú idalán vunese zhomoyaven u zhoyese sheri bashit kuteyrey iíz losh Djol-Tsulaeley korshturnya khiyefyavor. Líd talshunen vuna, trichizhe sheri vuyiney nashkudorifyara. Líd shuvorova, Ko-Kitsán, iizese mogeylo shubaizhe loshifya keuravit onyaru.”

Darór Dafár-Madj Amruta vey Tuhíb-Tuúr, Mazhaldarór Gashana vey Satór Mantatuzotarór ta Satapit Koit Shatardjaa, ta kilikit ruzay stabeykhit dariese Tuhíb-Tuura diniramyaven. Tuhíb-Tuúr iíd dariova igüayavor ranti-va u dini iíd anaman ta shtaradjaa onyavor, resh ta kiaraovó, ta marfanovó, ta zheytmotanovó ba ta skanalekovó sabotya. Tuhíb ta penatokurivit²⁶ hiznuizhe zagukyavor. Rekh, madjyavor u Dafár pe gidanit, azafadit aküayese, sayra talnattulit anzikit chanzaan, djanubifyator. Falazhit kelilisa pemlodjivit onyava – Tuhíb seti gidanit masagizhe vey drozizhe daldeailu priponosokivit narvdrevit fergolan djanubyavor.

Tat ta sonsaay khakadimyava. “Dralkadimyate!” shprunizhe fidiriuvakyavor. Fadél disuyavel, “Ta shuvór, Ko-Kitsán, Ayukaldarorko ta Shuvekarun ta Soreyanit Soreya, azburizhe bashit aatese, djatunova losh ta Mazhaldarorey vey ta Darorey, venyaror. Fayís brinkiyava zhefrelizhe ta tesedudaris fanaarizhe resh ta priponit rinkasova ta naldvokima vey ta dazhemeypnirova aravtuurya. “Dralkadimyate, marfanorko! Djanubifyate, tashe.” Ta Mazhaldarór Ko-Kitsanova tamagit pushtamvedjirivit aküayunese kirneygumyavor. Ta shuvór bevlanuyavor vey, kari ta ayfanalín ta shuvekarun sait oba, pe ta gilirisit uruit khaneyese tarabuizhe djanubifyavor. “Shunyar u ishi rayakarit onyare, eéy Norey Ko. Dralizhe chalí. Mabugyati. Tashe, zhoyit marfanorese, ta Amrutit Darór, sheyova sheri bashit talshuneney ruvyate, kiinizhe zhoyese ruvyane. Rahaova zufurnyate, otrinizhe eypyate.”

Ko-Kitsán santiizhe mabugyavor. Sheri ta emdilesey ta Durumela, kinpaova kiinizhe Djol-Tsulaél azhelyavor, dini gidanit morodjirunan ta kopurua vey zhomoarit kazura, ruvyavor. Sheri ta byorey kiinova narkozhenyavel ruvyavor, [99] kut kiinova “ta Sintinís ta Runa” mishtaratyavel – kut adunit vanay vey shinarit korunniray. Vey prundji ta chendjgolova, mlodjivit shirit vey daldeait karvantay, pe kiinan ta kut nalfelyiva, sherieypyavor. Snehaku, mashrá ta ruvosan, Ko-Kitsán latsagudizhe Tuhíb-Tuurese klanazumyavor, ishvemarizhe kashá-ba-rá idalán teradizhe sheri sait shunenín vey

²⁶ Copper-plated: somewhat archaic construction, *pe-natok-ur-iv-it* (on-copper-ized). Modern usage would prefer: *natokstipriivit* (copper-plated).

tikhodín íd Durumela eypya cheykopyanor, kinpaova, tashi idalán ta aulainen, Dafár-Madj kelekyavor resh Talmenhazit Mantanalél Amruta, kiinizhe prundji, ta Mantaushél ta Shuvekarun Talór-Shirela vey ta Muifavit Musavetarun Itlana, zavachya. Tuhíb-Talór vunese rahaizhe teynyavor u fayyator ba ta shtaruvosova mayator. Ko-Kitsán teyni ta karit tugese bishyavor.

Djani ta ruvdus ta prazhena karivit onyava – ta valbér Ko-Kitsana seti ta shtaruvosan ta talshunena tretiizhe beykyava. Dafár-Madj, talsheynit vey halanís raiizit shunirizhe, muizhe eypyavor. “Íd talshunen zhomoit onyara khaá. Ta Mantaushél somulkit onyarel vey vuyinit shas’hezhadúd seti ta nivotsaan sait vemensala dralpilaivit vey klavirit dini ta Drukhan onyara. Togya ra-makayaru u hait tuzhanovó losh vavín ta rabonduivit khula ba losh ta sherikerosey ta djeyeludarun ta isha sheri íd shinarit byorey, pegivit dini ta aduit tilenan vey zardotsalivit taldokasenavá, lafiyanel. Var secha djamó vuyinit abiyonan vey harvolan ra-onyara – chonyaru u vuyinit meytlán idalán inunit shandi ra-maldjayara. Khabashlaifyavor. Tuhíb-Tuúr itorisova pe dadinakese feryavor, djurova odeshyavor, djurit ketásh kimsirimsiit onyava. Sait flenseyranisilu zeyshyavor. Misgidarit fadorese teyniuvakarizhe, dini vunit djakese sususiyavor. Ta ferenisova lularizhe, ta fadór bashlaisizhe fidirimishyavor.

Tuhíb eypyavor, “Franartantoilu dlunatsit muzhetova sheri ta Adunit vey Tsalivit Fereshín ekhdatyavu. Ikúí chadit shassalait harkazavá, vutit etsipralit otovó djeyeldaavit onyavu vey mashrá chadvá bulukhit aspalan sheri vutey talshunavit onyaru. Ta shuvorova Ko-Kitsán shassatebizhe kalyaru. Ta bonduivit pitkanovó vey ta durumit amustenovó ta Mantaushela pilayaru ra, ruzay djufi-bolo vutova djasaryu. Ta ebonú ta Runit Pevlusharun franarizhe uuzhshikaafivit vey stranizhe artugafivit prazhenovó sheri ta franartantoizhe silivit kutey, “Sintinís Runa” lafiyaren . Dini ta Djirait rineshevá feryiva:

*“Ísina lusa lúbonto bodji úluu.
Ísina ila dja Kima únato.
Súria útiko afánara ibóntela tel Leylay Mari.
Tsina útalo Túala Roni?
Fal tsana Méylana lusímato.”*

[100] Tarumivizhe:

*“Chadvá pevlúsh sait orlunova bonduyazha.
Chadvá rumél ilaraa salayara.
Sintín blamoniena franarizhe bonduyira.
Kinzá ta Sintinís Runa eayara?
Var izá ta Maka medjifyazha.*

Zarzari Darór Dafár-Madj vey Ayukaldarór Ko-Kitsán malidunilu ptazumyavor. Ta Darór eypyavor, “Blidit marfanorgaey, ra-ishyavu u ta Djirait sholova daya vey eypya makayare. Ratá kapiavit onyanu u ta adunit taldokasenovó istonyane ba vutese idalán togyane. Ishi zhoyese kedyare.” Vunit marfanór vunese daarizhe vugalayavor, “Chadit malidenú kadimazhit samyaren tsey vey

mashrá ííd tantoavá ta sekaya vey ta maa, ta zakhú anazait vey ta shagalú idarit onya cheykopyaren. Mogit chonza bristait vey mogit da djeyelit onya cheykopyaren.”

Lilinizhe pesonsait khatát djatyiva. Ta tedova masagbranarizhe, varvari ta urifey ta tantoa, Tuhíb-Tuúr disuyavor, “Az-Beyrumeey, tashe dinikadimyate.”

Lalivvishuit malachél, feynit vey priponit flidja, ta fadova diniyavel. Dini franarit, ivarkoit aban genivit onyavel. Ííd shafeschadanit ayleaanit iirsilishudit, taltavilit vey breskit tsamlemunay diginilivit onyava. Dini ta dariese bari medjinyavel, tsaya vuyinit ramú ta vulese ratatarit onyaven. Rahait ketashova, piri ta falazhit sususiudit seylasey ta sararit iveytza, korunyavel. Bari earilit ta flidjena onyavel, vuyinit chaú siarit vey eaeynit onyaven, vuyinit vishu vey iirit tsimú vey priponit rus mardit ritfranarit dakiit hadinay djeylanuryiven. Yastkoit marináz yaldrozit sizda ta Itlanit yaltikit sintinisa eait shivaneynuit brovilu diváy vuyinit franarit vey chesit ritan marinyava. Vuyinit priponit franarflenit madjú sneha shivanit omozevolit flenseyranisilisa sparitalurivit onyaven – mu vutay ramemuchiivit ruzay eait siarazova lafiyava.

“Dralkadimavit onyate, Talmenshunelkoeey, tashe zhoyese savukyate u zhoyit tamagit kiaraovó bashese pilaafyatu,” Tuhíb-Tuúr, Az-Beyrumova muku shta shunya, tazvoreynit shunyivor. Az-Beyrúm tretiizhe diváy ta fadan zumisyavel. Vuyinit chaú ta chaovó Ko-Kitsana talatyaven vey tripetsyaven. Ko-Kitsán Az-Beyrumese aurit chailisa ptazumyavor. Vunit tasúl arpristiifya khamabugyava. Shonya mabugyavor vey djarzarizhe u vunit disuváv [101] ta tamagpaiena foliyina, teyni sait embaesea zumarisarizhe, sait djanubova leloyavor. Ííd talmenshunelova tashiizhe zeytariyavor.

Ta Mazhaldarór Darorova Dafár-Madj vey Ayukaldarorova Ko-Kitsán ta fazhenizhe kadimavit talmenshunelese pilaafyavor.

Az-Beyrúm eypyavel, “Mazhaldarorey, Darorey, shuvorey, ukhese shey sabutyaru. Az-Beyrúm, talmenshunél ta Shenit Dzararun, onyaru. Misharatu Uramún-Tamú, kiinizhe zavachyanu?” Krilizhe Mazhaldarorese Tuhíb-Tuúr klanazumyavel. Vuyinese disuyavor, mavdonizhe kelekivit gadanilisa mabugarizhe. Vunit itoratiós nakeyit, dyakusit vey rimsiit onyava. “Talmenshuneley, kurudjél Gashana onyare bash, kesh ra?”

Halanís malidivizhe ííd latsagay disuyavel, “Khay, Narorey Mazhaldarór, dini shatisan zheshenvalmashizhe Koit Shatardjaa, dini Matalan, vananyivu”. Ta Mazhaldarór bishyavor, “Kesh ra-izmuyara u bashit ushú bashova ta Runit Karfeyesea masinyaven resh dazhini ta Djirait palanadiavá istonya?”

“Za, kiinizhe eshkizhe ishyare, Narorey Mazhaldarór, zhoyit ushór Gashanit onyavor vey zhoyit ushél Djirai. Seti ta beneynan zhoyit ushora, zhoyit ushél vey zhoy vuyinit tashiekit eylese dini Lusanaan seti ta shenit zhimboan Djiraa shtamishyavi. Izá ta otuay makshím aularun, dini vey ta Djirait Palananiran vey ta ta Ravzhurit mishbatan ta Talmenshunosa suekhdatyivu vey ralyivú.”

“Pilaarit onyare bash, chalí, ta Djirait sholova vey ta taldokasenovó ta ferasha *Isináawa Kuda?*” Ta chaú Az-Beyruma khaeaya mabugyaven. Ko-Kitsán, sait pekhaneyit shunzaay, vuyinova muku shta zumunya mabugyavor. Vunit tasúl pristiya shtamabugyava. Vunit djanubova leloyavor, vey ta ubimiit kizilu, sait abovó shtanulakyavor. Dafár-Madj ta bulukhisova ta shuvora foliyavor. “Norey Ko, voazafadit bezyare. Eshkizhe kashá pe aküayan djanubifyane...” Ta Darór ta raigüairit aküayese madjkiryavor.

[102] “Djanúb!” Tuhíb-Tuúr lilizhe khadazhemprisavor. “Az-Beyrumey, fardayate tashe! Mashrá zhoyit kulit chovnaan bashova tansubarit branyavu! Tashe, Talmenshunelkoey, tashe djanubifyate.” Veyrizhe nikhmait beylatsyavor. Az-Beyrúm kiharyavel ra. Karizhe disuyavel. “Narorey Mazhaldarór, ta istonosova ta Ferasha Chadit Dozharun zhoyit pevshien korunavit onyaru. Kindju djurit azdaleniena bashese nashkudoyara?”

Dafár-Madj diniprisyavor, “Sheri ta Sintinisey ta Runa mogese ruvyate tashe.” Az-Beyrúm istavi halán ta nalaris epyavel. Ko-Kitsán vuyinese dukhulit mosilu ptazumyavor. “Dazhini ta istondiavá vey ta Satapekavá ta Karfeya ta Djirdozha sheri ta taldokaseney ta Sintinisa ta Runa rahait shukór lapanyara. Ruvyaren hapaú u lametidzit byor onyara kiín ta adunit ushór shey moga, Rozh-Shpiláv, Siarelay Itlanese fulatsyavor. Ta togarú iida ruvyaren u ta byor farishova dini ta kadimosan ta Sanukira ta Kara lafiyazha. Tamagpaú iidova rahaizhe togyaren, gazararizhe u iid krazhni rastit neyméyr ta gadanarun onyara. Tamagpaú togya mabugyaven u sheri yazhenín dini ta Peleshirit shatan idá mishtarata dokasyara. Anuvipaú tikhodyaren u ta dazhikit parujen sheri Bonduivit Taridareley dini idá shatan ta etsipralova giryara. Nibyaru, Narorey Mazhaldarór, u sheri iid estalín rahait reytál zhanyira.

Halanís brigoshizhe, Ko-Kitsán uvakunilu khaeypyavor, “Lilizhe kiinizhe mushiltrasutit tilarór shtatikhodyavor, “Talmenshunelkoey, bashova shtashunya dralizhe onyara. Secha mashrá ta shtaruvdusan zhoyit talshunena iid byora ra-setionyave, tikhodyavu u iid izmuizhe mekút mevemit harvola vey meytлана onyara khaá. Durumit perneyosova mogese shey teynifulatsyazha. Venedunyar u iid kutova zhanyati vey u djurova byudemiyati. Prundji ta Durumél iid byorova mampisyarel, sheri iidey helistyar. Kashá ra-vavyani – benéyn!”

“Sheri Durumeley rahaova ishyaru. Kari ta zolit tantoín, ar sheri iidey ruvya chekopyare,” Az-Beyrúm disuyavel, “ruzay mu kilikit grim dini ta Satapit Fereshan kiín eshkizhe chipyana. Feryiva:

*Túala Roni útalo áeya, iéyana Írona Maru.
Te sei tílinay túrala uá te sama bodja útalo.*

Ta Sintinís ta Runa eayara, ta Runit Fridadjova taleayara.
Pe shey dralenessa ba djamenesea eayara.

“Kesh helistya makayari u ta byudem iid byora heslayara?” ruvyavel.

[103] Ta bashla vutova sanokisyava. Karizhe eypyavor Dafár-Madj, “U ta Sintinís ta Runa dini ta Djirait taldokasenavá rayizhe grimyira, u Peleshirit shat idá mishtarata, losh shey ta lamtidzit tuzhanín, vey u grimen sheri kutey kiinizhe mu ta to makaainen, kari ta *Keningsbukey*, ta Djanartanarun zhanyira, fazú onyaren. Tumpi krazhni avalait resh bretya onyaren. U ta murnit igriit eliseynen sheri djurey talmenshunenova Ayukaldarora Ko-Kitsán havayara, dini kiinan sazhoiyit Natunsavél vey Mantaushél, Djol-Tsulaél, paraeynit farishova korunyara vey u íid ta dzeylashtova mudja ta dralova korteynyara, prundji dahayi ra-makayara. Ta noladovó zhanivit moganu idarizhe shunya cheykopyari.” Ta saltanú Darorese Dafár-Madj kundivit ratogilú teynizumyaven. Ra-helistyaven u sebizhe djatavit onyaven. Murnizhe Az-Beyrúm alasevit vey rezit bezyavel. Tuhíb-Tuúr ta muit eypavór onyavor. “Blidit marfanorey, helistizhe ra-danivyare u ishova sheri ta *Keningsbukey* lafiyare ba layso eskizhe u djurova shunavit onyare? Rapaú munka Djanaran leypasova ta ferenesea ta Djanarit savekarun hatá lafiyaven. Marfanorey, tsorni onyare bash kinpá zhoyese malidyara. Beylatsyara u ta osokú kiinovó tunkiyari tretiizhe moganu griemdilesarit onyaren. Tsorni murnizhe mogese samyara u ta iveytsova funduyati.” Az-Beyrúm epyavel, “Osokú vey funduú shey dralyaren khaá ruzay ta genós ta iveytsa vey ta fulatsós íid nurena mogit oygidanit kipón onyazha.

Sheypaú Dafár-Madjese vugzumyaven. Bishyavor, “Zhoyit danív mashrá íid lanyuit tantoavá zarlanit onyara. Ra-vavya vavya umentizhe onyara – shas ta kozheney ta seyonarun. U íid taldokasenú, fidiri ta chadit Satapit Fereshiena, seti íid aralbiran ta oygidanit kulbrediit lanyua, mogit versidjova aatarit onyaren, mogova korstrurnya cheykopyara. Rahait pakh ta lendema onyara u iizese kadimavit onyaru resh losh ta shuvekín Talór-Shirela kavisuya, losh ta Mantatuzotarorey Koit Shatardjaa, loshizhe losh zhoyit Natunsaveley vey u shey mog dini ta Satapit Shatardjaan dini satapit nalkavisuavá ííz loshkadimavit onyari. Ta ishimanukanavarit talmenova Uramuna dini shey idan tikhodyaru. Ta zar flegú zhoyit nonena onyaren: muizhe, Djol-Tsulaeese priponizhe epyazhu resh khitaya kiinova sheri íid byorey ishyavel, kashá khay íid byor onyara. Zarizhe, danivunyar u danvalova Sintinise Runa masinyati resh [104] ta lapanova íid Taridarela vey ta ishova íid kuta, ta Zarit Maka fidiri To, grimivit dini ta *Keningsbukan*, kerya. Ko-Kitsanova, ta Ayukaldarór ta Shuvekbira ta Soreyanit Soreya, vey ta Djanarit talmenshunelova, Az-Beyrúm, ta Shenit Dzararun, resh íid lipaley bamidyaru.”

Tuhíb-Tuúr anarakit shunyivor – ta anarakay ta kadimazhit vavosa. Íid ta shasmakaudova ta raveykalatsa vey ta sepia inudoshtenyava. “Bashit pabas heslayara khaá, blidit marfanorey,” ruvyavor ta Mazhaldarór. “Shuvorey, Talmenshuneley, kiinizhe disuyanay?” Kesh ta disuandjova íid lipala peyratyazhay vey kesh íid nurenova fulatsyazhay kinzaese-vá ukhova manukanavyana?”

Ko-Kitsán, ta razhgeyrisova ta gilirisit dzarit harkaza zhigutarizhe ranti vun vey ta rapilaivit talmenshunél dini ta bralanan ta Shenit Dzararun shonshonyaven, ta ketásh ta Dozhlokhú Pilana vutova, rumbi vutit kodesavá, ta salaese keurarizhe, santiatsizhe ruzay krilosilu dini ta chaesea Az-Beyruma zumyavor vey ruvyavor, “Khay...”

Az-Beyrúm, sait chaú silislarizhe, inuzumyavel. Rekh, ta loshsalese vugzumarizhe, sait kheyemova bevlanuyavel.

“MISHÁR-CHAN DINI TA KLOTASHBIRESE TA KODREVA TRETIIZHE MANARAGYAVOR.”

“**Mishár-Chan dini ta klotashbirese ta kodreva tretiizhe manaragyavor.**” Vunit zakh iküigarafivit onyava vey zachnayavor. Ta bugú krazhni kimsiyaven vey vunit pabasú ta sizdova vey ta kulmait shprunudova tunkiyaven. Kunarór onyavor vun khaá vey vunit nikh kozhá ta kiharfularis resh birafya tunkiyara. Ishvemyavor reshkín ta zarideynova hazbattanora ra-kelekyavor, izmuit kunarora, ruzay idatá Vangaova, blidit Giván-Anova, zeytariyavor vey mayiva shey. Sheri vunit kurudjorey vey vunit ubuisit zarideyney losh Giván-Aney rahait blikhnorgit, adalit, shagalit ba nikhit idarudova zretyavor. Bolo, haizhe vunese malidyava, kiinizhe íd kavisuís losh ta shenit malachit madjuzdiorey idalán vunese zhomojava. Ta nuvzaese udjramyavor. “Sabutyaru marfanorey!” Pashni tesedyavor. Ta nuvdiór vunese aramizhe ruzay shasadalizhe disuyavor, “Bashese sabutyaru. Kesh zhirashya makayanu?” Mishár-Chan sait gadanovó nakeyizhe kelekyavor. “Khay, marfanorey. Muizhe vey mulutarizhe, bashit oydralit klotashova tunkiyanu, dralisit gruga, daeshkizhe – vey rekh samfadova resh zhirí zar harkazín. Kesh zhirashya makayare?”

Ta nuvdiór pashuni chayagudit zerimarova lulyavor. “Ishyazhi. Khay, mu Mashtoit latskloova lafiyaru, pashni dralit resh ta dzevosey. Argidanit klotash u ta archád ruzay molualit vey karimachkait onyara. Resh samfadey... uuú... Khay, mu mupeshit samfád zolyara. Kesh loshekova lafiyare ba kesh murnit dzevyare?” Mishár anzaova argidanit loshrufese íz yibyavor. “Ta Mashtoit latskloova vey ta samfadova lulyazhu. Murnit dzevyaru, secha kunarsalova Nordlingarun, Djanartanú losh malachit Shtemorit dukhulorey mampisyaru. Kesh vutova shunavit onyare?”

[106] Ta vishuvís ta nuvdiora etikhatsit onifyava vey vunit blikhnorgtéb arnakeyit vey artiniit u tashi onifyava. “Satorey, helistizhe dayane u rahait tugovó sheri mogit tamagit kiaraín garminya makayaru – kashará ta teksál onyane.” Ta nuvdiór ta inseriova tekit azhelavusa misgidyavor. Ranti rahá dafaryiva, bishyavor, “Reshkín ra dini mogit dralushogenivit narilalese armishya. Izá, losh halán ta razhgeyrisit urideney vey gilirit amboriney, ta nikhú djemarfiyaren vey ta gadanú prevyaren. Eshkizhe izá ta mampsirit disuovó zhanyane.” Mishár-Chan ratá motova resh dralit uridey tunkiyavor vey ta danivova ta nuvdiora vey heslait vey praykonit zhanyavor.

Sait yeralavusova ta nuvdiorese khadafaryavor, secha dini djuran bari rahá zhanyiva. Lanova sait kenturivit kelainen vey iveytsainen ta bulsbiresea klanamasinya cheykopyazhor resh sait nentovó shtadjemarfya. Helistizhe ta narilál sobonerizaova lafiyana kinzá sait chayagova korunya makayanor – rumbi u uridavit onyazhor. Dini ta tikuunan resh ta uridenín vey ta sobonenakín onyavor. Eshkizhe ta isteratsit imár vunese zarzari ushogyana.

Ta ferotonivit ruruova, “*NARILÁL VEY AR*” kevetáy franarit vey lashdanizhe tainaivit iküibiran djitayavor. Seti djurit masagavá murikú losh misgidarit kiaraín zhanyiven. Ishvemyavu kiín ta “vey ar...” pe ta ruruan paraya makayana, secha talkorit vey draligüaivit vesamadjatova lafiyavor. Ta dzevaruniú resh ta flokhit vey murnnikhit dzevarín dralpi;avit onyaren resh ta ushogosey djemarit etova ta zavacharun, lugabizhe keleka pelpushttanarun, seti dralit grugavá – orú ba elú, kelekyate

khaá! Secha, odnokizhe mafáy ta ayzanenín ta Isaekarun, chadit Runskatanú zhanyaven u raidalán rastya omanyava. Mishár ishi ruvyavor u kashá pa, kiinizhe ba Talruvár ba shuvór vemavit onyava, pa ishi idá onya makayava. Daeshizhe, inunizhe ta eylay, pa ra-pilayina ba duneyina. Kiinit ardralit tanto vakhtit avtueynit seylarova razhgeyrit brogivit azdala ineynakurya.

Ruzay Mishár iidizhe talshya bishya cheykopyavor. Secha tsorni sanateyór onyavor, djufi-bolo, ishyiva u iidit blikhnorgit shifú tashiizhe vunese bivafyaven. Pevshiaivit samyate, saese ruvyavor.

Ta iküibirova kedjitaya bishyavor. Ta skaz chaludisarit uridena: baz, doromú, zhnivirit parmaú, vey chaludarit omlashú, arshprunifyava. Ta natunit uridbirunese diniarizhe, kladibova lulyavor vey halán ta nankushtaris kurukela, dralvaremirrit banch iid anararun, kelekyavor. Loshizhe losh halanís istudit [107] simoey, kilikit milunaey pushtamgisa, vey tulit brurovey ta kazhiraris ta subianurivit ensia kadjana, tsorni vunit uríd lonevivit resh ta uridifey onyava! Franarit labmese teyniramyavor. Tsiín mu murnit iirit, snavarudit, kerakit, shprunit vey kebaneturivit klotashdiela, shaspeshit onyava. Vuyinese teynizumyavor vey alayavor. “Mishár-Chan Shtemora onyaru.” Chonyavor u djasirmanova vuyinit vishuova klanaya shunyavor. Vunova djasya helistizhe ra-tunkiyavel, chonyavor. “Parpár-Klotashél Karfeyay Shirit Shishaa onyaru,” disuyavel. Mishár athatrinifyavor. “Kesh bashova loshuridya ivdiyanu?”

Parpár shumeshilu khayyavel, “Dzevarkoey, tashe djanubifyate.” Tretiizhe eypyavel, tsaya pabasova aramit tayamala sizdya teyzalarizhe. Mu kilikit zhotlanova sait nankushtaris lularizhe, Mishár eypyavor, “Sorinór onyaru vey inu zhoyit kurudjoray, malachór mishtarativit Tsirtsír-Ram, kreyifyavor. Paruvenova djatyavu u eshkizhe losh saley kunarit Djanartanarun dzevyavor, mafáy vunit abiyoney, djasyaru.” Papár-Klotashél ta fayisova igüayavel ra. Mishár bishyavor. “Kesh mashrá bashit dzevosan sheri iidey shunavit ba djatavit onyare, Satelkoey? Shtamuifavit vunevlo pashuni varemyanu.” Papár-Klotashél sait gadanovó mavdonizhe kelekyavel, “Paruven sheri idait dukhulorey iíz djatyiva – hatrinurizhe tashi zar anzonává.” Mishár uridya bishyavor, ta gadanesea ta klotashdiela pevshiizhe versidjarizhe. “Ruvyiva u sal yehukekit Djanarit khordiarun dzevarit losh ovativit dukhulorey onyava. Vunit mishtarat grimyiva ratá – tumpi u inu vutit tevendjiay tayamalavit onyaror vey teyni Shtemorese nedeshyavor.”

“Klotashdielkoey, kesh sheri iidey helistyare? Iíd dralunit sobonen onyana khaá, var chadlán vunit skazisova muku shta dinitalemya vemyanu. Helistyar u ta eylese sait ushela shtamishyanor, kinpá say beneynavit onyarel, secha iidova ra-ishyaror. Djasyaru u chiimit yuddjadova zhanyazhor.” Mishár ta vishuova Papár-Klotashela resh rumbisamenín ta izmua mampisyavor.

“Ta prazhenú dzevararun, fidiriruvivit seti razhgeyrit, uutarit uridan vey kimsiafit amborinan, ratá kulizhe kalyi makayaren, var iidú ta ruvulova aslaafyaren vey ta shagalova uuzhshikaafyaren. Ruzay iidizhe seti iid labaman-sá djatavit onyaru,” Papár ruvyavel. Kulizhe ra-grimyavel u iidit prazhenova vuyinit ruvdusilu-sá djatavit onyavel gobzhé. Pristiizhe fanayavel, “Tashe zhoyese ruvyate, satorkoey, kiinit ta flidj bashit kurudjora onyara? Chadit dzevarit malachorú iküí Pranisan djamoyaren. Eshkyara u hapá iíz vunova shunavit onyara?” Mishár santiyavor, tantoova erarizhe resh ta uridenovó yachya vey glubya. [108] Rumbi iidan glubunova ta kazhira kandjana fidiri sait brurovay lulyavor. Vunit tedjraven helistizhe akisifyana kashá iid rapilaivelese gorduya

cheykopyanor u idalán inunit sait kurudjoray onyavor u rahaizhe pilayanor kiinizhe ííd otuilu flidjyanor. Disuyavor, pristiizhe ta sopiova ta dazhemeypa maarizhe. “Chadizhe khaá zhirashavit onyare, dzevareley. U bashit bisharit dzevú dralizhe mishyaten. Bashese tsorni djaüoya cheykopyaru. Shtemorese, rekh.” Sait mininova chiimafarizhe, Mishár-Chan inulabamifyavor, ta samenova sait urida inubranarizhe. Papár-Klotashél vunese ishveymarizhe zumisyavel mashrá u inumanaragyavor.

(*)

Rumbi zarzari ta samfadova vey ta latskloova dzeafya Mishár-Chan sait imardzeveriese shtamishyavor. Ta diniyoneyit soboneriova igüaarizhe, ta klevsatova areymalakafyavor. Ta eaaraseri bishizhe shtaarasnurarit onyava, gidanit maldjakhalova dafararizhe. Shtemorese shuba keylimishyanor. Izá, heslistizhe, Tsirtsír-Ram sheri ta beneyney sait ushela sobonyinor vey oyazdizhe vuyinit zheytumese shtamishyanor. Kiinit ubu u malachór saova shasushit talshyator. Kiinit garova vey inubranivudova perneyyanor. Ar u hatá Mishár losh sait kurudjorey onya tunkiyavor. Vunova murnit ra-branya cheykopyaror.

Ta purbén Shtemorese shasbrinkiiizhe mishyava. líd ta tantoova resh talshya Mishár-Chanese dafaryava. Muizhe ta yuddjadese shtamishyanor resh sobonyi kashá Giván-An ba Ishi-Pronár hait danivkirovó sheri vutit teynakeylín ba harvolín branyaven. Helistizhe ta dukhulór izaese muizhe shtamishyanor. Kashá Tsirtsír-Ram rapaova izá zhanyavor, Tsirtsír azdizhe ta djanese Ishia mishyanor resh shunya kasha izá onyatel – kashá ra, ta eylese sait myuushunarun mishyanor.

Secha ta dzev Shtemorese tumpi anuvi gleyovó imardzeveriilu naeviyana, Mishár-Chan pashni shasradit onyavor. Togyá ra-makayavor u sait zaridéyn iidit onifavit onyava. Ranti Staranay tayamalavit onyavor, krilyavor u estalovó seti ta eylan zhanyavor pashni chadizhe, kiinizhe vutova inubranyavor, secha anamizhe krilavit onyavor u Giván-An sait zheytumese shtamishyanel ba tamagit uramorova zhanyanel.

Arlufituya ra-makayavor.

[109] Helistizhe, vunit mishbat opolit onyava ratá vey vunit zaridéyn ratá zhevneshuizhe fidirinulakivit onyava bolo, beylatsyara u estalú ardjamifyaren. Kinlán kozhá ta funduivenaris dini ta genbonan sait lapanosa samyava, lakitarya seti ta difoavá bezyara vey ta drapurú urzifyaren. Ishvemyavor kashá hatá estalovó ta djevoese shtakumpezya makayanor. Ruzay kesh ta estalú hatá ta mabugay djevoit onyaven. Helistya ra-makayavor. Varvari shey ííd talshosey grunuzhifyavor. Vavatsór onyavor vun khaá, birafarór – ba kesh shasmishtarit iveytsdiór, shassopiit vey shasvaremit, kinpá archilinit tikhodya khiyefyaror u izmuizhe onyavor? Eshkizhe idá reshkín, bazhi ta dazhikit kiharfulosan Ishia, mafáy ta razoín Giván-Ana, ta dukhulorova trebya shukoryavor. Idá istavi kiinilu tikhodya makayanor u anám trela argidanit vey archilinit u vun-sá onyavor. Kiín onyara khaá shey ííd kizhit suldafarós pushtamit kelarun vey zardoizhe badnuivit iveytsa?

Frelizhe shey iid isanirosaris! Talshyavor. Ta imardzeveriova seti ta saiveran khalovyavor. Sait shumeshova pe ta mantait nevisese vugtedyavor vey khadinisalaifyavor.

(*)

Ta yakindzueri vunova khamedjyava. Halán zhaliizhe ikúí ta chanzaese ta imardzeveria kezumyavor vey ta dralpilavit difoova Shtemora bazhiizhe shunyavor. Tuzotpeles ta shatisova tomasagizhe divayyava, to sonsaú ta diniova vey ta fidiriova mergolyaven – heg ta kuteyararóvó kozhenya vey ta ebtetovó vey tamagit djamenovó hasvinya. Shasbyorit shatisit girekú, vadikarit resh ta teksaley ishi izá sefrayaven. líd, daeshkizhe, armeresait samen yavsanukira u miteynit praykonen onyara. Mashrá ta tsornitaan ta imardzevosa vey ta arsterinifarit igüaa ta ishdarit dzevsonsaarun idait pelesú vey girekú arsparitalit u buyukit onyaven.

Mishár-Chan sait imardzeveriova dini ta yonsamzaisan zhevalmashizhe ta shatisa pevulafyavor. Estalú iíz ratesedizhe korunyiren. Ta urit badakashova ta shatisit pelesese manaragyavor, mashraizhe sait ukippabasova fidirivadikarizhe. Sait yuddjadese mishyanor resh shunya kashá-bará hait zheytmán izá zhanyina ba kashá, rumbi ta voemdilesan Giván-Ana, hapá ta yuddjadova khatrevkonavit onyava. Eshkizhe, layso Tsirtsír-Ram izá onyanor. Kashá shastanit tsey, Mishár izá khadepikyanor – kozhatantoizhe, mashrá u ta sobonenovó sheri ta kinzaey sait kurudjora dakya khiyefarit onyavor. Rekh, tamagmasagu ta shatisa, ta zheytmova Giván-Ana shunya mishyanor. Helistizhe, sobonenovó sheri ta beneyney Giván-Ana lafiyanen. Eshkizhe, layso [110] Tsirtsír-Ramova tuzottebgiravit onyaven. Mishár ishvemyavor kashá vunova vuteylo branya vey sait estalovó murnit vey otrinit bishafya kari sait ayfanaley aravyavor. Ishyavor, bolo, u secha idait zaridéyn resh ta dukhulorey araurit vey armeresait onyana u ha kiinova ushogyá makayanor vun, djufi-bolo, ta zheytm Giván-Ana sharit vey kovarnit küelonia onyara. Vesamadjatya ra-makayavor u idait zaridéyn afakit ba hemitsatsit resh Tsirgaey, onyana. Vey kiinova sait kurudjorese ruvyavor, kashá vunova izá zhamyazhor khaá? Rumbi idalán franarit aulavá ta inuona, Mishár talshyavor, helistizhe shey vut vunova beneynavit muralavit onyanen. Kiinizhe ta dukhulorese netelya u zarideynarit vey dralpodavit onyaror vey u dini ta Dzaravá ta Shikaa, Ishi-Pronaray pesulivit onyavor vey u vunese vunova inubranya bedrayavel? Mishár layso talshya ra-makayavor sheri kiinova sait kurudjorese ba layso ta zheytmese Giván-Ana, ruvyavor. Gadanú kadimiyazhor. Shey vutova nagliryanor vey izá mabugyanor.

Ta shatisova ikúí ta Sonsaunese ta Shena, ta oygidanit vey oystayalit dazhini ta Sonsaunavá, diniyavor. Ta girekesea saova gyoryavor mashrá u vutit etikhatsit zumisovó khashunisnyavor. “Mishár-Chan Shtemoray, uramór Giván-Ana, ushór Tsirtsír-Rama onyaru,” ruvyavor.

Shumehkhayyaven vey vunova dinimadjkiryaven. Vunit dzevsatova kozhenya ra-gozifyaven.

Ta mishbat inu ta Sonsaunay ta Shena teyni vunit urit onyava. Ta hazbatú, ratá lonevivit resh ta damit igüaey, djumit vey shtruzatsit onyaven. Arkeleteynit vey arit onyaven u Mishár vutova zhigutyavor. Ta shatís halá etarashyava prundji, ar ta tabrilaris shasderevushafivit, resh vey ta sitagosey vey ta latsosey onyava u zhigutyavor.

Ta yuddjadese dlamarizhe, sefetit zhigutivenú dini vunit zakhese, shagalese, vey nikhese tendayyaven. Ta iyamél tramililu kreytalkeynurivit onyava. Ta sonsakurova zagukivit ruzay rashpativit zhanyavu. Dinimishyavor. Ta fadú [111] lashefanlafiit onyaven u ranti inumishyavor. Ubimiizhe, Giván, mashrá vunit inuonosan, resh besurya, haenovó inubulsya cheykopyavel. Ta zaridéyn vuyinese ra-omanyava. Ishvemyavor kashá vunova tenyavel vey kashá, inubranivir vey raafakit, murnit beneynyavel. Vunit zakhova gar iküikemeyava. Razhgeyrit chadozhakú vunit chaovó shikayaven. Rahait kirteynova ta inumisha Giván-Ana shunyavor. Ubimiizhe, gidanit meymunílu khamishyavel. Mashrá u ta fadese Tsirtsír-Rama ramyavor, igüamaivit teblakay kiín sufadese mayiva, vey tsorni salafád malachit dukhulora, fidiribeekhyavor, “Tsirgaey! Kesh ííz onyare? Mishár onyaru, bashit ushór.” Ta fadese diniyavor. Terchanizhe bezyava, talshyavor, ta salafadese malachora diniya, var rahá djamó sufád onyava ranti djurova sevmezizhe shunavit onyavor. Pe ta pushtan, buvivit pe ta piroavá vey pe ta khaneyan, inubranivit genbonakovó, timetovó vey fereshovó, shey didni delidian meymivit ubikeya, zhanyavor. Lornyara u prundji Tsirtsír-Ram lilinizhe khamishyavor. Ishvemyavor kiinit prazhen bazhi idaan eshkizhe zhanyina.

Bari kreyshagalizhe, Mishár kamsaova kevayyavor kiinova Tsirtsír-Ram inubranayavor. Djurova sait vishuese panaarizhe, djurit tipetsarit skazisova dinitalemyavor. Kiinizhe skuddiór seti ta fahunan, ta silivit mishbatova sait harvolivit tseynameyla zhanavizhe, Mishár ishyavor u losh sait kurudjorey shtamuifavit onya cheykopyavor. Kiinova Tsirtsír, rumbi idalán ta tantoaris ta inuonosa, sheri vuneý talshyanor?

Anuvi eshkizhe tunkiizhit enovó kevayyavor, ta nobshetenovó ta soboneria kozhenyavor (ralán vutaris), vey losh ta sobonzeley resh ta sobonenín vey resh halán ta olenaris ta kentay ta bulsbiresea pumya tuzhanyivor. Ta sakafova ta djanova sait zurhanela kuteyrya dzeafyavor. Rafrelizhe ta tantoaris. Mudjaizhe, losh ta zheytumey Giván-Ana trichizhe epya teyradjizhe tunkiyavor. Kashá hapá sobonenovó sheri ta neyruskey ta dukhulora lafiyana, idá onyana vut.

Ta yuddjaday fidirimishyavor, ta sonsakurova vunanis shpatarizhe. Ishvemyavor kashá ta mishbatova ta eylese ta zurhanora Giván-Ana, Yeni-Ramár. Chadlán iluizhe izá kuteyrait onyavor. Yeni aanór onyavor ruzay kulizhe mafayyavor u sait zurhanél ta rapilaivit munkaskait dukhulorova trebyatel. Tsorni, u vey Giván vey Tsirtsír inumishavit onyaren, ra-helistyavu kiinizhe Yeni-Ramár disuvavyanor vunova shtashunya. Shasotorayey, Yeni talshyavor u ta kulit zhey túm Giván-Ana ta shtinneyruskit vey shtinindjedit veykaliena Mishár-Chana vey idapait zurhanela, ta Runit lametidzél, Ishi-Pronár, klanabyudemivit onyava.

[112] Ta draldzevivit mishbat Misharova ta khalese ta shatisa, valmashese vey runese, kapolanyava. Ta yuddjadova Yeni-Ramara aromanizhe zhanyavor u talshyavor. Ta tatarova ta sonsaa agasyavor. Resh diniit likhtayarit keletín urzzakhilu djeyenatyavor. Disuyavor Yeni-sá. Razarentanór vey shas uramey onyavor. Rahait zavachekova tebyavor.

“Niko, sabutyaru!” Mishár ratesedizhe epyavor. “Miarayaru u shey seti bashan mishyara.” Secha sait gadanú aanit onyaven ishyavor u chiimotsit bezyanen. Yeni ras malidivit ras glavaniivit beylatsyavor. Rahaova ruvyavor. Talsharizhe u ra-dinikeuryinor, Mishár bishyavor, “Chadvá ruvizhit prazhenova sheri zhoyit ovativudey dazhini ta Starantanavá vey sheri zhoyit tayamaley

fidiri vutay, ruzay ta tanto ra-frelyara. Kiinit sobenenú sheri zhoyit blidit urameley Vanga vey mogit kurudjór Tsistsirey. Ishi zhoyese ruvyavel u Giván stiludjyivel, mashrá sait khiyefan ta dukhulorova zhanya ranti ta Djanarit dzevarienu inubranavor, ruzay kozhá djamó iidan ishyaru. Kashatum izá onya makayavu, shey iidova peznoya makaavit onyanu. Igrizhe lan-lan djani shtakadimavit onyaru vey ta yuddjadova radepickirit vey meymizhe inubranivit zhanavit onyaru.”

Lilinizhe vishuuren ta malida, ta keda, ta polvura, vey ta fredjita resh birzaey pe ta vishuan Yenya beyzhidjyaven. Eypyavor. Vunit uvak shprunit vey kovarnit onyava. “Satorey Mishár-Chan, bashit yuddjád kurmozyira khaá ruzay bashit eyl lestriyira ra. Ishi-Pronár djurova lan-lan dralizhe moskayarel ranti-vá dini Shtemorán onyarel. Sheri Givaney, blidit zurhanél zhoya, vey ta khaderit dukhulór, zarzari vut mishavit onyaren. Mu vuta sulinyaru tsey – vuyinit eydushú, kari vuyinit veman, pe ta dozhesea ta Oglumuna kreyspoyivit onyaren. Sheri ta dukhulorey vey vunit kinzaey radjamó ishyaru tamagizhe u losh dzevarsaley Djanarit sorinarun ba birafararun, ra-ishyaru kindju, inuvirsiyavor. Ta ubuova vey ta chadozhakovó pe zhoyit tudjadesea fulatsavit onyaror – vey ta eydushovó ta beneyna vey ta garova ta kreyafosa zarzari fulatsyave. Satorey Mishár-Chan, bashit ustalú tamagzá ksevya cheykopyaren. Dralmísh.”

“Secha djurova ra-togyane, zurhanoratey, vey bashit zurhanelova vey ta dukhulova varemyavu. Vunova zhanya *cheykopyaru*. Ta disuándj zhoya onyara. Kiinova-vá ishyare, tashe ruvyate.” Ta shasmiarailu vey ta adalilu eypyavor. Ta shas-Talorit zakh Yeni-Ramara rachegirit zarzari vutay samyava.

[113] “Ta *Uridenzaese ta Shivanit Minina* seti ta shatdzaleyban mishyate,” ruvyavor. “Ruvyira u anuvi Djanarit kunarú resh uridya vey damotagya izá fayyaven. Eshkizhe seti ta mishan vuta ta uridenakú rumbibranyiven.” lidova ruvavizhe, ta sonsova tretiizhe grizagukyavor, tsaya vey ubuit vey grunuzhit onyavor. Mishár-Chan izá kulmurnit tansubarit branyivor.

Za, talshyavor, ta *Uridenzaese ta Shivanit Minina*, mishya cheykopyaror. Ta Shivanit Minín alfanbír onyava kiín vey ta uridovó vey ta samfadovó ushogyava. Bolo, seti ta uridenavá pevshiyava – idakín ta mishtarat *uridenza*. Talshovativit vey pititendayivit ta chadaliena meymeynizhe manaragyavor. Kiinizhe franarizhe silivit zardoizhe zhigutivit salashún, chadizhe vunese rapilaivit bezyava. Lilinizhe, ta daliyibeshkit ketashova ta rinkasaleyfa medjinarit dini ta feynit zhozhaisidjan khadjatyavor, losh ta seylarín kimsiizhe zhnivivit uridena fudjarit ikúí ta imaran. Onya cheykopyara u ta uridenzaese hatrinifarit onyavor.

Ta kamdoit sitagova, afakizhe sanokisivit dazhini tamagit sitivenavá, zhanyavor. Djurit lalivit amarit badnuún rimsikimsiit shunyiva. Ta talsh vunese kadimyava u onya cheykopyara u ta uridenza iskemyara. Dinimishyavor, resh uridey, dozhlokhisey, vey salaey, ar-ba-lá mashrá min aspalavá samya vemarizhe! Secha vunit eyl dini ta shatisan onyava, kinlán dralisizhe agukalyi vey mregoyi onyana. Ruzay idá shandi onyana ra. Ta tanto vunay inumishyava. Sabutdiél vunova sabutyavel. “Dralkadím, satorkoey. Kesh razhgeyrisit uridova ba razhgeyrisit pushtova vemyane? Líz seti ta Shivanit Mininan zarzari vutova dakya makayare, ruzay mogit uridsál sheyzá dini ta dzaleyban Runskaa djatornit onyara.”

Mishár-Chan nibyavor u samya ra-makayavor. Ishvemyavor kashá prundji vut idalán ta *vey-araris* ushogyaren, kiín tsornitá chadlán sterinifyara. Franarizhe onyava zi razhgeyrisit pushtova, izmuizhe razhgeyrisit pusstova, lafiavit onyavor. *Misharey, bashese shuvyate...* Sait shagál ta tsornit vesinese shtamoriyavor. Karizhe, disuyavor, “Ras uridenova, ras depikbirova, ras pushtova, ruzay murnizhe ta sobonova iid aspalan mampisyaru marfanorey.”

“Eshkizhe ta dralushogivit fereshbír Shtemora bashese arpraykonyana chalí.” Ta sabutdiél alayavel, vuyinit vishu marfanatsit vey dinikeurit onyava. Mashrá u Mishár-Chan vuyinit vishuova vey dralblihnorgit sizdova zumyavor, idait dralpilaivit vakhtova dini saan etarashya tikhodyavor. *Misharey, bashese shuvyate*, talshyavor. Pevshiya teyzalyavor. “Sobonova artsorniit nora, chonyaru. Djanarit dzevarsalova mampisyaru. Nordlinga, hapaú ruvyanen. [114] Ruvyira u kevetáy kadimyaven. Kiinit sobonenovó lafiyare?” Ta vishu ta sabutdiela areaifyava. “Satorkoe, kiinizhe pa bashova mishtaratyara?” Mishár khaishifyavor u saova shandi ra-azhelafyavor. Sait azhelavusova fidirimoriyavor. Vuyinise djurova klanamadjarizhe, disuyavor, “Pa zhoyova Mishár-Chan Shtemoray mishtaratyara ranti sheyú dralizhe mishyaren. Kiinova pa zhoyova mishtaratyara ranti sheyú radralizhe mishyaren bashese shtaruvya ra-makayaru. Mishár alayavor. *Kesh lirturasyaru?* Saese latsagyavor. Pevshiya cheykopyavor. Ta azhelavusova zumarizhe, ta sabutdiél pelesova teyniramyavor, hiznu ta zavachgolan. Tebsukovó lafiyava dini kiinavá ta tanshedú vey ta nedenisú ta kiaraarun vey ta kuteyrarun zhanyiven. Fidiri mu vutay, kilikit todrozova odeshivit dadina laurayavel. Mishár-Chanese djurova klanadafaryavel. “Idarizhe peferivit ‘Sator Mishár-Chan Shtemoray’,” ruvayavel.

Mishár ta tanshedova anazayavor. Mu nobshetenisova tebyava. Secha ta forokhit Itlanit ferteynilisa djaridayiva, ta sholova ra-duneyyavor. Marfaneley, iidova makbashya ra-makayaru,” ruvayavor. “Kesh zhoyeyre djurova tarumya makayare?”

Ta nobshetenova zumarizhe, ta sabutdiél disuyavel, “Nibyaru u ra. Togyaru u iid ta Djanarit shola onyara vey kozhapaú djurova makbashya makayaren ruzay...” Vuyinit chailisa, ta ramashenurarit ba uridarit kiarasalesea pitizumarizhe ta sabutdiél ta mampisirit vishuova khazhobragyavel. Fidiribuuekhyavel, “Godi Magnus! Kadimyate tashé! Kesh mogit kuteyrarese zhirashya makayane?” Lalivishuit, yehuk’hadinit malachór makdán aularun, malachór obragivit Djanarudit flidjena dyakusizhe vey isheynizhe teyni Mishár-Chanese ramyavor. Misharese mosyava u malachit *godi* idalán murnit vey rabonduivizhe dini Shtemoran dzevarit onyanor.

Ta sabutdiél eypyavel, “Mogit marfanór iíz, Mishár-Chan, ta zhirashova sait nobshetenisova makbashya tunkiyaror.” Ta malachór layso shas hait zumisey ta dadinit tanshedese ta vishuese Mishár-Chana ptazumyavor. Ruvyavor, “*Yong en Veyserin i Nordster* – Dukhulór vey Talmenshunél dini Sintinisan Runa.”

Mishár-Chan ta tanshedova sait mabese sanokisyavor. “Sonyaru, sonyaru, sonyaru, marfanín! Tsorni mishya cheykopyaru! Sonyaru!” Djimetsifyavor resh inumeymya. Ta sabutdiél fidiribuuekhyavel, “Satorkoe! Kharaís-Rumél mishtaratyiru...”

[115] SIPÁL MAKSHÍM

“SATELKO, BASHEYLO EYPYA TEYRADJIZHE CHEYKOPYARU!”

“**Satelko, basheylo eypya teyradjizhe cheykopyaru!**” Parpár-Klotashél mogese sabutya teynivirsiyavel mashrá u Pulán-Shuv vey zhoy dini ta Alfanbirese shtamanaragyavi. Varvari ta cadaley ta rozha vey ta takaa kiinova tikhodafyava, ta birza bari shtataboit onyava. Ta imár, losh ta seylarisey ta avtudreva vey ta tikhodey ta rezuna kíin sheyova dlunyava, kimsiit vey chayit onyava. Idá rezunit tikhód djani maizhit onyava.

“Parparey, kiinova bashese zachnayare? Kadimyate, losheypyazhi.” Pulán-Shuv djanubbirisese pe halanisizhe panaivit dinanan, kozhá zheinu ta sakruzauna madjteynyavel. Mogova shey izaese manukanavya mabugyavel.

“Satelko, ta malachit dorese ra-narofyanu ruzay bashese murnit eypya cheykopyaru.” Vishu ta malida vey ta nashkudora ta Talmenshunelese khadoladisyava. Pulán-Shuv eypyavel. “Malachit marfanorey, kesh mogova branya makayare. Hait skaestál, chonyaru, zhoyova zhanavit onyara, rahait nashkudoren basha. Mishyate vey ta fadsalnarese sheri ta dzevpabasín kiinovó korunavit onyavu tashe eypyate mashrá u ííd estalisovó losh Parpár-Klotasheley inuidarafyatu.”

Tikhodya mabugyavu u djufi shey mafayit razoenín, izmuizhe tanór ííd sala ra-onyavu zhoy khaá. Ishi zhoyese moraizhe secha ta paremilu dlekeshyaven, bolo, rahait izmuit daova sheri zhoyit birzaey, sheri zhoyit farishey, dakya makayavu. Ta dzametsaese mogit Lipala hait degilova korunya ra-ishyavu. Kinlán mursigormadizhe zhoyese onyava, seti ta dzaleyban sheya onya vey seti ta kligoan sheya onya.

Risdoirit vey trimenubuit tikhodarizhe, inuramyavu. Djufi-bolo, sheri ta astit anamey mogit dzeva khitaya ishveyavu. Vey kíin sheri ííd teyradjit soboneney kiinova Parpár-Kloteshél fulatsyavel. Haizhe, ta [116] ishandjenovó ishi tilyavu. Parpár-Klotashél vey ta Talmenshunél vutit kavisuova zhoyeysha bishyaven.

(*)

“Ííd birzaay inumishya cheykopyari mog shuba-tsorni-say!” Parpár valberivizhe vey surit sususiilu eypyavel. “Ííz onyaror peshór kinpá ta dukhulorova mampisyara. Seti ta labaman, zheigriizhe, vuneylo epyavu. Sheri ta kinzaey ta dora latsagyavor vey vunova mishtaratilu grimyavor. Tashi u zhanyizhi, ííd birzaay inumishya cheykopyari. Zretyavor u ta ushór ta dukhulora onyaror – ruzay peladzizhe Staranit tedjkerdiór onyaror. Secha mogit dzevpabas heslaizhe ragyorivit tebyiva, mogit dlam dini Shtemorán keletunit vey prazharit onyava. Krazhni ta versidjaris shifyava. Djasyaru u hapá kapiya makayana u mogit azdit yakín muizhe Pranís onyana – vey tsorni zhanivit onyari!” Pulán-Shuv Parpár-Klotashelese etarsharit nashkudorivit talsheynilu zumyavel. Eypyavel, “Kesh saova azhelafyavor?”

“Khay, satelko, Mishár-Chan Shtemoray ta dafarivit mishtarat onyara. Kashá-ba-rá vunese togya, redjya ra-makayaru. Voayfanzhe, Parpár krazhni brogoshit vey kovroit flidjyavel. Pashni opolit handizha onyavel, djemarit vey ta talmena vey ta aana onyavel ruzay hatá-hatá iidú vuyinit draldaova pitimlodjyaven. Vuyinit chaú sheyova flanit kedelilu shunyaven. Rahait shap izá resh ta eydín vey ta tinotísín, resh ta tatsedenín, ta kriniderín, ta breskit danivisín ba ta eshkenín onyava. “*Khay-ba-rá, murnizhe idá!*” ishi ruvyavor.

Ta Talmenshunél, secha djeýeldjemarit ta talshosa, ordarizhe djeýnatyavel. “Franarizhe ishyiva u Mishár-Chan ta Starantaniena ovatyivor,” ruvyavel. “Ra-azdyara u ta malachit dorova duneyyanor kashá lendemilu marzeytariyanen. Mashrá iid franarit vey priponit tantoan, ta ushél ta dukhulora vunova murnit vey mafáy sait abiyoney, suekhdatyavel. Vuyinit kevova shunavit vey daavit onyaru. Mogit blidit zurhanél, Ishi-Pronár, franartantoizhe tsorni, kiinizhe ta girél vey ta tuzotarél ta dukhulora zavachyavel, vunova dini ta mishbatavá ta talmenshunosa vey ta Seyrana ralarizhe. Vuneysha mogit Lipál rahait iskemova dekuvayyazha. Dini mogit zurhansalese vunova kravya harvolýaru.”

Ta zhomoay ta mirekhese Parpár mishyavel. “Iíd orova dini ta tanudese mogit Atonit Stupurchena teýnifulatsya harvolya ra-makayane? Peshór ratá dini ta Seyranan tansubyavor ba seti djurit talmeypavá dyonyavor. Ta zurhansal ishi otrinit vey ivarit samyava – ruzay tsorni [117] ta oreynuova dinilulya! Satelko, tashe! Pranisay mishyati mog say vey ta Atonit Zurhansalova inu shey irvaenay tuzotyati.”

“Parparey, sebyare. Iíd birzaay tsorni inumishya cheykopyari.” Pulán-Shuv ta kavisuova mavdonizhe shtasopiafyavel. “Sheri yazhtait pabasín losheypyazhi ranti losh ta Zurhansaley dini Sintinisan Runa loshkadimyazhi. Izá, uv ta kulit loshkadimavit Seyranan ta Tainaa, mogit Atonit Stupurchen ta ishdarelarun Itlana, mogit miaraovó, mogit amustenovó, mogit pabasovó fesahanyazhu. Mishyati.” Parpár-Klotashél duneyyavel u kulizhe shas dzevneyey branyivel bolo ishi otrinit saova tihodyavel sait talshovó Pulán-Shuvese uvakurya. Sheri iid arezhtey areypya harvolýavel. Tsorniizhe, Pulán-Shuv sebyavel. Seti ta pristiit vey rashunivit khainumishan fidiri ta Klotashbiray ta Kodreva pevshiya cheykopyaren.

“Pulán-Shuvova vey Parpár-Klotashelova dini ta inunan anikebesizhe eypya shunya makayavu. Ishvemyavu, sheri kiiney ta kulit blamodja onyava. Makhá ta tsornian sheyú dralizhe vey shasbrinkienizhe mishavit onyaven. Mu ta sabutdiesea ta klotashbira eypya. “Marfaneley,” ruvyavu, “kesh sheri ta dzevpabasín korunivit resh ta Djanarit saley zhoyese ruvyava makayare?” “Khay khaá, dukhulorey,” ruvyavel. “Ta yoméy ta Satela zheíz munkazhe samivit onyaror, dini *Imaryoneyzaan Shim*. “Yonéy!” khabuuekhyavu. “Satél Pulán-Shuv yoneyova lafiyarel?”

Zhoyit ratogatsova kozhenya ra-makayavu.

“Khay,” disuyavel ta sabutdiél, “yoneyova lafiyarel vuyin khaá vey banadjinit onyaror. *De Siver Ster*, ta Shivanit Sintinís, vunova mishtaratyaren.

Gavranti zhoyit katsalay kefentiarit onyavu, Pulán-Shuv vey Parpár-Klotashél zhoyese teynimanaragyaven. “Chalí, malachit dorey, kiinova sheri mogit dzevnulakín tilyave?” Ta Talmenshunél zhoyesealachailu zumyavel. “Ta Shivanit Sintinís!” zhoyit murnit disu onyava. “Khay, ta Shivanit Sintinís,” ruvyavel Parpár, “Mosit vey meytlanit yoney onyaror vun khaá, vey danivyaru u vunova diniyati shuba-tsoeni-sáy tashi u krazhni ratraizhe onifyata!”

[118] Salís pantait seykaldiarun ta klotashbira mogit anuvi trevkonenovó ta imaryoneyzaese fulatsyaven, kinzá, ruvyira u ta *Shivanit Sintinís* misgidyavor. Zhoy-sá inu ta eylay inumishyavu shas haey u ta genirit genboney vey zhoyit ruveneshey, kiinova ishi zhoyeylo, dini neyisan nerdichisilu merinarit zhoyit ritay, loshfulatsyaru. Mogit dzevarsál, tsorni hatrinurizhe zarmak shim moga, teyni ta sitagese, kíin ta *Shivanit Sintinisova* tebyara, loshramyava. Ta shagalimár talshatsit vey iküichariinuriit onyava. Ta anikebesilu tutatyava vey mirsiisyava. Kozhá ta eyposaris.

Seti mogit dlaman, ta sonsa ta imaryoneyzaa vugrinya mabugyava. Kiinizhe suór pientait dafarenova seti ta Harkazunan ta Talglanarun kamizarizhe, anikebesit vey djemarit ta irminit mosivuda onyavu mashrá u zhoyit muit khasamoraova ta yoneya dakyavu. Ta imaryoneyza dini golit bevuran hiznu ta klotashbiran zamivit onyava. Talór shprunizhe eaunyavor. Pezit, gilirisit zhozháís klaná ta bevuran previsyava, piti vey diváy mogan, mashrá u misgidyavi u ta sonsaú ta imaryoneyzaa anazaifya karyaten.

Ta *Shivanit Sintinís!* Ratá tashi idait yoneyova shunavit onyaru. Ta yonéy franarit luureait shivanit chadozhaka palyavor. Shaspizhiit vey eakumunivit, shas hait shuneshkit katelín ba loshafenín onyavor. Rahait silaviteynovó piri mu urstait lalivsiarit ferteyney pe djurit masagan, hatrinizhe ta uvimdjala tavilyavor – †. Sheri iidey ta Talmenshunelese latsagyavu.

“Ta Djanarit ferteynova makbasha ra-makayaru,” ruvyavu. “Kiinova idá parayara?” Beylatsyava u zhoyit ishvém Pulán-Shuvese isteryava. Ta khalavoilu epyyavel. “Djani, malachit dorey, shey ta bonduivit fereshovó Nordhema²⁷ makbasharit onyazhe vey shey ta etsipralú djurit ferteynarun bashit onyazhen. líd ta Ne-téyn onyara. Ta paremunivit mudjatéyn zhoyit ebona onyara djur. Ta fertéyn ta Tunkia vey ta tayamala inu ta Tunkiay onyara. Ta teyn ta Harkaza vey ta pikerosa teyni ta taleaese onyara. Ta fertéyn ta shinarit Runa vey zhoyit ebona ta *Nordlinga* onyara. Ta satapit teyn Nordhema, kiinova Djanár mishtarataray – ta Eyl ta Runsuarun.

Shey mog inutansubiyavi, luntuizhe misgidarizhe, mashrá u ta dinichesakotrinlo fidiri ta vukhay ta yoneya surifyava. Visliunilu, zhoy losh ta tamagpaín, ta imaryoneyese ta Djanarit Darela [119] diniyavu – ta prazhenalit makait *luftship*, ta *Shivanit Sintinís!*

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²⁷ Nordhem: the native Djanari name for their island homeland. All the concepts mentioned are symbolized by the N-rune (†): *Nordlinga* (Children of the North), *Nid* (need), *Nakht* (night), *Nord* (north).

Ta imardzév, hatrinurizhe mu aspala, shasbrinkiizhe vey baslaizhe mishyava. Ta gleyú resh ta damotagey, ta urideney vey ta istonosey dralizhe igüayiven. Pulán-Shuv zhoyese sobonavit onyavel u vuyinit harvól onyava zhoyova dini vuyinit Seyranese kravya – stupurchen, tebitit kiinizhe etsiprál mashrá ta aulavá, kinpait dzametsa onyara breskizhe ta sefovó ta rozha, djamó ta zlinshunan vey kari rapilaivit hegín, dazhini ta skaavá Itlana kreyspoyya. Vutruvenú sheri ta Seyraney sheyzá pe Itlanan dazhikarit onyaven vey djurit lapán, secha ta archad ta peshainen oyanamizhe rapradivit, etikhunirit vey djasirit onyava. Ta Talmenshunél chadit istonandjenovó sheri zhoyit *Savuney ta Tanifa* zhoyese dafaryavel. Itlanizhe ferivit ruzay tikivit chadit Djanarit gadanilisa, ta makbashós djura tretiizhe vasuriarit onyava. “Idait fereshú ratá tashi lapanyaven,” ruvavel. “Vutova pientaizhe basheyre lonevavit onyaru. Mashrá ta Tanifan shey ishandjenovó tilyazhe. Izá shey ta shunenovó vey ta naglirenovó ta Zurhannelsala shunyazhe vey nagliryazhe bash. Rashunirit stronú lanyuenovó vey tinotovó ikarstaavit onyaren. Vutova rakozhenvit branya ra-heslyara. Dzea tanto onyara u ta Talmenshunél Djanara vavyatel vey losh ta franarizhe taldokasivit Silivit Dorey vavya.”

Ta sarmusova resh ta Talmenshunelese ardjeyelizhe latsagya igüayavu. “Satelkoey, mashrá chadit franarit aulavá ta Shtemortanú, sheri ta Karfeyey Shinara, Djanár, bashit eylska, vutruvenovó djatyaven vey prazhenovó kamizyaven. Djufi-bolo, kalalit sobonova sheri ta Nordlingín dakya ishi ra-eshkyava. Kiinizhe onyara u bashit Seyrán franartantoilu bashit etsipralotilisa, vavarit onyara vey u say, dini ta tunkian vey ta lanyuan ta skaarun, Djanár zhanyara u dralizhe onyara vavya? Reshkín ta Darska ta Nordlingarun inunit samyava vey dini inumurnunudan zarideynyara?” Ta Talmenshunelese zretonevirit irminilu ptazumyavu. Layso vuyín dayavel u ishyavu vey etikhyavu ar u ruvyanu. Kepesizhe zhoyese disuyavel.

“Tsirtsír-Ramey, zhoyit ebtanú, dzerivit ta talmenosilu vey makailu, Kunarú dazhini ta Sanukiravá ta Tantoa vey ta Sintinisavá ta Fridadjuna onyaren. Tashi chadit aulavá pe ta tendayavá ta tantoa vey ta fridadjuna varolyavi vey ta muit Eylay ta inunit untara *Miderda* branyavi, birzaova ta rozha vey ta imfayuda mampisarizhe. Idá vanuntarova bashit ebón kari ta mishtaratey Siarél pilayara. Izmuizhe onyara u ta Ravzhurtanú, ta Semeritanú, ta Djiratanú vey ta Djanartanú, shey vut, ta pelit vanit inunit Eylbrediova garminyaren. Shey [120] mog ta pelit Birzaay ta Mabugarun kadimyari vey ta pelit Tseynakeylova ta Yakinuna garminyari.”

lidovó ra-etikhyavu vey dazhini ta Runskatanavá rahait prazhenisú onyaven kiinú sheri idait mosmosit nareney layso danivisyanen. Pulán-Shuv bishyavel, “Iküí ta *Stragún-Chaan* ukhit inunit yazhtaay kadimyavi, dini ta tantoan vugdzevarizhe, resh shandi rachegivit untarova zhanya, kinzá mogit ebón rozhrezilu zarideynya makayana. Zhoyit eb muifen zar ebonarun onyara, ta *Éngelfolk* vey ta *Nórdmana*. Var zar ebonú enhalivit ta makaese vey ta talmenshunosese onyavi, rahait etibirova zhanya makayavi inu idapaiena kinpáu mogova djasyaven vey kaluzyaven var sheyzá ta mishbatú ta makaa brogivit onyaven. Idakín, *Miderdova* inubranyavi, ta brediese Itlán klanamishyavi, vey karizhe pe ta banadjonit runit karfeyan Djanár paleyavi – *Nordhem*, Runéyl, djurova mishtaratyari.

Kuldjemarizhe vey djeyelizhe mostazvorivit ta prazhenay Pulán-Shuva onyavu. Secha fayyisyavel, krazhni silivit dini ta kedan resh eypya onyavu. U rahait latsagovó ba haova vuyinit prazhenese degilya lafiyavu yibarizhe, bishyavel.

“Chadit makchovód aulavá dini ta tantoese vugdzevavizhe, dini *Nordheman* paleyavi, franarizhe tashi u vut, ta Ravzhurit Itlantánú, manukanavivit Rozh-Shpilavay, iizese ta Shenit Dzevanzailu, losh ta Semeritanín vey ta Djiratanín ukheylo teynikadimyavay. Franarizhe bashit teynikadiman misgidavit onyavi iidova mogit talshunenilisa tashishunavizhe. Djasarizhe muku shta u mogit maka vey talmenshunós shtindayinen vey djasynen, dini ta feynit vey tazvoratsit inumurnudese vugmishyavi. Ta tanto ta kreyuda tsorni karivit onyara. Ta Djanartánú vey vutit marfanú dazhini ta Maktó Skaavá ta untarova sebaufaya cheykopyaren. líd dazhemprisova gidanit grugunilu lovadavit onyaru.” Ta Talmenshunelese ivarit katsalilu zumyavu. Muizhe, eypya ra-makayavu. Tiforiizhe zapevshiyavu.

“Satelkoev, tsorni-say murnizhe makmín skaú Itlana onyaren. Sheri rahait maktoit skaey ishyaru. Kiinit birza iid onyara sheri kiinev eypya? Kinlán [121] ta untararis djamó mogit ishan zhanyira? Kinlán rashunirit samyara kiín tilizhit samyara?”

Ta Satelko talsheynizhe eypyavel franarizhe tsalivit enovó zhigutarizhe. “Ta pevlúsh ta isha ilazoit, namagit vey djeyelit onyara,” eypyavel. “Chadit onyaren ta iniú vey ta tendayú djura. Khatiletasyi omanyara. Chadit mampisarú ta isha menbatifyaren. Ruzay gidanit ta chokh ta dazhikatsa ta nikha onyara. Ta boduivit fitróú, orlunú, vey azdalú iid adunit pevlusha ta isha djamó ta taatoifan ba ta prazhenosan onyaren. Pe ta tendayavá iid gidanit ilazoan tumpiit dzevarú onyari mog shey.”

Resh arordarizhe djeynatya ta fereshovó vey ta satovó kiinovó tebarit onyavu, padesyavu. Ruvyavu, “Satelkoev, Kiinizhe-vá iid shinarit moraova vomorayatu? Beylatsyara u zhoyit talmenshunmaka dini ta duruman zhoyova inubranyava vey krazhni franarizhe shas ta tunkiirit ishey mishavit onyaru.”

Pulán-Shuv bishyavel. “Izmuizhe, malachit dorey, dazhini ta skaavá tsorni makmín onyaren. Anuvi dini ta tadransan shpativit onyaren. Anuvi dini ta rozhan telivit onyaren. Ruzay mu ska, rapilaivit ta kulit untaray, bonduivit kiinizhe azdalit az, rashunirit ta chailu vey vochadizhe etikhirit onyara. Izá, inunizhe dini iid bonduivit etibirán, bashit ebón depikyara, Dorkoev.” Pulán-Shuv santiyavel vey zhoyese naglirililu zumyavel, rek bishyavel, “Ta maktoit ska ta elyska bashit tashiekarun onyara – ta Karfév Linddor²⁸ – ta Bonduardja Mosenarun. Kiinizhe feryiva, ‘Fidiri ta Mosenardjaay teyni ta Karfeyese ta Rozha – idaizhe kadimyazha ta muúd.’”²⁹ Varvari shey iid soboney, tsaya zhoyit shagál shtrashtyana vey zhoyit zakh shtrayana tikhodya mabugyavu. Shey djatirenovó dalí togya, layso la mezabeyya makayavu. Vuyinit gadanú rachadit onyaven ruzay chadyaven ta safinaú. Muchovód latsagú dini ta shagalese vey ta zakhese khaananyaven – shey vut muchovód ar ta latsagovó vananarizhe. Ta Satelko rahait sarmusova zhoyese dafaryavel diniprisya. Keylieypyavel.

“Pe iid bonduivit dorskaan vey shey djurit chendjeynit merinavá, ta Djanarit talmenshunekú zergentiova rashuneshkuda vey ta tuzotivuda spoyyavi reshú rapaú ta eylova ta Dora pilayaten, kinpaa shey mogit miaraú vey amustenú skoryaren, reshú rapaú ta sneha etsipralovó mampisyaten

²⁸ Linddor: presently known as Firento Province.

²⁹ In Djanari: “Fram ut de Rek av de Vundera til di Eyland av de Fred – so shal di Eynhet kome.”

vey zhanyaten, kiinovó bonduyaror vun. [122] Izaay ta oygidanit maka fidiri sheyiena kadimyazha – ta Pron kíín ta To Makaovó ta Untara muafyazha. Idapá onyara bash, Tsirtsír-Ramey! Kurudjór ta sevmezit gidanit narora ta Dorskaa Linddora.”

Pulán-Shuv resh inumishya tansubifyavel. “Satelkoey,” ruvyavu, “Kesh Linddor rekh zhoyit vananska vey zhoyit izmuit eyl onyara?” Gidanit akadjailu Pulán-Shuv zhoyese vugzumyavel. “Secha dini Linddoran vananyive, malachit dorkoey, ta kulit Itlana shibatyare.”

[123] SIPÁL MAKBRÓL

“RUVYIRA U SHEY DZEVÚ TA ISHOVA FULATSYAREN VEY TA PURBÉN SINTINISESE RUNA TSIINEN KHAÁ ONYAVA RA!”

“Ruvyira u shey dzevú ta ishova fulatsyaren vey ta purbén Sintinise Runa tsiinen khaá onyava ra!” Idait purbenova dini idalán minyonit yoneyan ratá tashi dekuvayavit onyavu. Ta Shivanit Sintinís yonéy onyava kiín ta talemova inuivitamyana khaá – pientaizhe ta talemova dukhulora sha aularun! Ta soronit mosenú ta yoneya krazhni djamú zhoyit vesamadjatan onyaven vey ta azafadú kiinovó ushogyava pashnuni zhoyit oyblidit krilovó djamoyaven. Izmuizhe, khaá, sazhoyses talshyavu, u losh Djanarit dareley dzevarit onyavu. Var kashá hait otorayovó lafiyavu sheri ta meytlaney, ta naley, ba ta ishey idapaa losh kipaey dzevyaru, ta yonéy kiinilu ikúí ta sashiravá naresharit onyavu vey ta kavisuú dini kiinavá dyonarit onyavu helistizhe shey otorayova inuidarafyava.

Sheri ta bonduivit Dorskaey Linddora, *de Prinsland av Linddor*, kiinizhe ta Talmenshunél djurova mishtaratyavel, kozhá arsobonyi ra-makayavu. Chadvá ta prazhenís ivrotana onyava sheri anarey ta Runit Pevlusha djemarit ta lanyua vey ta uzhisarun kiinovó sheypaú, kashá heslait onyaten, anlatyaven. Ta prazhenú sheri pavdoratsit skaey gidanit stranuda ruvyaven, kashatum pa djurova zhanya vey ta tendayovó, ta zhozhaovó vey ta djirdozhovó mafayya makayaten resh pe djurit merinesea teynispoyifya. Idapaiena kinpaú khiyefyaven, vochadit shtakadimyaven vey fidiri idapaiena kinpaú shtakadimyaven, vochadit djevoit onyaven. Ta Runit Pevlúsh dazhem ta valmashit zhimboavá Djanara vey ta pirenit [124] ribilavá Djiraa khulit djamó shey ruvan onyaven.

Ruzay tsorni togya cheykopyanu u dini ta dzaleyban djura, kul-izmuizhe, bonduivit shey chaiena, ta daldeait karféy fidiri shey ta prazheniena ta ivrotanarun ksevyara. Kiinizhe zhoyit salashunenú vey talshunenú zhoyese ruvarit onyaven, helistizhe ííd ta Sanukír ranti shey ta pavdorú, ta inusú, ta prazhenalenú zarideynifarit onyaven – vananirizhe dini ta miaraavá vey ta pabasavá dazhini ta brinkienavá kiinovó sheyaspalizhe ilüizardeynarit onyari. Idait Sanukír ta Introlosa ta Miaraarun vey ta Endihón ta Taldokasenarun franarizhe talshunivit onyava. Tsorni iidova dinizarideynya djamó shey daan beylatsyara. Kashátum ta peshú idaova khaishyaten, kiinova izmuit talshunyavu – u ta untár seti treskelan shtavanana onyava.

Mashrá zhoyit priponit suudan, sefetit zhiguta, rayizhe ishvemyavu kiinizhe brinkiyava u losh ushorey vey usheley zarideynya kadimyavu. Hatá, ushél vavya bezyavel tsaya sait izmuit suór onyavu, tamagzá danivisú kadimyaven u ííd ta slazku ra-onyava. Mashrá chadit aulavá kiinova togya ra-ishyavu. Mashrá ííd tantoavá ta yavyoa vey ta musada, lanél Ishi zhoyit natunit van ta isha onyavel. Chadizhe zhoyese tilafyavel vey chadit raishivenovó tavilyavel. Vuyinit djanís, ta talglanarun, azarun vey chendjarun, heynuzpilarun vey talmendjarinarun, shas grimya ta meytlanit adunit shinarit fereshovó vey satovó shey norarun dini shey ta sholavá vey ferimavá Itlana vey anuvi kiinú dini sholavá kulizhe rapilaivit dini mogit untaran djemarit onyava. Chadvá azdál vey shinarit sitkoruniven pe ta muntashafavá vuyinit daria zhanyiva. Danisivú inunit dzevarun vey

lanyuatsit birafarun vuyinit eypova avtuuryaven vey zhoyit kunirova etarashafyava. Ta Runit Karfeyesea akadjayavel, iidova ishyavu. Beylatsyava u layso idatá, ta sholilisa ta Djanartanarun vey ta Djiratanarun prevdemilu nobshetya makayavel vey u chadizhe sheri vutit ayfanalín vey satapit prazhenín ishyavel.

Ruzay, zhoyit azhél ishi morá zhoyese onyava vey, secha zhoyit talmenshunós zhoyeylo loshetarashyava, vochadizhe sheri zhoyit vanín zhoyese ruvyava. Sheri zhoyit kinpaudey kozhá ishyavu. Makhá yaraspalan.

(*)

Muchovód latsagú zhoyit nikhova khadinidjemafyaven. Dor vey kurudjór dora onyavu. Ruzay, kíin sheri ta Linddorit dorín? Sheri Linddorit dorín rahaova ishyavu. Rapaú ishyaven. Kiinova íid zhoyese parayara? Vey kiinova parayazha? Kíin sheri zhoyit Linddorit ushorey vey usheley? Kesh vutova silavit onyavu kiinizhe silyavu ba ruzayizhe inubranavit idapaovó kinpaú zhoyova trebyaven? Kinzá-vá zhoyit izmuit eylova hatá zhanyanu. Kinzá izmuit uramova zhanya? Kesh imuizhe ta kulit Itlana shibatyaru, kiinizhe ta Talmenshunél zhoyese ruvyavel? Vey djamó sheyan, kiinova *idá* parayara? Muchovód latsagú zhoyit nikhova khadinidjemafyaven.

[125] Shey ta satovó istonyavu, kiinovó ta Talmenshunél zhoyese dafaryavel. Ruzay shey íid lagiuralit onyava u ta fereshú vey ta timetú kiinovó seti ta eytan giuravit vey sheritukbelavit onyavu. Ra, íid beleyza onyara ra. líd ta fazara onyara. Ta yakinunese zhoyit zarideyna uvakirit onyavu. líd subél ra-onyara. Chadizhe sheri ta fazit paraey ta tanuda dini ta Seyranan ta Talmenshunela ra- ishyavu, ruzay iidova ishyavu – tardjenen onyana – tardjenit lapis, lapisún nalavoí. Beylatsyara u ta *Savún ta Tanifa*, kiinizhe ta Talmenshunél djurova mishtaratyavel, eyzoromoit onyara, ruzay djurit gilúkh teradyi ra-makayara makhá u brinkiyava. Idá zhoyova brigoshafyava. Kiinova idá venyana, ishveyavu. Sheri iidey Pulán-Shuvese latsagyavu. “Bashit zakh bashese ruvyazhe,” ruvyavel, “bashit zakh bashese ruvyazhe.”

Lilinizhe ta uvakova ta Talmenshunela ta gyoreriilu ta yoneya khadjatyavu. Muizhe, Djanarizhe eypyavel, “*Vi hav ikom til Nordster*. Sintinise Runa teynikadimavit onyari. Fidiriyonurdus diniizhe mak sinarun.” Ta chanzaese zhoyit samfada resh mogit dlamosa zumya pristiyaavel. Ta pevulbirova djamó ta valmashit khalavá ta shata shunya makayavu. Ta yoneyú izá samafivit yagusit norarun, taatoarun vey sizdarun onyaven. Mashrá u arhatrinifyari arshuneshkit grionifyaven. Rachadit onyaven. Rahait ich ta shapa, rahait biv resh mogit pevulifey onyazha. Lilinizhe haova khachayavu. Shukhrán ta *Inunshún!* Ta yonéy lanela Ishi! Ta *Inunshún!*

(*)

Dalí zhoyit shunmakaova taykalya makayavu. Kesh onya makayara u lanél Ishi íiz onyarel? Vey kiinit estalovó losh ta Talmenshuneley vey vuyinit Seyraney ba losh ta Taridareley Sintinisa Runa lafiyavel? Khaá, ishi ta kavisuisú sheri iidit ustalín onyaven ranti, seti idait dralvaremivit razhgeyrisit aspalavá ta Rumelosa, vuyinit djanova kuteyryavu. Khaá shta, u dini ta idarbirese zhoyova

uvluggyavel, bedraarizhe u losh ta Talmenshuneley dzevyatu vey u kornagliryavel u ta Talmenshunél zhoyova peyratyanel. Djufi-bolo, haizhe, dinishikaivizhe zhoyit anikebesay, djurova kulizhe loshmezabeyya ra-makayavu. Delidiilu visiarizhe mishyavu, bari pe zhoyese pitiramarizhe, resh Pulán-Shuvova birzhanya, lan-lan chadizhe khitaya. Karizhe vuyinova pimiyavu.

“Satelkoe,” buekhyavu, “kesh zhoyit ianél iíz dini Sintinisan Runa onyarel? Vuyinit yoneyova, ta *Inunshún* ta chanzailu shunyavu. Helistyaru u idá ta *Inunshún* onyara. Idá yoneyova hazá duneyyanu!” Ta talemova shtadaky teyzalyavu. Palizhe chingaey, ar varvari ta anikebesey u varvari ta kodesev ikriarit onyavu.

[126] Ta Satelko zhoyese alaunilu chaatiyavel. “Khay Tsirgaey,” ruvyavel, “bezyara u Ishi-Pronár iíz onyarel. Iíz marzeytariya pabasyavi. Bashit dralvaremirit ianél franartantoit tanél zhoyit Seyrana onyarel vey kalirit marfanél zhoya, ta tuzotarél ta malachit Dora Linddora.” Vuyinit vishua ta yavyoay divaytaleayiva. Pulán-Shuvova idalán afakit ratá shunavit onyavu. Khaishyavu u *vuyinit* afakúd zhoyit afakudova shunya onyava vey u karizhe ta nurenova shey ta franarizhe zakhtebirit etsipralovó fulatsya ra-cheykopyavel vuyín aréy. Mashrá u eypyavi, ta feynit khlunova vey myolvedova mogit pevulifa yibyavu. **Kiinlán brinalit biráf iíd onya seyonyava, khay vey kheyem!**

Dazhini ta seykaldivá, yontanavá vey peshelavá ta Seyrana, zhoyese rapilaivit, ta yoneyay pristiizhe branyavi. Ta manaragís dini ta shatisese Sintinís Runa ra-franaryava ruzay arfranarit onyava u katsilya makayavu! Zhoyit kulit katsalova sheri ta kadimazhit savuney ta tanifa vey shey zhoyit otorayovó, latsagovó, vey vuzhniudova sheri zhoyit fazhenizhe zhanivit azheley kiinizhe Linddorit mosór khatsalyavu. Tumpi ianelova Ishi shtashunya vey sheri ta estalín ta zakha vey ta nikha vuyineylo losheypya vemyavu. Chadlán aridarit tsorni u hatá tashi beylatsyara. Chadlán lahelistit zhoyese bezyava.

Karizhe ta dján Aylea-Sintinisa dini mogit shunese kadimyava. Djurit ivarkoit vishu ta eaunit Talortalilu zhoyese budalafyava. Ta chayit rozhisafit seylár ta bikhlonit foranit ananisarun ta iyamela ta shagalova vey ta zakhova rezafyaven. Ta palanaafós dini shey küazuveynit, usbuit, franarizhe tramilivit brodjanes sapait djenikha dinipilandrayava. Bezyava u iíd ta karit rozhbír ta untara vey ta muit birza ta Vatarana Uramuna, losh ta ivarit aaney vey talmen seti djurit gilukhan, onyava.

Ta makait djanese dinimishyavi; ta seylár ta djurnidarit bibutchaya ta imarova djemarafyava. Seti ta karan urit iküibirán ianél Ishi vey peshél latulit u vuyín ruzay bezizhe arvastriit djufi-bolo bandjinit, heslait, vey shprunit vishua tansubyaven. Franarit prevatsit shivananit hadinova lafiyavel. Ishi diváy vuyinan zerimár ta heslauda vey ta franarit ishosa zhanyiva. Kul-kaalizhe, resh ralán ta ayfanalit Runskait alvanyorainen misgidarizhe, teyni ianelese Ishi misharizhe khavirsiyavu vey zhoyit pranovó divay vuyinan spoyyavu.

“Ianelko Ishi! Kinlán zhoyese ichavit onyare! Franarit tanto beylatsyara zi u dini ta idarbirán kreyifyavi. Chadlán dralizhe onyara bashova shtashunya!” Zhoyese kadimyava ta talsh u razhgeyrisit, imfayit, vey shaslanyuit tikhodya mabugarit onyavu. Djeyelizhe dinitalemyavu, ta palanaafit torusova dinilularizhe, ta talmusovó djemarafarizhe tsaya ratá tashi talemavit onyavu.

Ta sanokay inukreyifarizhe, vuyinit silisariat chaú teyni zhoyan zhoyan tsey, ianél Ishi zhoyese, vey ta akadjailu vey ta piorilu, flanchayavel. “Tsirtsirey, gidanit onyara ta aspál [127] mogit zeytaria ííz. Kiinizhe chadlán ta Talmenferenú taldokasavit onyaren, kiinizhe chadit ebonú Itlana eypavit onyaren, kiinizhe chadvá itovedarit zakh chadchovód aulilisa, franarizhe tikhodyaven, ííd aspál ta mabúg ta fazhenarun vey ta inunús ta bluzenarun onyara. Dralkadimavit Sintinise Runa.”

“Kiinizhe ruvyare, zurhanelga,” Aylea dinikharuvyavel, “ííd gidanit vey franarizhe misgidirit aspál onyara. Dorkoey Linddora, Nikh Itlana, dralkadimavit onyare.” Izmuizhe, kiinova ruvya ra-ishyavu. Kinlán chadizhe dini kozhá ta tantoaris brinkiavit onyava. Ralán ta tantoaris lafiyavu resh talshya ba mezabeyya sheyova kiinova, mashrá ííd anuvi yavaspalavá, shunyavu, djatyavu, vey tikhodyavu. Lilinizhe talshún zhoyit shagalova vey nikhova khademarafyava. Feshilu ta noladú vey ta fidirivadinenú chadit aularun vey nikharun zhoyit tamelese lornifyaven. Muku shta *talshunyavu*. Djanarizhe eypyavu, secha yibisharizhe djurova ras pilayavu ba dayavu.

“Sistera min, grot varli es des day, dok va het shal bringe en endikli zeyge shal dok bie iseyne. Ledinga mika en grot gladhet, lang en sveyr reysa en endinga sakht en vundersam bleyb vor us dok.”

“Zurhanelín shey ukh, ííd aspál gidanit onyara khaá, ruzay kiinova teynifulatsyazha vey metimaizhe voodeshyazha shunizhit samyara. Chadit perneyú vey gidanit yavyo, franarit zaradit dzevú vey feynit vey mosit karú moganu misgidyaren tsey.” Lilinizhe ta talmen zhoyit talshunosa khakarifyava vey ar ta gadanainen kadimiyaven raaréy. Ta peshelú, loshifavit zhoyanu, ta kedilu zhoyese zumyaven. Aylea ta muit eypa onyavel. Trichizhe zhoyese ruvyavel, “Dozulruvarorey, chadit bashit etsipralovó mogay tebyare tsey. Ta Satelkoey zhoyese ra-ruvyavel u dazhini bashit chadit talkoravá ta makaova ta sholarun lafiyare. Eshkizhe helistit miara resh mogit lipaley onyara khaá.”

“Sheri ííd makaey ishyavu ra,” ruvyavel Pulán-Shuv. “Ubimiizhe, chadizhe onyara sheri mogit malachit Tsirgaey, kiinova shandi ra-tilyavu prundji zhoy.”

“Vey prundji zhoy!,” ianél Ishi teynifelyavel. “Mashrá shey mogit anzonavá loshizhe, Tsirtsír-Ramey, ratá bashova ta makailu ta Dozulruva eypya djatyavu ba hait gadanova ta Djanarit shola fidiriruvya.”

Muku shta eypya ukayavu, iidku Itlanizhe. “Satelkoín, rahait yibishit pilaova ta Djanarit shola lafiyavu vey u ta makaova ta Dozulruva trevkonyaru, udj ta tsornian, zhoy-sa ishyavu ratá. Ta sholovó ta derevusharun vey ta bevuramarun franarizhe istonavit onyaru. Sheri ta sholín ta pesharun, ííd mulutarzaan, murnizhe mu pilayaru, ta klanamaivit Ravzhurit shol Rozh-Shpilava, secha sheri shey vutey evaniyiru. Resh mogit lipaley, [128] beylatsyara u Uramún, kari shey mogit kadimazhit tunkienín, manukanavyazhad, burakehnyazhad, vey ushogyazhad. Líd dralgadanirit vey moseynit aspál onyara. Djurit azdalovó mukhtaya vey djurit makaovó dini mogit zakhavá, shagalavá vey nikhavá tuzotya cheykopyari.”

“Satelkoe!” Aylea ruvyavel, “líd malachit dor tsorni kiinizhe imreytór epyraror. Khay vey kheyem, mogit Lipál korunizhit samyara vey idaova kiinova shunavit onyaru sheri ta lanyuín vey ta santiín ra-brinyaru. Djasavit onyavu u hait lanyu teyni ukhese khakadimavit onyava var beylatsyava u ukhit teynikadím ratrayava. Ruzay tsorni shunyar u kul-dralizhe imfayit onyaray vey inu shey kalstinay tuzotyivay. Djasyar u hait mevemen dini ta untaran mafáy mogit makaín vadikyara var zhoyit talshunós idarit ra-onyara. Ta shunivenarun moluya vey ta ishivenovó kalya makayaru zhoy ra. Nakeyya cheykopyari.” Aylea-Sintinís shey mogese khilizhe chauryavel. “Haslazkuilu, ta lonevú resh ta Tanifey kuldjemarit onyaren. Seti ta zardotalan ta Talorrovina dini ta atonit kinsraan resh ta franarizhe misgidivit savuney loshifya makayazhi.”

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Chonyavu u idá harkáz kadimyana ratá. Tumpi radatsit onya cheykopyanu makhá u Talór teyni ta eylanese surifya mabugyavor. Dini ta kilikit ba dralizhe ushogivit kiarafadese, zhoyeyre lonevivit, dini ta djanan Ayleaa agurarit onyavu. Bezizhe ta tamagpaú dini ta yoneyan salayanen makhá u mogit tanto dini Sintinisan Runa karifyana. Damotagya dini ta djanan Aylea vey palanaafit vey kimsiafit onyava vey helistizhe idaova tunkiyavu. Ianél Ishi diniramyavel mashraú u zhoyit enovó fidirineyafarit onyavu.

“laneley Ishi,” anikebesizhe ruvyavu, “ishyave u ta Talmenshunél Shtemorese kadimyanel kesh ra? U vuyineylo mishyatu vemyave! Shey djurova pabasyave bash! Djurova togya ra-makayaru!” Zhoyit anikebes fidirinafroarit onyava. Kiinit biráf iíd onifarit onyava, khay vey kheyem. Hakín, ianél Ishi guzelit vey rahelistit shunyivel. Mashrá franarit beshit bashlaan rahaova ruvyavel. “Togya ra-makayavu u onyave bash kinpá zhoyova dini ta idarbi rese luyave!” Bishyavu, “Vey kiinizhe ushelese upeneyyave, ratá dayyanu.” Ta chadozhakú dini ta chaesea ianela Ishi khaemdilesyaven. Ishyavu u deykumyava ha. “Sheyova seti vuyinan golisterafyave, kesh ra, ianeley Ishi? Ishi omanizhe sheyova golisterafya makayave.” Ianél Ishi zhoyese ta nashkudorilu zumyavel.

Karizhe eypavel, “Seti ta aspalan ranti bashova dini ta idarbiran branyavu ta eylese shtamishyavu bashova ushelova sorasya. Ishyavu u afakit sheri bashit birafuney ra-onyanel vey u nagushtyanel u bashova bedrayavu. Rahá kiinova ruvyavu ba korunyavu [129] ta imzaova ras ta boshova sheri zarzari mogey lifarsya makayava. Resh bashova zhanya vey lauraya fidiri ta yuddjaday shubaizhe khamishyavel ruzay fifiruisizhe shagalturivit vey rakornaglivit lanyuú vuyinova pe ta mishbatan zeytariyaven. Krazhi ratrayavu, rahaova korunya makayavu, blidit Tsirgaey, bashit ushél beneynavit ta Kisoriit Gireksalay onyarel. Vuyinit karit talemdusova varvari ta lestriey bashese dafaryavel.”

Kiinizhe khavedún ta hezhnoese kíin ta imarova ta zhiva vey ta zarideynosa, ta sobonen kiinova ras vesamadjatya ras tsorni togya makayavu zhoyova ta pelesese kedudjafyava. Zhoyit embaú inuglimyaven. Ta khaneyese shumyavu. Yaimyavu, chadozhyavu vey budalayyavu, kiinizhe dukhulorís, kiinzhe ta dukhulorís kinpá khaá onyavu, dukhulór kinpá imreytór onya oneryaror. Kashá hatá inusuór tikhodyavu, helistizhe say onyaru. Izmuizhe inusuór say, fidiribravit shas hait ushey. Zarku khaderór onyavu say khaá.

Ianél Ishi zhoyese klanakadimyavel vey sait pranovó diváy zhoyan felyavel, zhoyova ptapanaarizhe. Zhoyova iktisanokyavel. Eppyavel. “Ishyavu u zaradizhe onyara khaá, resh zar mogey, ruzay resh ííd Birafuney vananyive. Shprunit onyare, iidova ishyaru. Mogit Lipalova ta iskemese manukanavya makayare!”

Haizhe zhoyit shprunudova zhoyese shtakadimarit onyava. “Ishyaru u sebyare, ianeley Ishi,” disuyavu. Zhoyit misbatova dini ííd gidanit truzhuan tashishunyavu secha ta tugú zhoyova ishi tonyaven. Secha ta hazbat ta vranetiena rapilaivit vanay aynliyina, djufi-bolo ishyaru u keylimishya cheykopyari.” Idatá khaishifyavu u idá mishbat ratá-shtá palyana.

(*)

Zardotál, ta shinarit zardotál, karizhe teynikadimyava. Zar zavacharú Aylea-Sintinisa, mu orit, ta tamagit elit, kinpaú sneha otilisa resh ta savuney ta Tanifa zavachya uvakyiven, seylarit bianova zhoyeyre lonevyaven.

Ta zavachór zhoyit genivit genbonova lulyavor vey sheri rachilinenín zhoyeylo epyavor. Zhoyova takaafya khiyefarit onyavor vey zhoyese danivisovó vey tlintlinenovó sheri ta bianey vey ta rumbiit savey dafaryavor. Muvesinu, ta abova odesharizhe kiinova zhoyit tsorniizhe sundjit blikhnorgay lulavit onyavor, santiyavu vey ruvyavor, “Djorstamirit onyare bash khaá, malachit Dorey, var ratá shunavit onyaru u emdál mogit fazeya dini ta Seyranese ta Satelkoa tanifyata. Kinlán ta Djanarit Darelese kiinizhe tanór idá atonit sala zavachya kuniryavu. Dazhini shey peshoravá Itlana ta muit onyazhe bash.”

[130] Zhoyit madjova pe vunit tsamese felyavu. “Marfanorkoey, farish mogeyre shey zhanyira. Sheypá sait degilova dafaryazha vey sait venenova korunyazha. Ratustit onyate ra, seti helistit aspalan dini ta Seyranan sayra zhoyan djanubyazhe.” Bezyava u tsorni ratá tashiizhe sheritalshivit vey rahaizhe upikeshkit estalovó dokasya mabugavit onyavu! Zhoyit bichmichova saftebya cheykopyaru, talshyavu. Ra-savukya cheykopyaru u shey ííd versídj vey komshayúd zhoyit talmenshunova vopelikilyaten ba zhoyit izmuit surit kadarkanlayova zhoyay shukhyata. Ishvemyavu kashá dini sazhoyit dzekhan ovatirit onyavu.

Mashrá u kararit onyavi, ta zavachél teynikadimyavel vey zhoyit madjova divaytebyavel. Zhoyova munkamanukanavyavel, ta zavachór hiznurekhtayarizhe. Kilikit sitivenese hiznu ta yuddjadan sopiyavi. Talór rovinarit onyavor vey ta imár chayit vey razhgeyrisit djudj zhoyit kunzayey onyava. Ta yibenova Ushora Itlán bazhi zhoyit sundji ramavá pe ííd givanit mishbatan isterzhanarit onyavu mashrá u ta razhgeyrisudova ta madja ta zavachela dini zhoyit madjan giuryavu mashrá u zhoyova sayra ta mishbatan shanivit bevurananiena vey kreyaynliivit talglaniena irmanarit dini vutit sadzzikit chadanit foranit mekeravá ta bianbirese manukanavyavel.

Diniyavi. Shta ta seylár ta avtudreva. Ta lalivit vey seylarit malkú ta djea ta bianbira, ta birza ta savuna, iküiglanurivit ta taleaay ta talglanarun onyaven. Razhgeyrisizhe irmanarizhe dini vutit koit sadzzikit mekeriena, ta talglanisú ta kulit fadova djemarafyaven, muntashafovó vey cholunovó

shanarizhe vey ta dzaleybit alinduit turpalzaova, zamivit dini golenese kilbieydit chendjarun, seyranarizhe. Seti mu karan, peylanú dini ta dozhese kapolanyaven. Izaese ta zavachél zhoyova manukanavyavel, vuyinit madj dini zhoyit madjan tsey. Raisharizhe gavkiín astyana, ruzay fayisova yibarizhe, eypya sarelyavu. Ta zavachelese djimetsifyavu vey sususiyavu, “Kiinizhe mishtaratyire, zurhanelkoey?”

“Rezél-Khad zhoyova mishtaratyaren, dorkoey.” Tashi u mu antriit gadanova sheritalshya makayavu moroit morilugova seti ta dinibiran ta bianbira djatyavu. Shumeshkirarizhe ta inunit karese ta turpalzaa, Rezél-Khad zhoyova vug ta binkienese ta tsornia shtafulatsyavel. Izá, palizhe chintalarit ureshunena, dini ta forizhe irmanarit talglanit taleaan seti ta inunit karan ta bianbira tansubyavel Aylea-Sintinís dini dremikdalit abavá ulgazurivit shivanit shevesenay – zanzari vuyinit pranú panavit onyaven.

[131] “Dralkadimavit onyaray, zurhanelkoín, ta oyatonit savunese dazhini ta savunavá. Dralkadimavit onyaray iid makait harkazese ta Satapit Tanifa. Muku shta mogit Zurhanelvál etarashyazha ruzay raaréy ‘zurhalsál’ var mogani say peshór zhanyizhor, shprunit ta blikhnorga kiinizhe ta zakha vey ta shagala. Mogani say ta silivit vey tsalivit Linddorit Dor, sait ivdiit birzaova lulyazhor – mogit muit zurhanór. Mubugyati!” Tretiizhe gripronya mabugyavel, ta tamagit peshelú vleseyrizhe, ruzay ta argidanifarit stronilu, zaloshifarizhe. Tamagit tanél ta Seyrana, franarit, prevudit, djolit hadina, vey vishua banadjinit djamó hait bafanan, keyliramyavel. Ananél mishtaratyivel. Tugeyizhe Ayleaa tansubyavel, ianél Ishi geytuizhe Ayleaa tasubyavel. Pulán-Shuv razá shunyivel. Iidova pronyaven vut:

SATAPPRÓN TA SINTINISESEA

Kinlán Ayleaainen purbenyaren mogese ííz,
Dini mogit untaran zakhtala?
Kinlán untarainen vataranifyaven izá,
Seti ta Shagalavá Shunekarun?

Ruzay idaizhe onyara ííz set mogan,
Shunyari, tadyari, zarideynyari,
Sheyovó korunyari resh Vuey,
Sheyovó nulakyari shas luntuey.

Shukhrám ta Rozh Izmua,
Shukhrám ta Rozh Nikhlua,
Khad ta Mozh Vonlua,
Dini mogit untaran Shunekarun.

[132] Ta pron vleseyrit vey mostazvorit onyava. Ta razhgeyrisúd ta talglanarun, ta razhgeýr ta anikebesa, ta chariinafit arás ta talmena zhoyova shataboyaven. Lilinizhe sheri ta zavachorey khayibishyavu kinpá zhoyova rekhtayyavor vey kinpá seti zhoyit tugeyit masagan emdilesyavor. Zhoyit tugeyit madjova miriniyavor mashrá u Rezél zhoyit geytuit khatebyavel. “Rozhór-Nal

mishtaratyiru,” ruvyavor, “zurhanór Rezela onyaru. Zhoyova tsalyate ra.” Eait chatalilu eypyavor. Ta fetenisova ra-dayavu.

Ta pron ta peshelarun karifyava vey Rezél vey Rozhór shey vut madjova pe zhoyit tsamese felyaven vey zhoyova dini ta dozhese ta peylanilu kemanukanavyaven. Ta dozh ta bianbira razhgeyrisit vey seylarit ta anandozhurivit ushemilisa vey ta gilukhenilisa chadit ananarun vey komrinfavit pililisa onyava. Soreyanit vey padjanit ananú ta kharaa diváy zhoyan medjinyaven. Ta setionarit peshelú ta Seyrana zhoyese keylimaldjayaven, ta madjú panaivit, ta madjgolú zavese, bashlait burakhova pe zhoyese felarizhe mashrá u ta dozhova diniyavu. Tretiizhe vey bashlaizhe Rezél vey Rozhór zhoyova bazhi ta dozhan toku antsiyaven rekh, zhoyova panayaven – sheyku kul-bashlaizhe.

Seti ta toit antsidusan, muku shta, Aylea-Sintinís, Taridarél Sintinisa Runa, epyavel. “Shey yaven pe ta tendayavá ta tsalatsa vey ta fardaya inudoshtenyita. Shey yaren rasafyita vey shprunafyita. Shey yazhen ta seylarilu ta isaa vey ta feloraa anandozhuryita, ivarit, omoit, dralit, vey djemarafivit ta talmenay vey ta aanay onyata.” Rekh, zhoyova kuldjimetsarizhe, zhoyit zar zavachú zhoyova ta peylanilu munkaese ta bianbira ptamanukanavyaven. Mashrá u izá klopanarizhe tansubyavu, zhoyit zar zavachú zhoyit blikhnorgova shumeshay-dzoresea forit falashchendjilisa korshtotonyaven. Zhoyit kunzáy mirsiisya mabugyava mashrá u zhoyit turprév arifyava. Ta atonit bián bari kuldjemarit onyava.

Razhegeyrafivit vey seylarit rimayú resh zhoyova givanafya teynifulatsyiven mashrá u zar pechaú tsirarit avtudreva resh zhoyova shiagya igüayiven. Rumbi iidan palanaafit, priponit, shifskazit ushem, ta chadizhe mukhtairit ushem chaya [133] zhoyit blikhnorgese shumeshay-dzoresea pefelyiva. Shtavananivit, palanaafivit vey kuldjemarit tikhodyavu – ta blikhnorg, ta zakh, ta shagál vey ta nikh dini ta rozhese muifavit onyaven.

Muku-shtá Aylea epyavel, “Dini ta Seyranese ta Taleaa, spoyivit ta Tainaay ta Zurhaneluda, vey djani kadimazhit fazhenit Zurhanuda, tsorni mishyati.” Aylea-Sintinís diváy ta glanarit bianbiran kadimyavel vey ta altindaova fidiri ta yuddjaday ta bianbira dini ta hatrinit kashtirese manukanavyavel. Sundjit tsey, zhanyavu u ta ushem chaya isterit razhgeyrisafit fazeylova lafiyava. Pashi azafadit vey arzardeynatsit u hatá tashi tikhodyavu. Fazhenit zaridéyn zhoyanu zhanyiva. Kesh ta shprunudova vey ta heslaudova resh ta tashunivenovó upikya zhanyazhu? Kesh zhoyit talmenshunmaka muku-shtá kalalit onifyata. Mashrá u manaragyavu, ishvemyavu.

(*)

Min mog masagu, vetáy ta vulit mishbatan, badakashisova rammishyavi. Eait ruzay kreyzagaivit taleaova dazhini ta derevushavá shunarizhe, zhoyit visli argidanifyava. Zhoyit talemsova rezafya vey tretiafya. Zhoyit zar loshekú hatrinizhe sayra zhoyan samyaven.

Mashrá ta mishbat ikúí ta derevushavá dlunyava, pashni mosit shunenova khayibyavu. Seyrán zarmak brol peshelarun, shey genivit dini ta Djanarit savgenbonan tadrana, mogese krileynizhe

teynizumyava mashrá u mogit altinda dlamyava. Mu murnit, mukendiit, yakanizhe glanarit taina vankeanit zika djanubarit pe vataranit kebit sparitalyoan seti ta dzaleyban ta seyrana eazhe fidiritalyava. Ta murnit taleaova mogit salese ushogyava.

Zhoyit zar zavachú zhoyova, dini ta seyrane, rakeynizhe dazhem ta ulgazan ta derevusharun vey ta tainaan-sá fidirimanukanavyaven. Zhoyeylo tansubyaven. Lilizhe, Pulán-Shuv keyliramyavel vey eypyavel. “Tashi franarit tantoavá iid aspál taldokasyiva vey tsorni iíz uv ta tainaan tansubyari, ta chayit seylarova ta narena dinitalemarizhe – ta yavena, ta yarena vey ta yazhena.”

*“Yong vo sey, Forlorte Prins av Linddor, shal
du lete min Beduling til hets sil?”*

“Dukhulorey kinpá shunyaror, Silivit Dor Linddora, kesh
zhoyit Lipalova ta iskemese manukanavyazhe?”

[134] Kiinizhe disuya ra-ishyavu. Rahaizhe zhoyit farishova shtateyzalyavu vey rapá zhoyova ralyave. Djasyavu u iid kiéyr onyava.

“Talmenshunelkoey, Darél ta Djanartanarun, *Hoy-Overhuyvedin* ta uzhisderirit Nordlingarun,” pashni tesedizhe mabugyavu, “kiinizhe feryiva, shunyiva, salashunyiva, eliseynyiva vey taldokasyiva, idaizhe korunyazhu.” Beylatsyava u zhoyit disu Pulán-Shuvese isteryava. Vuyinit ala gidanit vey oderzhunarit onyava. Itlanizhe bishyavel.

“Kiinizhe mishtaratyire?”

“Tsirtsír-Ram mishtaratyiru.”

“Kesh otrinilu kadimyave?”

“Saabiyonilu vey kari ta moriín sazhoyit talshunenarun, mishyavu.”

“Kinzaay dzevyave?”

“Ta oryastay zhoyit Tashiekarun vey ta eylay idapaarun kinpaú zhoyova suekhdatyaven vey vutit varemilu zhoyova burakhyaven.”

“Kiinit bashit Birafún onyara?”

“Zhoyit Birafún ta Birafún Itlana vey ta abiyón Pulán-Shuva onyara.”

“Kindju derevushú pilayare?”

“Ta derevushú zhoyova pilayaren. Vutit sholnorovó istonyavu vey vutit sususiesea djeynatyavu. Zhoyese tilafyaven vey bazhi vutit tintonan vey feynit ekhdatosan sazhoyova pilaya tilyavu.”

“Kindju Atonovó shunyave?”

“Ta Atonú zhoyova shunyave vey vutit talilu vey zarideynilu zhoyova dralgadanyaven. Ta Satapit Atonsál Uramún-Tamua zhoyese shasbafanit dafarenovó dafaryaven – vutani, ta talshún.”

“Kiinit bashit etsiprál onyara?”

“Djamó haan, shandi shunivit ba naglirivit – shandi ra-pronivit Pron.

Shas ta kortalshey epyyavu, kiinizhe ta talmen zhoyese kulmayava. Tamagizhe korunya ba ruvya ra-ishyavu. Djufi-bolo bezyava u ta Talmenshunelese isteryava vey ta peshelú ta Seyrana zhoyese zumyaven vey zhoyit gadanesea fedurikedunilu djeynatyaven.

[135] “Shukhrám ta dukhulór kinpá shunyaror! Ta dukhulór kinpait mishtarat kadimazhit onyara tsey! Ta atonit Seyranese dinikadimyate say. Dini ta Atontalese ta Tainaa kadimyate! Ta Sonsaova ta Ishosa djamomishyate say.”

Zhoyese trichizhe eyparizhe, ta Talmenshunél zhoyese shivanit mininova vahalyavel. “Kadimyate, djanubyati, amborinyati, ishyati!” Rezafit daldeaanit naarova fidiri ta mininay amborinyavu. Secha ratá tashi idait kusaliyavu, zakhishyavu u iíd *mied*, ta yullashéyl, idalán brinirit ta Djanataniena vey iluizhe zeytariivit djamó vutit khalavá onya cheykopyara. Mogani iíd amborín metu mishtaratyira. Ta amborín zhoyova peltantoizhe rezafyava vey arasafyava. Shey zhoyit makaú arshprunifya tikhodyavu.

Ananél forit, andolit dredrunit abova zhoyese fulatsyava, kiín seti ta kichatan vey ta prozan daldeaanit vey shirit khalenova lafiyava. líd shasdrapurit, suchalafiit ab piti zhoyit shumeshan moriyavu. Udjchagit losh djeyelit pantagín onyava. Forit vey razhgeyrisit dudj zhoyit kunzayan gurdinyiva. Rekh, Ananél teyni zhoyan mosunit talmendjariova tebyavel. Moytoizhe ta djaria nutomit vich ta noruama, ta dralvaremirrit am ta tautuna runit Runskaa vey Djanara, zhanyiva. Djurit chadizhe kumunivit drev, kindju derevushay kapiya ra-makayavu, chugeynivit kiinizhe kularit vashankándz onyava, djurit kulit faranarudova divaymisharizhe. Zhoyese keylimadjyavel. Zhoyit geytuit madjova fidirimaldjaarizhe, djurova rasizhe khatebyavu. Mashra u iidova korunyavu ta kulit talmedjari zarideynarit zhivtalilu daldeaizhe vey vankeizhe khaeaifyava. Ananél epyyavel, “U ta talea Talora, ta sintín Itlana, bashit onyata. U ta eaós Shirela, ta lametidzit fridadjáz kinpá mogit harkazovó petaleayarel bashova manukanavyata. U Talór vey Shirél bashit Loshekú vey ta Sintinisú bashit marfanú onyaten. Ishi ta taleaova ta Tainaa vey ta talmena basheylo fulatsyate. Dini ta meresaan Fazhenit Ebona tsorni tanifyate.”

Zarzari zhoyit madjilisa ta talmendjariova tebarizhe, djurit terchanit vey feynburakhit makaova iküi zhoyan prevya tikhodyavu mashrá u djurit talea nusyava. Gilirisit rezúd pe zhoyit blikhnorgese prevyava tsaya iküifridadjazurivit zhozhaisay sanokisirit onyatu. Ta Uvak ta Talmena lilizhe dini zhoyan khapanaifyava vey pronya mabugyavu. Ta talmendjariova piti zhoyit shumeshan, dini zhoyit tugeyit madjan tebarizhe, ta vishuese sea zhoyit nikhzurhanelarun, divayzumarizhe mabugyavu...

[136] PRON TA TALMENDJARIA

Maár, Maár, ta Talmendjari,
Shpateri Loshona tamagit Darskaa,
Ta Sonsa Nikhdzeva, sheyovó maarizhe,
U meytlaneyata shtaiizhe mogit Itlanko Dralzakha!

Maún, maún kadimyata mogese,
Var Rozhova tunkiyara íz vey sheytá...
Ta Chanza Rezuna, ey mogit Itlanese...
U rozhyata Bredí: mogit Van vey Taldá!

Muúd, muúd! Ta yavyo ebarun!
Dini Eaan, talzakhit meytlán,
Ta Hazbat Kuluna, ta Vem Nikhunarun,
U muifyata shey mogaris, kiinizhe Itlantán!

Mashrá u zhoyit pron karifyava ta Seyrán dini ta bashlaan samyava. Beylatsyava u rapá mogani ras eypya ras ta ankalinova prisya vemyava. Ta vishu Pulán-Shuva pta ta fridadjese onyava tsaya anufarit onyavel – bezen ta rozha vey ta shpruna pe vuyinan zhanyiva. Karizhe sait okanit sabashlaova dazhemprisyaavel vey idapaesea diváy ta Seyranan zumyavel. Vuyinit madjovó panaarizhe mogese shey madjteynyavel.

[137] “Shukhrám ta Seyrán ta Tainaa. Kadimyatay, zurhanelín, tsorni mogit fazhenit zurhanorova mogani dralkadimafyatay.” Rekh, ta peshelú ta Seyrana diváy zhoyan loshifyaven, shey vut vutit tugeyit madjova pe zhoyese felarizhe. Tumpi idatá foliyavu u Parpár-Klotashél vutani ra-onyavel. Shta ta Talmenshunél eypyavel.

Shukhrám ta Sonsa ta Talmena!
Ta Tsitivéy ta Munkarozha onyara!
Ta Bralán ta Djeduruma onyara!
Ta Mishbat ta raruvivit Etsipralarun onyara!

Kashá ta etarasharit Isa lafiyare,
Kashá ta shprunit Zakhunova lafiyare,
Kashá ta shaskarit Izmuova mampisyare,
Kashá ta Uvakova ta Shinara franarizhe mishavit djatyare,
Izese dinikadimyate!
Dini ta Seyranese ta Tainaa kadimyate!
Zavachór Itlana onyate bash say!

Idatá ta peshelú resh Seyranova sizdya vugkiharyaven, zhoy tsorni vutani. Vutit pyurikova digarizhe, losh zhoyit talmendjariey, *Maár*, dini zhoyit tugeyit madjan, zhoyit geytuit madjova diváy ta tsaman ta peshela trich-geytuzhe zhoya maldjayavu,. Idaizhe mu tuzhanivit Seyrán onifyavi. Savuyinit talmendjariova panaarizhe, Pulán-Shuv pronya mabugyavel. Ta kulit Seyrán ta Tainaa loshizhe korunyava vey ííd ta pron kiinova zhoyeyre pronyaven...

PRON TA TANIFA

Marfanór, mogani djanubifyate.
Fidirialefyate shanishtailu!
Var seti ta Tanavá Tainaa,
Bashit birza zhanyita zakhunilu.

Ta Khorbát franarlanyuyara djemarilu,
Ta haz ta Varemese, vey ta tsitivéy Rozhese.
Vutova rekhtayyazhi mog, kulilu,
Reshú untár otrinya makayata.

Var ta Muúd mogit Lapisún onyata,
Untarova sitagya muku shta,
[138] U shey Itlantán anamova trevkonyata,
Kimsitál resh shey taney ta bredia.

Zurhanór, shukhrám ta nikhzám basha,
Mushagala mogeylo shey,
Khorár ta Taleaa ta Tainaa,
Freshilu, Talmakusilu, vey Kutilu otinyate!

Ííd biráf rahait sutúk onyana... Ta Talmenshunél Djanara zhoyova ta yakinunese zhoyit zarideyna uvakarit onyavel...

[139] SIPÁL MAKDÁN

“TA VORÁD DJOL-TSULAELA PRISTIUNIZHE ARGIDANIFARIT ONYAVA.”

“Ta vorád Djol-Tsulaela pristiunizhe argidanifarit onyava.” Ta veykalatsit vav korunyi cheykopyara vey shuba-tsorni-sáy! Pashni idaryava u ta estalú oshtazhit onyaven. Ta tanto zolyava raaréy. *Murnizhe vuyín-sá, Djol-Tsulaél, ta talkorova sheyova negumya lafiyavel, vey murnizhe vuyín ta vavakhit abiyonova djurova korunya lafiyavel.*

Resh ta zumundureley, Ishdár-Eníl, uvakyavel. Shasradizhe vuyinit teynikadimova misgidyavel. Ta tanto onyava dzea tilya kiinova Nikhád sheri ta pabasín vey korunenin ta Keguna ta Skavaremara ishyavor vey kiinizhe íd urafeyit vey rapilaivit golér dini vuyinit pabasesea verefayya vey vuyinit iküivoynurivit abiyonese azburafyi makayana. Kashá Padján-Hadinova mamadjya ra-makayanel vey vunilu Amrutova darya, rekh ta Nalaküayova khalulyanel vuyín-sá. Ta estalú ta arpristiafova tunkiyaven. Ta tanto ta misgidosa karivit onyava. Ta Starantanú kiharit vey pristiizhe kiharit onyaven vey vutit avón shprunifarit onyava. Eshkizhe íd tadrán verefya makayana. Sheri ta korunazhenín Nikhada ishya cheykopyarel. Kesh lafialit varlezemtanór tavilyinor? Kashá Nikhád vuyinose ra-zhirashyanor, vuneysya vavyanel.

Ishdár-Eníl karizhe teynikadimyavel. Djol-Tsulaél shey zhanaletsilenovó inubranyavel.

“Ishdarey, kiinova tilavit onyare? Helistyar u ta vastriit vey tineyuit Nikhád idalán djemarit ta küzuvay ta raveykalatsaris vey ta pulumshiraris ta silivit vey tsalivit amustenainen, frelizhe ta imnateyaris ushogyavor? Secha tsaya maundiór epyaror vey ta breskit vey meherebit sholenilu ta dazhemeypdiora epyaror, [140] djufi-bolo, kulit untarova vunit bluzit vey grunuzhit korunotilisa salaafyanor. Bolo, eshkizhe verefit onya makayazhor tsey. Kiinova tilyave?”

Ishdár nakeyizhe disuyavel. Ishyavel ardralizhe u ta nugushtova ba ta gormadova sait obnarela vordagya. “Satelgaey,” ruvyavel, “zarzari ta isskuderi vey ta flenseyranís vutit chumakova dralizhe intevayaven. Chadizhe tilyavu secha djasyaru u djurova ra-brinyazhe. Kiinizhe etikhyave ta nikh Nikhada vey adit vey khulit onyara. Losh ta Keguney khaá loshkadimyavor vey vutese upeneyyavor vunova pe ta mishbatan ta megena semekhya. Ta sefovó ta otoraya sheri bashey dini ta shagalese Padján-Hadina kreyspoyya harvolyaror. Bashi avonova seti ta Zardoran Amruta urzafyazhor vey vunit blikhnorgova, zakhova, shagalova vey nikhova ta vadikese ta Keguna pridavyazhor. Idait vunit vem vey pabas onya bezyara.”

Djufi ta oydralit khiyefín Ishdara, bazhivisizhe zhe, ta gormád Djol-Tsulaela argidanifarit onyava. Eynád onyavor Nikhád khaá. Rumbi franarit vey beshit bashlaan Djol-Tsulaél karizhe epyavel. “Chalí, íd vuluridár sait pabasovó vey khulenovó vunese-sá lafiyaror... idá krilalit onyara, muralyaru. Kiinit bogova zhoyese trevkonyanor? Layso mogit dardarit sadzametsaú frelizhe shprunit ra-onyaren resh mogova loshtelya. Tamelunese mishya cheykopyare vey ta zakhova vey ta nikhova Padján-Hadina klanadakya cheykopyare, layso kashá pe vunit pushtan ksevya vey vunit skazey khuvfekisyi tunkiyazhe. Padján-Hadín zhoyit madjú vey uvak onyazhor ba bazhilokhyazhor,

kiinizhe sheypaú kinpaú ta kadimandjit Maunova mafelyaren. Ta tsunturese Tameluna mishyate say. Ta narvbrustteynova Dafár-Madja ta iküitalivit yoyeynay mogit banadjinit skaa inurizhe inululya vey ta Darskaova Amruta djurit piorit lutarese dazhini ta Makmín Skaavá kumpezya zhoyit harvól onyara. Fazhenit nalyunova Padján-Hadina dini varlezemese losh ta Tadrandarín Starana lulyazhu vey mogit loshkichivit meytlanilu kulit tayunova pitinaryazhi. Losh ishey vey ta makaey ta runit talmenshunekarun shey kiharenova Amruta ta fazhenit malachit Darorilu kozhenyazhu zhoy. Kashá dralizhe korunyazhe, blidit zurhaneley zhoya, Ishdarél, sayra zhoyan djanubyazhe kiinizhe zavachelko ta Mantaushela ta Drukha Darora Padján-Hadín Amruta. Mishyate say, masinivit onyare.”

“Sonyaru, kakonaleley.” Ta malachit shuvél resh ta fadova fidiriya djimetsifya mabugyavel. Djol-Tsulaél dini talshavá stanya beylatsyavel. Kanlayú pe kanlayavá ta ukippabasarun, miaraarun, khularun, somarun, djikharun, vey medurumit pikerenarun uvkadimyaven, dini vuyinit shagalan vey zakhan ammundro-prakarizhe, resh ta muit lutarova dakya. Ta Natunsavél Ishdár-Enilova vuguvakyavel.

[141] “Ishdarey, losh Nikhadey, ta flenseyranisilu kiinova vunese dafaryavu, nobshetyate. Sheri djurit bonduivit klanamasineriey onyaror. Djurova kiinizhe teynen zhoyit nala vey kiinizhe fidjen resh ta tanín ta Keguna peyratyavor u zhoyese epyavor vey u mogit pabasovó mabugafyavor. Tilya u ta flenseyranís zarsopiit nobsheteri onyara vunese vreyyazha u bashit kavisuovó djeynatarit onyavi vey u sheri vunit khuludey yibishyari. Eshkizhe, iidilu, inu vunit mishbatay vodevzhegyizhor. Helistafya cheykopyari u inunizhe ta Zardoray Padján-Hadín samyator. Sheri ta dzelashtey Tuhíb-Tuura prundji ta zardorese upeneyya khiyefyavu ranti zhoyit djezakhilu ishyaru u Darór Dafár-Madj vun-sá ta izmuit paydien ta rozha vey ta shmia Amruta onyaror. Djamó shey otorayan upeneyivit onyaru zhoy u Tuhíb vey Dafár varlezemizhe loshvavyaren. Dini mogit teyzalenen Tuhíb-Tuurova slintya rapá mogit izmuit tseyrnakeylova etikhyana, ta inulúl Dafár-Madja, ta tsirstrág Amruta.

Ta malachit shuvél eypya ukayavel. “Eshkizhe shey ta stronovó, kiinú mogit dralvaremirrit Amrutova voynyaren, inululya makayani, satelkoe.” Djol-Tsulaél ta zumundurelese hemitsivit malidilu zumyavel. “Blidit Ishdarey, yibyar u ta rakarovó ta Musaveta vey sheri ta ovleín djurit yunosa dralizhe tilavit onyare. Argidanit eylán moganu ilazoyara, ar u hait buyukdi kilikit vey imletit shagala shunya ba daya makayara. Nagliryaru say u bashit talmenshún talkorit onyara. Eshkizhe yunana kiinizhe ar u zavachél bashese izmuizhe nukmenyana. Bashit yazhta eait shunyira. Tsorni mishyate. Ta dzevpabassalova ta Darora vey ta Mazhaldarora khitayazhu. Kinzá vey ranti mabugifyazhen ta tesedit kavisuú ishya cheykopyari. Harvolyar u seti idá loshkadiman, Dafár-Madj, Tuhíb-Tuúr, Nikhád, vey ta Zardór Padján-Hadín shey vut setionarit onyaten. Bash, daivizhe, sayra zhoyan, onyazhe. Seti iid loshkadiman shey bluzen inumanalyita vey ta fazhenenú khavananyizhen. Idá aspál onyazha kíin resh ta sheytaey ta untarova mayazha. Mishyate say, vey zhoyit areyit azilovó misgidyate.”

Ishdár-Eníl ta fadova fidiriyavel, ta sonsaova vuyinanis zagukarizhe. Djol-Tsulél muku-shtá murnit losh sait talshín samyivel. Sheri ta eshkín vuyinit djani dakizhit meytlaney vey avoney ar vey ar anikebesivit onifarit onyavel. Vuyinit emvél ta sefraa ta Mantaushela pashuni heslait djamó sheyan onyava khaá vey vuyinit franarit shasklenit aulú ta bandjuda ta Amrutit darorese karizhe

fidiriparmaarit onyaven. Vuyinit kullestriit ralós ta zardora, vunit zakhova, shagalova vey nikhova ta voynosilu ta otorayenarun vey ta kiskaarun mafáy vunit ushorey djemarafarizhe, karizhe khavavyaven. Vuyinit mevotogit shtindém vastriit Nikhada vey ta malachit vey banadjinit Ishdár-Enila ishi arpraykonit eriese resh ta keylilugosey vuyinit dzametsaarun banchulifarit onyava. Ta bondueylova ta runit talmenshunekarun shandi ra-zhanyavel vey vutit shprashtit makaova resh vuyinit byorsaley shandi ra-dakyavel ruzay idá helistizhe kadimyana. Djurilu, [142] ta Obova ta Soreyanit Soreya bazhiafyanel vutit sadinifechatsit shuvekit avonova resh ta sheytaey slintarizhe. Seti idá aspalan, fazhenit sanukirova resh ta kulit Itlaney mabugarizhe, Amrutova ta malachit, fazhenit Darorilu, Padján-Hadín, nalyunyanel. ba pe ta nalaküayan muifavit Starana vey Amruta piti ta kulit Pradaran vuyin-sá djanubyanel. Kar-pristiizhe kihararit onyaven sheyú.

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Ishdár-Eníl shtadini Tamelunan teynikadimyavel vey lonevovó resh ta astit kuteyrey losh ta Zardorey Padján-Hadín korunya mabugyavel. Shey sarmusova ta dorova shunya giuryavel. Mu ta izmuizhe istereynit kekseylainen ta vadikosa kiinizhe zavachél ta Natunsavela Djol-Tsulaél onyava. Eshkizhe ta zardór vuyinese iidku arfoliyanor. Zhirí say ukhtalenova ta dorese arhatrinifya sait obnarelay lafiyavel. Djamó sheyan, shey resh ta draley vey ta kumpezey ta imroya vey ta meytлана Amruta dazhni ta Makmín Skaavá.

Dor Padján-Hadín vuyinova shunya mashrá ta vkuzit rumbiasplachaan dini vunit darian peyratyavor. Mashrá ta inuonosan vunit ushora sheri ta skaestalín pashni styalifyavor vey dazhini ta ebontanavá ruvyiva u Dor Padján-Hadín pashni dralit darór onyanor khaá. Ishdár ikúú gidanunit sonsaavá, druzhivít losh ta adunit ruvenín ta muit Amrutit darora Bralán-Gilír, dinikapolanivít onyavel. Ishdár, haku-haku, dini iid darian onyavel, ranti ta Natunsavelova loshmishyavel ba vuyinit tanshedovó pridavyavel. Seti ta yagusit savavá pitiivit Dafár-Madjay setionarit onyavel. Iluizhe izá murnit – murnit losh ta zardorey, dinimishyavel... Shonya mabugyavel. Hatrini ta doran ishi vey secha vuyinit eshkova korunyavel djurova bonduya, iidku ar u hatá brigoshit onyavel.

Ta sonsadiór vuyinova djamoya kul-tabizhe mergolyavor tsaya krilivit onyatel. Vuyinova fesahanyavor ra. Ta ich ta teseduda Ishdarese terchanit bezyava vey vuyinova layso arbrigoshafyava. Mashrá u dlamyavel ta muit khazumisova ta dora, vadikarit seti ta fergolan vunit ushora, dakyavel. Tamaniunit onyavor. Iirit vey dralblihnorgit, losh ta bandoriizhe irtusivít lalivpadjantuhíbit hadiney, vey shasyirit, narvsariat khordiit tesedit nalgenilu nishtaivít tuhibizhe peaburivít onyavor. Gidanit daldeait tiburún, ta Brestéyn ta Amrutit Dzuecha pe djuran, men vunit maban marinyava. Mashrá u dlamyavel, sait satiena dini ta chaesea Ishdár-Enila ptazumyavor. Gidanit ala vunit tsimiena khafeshyava vey eaunit [143] sintinisós dini vunit chaesea khakadimyava. líd malachit zumundielova shtashunya afakyavor. Eypyavor.

“Neley, dralizhe onyara bashova shtashunya. Bari zar palenú onyaren zi u zhoyese ta tanshedova Djol-Tsulaelay pridavyave vey izmuizhe zhoyit disuova sizdya santiavit onyaru. Kesh Tamelunese kadimavit onyare sheri zhoyit veykaley sheri ta aatisey u Gashanese resh zhoyit ushorese loshifya resh ta bisharit kavisuín losh ta shuvekín Talór-Shirela nashkudorizhe ta estalarun ta rozha vey ta tadransa, purbenyatu ba kesh onyara tamaghá seti kiinan bashese zhirashya makayatu?”

Ishdár-Eníl sait talemsova rezafya khiyefyavel mashrá u disuyavel. “Zardorkoey, fazilu, kadimavit onyare bashova venedya, mishtaratilu ta Natunsavela, u ta tanshedese, kiinova bashese pridavyavu, kheyemizhe disuyate.” Bashit setión seti ta kavisuavá dzaleybit onyara. Bashit avón seti ta talshotan bashit ushora ta isaova ta malachuda vey ta sagmeova fazhenit talshosa, vey kimsiit vey keylishunit, dinifelyazha. Tashe ruvyate u zhoyeylo Gashanese vugdzevyazhe resh ta tamagpaesea dini ta Amrutit danvalan loshifya.”

Padján-Hadín sait fergolay ta zumundielese ptazumyavor – vuyinit banadjinudova foliarizhe. Bezyava u ar savuyinaris teradarit onyavel u ta ayfanalit nalgen shuveta odnokyana ba savukyana. Dralshún idá. Eshkizhe aspalchait standusova danivya cheykopyanor. Ar u mu drimál lapanyara resh malachelese upeneyya u sait abovó inubranyatel – secha anuvi vut arneshvarbuit u tamagit onyaven. Padján-Hadín saova ta yarfazaraese vugteynifulatsya teyzalyavor. Tashi u tansubifya halán misgidyavor.

“Neley, ra-chonyaru u imfayizhe onyana u shey ta natunnalekú ta Nalyuna munka ta skaan peltantoizhe onyaten. Haslazkuilu, losh zhoyit ushorey sheri vunit pabasín vey harvilín nobshetavit ra-onyaru. Losh zhoyit ushorey losheypyazhu vey rekh zhoyit karit veykalova korunyzhu. Eshkizhe minuríd loshizhe...”

“Vey rekh kimsiafit standus, eshkizhe?” dazhemfelyavor ta malachit shuvél.

Vuyinit talshotova brinyavor. “Helistizhe, shagalisharél onyarel, Neley vay idaizhe talshavit vey miaraavit onyavu, ruzay shey provadjova inubranya ra-ivdiyari...” Ta dor klana ta fergolan keylitedyavor.

“Mashrá u shey mogit genbonova branyavi, dorkoey?”

“Neley, zhoyova neshvarbuyare, ruzay bashit lapisunú...”

“Shandi ra-korunyavu...”

[144] Ta vishu ta dora ta malidilu, ta vosivnoilu vey ta etarasharit miarailu khaeayava. “Rekh, diniizhe zar gleyarun shtakadimyate. Ta cheykopenovó iíz karyazhu. Rekh, mogit minuridova vey standusova lafiyazhi.”

“Dralizhe, dorkoey,” Ishdár disuyavel. Resh bashyeylo uridya vey stanya shtakadimyazhu vey bashit franarizhe misgidirit disuova lulya, var, djamó sheyan, ta skaestalovó ra-tsalya cheykopyari.”

“Dralizhe uvakirit idá, malachit zumundieley. Makhá djani.” Padján-Hadín divay ta fergolan ramyavor resh ta malachit shuvelova vunit dariay fidirimorya. Frelizhe hatrinifyavor resh vuyinit seylarova kharusatiya. Ar djuraris vemyavor.

Ranti ta gidanit sonsaesea hatrinifyaven ta dor sait madjova fidirimaldjayavor. “Neley, kiinizhe bashova mishtaratyaren?”

“Ishdár-Eníl mishtaratyiru.”

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Padján-Hadín takaafit vey ratesedit minuridova lonevafya vaykalyavu. Íd malachit zumundurelova arpilaya cheykopyaror vey tsorni, bezizhe, ta nrirzhuit sarmus vunese dafaryira. Fidiri sait nalgenay arshtrumolit aslaasulese magenyavor. Sundjit maba vey sundjit rama, ikúí mu ta chadit iyamelavá ta Tsunturit sitagsala manaragyavor. Lidju vunit brivit onyava var munkait zhnivirova vey gidanit teynimindjit stanbirova lafiyava. Chadit vadikdiú ta Drukha vey vutit zheytumú resh uridya vey takaya iizese kadimyaven ranti otringleyit onyaven. Yaraspalan ta kulit iyamelova, resh sait okanigüaey, faronavit onyavor. Idá pientaivdi ta kurudjora ta darora onyara. Ta mantalutarúd vey ta darúd sait endjonovó lafiyaren.

Ta Talortál chadizhe afakunafit onyava vey ta gilirisit zhozhaís shey lküianzaisova vunit blikhnorga shtakimsiafyava. Seti shey ramfelan ta gurdinova ta razhgeyrisit soreyanit vey eydit adjanshpira bazhi sait ramavá giuryavor. Ragazaru idaa kiinova ta malachit shuvél ruvavit onyavel, talshyavor, inu ta skaestaliena otrinifya, zhirí tantoisilu, dralizhe onyava. Seti sait ayfanalit labaman djanubifyavor. Brolaküayit onyavor vey gidanit tendayarit pitikumezhay daldeaanit iirsilisha tinotirit onyava. Ta masagú resh ta okanudey kemoriyi makayaven. Ishvemyavu kashá djurova tunkiyanor.

[145] Ta uridenovó korsetneyrokyavor, azilarizhe u seti ta teynikadiman ta malachit zumundurela teynifulatsyiten. Rezit vey radit samya khiyefyavor.

Lilinizhe, Ishdár-Eníl khaemdilesyavel, vunese kulmurnit teyniramarizhe. Dazhini shey ta shtakimsiafit shenenavá seti razhgeyrit vey Taloreynit aspalan rahá ta shunena Ishdár-Enila bafanyava mashrá u ta labamese ta Dora dlamyavel. Galeylit hirzumlantuova diváy sait sanan genarizhe, losh tumpi priponit tsamlemisey seti ta ritan spoyavizhe, kemarinarit sait tamovó baribonduya, chesdilayit onyavel. Razhgeyrisit vey dralkadimafit madjteynilu, Ishdár-Enilese kiryavor u djanubifyatel.

Djani gidanit kladibún yagusa kimsiit bukhonit parmaarun, loshizhe losh pechaey shirrumelarun aynliivit ta faeley sprania vey sparitalenivit sikiviena tuula ta labamese teynifulatsyiva.

Ta dor ta muit eypár onyavor. “Ishdarkoey, zhoyit labamay tashe uridyate. Pashuni dralkadimavit onyare. Ta aspál eayara vey ta loshón pashni shtakimsiafit onyara. Chalí, sheri bashit miaraín vey pabasín zhoyese tashe ruvyate. Mabugizhe, Ishdár ta tesedudilu ta Dora khamalidyivel ruzay ta korunotovó ta dararun izmuizhe ra-pilayavel, talshyavel, vey misgidya veykalyavel resh ta fidiribachulova estalarun arbinaya.

“Sonyaru, dorkoey. seti bashit djatornit dafaratsudan kiaraya zhoyese alavanyara.” Kilikit madjlanova ta bukhonivit parmaakainen lulyavel vey vutese pe ta mechiküaivit kladibese vuyinu felyavel. “Kesh sheri ta keurey Djol-Tsulaela Gashanese zhoyeylo purbenya artalshyave, resh ta tsorniizhe izá brinkiarit kavisuovó dyonaya? Bashit loshón tuizhe tunkiirit onyara.”

“Ishdár, kulizhe skaestalatsit onyare. Dayaru, ruzay, khay artalshyavu. Zhoyit ushorese eypavit onyaru vey secha halán nakeykuchait onyaror u ta skaova bazhi ta yunosan ta Kansala murnizhe branyatu, djufi-bolo, tikhodyaror u eshkizhe korunalizhe onyana u izá loshonyatu. *“Tamagit djakú, tamagit djatú, kiinizhe ruvyavor.”*

[146] Ishdár-Eníl sikivova narana vuyinit zhotese ptalulyavel djurova avelisarizhe. Dor Padján ta priponuday ta irednedja malidyivor. Rahaova pe sait kladibese felavit onyavor. Idalán ovativit ta banadjinuday ta vishua Ishdara, vardiivit netoit dakiit moliena vey iküieaafivit lilinit vey zulovit alaay u ta uriden vunit shagala rahaizhe remoyyava.

“Chalí, delkoey, zhoyese ruvyate, kiinit bashit farish dini shey iidan onyara?” Padján estalatsit djatyí vey vavya tsaya vunit zakh aurit vey vunit shagál seti ta skaestalavá onyaven tsey khiyefyavor. Bishyavor, “Nagliryaru u ar u nalnobshetdiél vey dodjdiél resh ta Natunsaveley onyare. Vuyinit tanshéd vlorsildjizhe iküigadanurivit onyava vey djasyaru u guzelunit asardzibenovó sheri ta imfayudey zhoyit ushora lafiyarel secha vunit harvolovó resh ta kadimazhit mishbately Amruta ralkalyarel. Ishdár-Eníl mosit, ishiit, vovakeshkit alailu vunese zumarit onyavel.

Karizhe, eypyavel, “Zhoyit upikandjit farishova trevkonyaru secha gidanit ba inunmaldjait ranyara.” Klopanova iglait faelaris ta malaveltia inu sait tsmiena zhotlemyavel. “Sheri ta yibín Djol-Tsulaela sheri bashit ushorey vochadizhe ishyaru, ruzay u ta yakinunova Amruta vuyinit zakhese blidyara, oderzhyiru. Tuhíb-Tuúr onyaror idapá kinpaova versidjizhe hasvinya cheykopyari. Vunit avón bashit ushorese kekseylyara ra. Djasyari u ta pabasú Gashana Amrutese ra-zhirashyaren. Bashi ushór shtinkoronyaror ta Gashantanovó kalya vey vutit amgalova mampisya. Eshkyara u ta tadrán ta kulit untarova diniglubferuzya zagaiyazha vey iküí sheyan, Amrút sadarit vey otrinit dersinya cheykopyara. Kashá Gashanese kadimyane, resh ta losheypesea dyona, ta kavisuú arstranit onifyazhen vey fazhenit sopiova kamizyazhen. Ta nuvnairenú Tuhíb-Tuura khatavilyi makayanen vey ta imfayúd Amruta vey bashit ushora tuzotyí makayana.” Ta dorese zumyavel, khiyefarizhe ra-shunyi idalán tedjit kiinizhe tikhodyavel. Lan izmuit lan savukya makayavel sait gadanovó tebyavel. Ta setión ta dora meytlanit vey dilayit onyava. Hezhadyana khaá, talshyavel, vunova khashya dini ta Maunan, kiín, ishyaven sheypaú, kadimya cheykopyara, djufi-bolo ta dral Amruta vey vuyinit zavachós ta vavabiyonit vey banadjinit Djol-Tsulaelese vuyinit izmuit vey murnit dzametsa ishi samya cheykopyara.

“Ruvyate, nelkoey, kiinit eshkit daken resh Gashaney onyana losh Staraney varlzemtanyi? Ta Narú Gashana ishi murnizhe mu tseynakeylova, nosova, vey alanova lafiyaven, vey idá onyara u Koit Shatardjaova inu shey lanyuena tuzotyaten vey ta mishbatovó ta rovinosa resh shey ta ebonín Itlana, kiínú ta Talruvarorova Talór-Shirél alavanyaren, shaspaydienit tebyaten. Resh ta shatardjaova, mashrá hait vey shey tadavá, ranavá, vorozhavá ta talmenhazarun, hazshtranarun vey skaarun, imfayit vey anazaivit tebya iidova iküí chadchovód aulavá korunavit onyaren. Tuhíb-

Tuúr franartantoit varemirit vey kalirit marfanór mogit zheyuma onavit onyaror. Pelnikhór zhoyit ushora, helistizhe. Togya ratá makayanu u haova piri ta draley [147] zhoyit ushora vey Amruta korunyanor. Kiinizhe onyara u ta Natunsavél tamagizhe tikhodya chonayyavel?

Ta malachit shuvél kinzaese mishya losh sait prazheney izmuizhe ra-ishyavel. Mavdonizhe akisova fala sait zhotese lulyavel vey tretiizhe djurova yachyavel. Rumbi fayisan, kíin zarzari vutese krazhni franarit bezyava, ruvyavel, “Dorkoey, helistizhe yibishyare u mashrá pashuni franarit tantoan ta Starantanú sheri ta Gashanit munkapaleshatey dini Aeaan nashkudoririt onyaven. Secha chad-diniizhe ta agara Starana, kiinizhe ishyare, tsorni sadarit yunanár onyara. Dazhini ta Staranit Tadrandaravá ta vadá djeyelyara u ta Gashantanú Aeaova vey ta divait dzarovó kiinizhe mabugbirú ta mundroarun mafáy ta Staranit ushogaringonosey vey ta yoneysalín vetáy ta zhimoavá igüayaren tsey mashrá u ta Gashanit nalyún ra-shunya oneryara. Líid hovór izmuyara ra, ruzay ta lodzinit maretikhú vey pomkalúz dazhem Gashanan vey ta Staranit Mayukeylan chadtantoizhe djeyelizhe vey shprunizhe iniyaven. Ruyi djatyavu u danvalú Tuhíb-Tuuray losh ta Starantanín loshkadimarit onyaven ta trichit nalova piti ta shatan Aea vutese vahalya vey shey Gashanit depikarovó inululya reshú ta rozh losh Gashaney vey Amrutey biküetyita. Helistizhe shunya makayane, dorey zhoya, u ta Staranit nalyunós Aea rahait dralit drimalese ta Darskaese zavachyana, layso kashá ta rozhova mogese teynifulatsyana. Ruzay kiinit grugilu? Kashá bashit ushór sheri íid pabasey ishyaror, inu djuray vodevzhegyi cheykopyaror. Kashá sheri djurey ra-ishyaror, sobonyi cheykopyaror. Djol-Tsulaél shey iidova Indurandiorilu Nikhád tilavit onyarel. Vuyinit murnit vem ta imfayúd, ta manféys, ta shmi, vey ta sayunit ivdiú Amruta onyara. Bashese pashni akadjayarel vey seti bashan vuyinit kalova vey miaraovó felyarel. Gashanese kadimyate vey bashit uvakova ta losheypesea ízá brinkiarit dafaryate.” Vunese ordarizhe zumyavel, vunit isterit sizdova vey ta daldeait dzuechaova ta brestteyna diváy vunit ritan zatvolarizhe. Pashni dralunit drindaen onyava.

Dor Padján Ishdár-Enilese argidanifarit paremilu... vakhtilu zumyavor. Kiinit khatsír onyavel ranti nikharasirit ta nalyunniray vey ta talmenhaziena, ta tadrana vey rozhay onyavel. Kiinit anikebesíf vuyinit zakha! Savuyinova dini shuvekbiran bonduya ra-aravyanel, talshyavor, ruzay mudjaizhe vavatsit vey shprunit uvak dini ta Drukhan onya. Eshkizhe iidit maova brinkiafya makayanor.

Sait madjova fidirimaldjayavor vey vuyinit endjyavor. Ra-inumoriyivel. Padján saova siarifya vey shonya mabugya tikhodyavor. Tsorni u resh ta muit kuey vuyinova chegarit onyaror, brigoshit vey rahelistit, kiinizhe mushiltrasutór tikhodyavor. “Blidit Ishdarey, bashit lestri Amrutese zhoyova pashuni tikhodafyara vey bashit díish sheri ta skanalnirey, inunizhe ta maldjaa vey ta nashkudortaya ta atonnira, [148] zhoyova glavaniyaren. Ruzay yaraspalan-sá Talorova, ta uridova, ta takait standusova vey ta marsetionova inunizhe ta inudjeniena ta tadransa vey ta rozha giuryate. Bashit treygadanovó sheritalshyazhu. Tsorniizhe, stanyati. Tansubifarizhe, vunit asulova aslaafyavor, mergolarizhe u ta vulese kelokhyata.

Divay vunit ritan ta banadjinit tsireait marináz marinyava. Ashivit todroza, dini shey drozan kiina azís felyiva, siaráz, tuhibáz, shiráz, vey koáz ta To eynuovó rivshoarizhe: ta imár, ta tsirtsír, ta vul vey ta dozh, kiinizhe prundji ta Satapit Todjiova: ta nikh, ta shagál, ta zakh, vey ta blikhnorg. Seti ta rakeynan zhanyiva banadjini dzuecha, ta mudjatéyn ta klanamaa vey ta tilararun ta Talruvarela Taldzuechaa, ta Talruvár shey Fazhenena. Ta todróz banadjinit priponit ruzay shprunit brovilu iküf

divayteberian tuzhanivit sait golit hiznuan tebyiva. Piti sait shumeshan djurova ishussyavor. Djurova pe ta labamese paremilu vutanda felyavor.

“Dorkoey, shunyar u djilendoór ta Maa onyare. Kesh onya ra-makayara u say tashi sheyavá onyara ma kiinova tunkiyari? Kesh onya ra-makayara u Amrút tamagit mishbatova rapilaivit vey djasirit ta skainena ta yavtaa dzevya cheykopyara? Tashe Koit Shatardjesea zhoyeylo shtamishyate, izá seti ta labaman ta losheyposa losh bashit ushorey vey ta tamagit Talnarín Itlana bashit sebit birzaova lulya.”

“Dargaey,” Frelizhe shey ííd kolvenudaris vey ííd luftayit skaestalainen. Ra sayaspalan! Kadimyate, ta banadjinenovó ííd Taloreynit aspala giuryate! Ta difoese ta gilirisit kimsiafit stanbira virsiyavor vey dinilugnyavor. Luurit vey shprunit, ras glushova ras rumbitendayova korunyavor.

Ishdár-Eníl, vunit genbonova pe ta hiznuan vuyinit aküayan branavizhe ta malachit dorova pritiizhe dini ta dozhese rekhtayyavel. Hatrinit vunan ptavisyavel. Mashráu u ptakadimyavel, sait forit blikhnorg dudj vunit krindzyava. Ta dozhova sait chaiena inumanalisyavel vey mashraizhe ta dor vuyinova dini treysanokisese ovatyivor. Ta dozh zar vutova shtazarideynafyava. Kulizhe shas talshya, tsaya ta oyhandizhit estál ta kulit unatara onyata, tsaya hait untár djamó vutit tutatarit tasulavá ba shunya ba foliya ra-onyata, dzeparyaven. “Kiinit stanistani onyare!” ruvyavor ta dor. Kiinizhe lushél ta Turushka Djeyelún onyare!” ta Dor ruvyavor.

[149] Ishdár dini ta chaesea Padjana paterizhe zumyavel, “Vey kiinit tsirotíndz onyare bash!” Ishdár disuyavel.

Daivizhe, talshyavor ta Dor mashrá u vunit vakhtova dinitsirifya tikhodyavor.

[150] SIPÁL MAKYÁL

“BLIDIT MARFANÚ, DRALKADÍM UKHESE SHEY!”

“Blidit marfanú, dralkadím ukhese shey!” Ishyaru u ishvemarit onya cheykopyaray reshkín ukhova iizese yaraspalan teyniuvakyavu.” Zumarizhe diváy ta gidanit alinduit labaman sait loshifavit kiaraesea dini ta **Kansalbiran**, Tuhíb-Tuúr tretiizhe vey drimalatsizhe eypyavor. “Ta tantoú lanyueynit onyaren vey ta tunkiú ta Sanukira nasandjit onyaren. Secha faranarizhe ta vem ta Gashanit Mazhala onyava dini ta tsorniit klesedan akait samya, zhoyit blidit marfanór Dafár-Madj Amruta pe zhoyese ta tuudova ta loshvavosa kivavit onyaror. Secha helistyar u shey ukh zhoyit blidit marfanorova pilayaray, sheypaese Darorkoova Dafár-Madj Amruta pilaafyatu.” Vunit madjova fidirimaldjaarizhe Mazhaldarór Tuhíb-Tuúr vunit marfanorova kiryavor, kinpá tsorni vunit tugeyilu pe mu ta Gashanit savaküayainen, pientaizhe say teynifulatsivit, djanubyavor. “Mashrá iid anuvi yavaspalavá etsipralizhe loshkadimarit onyavi resh sheri kindju mishbatey ta oyheslait vey oyhelisit onyana sherikavisuya. Muú veykalovó dzea korunyavi, kiinovó djani gyoryazhu. Ukhova iizese keuravit onyaru reshú shey mogani ta muúd ta talshosa karizhe dzavanyata. Secha mu keurivór, Zardór Padján-Hadín Amruta, ubimiizhe naradivit onyaror, ta samenova ukharis marpilaafyatu.” Trichizhe klaná teyni Djol-Tsulaeese zumyavor vey vuyinese shumeshteynyavor.

“Togyaru u shey ukh ta Mantaushelkoova Djol-Tsulaél, ta Natunsavél Amruta vey ta Mantaushél ta Talmenhazarun ta Muifavit Musavetarun Itlana pilayaray. Resh iid chilinunit losheypín, losh Darorey Dafár-Madj kadimavit onyarel vey vuyinit zumundielay, Ishdár-Eníl, ta Oba ta Atonit Ushana, loshyirel. [151] Ishdarkoey, bashit lipalay dini Tamelunan, shtakadimavit onyate. Var igriizhe losh Dorey Padján eypavit onyare, vey basheylo vugdzevya ra-makayavor, eshkizhe mashrá mogit losheypavá, hait kirova vunit talsharun vey tikhodarun sheri ta estalín moganu, dafarya makayazhe.”

Djol-Tsulaél ta Mazhaldarorese yemchayavel. Bretirit satikhodyavel vey u Ishdár-Enilese dzaleybit uvakova dafaravit onyavor, kiín sebvdiilu , risdoizhe vuyina shibatya aravyara.

Ta Mazhaldarór bishyaror, “Geytuizhe Ishdara djanubyaror Indurandiorko Nikhád, mogit Gashanit rivshodiór dini Amrutan. Franarit zavachosa vey dralpilavit dini zarzari Drukhavá onyaror. Líz geytuizhe zhoya, Nor Ko-Kitsán, Aukaldarór ta Oba ta Soreyanit Soreya. Franartantoit marfanór zhoya onyaror, tuzotivór zhoyit tuddjada vey hatrinit amgalarór zhoya. Vuneyre pientait lipalova lafiyaru kiinova arratraizhe iid aspalan sherieypyazhi.” Mazhaldarór Tuhíb-Tuúr sanokarit alaova vey shumeshkirova Ko-Kitsanese masinyavor. “Karizhe, vey rahaizhe lait chilinuda, ta dralpilavit vey dralvaremerit talmenshunél, Az-Beyrúm ta Shenit Dzariena. Secha say dini ta shenan depikarizhe, makaunit dini ta Djirait Palanaafiman, ta *Ilaípana*, onyarel. Prundji vuyín zhoyit pientait masinivél onifyavel, ruzay ar sheri iidey ratraizhe. Ta Gashanit Mazhaldarór lilinizhe arnalavoit u tashi khashunyivor.

“Dralkadimavit ta Etsipralloshese ta Taldokasenaarun onyatay.” Tuhíb-Tuúr, ta nalavoilu, sait brol loshkadimavit kiaraesea flanchayavor. “Ta tanto mogay inumishyara vey secha nakeyya vey

drimalatsit onya cheykopyari ta franaritorsalunit vey djamoiküitugunurivit prazhennarenovó vey fidirikreynetelirenovó dinipeyratlulya say ra-makayari.” Ta Darorese Amruta djimetsifarizhe ruvyavor, “Dafarkoey, kesh losh Djol-Tsulaeley sheri ííd korkavisuivenín losheypya sarmusyave? Ta Natunsavél tekenyivel u trichizhe vey kari vuyinit artesedit kirmishtartín, kiinizhe ta naldvolkím venyara, ra-eypyivel, ruzay halanís isterisyava u vuyinit farish dini ííd estalavá duneyyiva layso kashrá rakulizhe daivit samyava. Dafár-Madj Djol-Tsulaelova halán brigoshizhe teynichayavor. “Ra, Tuhibey, ra.”

[152] Imár ta vavabiyonatsa vey ta shprunuda ta Gashanit Mazhaldarorese kadimya bezyava. Layso arpetukizhe tansubayavor vey sait djemarait tuludova lulyavor. Ta franarit pantagovó sait aba vuyinit chinokesea ptarinyavor. Tretiizhe vey drimalatsizhe eypya grimabugyavor, shey gadán rimsiit vey dralbukhonivit kari ta eypotín ta Shenit Ebonarun onyava. “Ta untár seti ta Treskelan ta Tsirarun zhanyira. Ta kolvenatsit korunotú tashimú mogese vonluyaven vey ta hegú vey ta eriú ta tadransa ta beneynova, ta garova, ta silova, ta menatuova, ta tikuova, vey ta dulova teynifulatsyara. Fazhenit mishbatova, Maunova, hazbatova vey onebit vey kimsiit, ratá dazhini mogit ebonavá viritivit, zhanya cheykopyari mog yartá. Ta Karfeyú ta Runa eygilivit onyaren. Ta chaú Djanara shenese djimetsifyaven vey Semeri zhomounyara. Layso runese³⁰ mogay ta Ebren, kiinizhe fitoún, ovat’sukurivit vey tikuunit bulukhit onyara.”

Kiinit chalí onyara ta mishbat kiinova danivyare, Mazhaldarorkoey?” Djol-Tsulaél nirzhuit sarmusova ta kavisuova savuyinese fultasya nagliryavel. Bishyavel, “Ta disuú, mafaytalshyaru, dini ta runan onyaren. Seti ta Shprashtit Makaan ta runit talmenshunekarun onyara kinzá ta izmuit meytlán zhanyira vey djurit izmuit zamova mogani zhanya luntutalshizhe misgidyara. Lapanyara, chonyaru, hait bonduivit ish dini ta runan sheri kiiney ra-yibishyari kíín ta spateriova ta metimait rozha Itlana tebyara.” Fayisyavel, ar resh ta rubetey u resh ta talemey, secha zarzari vutova tunkiyavel. Ko-Kitsán sait djanubova birmayavor vey Mazhaldarorese Tuhíb-Tuúr brigoshizhe zumyavor.

Az-Beyrúm keylitedyavel, ta marinazova flenurarizhe, kíín sait ritay marinifyava. “Kul-paremizhe, Mantaushelkoe, ukhese, mu vey shey, oderzhya makayaru u ta Vataranit Makaú ta Runa, secha rashéy mu shagala ba mu korunota, khil vey shey, forfeynit palanaafotú onyaren. Secha eshkizhe ta palanaafosova mogit tsorniit tunkienesea fulatsya makayaren, djufi-bolo, ííd talmenshunotú kiinizhe kalstinarit byorú igüayi ra-makayaren. Dazhini ta talmenshunekavá ta Runa rahá piri ta shaskarit taleaey vey tuzhaney losh shey draleny zhanyira. Ta Talmenshunós ta Isaekarun pron ilazoí vey mosí, onyara. Mafáy mogit meydashín iidova igüaya ra-makayari var meydashovó ra-shunyara djur. Ta kulit untár mu onyara.

Zatvolalit neylonú, khaá, talmenshuneley,” Nikhád dazhemfelyavor, “ruzay bashese oderzhlyaru, stronú djamá mogit ishan vey daan kihararit onyaren. Lanyuizhe onyana vutova bretya. Veykalatsit vavosova korunya cheykopyari.” Beriatizhe Djol-Tsulaelese teynizumyavor vey bishyavor, “Djasyaru u rapá ííz ta kulit flanerova ta Mauna moganu damayara. [153] Ta kozheneriovó samogit

³⁰ Mistranslated in the English as “south”, Ebren is actually north of where the meeting in Koit Shatardja was taking place.

yakinuna khalulya cheykopyari, tamagizhe idapaú, kinpaú mogit dralova ra-ekhdatyaren, djurova mogeyre veykalyazhen.

“Ta Gashanit Mazhaldarór dinalshifavit shunyivor. “Dini bashit gadanáva ta izmuaris zhanyira, Indurandiorey, djufi-bolo, versídj ta Adunit Talmenhazesea mogit mishbatova manukanavya cheykopyara. Ta amgalen ta Satapit Feresharun idaryara. Ta Tanto ta To Makaarun moganu onyara. Iíd shtrurnenú ra-bretyi cheykopyaren. Ta *Keningsbuk* ta Djanartanrun vey ta *Isináawa Kuda* ta Djiratanarun zarzari vut ta meytlanova ta to gidanit makaenarun kiinú ta untariova ta tadransay pelsulyazhen. Togyu u tanto onyara dzea u vutova tardjenizhe versidjyati. Iidú ta gadanú ta taldokasa onyaren. Dini ta Djanarit Fereshan ta Isha, ta *Keningsbuk av de Nordlinga*, feryiva:

*Yong en Sverd
Buk en Sten
Desa eyr de Fir Makta
Av di Eynhet.*

Dukhulór vey Kutún
Feresh vey Talmakus
Shukhrám ta To Makaú
Ta Muuda.

Indurandió Níkhád dazhempriyavor ruzay tretiizhe vey drimalilu eypyavor, “Kesh hait ruven aridarit onyana? Ta meytlán iíd to makaenarun, dukhulór vey kutún, feresh vey talmakus, loshmuifyazha vey ta byudemova mogit skaese teynifulatsyazha, var djasyaru u iíd ‘muúd’ (ta gadanova fidiriruvyavor tsaya idá sakadúl onyana) sheri kiiney ta Feresh eypyara hait mevemit dzelashtit mepelesón, hait fazhenit untarnulak onyara, kiín mogova kulbandjafyazha vey pitimenaryazha, shey afakudova inululya, vey murnizhe ta rozhova ta kobit zavachosa rashunirit stronesea teynifulatsarizhe.”

Khiyefarizhe dini ta sopiese Djol-Tsulaela ra-zumya, vey sait bulukhisarit madjesea kezumarizhe, Ko-Kitsán khaeypyavor, “Ta shtrurnenova Satapit Talór-Shirela kinpá ruvyavor:

‘Ranti ta To Zakhmakaú ta Untarova brugyaren,
Idatá eayazha ta Muúd.’³¹

³¹ Interestingly the English translation presents this as saying, “the Four Powers”. The original Itlani uses, *ta To Zakhmakaú*, that is, “the Four Heart-Powers”.

[154] Nor Ko bishyavor, “Salashunenova lafiyavu kiín sheri ta dzelashtit Kutuney ta Runa zhoyese korschtrurnyava. Chadit skaesea ta gidanit aguunova vey sekayova teynifulatsyazha kashá iid byorova ra-zhanyati vey ra-byudemyati. Kashá ta kut zhoyit salashunena mu iid To Makaainen onyara, eshkizhe ta tamagit fazarait vey lanyuit prundji onyaren.” Ko-Kitsán sait madjesea kezumarit onyavor raaréy vey sait uvak seti shey gadanan ardyakusit djatyiva.

Az-Beyrúm sait madjova vunit madjese fidirimaldjayavel tsaya vunese kaderya. Vunit madjova dini vuyinit lulyavel. “Idá kiinova ruvyavor ta ayukaldarór izmuit onyara, djasyaru. Ta Kutunova muizhe zhanya cheykopyari ruzay shey ta min samarit makaenú prundji zhanyi cheykopyaren vey vutit farishovó khitaya cheykopyazhi. Ta karit fidiri ta taldokaseniena dazhini zhoyit ebonan dini ta Djirait Fereshan Chadit Dozharun zhanyira. Ta talmenshunél kepesizhe pronanduya mabugyavel. Vunit uvak vleseýrit onyava vey ta shol makaatsyava.

*Ísina lusa lúbonto bodji úluu.
Ísina ila dja Kima únato.
Súria útiko afánara ibóntela tel lelay Mari.
Tsina útalo Túala Roni?
Fal tsana Méylana lusímeto.*

Nikhád raradit bezyava. “Kiín iid gadanú mogese parayaren? Rapá piri bashey iíz onyara kinpá ta Djirait eypova pilayara. Mogit tantoova fargayavi ta gadanovó ta adunit lametidzekarun vey ta ureisaova ta parmizhardjaa fidirimampisya. **Aurkednait** vavovó ta byorsala vey ta khordiarun tsorni tunkiyari, kashá ra, ta talvón Amruta vey ta alaván Gashana sheytaizhe silyinen.”

“Zhoyese fardayyate, Indurandiorey. Kari ta otín ta Djirait Isaekarun, ishi ta gadanovó kiinizhe muizhe ferivit onyaven vut pronanduyari. Ravzhurizhe³² iid burakhenivit gadanú ruvyaren:

‘Chadvá pevlúsh sait orlunova bonduyazhi.
Chadvá rumél dini Derevushsalan salayara.
[155] Sintín franarizhe bonduivit Sashiriena ta Fridadja.
Kinzá eayara ta Sintinís ta Runa?
Var izá ta Maka khamedjifyazha.’

Franartantoilu, Dafár-Madj bashlait samyavor. Karizhe khadinitalemyavor. Tansubifyavor vey eypya mabugyavor. “Az-Beyrúm ta murnit pesh iíz kinpá ta Djirait eypova dayara. Prundji zhoy ta Satapit Blavkaova makbashavit onyaru. Zhigutyatay, marfanín, u ta Feresh Chadit Dozharun prundji ruvyara,

³² In those days, the common tongue of Itlán was often still called, *Ravzhurian*.

*Túala Roni útaló áeya, iéyana Íronu Maru.
Te sei tílinay túrala wa te sama bodja útaló.*

Ta Sintinís ta Runa eaizhe eayara, ta Runit Fridadjova taleaarizhe.
Pe sheyavá dralí ba djamí eayara.

“Pe sheyavá dralí ba djamí eayara!” Marfanín, mu vey shey, ta etarasharit ubikeyova inumanalyati. Franar-flanilu ta Adisaova vey ta korunotovó ta pesharun istonavit onyaru. Zi ta muit tantoiena pe ta bredian Itlán, ranti, rumbi ta Klanamishan men ta Vanbredia, Rozh-Shpiláv vey vunit tilarú muizhe dini ta Gimlaan ta Zarideyna pevulifyaven, ta farish ta Satapit Todjia – blikhnorg, zakh, shagál, vey nikh, dini shey mogit talmenhazavá vey Satapit Fereshavá sherieypyiva. Prundji ta To Makaú grimyiven kiinú ta Maunova dinifulatsyazhen kiín resh ta sheytaey mogit untarova zaloyazha. Kesh ta To Makaú eriú ta dzelashta, ta byudema, vey ta pitinuvinsa onyaren ba eriú ta drala, ta rozha vey ta otrinuda onyaren? Otorayyaru u iidova iíz yaraspalan veykalyazhi. Ruzay, sayíz, mogit mampisova mabugya makayari – ta Sintiniso va ta Runa zhanya makayari vey djurit farova vey sevolharolova redjya makayari. Tuhibey, tashe ta muit güisarovó mogit Birafuna gyoryate.”

Mashrá u Darór Dafár djanubifyavor vey Tuhíb-Tuúr eypya mabugyavor lilinit khashrákh vey kletág ta sopiay ta sonsaa vunanis kadimyaven. Ta sonsa saova kazurizhe anazaspoyyava.

“Fay! Shey ukh!” Uvakunit, iküinagustunurivit buuékh ta sonsaanzaay kadimyava. Shey danagizhe khaptazumyaven. Lanís ta tantoaris resh ta nashkudorey ba ta kiharey zolyava. Vishu ta malida vey ta inudja pe sheypan zhanyiva. Izá dini ta sonsatreskelan tansubiyavor Padján-Hadín. Ta shonilu klopnyavor vey vunit vishu siarit ta nagushtay vey ta veratay onyava. Sal Amrutit girekarun vunova rekhtayyava. “Girekín! Idá peshorova tazhbilyatay!” Sait madjova panayavor vey ta versukese ta labama trichizhe Nikhadese **keflenkiryavor**. Ta peshú ta [156] Khorgirarun ta Dzuechaa, ta emdalit imfaygirekú ta Dora teyni ta Indurandiorese khakeyliviriyaven.

Nikhád ta labamay khaptadoladyavor, vey voynbyorova ta odeshiena vunit aba fidirimoriyavor. Teyni ta faddrozese vugramyavor, ta byorova ta Dorese sopiafarizhe. Ta ingulilu vey mosogit nagushtilu yaimyavor. “Dorey Padján, kiinizhe zhoyese khulya makayave? Kesh ra-onyavu zhoy kinpá bashese sheri ta megeynit nuvnaenín sizdirit vey khaneygumivit mafáy bashey vey bashit ushorey, ta Darór, shtrurnyava? Íd medurumit Savél ta tazhbilalél onyarel...” Teyni Djol-Tsulaeese shumeshkiryavor. Ta girekú khafayyaven vey ta Dorova seyranizhe divayyaven. Vutit blikhnorgilisa vunova guryaven. Vutit byorú moriivit onyaven ruzay vutova igüaya santiyaven. Ta Savél vey vuyinit zumundurél, Ishdár-Eníl tansubifyaven, vishuú ta djasa vey ta ubikeya tavilarizhe.

Ta girekovó masagese lugarizhe, Dor Padján-Hadín keyliramfelyavor. “Nikhadova djasyaru zhoy kulizhe ra. Ushorey, iid loketzhótít dazhemeypdiór, kinpaova idalán kalyave, nallulova mafáy ta nalyuney Amruta sevolyavor vey upikyavor. Dini ta rekhtayit Khoran Tameluna, chadpaú mashrá iid yavaspalavá lokhyaven mashráu u khordiú bogit mogese tadranyaven, raiskemizhe, resh ta

skaova pesulya. Ta “Kegún” idá dralparuvivit, bonduivit golér otuit vey mosogit kabeltekarun, ta meytlanova dini ta natunshatunan khalulyava vey tsorni ta skaova naryara. Dalí zarideynarit dzevsonsailu tayamalyavu resh iizese kadimya ukhese shtrurnya var shey talat losh Amrutey kreybukhonivit onyara. Nikhadova tazhbilavizhe, tumpi mu cheykopen zhoyese samyara veu idá onyara vunit natunloskorunekova gyorya vey tazhbilya. Girekín, ta Natunsavelova ovatlulyatay!”

“Ra!” Djol-Tsulaél teyni Nikhadese keylichichumyavel, Ishdár-Enilova, kinpá shan vuyinan tansubarit onyavel, ta khaneyese kladjarizhe. “Eynadúlk bash!” Nikhadese krivetyavel. “Khuvfekisit sariúlk bash, djemarit ta tedjaris vey ta khularis! Mashrá u vunese meymlyryavel Nikhád ta keylispoybatova vunit harvolivit pardjeya pristiizhe khamayavor vey Dafár-Madjese karvuyavor. Djol-Tsulaél vunese karizhe maldjayavel vey mashrá u vunova miriniyavel, sait madjovó diváy vunit ritan felarizhe, vunit byor sait voynnurenova fidirimasyava.

Tashi u ta girekú ba ta Dor disuvavya makayaven, Tuhíb-Tuúr saova uv sait varemirit vey kalivit marfanoran spoyyavor. Ta voynlafiit meplinoudit bur vunit ritova dlunyava vey fuinivit, kaspait buuekhilu, lokhyavor. Seti iidan ta girekú lanunova ta burosa fidiriotrinafyaven, shey miaraova shey fadtanovó zarideynarit tebya [157] senyakhshilarizhe.

Nikhád buryivor vey layso tashi u ta khaneyese lokhyavor ta girekú pe ta Natunsavelan onyaven vey vuyinova ta ovativudese tonshayaven. Malidizhe shprunit onyavel. Layso ranti telivit vey bazhiafivit, banadjinit onyavel.

Franar-vesinilu, dini ta talmeneypbiran Tuhíb-Tuura ubikeyún onyava. Seti ta ketashavá ta bilasa ta byorarun, Gashanit girekú dini ta fadese **khastronvirisyaven**. Ta Amrutit tuzotdiú ta Dorova inu ta kalstinay gurya khiyefyaven. Ta madjova Ko-Kitsana miriniarizhe, Az-Beyrúm naskesyavel u sheypaú inutansubyaten. Piti Dafár-Madj, kinpá sait marfanorova, Tuhíb-Tuurova dini sait pranavá murozhtebarit onyavor, kemiesyavel. Rekh, helistafarizhe u shey to vut marchegarit onyaven, fidiribuuekhyavel, “*Maráika, gúsulo Shúbuy!* Fridadjtaney, mogova pesulyate!” Mashrá u eypyavel, ta kounit marináz seti vuyinit ritan kasiya vey glanya mabugyava. Sheypaú inutansubyaven vey mashrá vesinan ta fad bashlayava.

Talsharizhe u ta shinarit talmenshunél ta Runay mu vuyinit makait Djirait palanaafit pronainen ba pronanduainen igüayarel, rapá kiharyava. Rekh, lilinit, budulafit, tlantlorarit, feshún ta taleaa fidirishtrayava.

Vey khatailu, darór, mazhaldarór, talmenshunél vey shuvór shaskrinizhe pofalyaven.

[158] SIPÁL MAKSHÁ

“TA TALEA TA TAINAA SETI IDÁ HARKAZAN DEGRIMYAVA, RUZAY ISHYAVU U SHEYTÁ DINI ZHOYIT ZAKHAN TSIRYANA.”

Ta talea ta Tainaa seti idá harkazan degrimyava, ruzay ishyavu u sheytá dini zhoyit zakhan tsiryana. Líd Atonit kinsraay inudzeyva ra-veyyavi. Rahaizhe ta yoneyese ba ta djanese Ayleaa shtamishya kiharyavi. Resh ta astit güisarey mogit dzeva vkuzeaizhe mabugya cheykopyazhi vey resh idaey ta salaova tunkiyavi. Dini ta derevushsalit seyranan tsey, kinzá ta savún brinkiyava, layso shas ta azafadey razhgeyrisafit tsirtsira, mogova dini mogit salasavumesea dinirinyavi. Ta sintinisú kul-eaizhe moganpi eayaven. Tumpi ta talmenova mogova razhgeyrisafyava. Shasfridadjazit harkáz onyava.

Pristiizhe kadimyava ta ea vey ta stirdjit buuékh ta ealirarun, mantaizhe piti-piti merarit, chadvá salaa

tsit shikasalaarovó idá ean medjyava. Losh zhoyit talmendjariey hatrinizhe sayra zhoyan salayavu. Kiinizhe salatait sueyza djurova zhoyese rezafyava. Khalilinu, pashni luntuatsit vey ratuzotirit ta chadit lanyuenesea divay zhoyan tikhodyavu dini ta lipalan kiinova mogit dzevarsál nikkorunya veykalyava. Salashunya ra-zhigutyavu vey ta sashirú ta fridadja ishyaven u krazhni franartantoilu rahait idarit talshunenovó³³ lafiavit onyavu. Varvari iidey, kovroit tikhodyavu vey bezyava u shey ta mosaris, shey ta shprunudaris, vey shey ta idarudaris ta yavharkaza profalavit onyava. Zhoyit [159] sundjit ramovó inu ta salasavumay moriyavu vutova pe ta gilirit, iküinebuvurivit vulese felarizhe. Shey hilegova vey chendjova bazhi vutan gurdinyavu. Ta Satél zhniivtsirova mabugafarit onyavel. Dralizhe ishya onyava u palonsagmeit uridova tashi dzevyva mabugya garminyazhi. Zhoyova ra-foliya beylatsyavel. Izá djanubyavu, vuyinova zumarizhe.

Rairtusivit, yehukanit, prevatsit hadinova Runtanela lafiyavel, djufi-bolo, malachotuit beylatsyavel. Dini franarit, udjchagit salaaban ta oydresiarana, shevesivit izizá daldeaanit raobrageshkit shunteyniena, genyivel. Ta ab zarmasagizhe ta embaesea yuresyiva. Ta tlintlinarit dzorseyanisovó vey ta daldeait nezurazova seti vuyinit geytuit nezuran, kiinova tashi shunyavu genarit onyavel tsey. Tulit vey iirit onyavel, secha rakrazhni. Shonekit flidjenova lafiyavel vey muralyavu u paremunandjit mafayél dini otseran onyanel. Djufi shey iidey, pashni elit vey djagadit, ubuit vey adalinunit, haizhe bezyavel, tsaya silivit dini salashunenon kiinova ras endjiya ras tayamalya makayavel. Ras kiharya ras ta bashlaova iid arassalaa prisya ra-ukayavu.

Mashrá u ta drevova vey ta khatsirifenova dini ta tsirchiskonan nulakyavel, kiín ubimiizhe, izá ta yavharkazan onyavel dzea, secha djurova idatá ra-foliyavu, saese kepesizhe pronya beylatsyavel. Lilinizhe, chintalenova hatrini vuyinan, urzizhe zhedjamó ta treskelan ta kednait shunosa, khanagliryavu. Ta uzhisudit sizdova hait ama ta Talmenshunelese dlamya shunyavu ba shunya

³³ Talshunen: spiritual vision. This word is multiparsable as either *tal/shun/en* or *talsh/un/en.*, that is, light-vision or big thought.

togyavu. Tashi u lilizhe dini ta uzhisese inunusyava, togyavu u ta aparesiit vey dalishuneshkit sizdova vorina khayibyavu. Ta Talmenshunél saese sususiyavel, *Grun Oya...* vey rekh muku shta tantoisilu bashlaifyavel. Rekh, muku shta, saese kepesizhe pronya mabugyavel, secha ta gadanovó obragya ra-makayavu. Lilinizhe khaptazumyavel. Ta ealirú piti-piti merarit onyaven tsey vey foliyavu u tamagenú ta eaova prundji sabutarit onyaven. Pulán-Shuv ratá zhoyese klanazumyavel. Eshkizhe ra-ishyavel u medjifavit onyavu ba togyavel u dini zhoyit Eait Valandusan stayalyavu.

Mu mantaseyranarit ealirese, dini ta arshrunifarit taleaan Talora, ptazumyavel. Djurit buuekhova djeynatavel. Lilinizhe vey kul-malidizhe Djurese disuyavel, hait rapilaivit nobshetenova eyparizhe, istavi shola kiinova murnizhe djur dayana. Rekh pronanduya mabugyavel. Kepesit ba etarasharit Djanarit makatayókh onyava:

*Broder Arel, Hoyfluyer av de Himela!
Teg min vorta til de Veysera av de Graneylanda!
For ey vuly lerne de Vating av de Grun Konga!*

[160] Zurhanorey Ealír, Mantalír ta Fridadjarun!
Zhoyit gadanovó ta Ishdaresea Semeria fulatsyate!
Var ta Isaova ta Shirit Dararun tilya cheykopyaru!

Ptazumyavu dini ta shprunifarit taleaese ta eait fridadja vey mu murnit ealirova kekularya shunyavu. Skirlanit vey meytlanit sholilu vuyinese disuyavor, shol kiinova shandi ra-tilyavu – vey rekh, min tamagit ealirú vunese loshifyaven vey dini rashunivit mantaesea ptaliryaven vey inupristiyaven. Seti idaan, ta uzhisit sizd ta rapilaivit vorinama vesinisilu emdilesyava vey rekh prundji inunusyava. Ta Talmenshunél saese shtakadimyavel.

“Dralea, malachit dorey. Kesh bashit anufovó karyave vey kesh Oden³⁴ ta itovedenovó bashit zakha vey shagala djatavit onyarad?” Idalá djeyelit onyava zhoyit mostazvór ííd shunena u ranti ta Talmenshunél eypyavel ardanagivit onyavu u krilyanu.

Ubimiizhe, ííd birza ta sabashlataa resh ta Seyraney ta Tainaa pashni dralizhe ushogenivit onyava. Pulán-Shuv piti ta zhnivtsiran denikova kupasoyavel. Pe djurese yagusit bazovó vey paramaovó felarit onyavel. Vutit seylár djani ikuí ta kulit zodinan gruzdyiva. Tamagpaú dini ta idarbiran medjifya mabugyaven vey fidiri sait salasavumiena shpelepya mabugyaven, anuvipaú dini sait salaabavá, tamagpaú sundjit, dini ta gilirisit imarese kadimyaven. Rapá epyava. Ta archád, resh doshtenya ba resh anufya inukunyaven. Beylatsyava u sheypaú ta djufliova dralizhe pilayaven. Yibishya mabugyavu u tanór draltelivit vey dralralivit sala onyavu. Djani tilyanu u ííd zhoyit zheytúm onyava khaá var zhoyova lulavit onyaven. Paremirit vey dralvaremerit tanór onyaru say. Vutova ruvya rayizhe djatyavu, “*Vi eyr ala siblinga!* Zheytúm onyari mog shey!” Argidanifarit pilanova vey zakhrezova tikhodyavu resh kiiney kuniryavu. Zhoyit luntuenú tretiizhe zainuglimya bezyaven. Kesh

³⁴ Oden: the Djanari name for the Creator.

íid ta *omanomo* onya makayana, sheri kiiney Rozh-Shpiláv feryavor? Ta Savún ta Tanifa ta yavaspala aurova ta talmena vey feloraova ta adala dini zhoyit zakhese vey nikhese klananeygumyava, kiinova ratá tashi tikhodavit onyavu – ruzay treti-santiizhe djurova dinilulyavu. Ta bibutarit vey khakhakhiarit tsirtsirese resh ta Talmenshunelese eypya mishyavu. Zhoyese khamalidyava u zhoyit gadanú Djanarizhe fidiritayamalyaven. [161] “*Ersam Veyserin, va hav du iseyne?* Ishdarelkoey, kiinova talmenshunavit onyave?” Malidizhe, shprunizhe eypyavu. Aurit vey alasevit dyakus fidiri ta djedjeyelay zhoya teynivisifyava. Kiinit valayunova mu urit harkáz korunya makayara! Lída ayfanalifya cheykopyanu. Lilinizhe arvastriit vey arhelistit sheri zhoyey u, ratá tashi, tikhodyavu.

“Seti ta Dozulruvan tsey, shunyarú, malachit dorey.” Ta Talmenshunél zhoyese forokh-Ravzhur-Iltanizhe disuyavel. Ta ragisirit bazovó vey ta denikirit parmaovó, bari kreyshtagalizhe, di-ashiyavel. Mogit chatalatova ratá prisyavel. “Makait talmenshunór onyare dzea vey losh rahait manukanavarit ishnarey piri ta Sashirín. Idait maka eylamizhe shunyira. Idakín bashova zhanya, vey resh ta muit kuey, ta oreynuova dini mogit atonit Seyranese dinipeyratya kapolanyivu. Secha halán ta guribaris iidese onyava, zhoyit talshunenú zhoyova ra-tedjyaven. Kesh resh ta mishbatey moganu lahadyare? Kesh zhoyit Lipalova ta iskemese manukanavyazhe? Ta maka, ta yavyo, ta khul, ta kreyíf vey ta benéyn dini ranaglivit tantoavá vey birzaavá moganu ksevyaren. lidova talshunavit onyavu.”

“Satelkoey, lahadyaru ruzay ta makaaris , djasyaru u ralán djuraris lafiyaru. Zi ta aspalay ranti bashese loshiyavu dini ta idarbiran ta Derevushsala ta Pyagarun, zhemunka Shtemoran, ras talshunenovó ras salashunenovó lafiavit onyaru. Zhoyit zakh, shagál vey nikh kiinizhe ta Givanún shashshirifyaven.³⁵ Djasyaru u rahait zhirash bashese onyazhu. U zhoyova kiinizhe loshdzevarór kekyave, aktoshubizhe onyara, djasyaru. Kesh zhoyova kul-abiyonilu dini ta durumese rekhtayane?”

Pulán-Shun ta kegtaronova kefelyavel, kiinova resh ta zhnivirit bazovó vey parmaovó mamadjya igüaarit onyavel. “Bashova hazaese rekhtayyanu, malachit Dorey Linddora. Bashit givandurúm resh hait drimaley onyara khaá, helistyarú. Eshkizhe ta Kurudjór Odena bashit nikhova vey talmenshunosa ta damotagilu vey bashlait tantoilisa ta pilana vey ta gazaruna dralgadanyavor. Ta kaltogova tebyate. lidova dini ta *Gudtidingsbukan* makbashavit onyaru,

’Sheri ta yazhaspaley inudjyate ra,
Savukyate u ta yazhaspál saese inudjyata.
Ta inudjen shey aspala idá aspalese frelyara khaá.’”

[162] Sheri idait fereshey ratá tashi djatyavu, shtaruzay, ta korunotú vey ta ish ta Djanartanarun mogese oyanamizhe rapilaivit onyaven. Sheri vutit ferenín kozhá ishyiva vey vutit feriteynovó makbasha ra-makayavi. U prundji vut suú Uramuna vey u vutova ta mishtaratilu Oden Vuova

³⁵ A play on words: *shashshirifya* and *sashirifya*.

privodyaren djatavit onyavu. U kurudjova lafiyavad, Yesu³⁶, kinpá ta Djanartanú Atón onya gazaryaven, prundji djatavit onyavu. Gorduya cheykopyaru bolo u ta safinaova iid ruvena, Yesua , ta Kurudjór Odena, *“Ta inudjen shey aspala idá aspalese frelyara khaá.”* Eshkizhe djurova dini zhoyit ruveneshese feryanu.

“Satelkoeý, kinzaese mishyari say vey kiinizhe dini iidit birafunan ta rozha vey meytлана havaifyave? Franartantoizhe basheylo dzevyavu, bolo, rahait argidanit daova sheri bashey ba sheri ta farishey bashit ebona dini iid tadrana lafiyaru say u ranti muizhe zhoyit fereshovó vey timetovó zhoyanis dini Shtemorán dini ta yuddjadan zhoyit ushela branyavu. Secha zhoyit talshunenú inugivanifyaven vey zhoyit talmenshunós kulizhe urzifyava kesh zhoyese arsobonya ra-makayare?” Luntuizhe ruzay kreysagalizhe zhoyit talmendjariova flenuryavu vey khiyefyavu argalavaniit flidjya u tikhodyavu.

Pulán-Shuv zhoyese talsheynizhe zumyavel. “Zi u malachél onyavu, tashi franarizhe vey pashni inunizhe, dini ta murnnikhit agaravá ta Runit Zornasta ta Yema, dini ta shatisan Fluyvurmsoy, ta birza kiinova ukh ta Ravzhurit sholilu Stragún-Cha mishtaratyaray, kari ta korunotín ta ishdaruda vey ta makaa, vey ta mishbata ta rozha ta Odenhaza ralyivu. Rumbi u zhoyit ushór ta blikhnorgova branyavor resh losh ta Nikhunín onya, ta Ebdarél zhoyit ebona onifyavel, vey togyavu u dini ta rozhan vey ta rezit shasvuzhnian piti zhoyit Djanarit skaan daryanu, ruzay idaizhe ra-brinkiyava.”

Ta zhnivivit parmaú vey bazú franarizhe korunivit onyaven vey mashrá u eypayvi Pulán-Shuv vutova pe gidanit kladibunese felyavel. Bashlaizhe, Parpár-Klotashél klanarmyavel vey djurova ta tamagpaesea, kinpaú dini seyranisese pe ta vulan ba pe flanerzagaivit mlodjavá loshifyaven, teynifulatsyavel. Secha ta savunova seti ta yavharkazan ra-dyonyavel, Parpár-Klotashél tsorni ta salese shtaloshifyavel. Vuyinit zum pe zhoyese ramarfanit beylatsyava.

Ta Talmenshunél bihyavel, “Ranti ta Ebtét Starana mabugifyava vey Amrút shastaborizhe mundroyiva, gidanit dumayún dazhini zhoyit ebtanavá khafidirishtrashyava: kashá-ba-rá bashlait vey noarpit samyani ba mogit chadit meytlanovó resh dinivavya igüayani vey istavi mogit shprunda ta rozhova pe ta urzekesea stronurya. Djuri-bolo, ta vem rashunivit, radjativit vey rapilaivit samya avonunyava var idá franartantoit meresa dazhini mogit ebontanavá onyava. Bolo, zhoyit zakh varvari ta argidanifarit tadraneý vey ta perneyey fulatsirit djurilu ta shasmiaaraekesea vorezifyava. Eshkizhe rakeynit misbat lapanyana ta Fereshovó ta Isaekarun anazaya vey sheypaesea eliseynya u fazhenit mantaesea ta varema vey ta shtarozhifa, ta meytlanilu [163] sait zakharun, shagalarun vey nikharun maldjayaten. Ta yunosova zhoyit ebona, zhoyit kalirit amgalarese, Alfgar Brinkloper, branavizhe, seti iidit birafunan khamabugyavu. Salashunilu, ranti pe zhoyit pushtan, bashova salashunyavu. Sundjit ba shprunit, gidanit nashkudorilu vey varemilu ilazoit pevlushay ta palumea fidirivirsarit onyave pe badakshit merinese tsaya inubranavova pe inunit shishieynit zhakan pesulya. Uvakova djatyavu,

Find Furfut, de yong vo sey. Han shal lete din Beduling til hets sil.”

³⁶ Yesu is the Djanari form of the name “Jesus”. In modern day Itlani He is known as “Yeshu-Khrist”.

“Vey idaizhe onyava, malachit Dor u Shtemorese kadimyavu resh bashova zhanya vey ta meytlanova bashit talmenshunosa vey shprunuda resh iid chilinunit chumakey dakya. Shey durumit harkáz sait eaay rekhtayyira vey helistyarú u bashit durúm ra-tlimoyyazha. Ta taldokasenú chad-tamagizhe ruvyaren.”

Varvari ta gadanín ta Talmenshunela kedyivu vey eylanú, fazhenit vey namagit, djedini zhoyan anazayi mashrá u eypyavel. “Kinzaese chalí tsorni mishyati vey kiinizhe ta mishbatova ta rozhese, sheri kiiney eypyare, zhanyazhi, satelkoey?” Dalí eypya vemyavu, idalán iküimosit ta shunen kiinova zhoyanu felyavel.

“Muizhe ta shanpevlushit shatese Ani, arvalmashizhe pe ta runit zhimboan Peleshirskaa, dzevya cheykopyari. Izá ta tunkiirit totvechovó vey ushogenovó dinilulyazhi. Rekh, keyli Semeriese resh losh ta Drukhey ta Shirít Dararun, dini ta shatan Palu, garmineypa. Kashá ta Semeritanú potrokyazhen, Ebreneze dini ta shenan purbenyazhi resh zhoyit franartantoit marfanelova vey pelnikhelova, Kovoriné, Tuzotarél vey Narél ta Kitsana ta Tuhibaza, kuteyrya. Izá dini ta banadjinit shatan Lazen losh otuit vey kalalit marfanorey vey loshdzevarorey, kinpaay krazhni franarizhe kreyivit onyavu, shtazeytariyazhu.”

Ta Satél meytlanova, vavabiyonova, vey rozhit rezova fidiritobarit onyavel kiinovó griebadiyanu. Zulovyaren. Chadku vey dini chadit tunkiatsit krioruavá, dini vuyinan djurova naglryavu. Karizhe, hait okrimenova sheri ta maldjaey vey ta handizhey mogit birafuna zadakya mabugyavu. Ubimiizhe ta Satél tuzhanovó sheyzá lafiyavel. Mashá chadvá aulan, beylatsyava, hichizhe vadikarit onyavel, resh ta estalovó ta mishbatesea ta rozha manukanavya. Franarit vey djeyelit ta maldja ta Seyrana ta Tainaa onyava. Dini zhoyit talshzelan silyivu. [164] Talór layso armantaizhe dini ta kutsunduranit fridadjese nebyavor. Ta aspál razheyrisifarit onyava.

“Talmenshuelkoey,” latsagyavu, “kinpaú ta lirlirú kinpaesea eypyave, var vutit sholova ra-pilayavel, vey kinpá onyara ta uzhisám, idalán bonduivit ta forokhit shunmakaay, kinpá bashova loshyana?”

Pulán-Shuv zhoyese malidilu ptazumyavel. “Franartantoit marfanú, dorkoey, franartantoit marfanú, ruzay kadimyate, blidit Tsirtsirey,” ruvyavel ta Talmenshunél, “uridyati.” Ubimiizhe, sheri vutey arruvya ra-vemyavel.

Ta salese uridarit birafaresea manaragarizhe, vutani, dini ta seyranan djanubifyavi. “Satelkoey, tashe savukyate...” Pulán-Shuvese mafayruvya santiyavu ruzay ta nashkudorún zhoyit shagalova vey zakhova djemarafyava. “Aniese dzevya mogova lanyuizhe hatrini ta Staranit agaran fulatsyana. Dini idait fridadjavá ba pevlushavá damdzevya ratunkiirit imurova keuryana.” Zhoyit ish sheri ta timetín vey ta dzevferenín dralizhe zavachya mabugyava. Aurizhe zhoyese zumyavel. “Secha iidizhe beylatsyana, marfanorkoey, imfayit onyazhi. Runese Aniay dzevyazhi. Ta Shirít Daresea Semeria kuteyryazhi.”

Iküimosurivizhe, ta uridenovó zhoyanu uridya dalí makayavu.

(*)

Djani ta harkazzodín zhoyit Tanifa vokorunivit onyava vey shey mogit anuvi trevkonenú nedenivit vey resh ta dzevosey lonevivit onyaven. Ta *Silver Ster* shey mogit trevkonenienna chiimifyavor. Chadit klotashú resh mogit nurenovó fulatsya kiinizhe prundji resh ta pemishosey mogese zolyaven. Pulán-Shuvese azburatsizhe teynimishyavu var muralyavu u, muku shta, loshklotasharit onyani. Bonduivizhe boshyavu u dini ta yoneyan *Silver Ster* ra-purbenyani. Zhoyit pranova endjarizhe, Pulán-Shuv zhoyova ta sopiese anazabira ta dervushsala vugdjimetsyavel, iküi kiinan ta yavharkazan kadimyavi. Fidiribuuekhyavel, shta sholilu zhoyese rapilaivit, ar pronit u eypit, vey rekh, lilinizhe giderit khochisilu, pashuni banadjinit zhartuhibit klotashór ta derevushiena zhoyova teyniyavor. Mashrá u dlamyavor, ta Talmenshunél sait madjova sabutizhe fidirimaldjayavel vey vunit vishuova aftonyavel. Tsirtsír-Ramey, shukhrám Aanór. Bashit zurhanór onyaror vun say. Ta ilazoesea, pilavit vey ra, shunirit ta peshea ba bonduivit ta spulekiena, bashova fulatsyazhor. Vunit sholova tilyate vey bashova ratá inubranyazhor.” Zhoyanu onyavor ta oybanadjinit klotashór kiinova hatá shunyavu.

Mashrá u vunova peifyavu, pe ta forit ruzay pantait iveytsit bavelese, ayfanalit dazhini shey Itlantanavá, vunit shprashtit sagmeunova zhoyova iküiya tikhodyavu. Onyava tsaya [165] mu onyavi. “Aanorey,” ruvyavu, “Sonyaru.” *Maarova*, zhoyit talmendjari, dini zhoyit tugeyit madjese tebarizhe, pe namagifarit mishbatan teyni ta pevlushan inupemishyavi.

Dzev tumpi shim goliunarun onyava. Seti shey djamomisharit vesinan, ta pevlushova ar vey arshprunizhe gruzdya makayavu vey urzishé ta buuekhunova djurit tendayarun djatya makayavu. Shan ta Talmenshunelan pemisharit onyavu.

“Kesh vetáy ta zhimboan dzevyazhi?” latsagya sarelyavu. Kari zhoyit meyey ishyavu u peklotashit dzev Aniese zhirí min palenarun onyana. Vey ta tanto mogay inumisharit onyava. Eshkizhe ta zhimbovulova resh derushovó vey tedjumarit chaovó antlatya djitayani. Feynizhe alachailu zhoyese disuyavel, “Visliilu misgidyate...”

Vey rafranarizhe onyava tashi u shunenova shunyavu, khaá, kiinova ratá tslayanu. Fidiri ta derevushiena kadimarizhe, pe ta mishbatan kiín trichizhe ta shevesea ta runit zhaka eynadyava, zhetashi zhoyan, djurit varolún puvyintaarizhe, djurit yoteynú lapuarizhe, djurit zilú fidirizilarizhe, zhanyiva ta oymiyonit pevdam kiinova hatá shunyavu. Franartantoilu talemaya ra-makayavu var kulizhe silivit dini ta mosmosan vey ta tazvorunan onyavu.

Ta sheriprazhenalivit *langship* ta Djanartanarun onyava.

Ratá yoneyova idalán gidanit vey prevaturit shunavit onyavu. Pulán-Shuv, ta iküimosen pe ta tsimavá vey ta halalá dini ta chaavá zhoyese zumyavel. “Kesh resh pevdzevey lahadyare, malachit dorey?” Kiinova ruvya ra-ishyavu. “Satelkoey, *langship*, vey kiinit sittalkora! Izmuít mosen!” Lilinizhe, kiinizhe mushiltrasutór silivit dini ta mosudan vey ta fedurian tikhodyavu shta.

Palonsagme-halalaarizhe, ta Talmenshunél zhoyese disuyavel. “Eyrá, malachit dorey, ííd rahait tabit langship onyara. líd Djanarit *drekknar* onyara, pevaringonyón, kiinova murnizhe ta Nordlingit eb sitagya ba varolya makayara. Var layso mashrá mogit franarit tantoavá pe Miderdan ratá iidit yoneyovó sitagyavi. lidit yoneyú izmuizhe suú Nordhema³⁷ vey Itlana onyaren.”

Ta Talmenshunelova halalaya dralizhe onyava. otorzakhya shta tikhodya dralizhe onyava. Shey mogit teynifulatsandjenú, lugabizhe ta klotasharun, dini ta *drekknarese* nuryiven vey mogit pevdzév mabugifyava. “Kesh ta yonéy mishtaratova lafiyara?” latsagyavu.

“Khay khaá, *Zeyplukh* , ‘pevbuleri’ mishtaratyiror.”

“Rekh, mishyati,” ruvyavu, “Lahadyaru.”

³⁷ Drekknar, Miderd, Nordhem: here Pulán-Shuv mixes native Djanari words into her speech (Dragonship, Earth, North-home).

[167] SIPÁL ZARMAK

“REZIT PEVLUSHÚ RASHUNIRIT SEGADJOVÓ BONDUYAREN.”

“Rezít pevlushú rashunirit segadjovó bonduyaren.” Kiinizhe ersumkiit, dralizhe bonduivit, radjativit, ranaglirivit, tendáy, kinpait dlam ta shasshtrurnivit beneynova parayava, pe mogese kadimyava.

Vetáy ta runit zhimboan Peleshirskaa dzevyavi, ta shatay Sintinís Runa ta inalese Ania pe ta tabrildzoran Tarina, vey shey dralunizhe misharit onyava. Mogit nikhú otoryaven, ta uridenú dralit onyaven, vey ta aspalú iküitalorivit vey djemarit ta eyposaris vey ta halalaaris onyaven. Chadvá banadjinit Djanarit vaflapronova ííd zakhunit vey alafonebit pesheliena tilyavu! Chadvá prazhenova ta birafosa vey ta zakhuna shan ta razhgeyrisudan irmanarit tainatala shtaruvivit djatyavu. Sheri ta *Nordmanín* vey ta *Engelín*, adunit tashiekú ta Djanartanarun, ta tsornitait *Nordlinga*, ranti tsey pe ta vanbredian, *Miderd*, depikyaven, tashi Itlanese iküi ta Runit Dzevanzaan kadimya, gidanit prazhenalenovó ruvyaven! Chadvá iküifridadjazurivit harkazova pe brozan ta *Zeyplukha*, hirzunivit mafáy ta zhozhaey dini zhoyit razhgeyisafit vey pantait dzevaban, eryavu. Zarideynya dralyara vey tikhodya mabugyavu u ííd birafún onyara ha kiinova korunya makayaru.

Zhoyit tekodus onyava. Iküi ta karit todoavá ta harkaza djanubyavu ta eaova misgidarizhe. Ruzay ííd tumpi meresa ta varolosa var ta yonéy ornivit ta oymiteynit sorona, zolit ta Djanartanesea, onyava. Murnya dini ta bashlaisit aparesiit shikaan ta vkuzeait pevlusha zhoyese gozyava ra. Teyni ta siarit yoteynese Djanara, kiín piorizhe pe ta zanagan pitiizhe flifliyava, djurit zar drevdrevit lalivsiarit keyrabú seti ta chey masagavá ta rakeynit siarit aralen pe ta dzaleybit koit keyraban, ptazumarizhe djanubyavu. Ruvyi djatyavu u ííd ta mudjatéyn ta Djanarit Atona, Yesu ta kurudjór Odena. Ruvyira u ta kurudjór Odena drevtuyepese telyivor vey [168] rekh beneynyavor vey rumbiizhe shtazarideynifyavor. Helistizhe ta Atonú, vey Runskait vey Djanarit pe ííd aspalese eaarit onyaven, talshyavu.

Lilinizhe, shrakhunova ta pevlusha, mursiirit vey blamodjait, sheyzá kuldivay zhoyan khadjatyavu. Raisharizhe kashá yonéy ba amún onyava ta nekasteriova ketashafya santiyavu var ratamagpá pe ta yoneyan kiharisyava vey ubimiizhe ta eriú ta yoneya rahaova khayibyaven. Tashi u ta nekasteriova ketashafya ba ta talemova resh buuekheney achoya makayavu, fidiri ta shikaay, kiín mogova sheymasagizhe divayaven, tureyomova ta tendayarun vey ta shrakhosova ta parakhapulanit pevlusha djatyavu. Ta yonéy kazurizhe achiyava vey rekh didiruyava. Kuldiváy mogan ta tendayú shrakhyaven. Khaizhe vey fidiri rahaay, kiinizhe bezyava, ta ruskeyliova durumit otsinkirit yoneya dini mogese pristiunizhe susumya shunyavu. Arshprunafivit ta trenzuay, mogova djeyelunizhe bukhonyava. Rekh, lilinizhe, dini ta shtrashtravalavá ovatyivu. Rahait ketashova djatyavu. *Vlorinekú!* Sazhoyese talshyavu. Rekh durumifyava shey. Sheri ta astenín arrumbiizhe sobonyinu idapaiena kinpaú zhoyeylo onyaven.

(*)

Zeyplúkh vargít vedunova dekuvayavor. Dini ta budulafarit uzhisán stronagasivít vey kreyprisivít onyavi. Shey durumifyava. Kinlán ta tantoaris tlimoyyava, nentya ra-makayavu. Secha idatá ra-ishyavu, raaréy pe ta yoneyan onyavu.

“Tsirtsír-Ramey, kinzá bash?” Ta uvak Parpár-Klotashela mirkrenit vey aguit djatyíva. Teynivugu ta zhakan dzulyavel. Ta tur tretiizhe vuyinit gomay keprevyava. Mashrá u mishyavel ta tur, dini ta shishiese vuyinba, pílandrayava. Priskus ta yoneyay sheyzá pe ta zhakese dinitendayarít onyava. Dersinavú shassopiizhe kreykunarít onyaven. Beylatsyava u pevshiya ra-makayaven. Ishi-Pronár Parparese teynivirsíyavel. Vishuova nashkudoruna lafiyavel.

“Parparey,” ruvyavel, “Ba Tsirtsirova ba Pulán-Shuvova zhanya ra-makayaru. Ta klotashór Tsirtsira ta merinese maldjaya iskemyavor vey dazhini ta priskusénává vunit talmendjaríova zhanavít onyari ruzay rahait kirtéyn ta dukhulora tavilyira. Djasunyarú u eshkizhe zarzari vunova vey Pulán-Shuvova dini ta pevlushan silavit onyari. Kiínit khamundro vey kiínit kosoriílu! Ratá tashi iidít brikiénova shadavit onyaru. Kiínit maka ííd?” Latsagizhe Parpar-Klotashelese resh ta disuín zumyavel. Ishi ratá tashi idalán urzít vey shasnaglirit tikhodyavel. Idá arbuanova ra-brinyavel. Ta mundro mafáy *Zeyplukhey* khalilinyava krati. Ta yonéy kreyprisíyava, ba zhirí anám djura. Sheyzá vetáy ta ilazoan ta shishiit rapilaívit zhakan ta priskus vey ta dersinavú dinitendayarít onyaven.

[169] Parpár hadinakovó inu sait vishuay luyavel vey zaradizhe dinitalemyavel. Ta gar vuyanküi stirdjyava. Eshkizhe kutum vuyínese prisíyiva, talshyavel. “Etikhyaru u ííd ta vadík vlorínekarun onyara. U iidlán runizhe vadikyanen kapiavit ba tashishunavit ra-onyanu. Eshkizhe varlezemívit losh ta Starantanín onyaren, ra-ishyaru. Rahait Amrutit yonéy mogít Djanarit peteynovó ba yoteynova ratá shtinazhelafyana. Etikhyaru u prundji ta Starantanú mogova omanizhe duneyyanen vey otorayyaru u mogova mundroya vey ta Djanartanovó rabonduizhe dini ta tadránese fulatsya shudjyanen.” Vetáy ta zhakan ta shenvalmashese zumyavel. “Beylatsyara u anár ta argídanít kusa hatrinurizhe seti zardogoliunan pta ta zhimboan onyara vey ar ta dersinaváinen izá. Zurhaneley, shey ta ratardjenizhe bugívit dersinavovó iizese loshafyate vey vutova nulakyate reshú ta tamagpaesea zhirashyaten.” Ta aatzér Parpara Ishiese malidyava ruzay djufi-bolo azburya veykalyavel. Parpár bishyavel, “Ta zhirashova ta oyhatrínit shatay dakya cheykopyari. Kari zhoyít ishey pe ta merínává Semeria onyari. Ta zhirashova djani dakya cheykopyari. Ta tamagpaesea, arptá ta merínan mishyaru. Resh ta ímfayey ta dukhulora vey ta Talmenshunela prundji inudjyaru zhoy. Sheri zhoyít khítaenín bashese nobshetyazhu.” Hyecheit nareshílu, shey ramfél kiína shaskarít beylatsyava, Parpár-Klotashél ta argídanít shtranakese ta yoneya pe ta zhakan garunílu batyavel. Zherunvalmashizhe onyava kinzaay pemérínifyava. Ranti izá teyníkadímavít onyavel, zhanya malidyível u ta yonéy, tamagizhe u mu bizmutarít asalbugún, oyizhe muakit samyava vey ta merinese tíletyava makhá u pezhakífyava.

Mashrá u dlamyavel, sal eylebit Semeríit shattanarun, miesavít diváy hapaan ba haan pe ta yenían zhanyíva. Parpár-Klotashél shunya ra-makayavel kinpá ba kíín vutít versídjova shífyava ruzay

vuyinit fandjo zaflanifarit onyava. Hiznu ta budisan teynikadimyavel vey vutanküi dlunyavel. Vuyinit oygidanit djasú izmuifyaven. Pe ta yenian, mab vey shumesh ubimi-tardjenizhe bugivit, zhoyit blikhnorg ksevyava, ta blikhnorg Tsirtsír-Rama, dukhulór vey birafarór, malachit Dor Linddora, Loshdzevarór ta Talemshunela Djanara. Parpár-Klotashél zhoyansa khakepeembaifyavel. Zhoyese isteryava u Ishi-Pronár iíz iidova shunya ra-onyavel. Ishvemyavel kiinizhe vuyinese sobonyanel vey kiinizhe Pulán-Shuv ta Lipalova zhoyesha keyliafyanel. Ta zakh Parpara garya mabugyava, vuyinit nikh hazanya mabugyava. Chadozhakú kadimyaven. Ratá ishvemyavel u ta oreynu dini ta Seyranese ta zurhannelsala dinifulatsyita ruzay. Sait razoovó Pulán-Shuvese shprunizhe vey trichizhe ishafyavel. Djasyavel u ta Seyrán shassopiifarit onyava vey u urzit vey shaspevshiit onifarit onyava, bolo, iidova shunya ratá vemyavel. Sait shumeshova pe zhoyit vedunivit mabese felarizhe, budalaya mabugyavel, shey ta gararis, ta bosharis, ta kevaris, ta perneyaris chadit franarir aularun ta vadikosa vey ta zavachosa kiinizhe Seyrantanél [170] ta visese vuyinit shagala vey zakha peltantoizhe dinipristiyaven. Bezyava, Parpár talshyavel, u prundji vuyín pe íid merinan ta silivit miaraarun vey tsalivit amustarun beneynyanel. Ananél vuyinansa ptakadimyavel. Secha vuyini abú milantit onyaven vey vuyinit vishu ta eriuunshemay vey ta Brustay eveneyivit onyaven, tardjenizhe bugivit ra-onyavel. Zirashyavel u Parpár-Klotashél shtatansubifyatel. “Parparey,” ruvyavel, “mergolyate u ta palanadiú bashit gomova pashfagyaten., rekh ta Talmenshunelova zhanya mishyate. Losh Tsirtsír-Ramey samyazhu.” Palanadiú ta yoneyay kadimyaven Parparova zhirashya ta budova fidiribranya vey vuyinit bugovó pashfagya. Ananél zhoyansa keembaifyavel vey chadozhya mabuhyavel. *Maarova*, zhoyit talmendjari, fidiri ta kusay fulatsavit onyavel vey dini zhoyit gilirit shaszhivit madjese djurova felyavel.

Lilinizhe morilúg, seti ta difoan ta budisa diváy zhoyan, brinkiyava, ta silivit dukhulór kinpá talshunyaror vey kinpá, talshunarizhe beyneynyavor. Tamagpá aguizhe vey uvakunizhe ikúí ta budan lugarit onyava.

“Diyiitala! Diyiitala! Zamova dafaryate! Zamova dafaryate say! Shey ukh! Tashe! Zhoyova branyate!” Narvkunzayit vastriél, genivit dini drunit vey koit udjchagit peananisurivit aban saova ta uvese ta buda luyavel. Mavdonizhe vey golizhe zhoyansa keembaifyavel vey ta talmendjariova zhoyit iktiifarit kartiniay anazamoriyavel. Ta gidanit mavdonilu vey komdjakilu djurova zhoyansa kefelyavel. Sait madjovó panayavel tsaya ta budese teynya u arvugifyaten ruzay mudjaizhe, idá travba ta anufosa onyava. Ta vastriél pidetuizhe ta talmenardjaesea ptazumyavel. Ta bud brigoshizhe teynivugu leloyava vey saese zuzuyava. “Ta ishdarél Akrentoa onyavel,” ruvyava pa. “Vemyane,” tamagpá ruvyava. “Idá vastriél ratá ta sameylay fidirikadimyavel vey ta vutruvenú sheri vuyiney rahá ar u ta krazhniafivit suudit prazhenisú resh ta sheytogatsit emneyatsekín onyaren.”

“Tita diyihalo! Bashlaisyatay. Shey ukh! Tsorni! Ta dukhulór tumpi ta Salaunova salayaror,” ruvyavel. “Ta kaltogilu, ta varemilu, ta veyrit togosilu, kiinizhe ferivit dini ta Fereshan ta Azarun, medjifyazhor.”

“Khaá?” ta budtanór ruvyavor. “Idait feresh lapanyara ra, tumpi shagaltsuren ta totolekarun onyara. líd peshél ta inusiena vey ta prazheniena djemarit onyarel, korunivit resh ta shasahadekovó glavniya.” Vunit marfanór ra-disuyavor. Togarór onyavor.

Seti idaan, ta vastriit Semeriit Ishdarél kilikit madjoltaatoit shasteberit logatova fidiri ta neyisay sait aba fidirimoriyavel vey sait chadit ritazovó ta kandza, ta amhavuna, ta sefa, ta togolo piti sait tsaman spoyarizhe, men sait mabay, pe sait vashanese, tretiit ruzay arpristiifarit logatosova mabugyavel. Rekh mumya vey maraya mabugyavel. Vishu ta kodesa vey ta pevshia vuyines kadimyava mashrá u surit, maskatarit pronanduova mabugyavel kiín aruvakunifyava vey pe saese arifyava kiinizhe ta tendayú kiinú seti ta zhakan pe saese loshkoshyaren. Semeriizhe pronyavel vey iizhe pronyavel,

[171] KWATO JI VALA

*Naya mimiso akomato na inu vi Si.
Su inuni simbu
Naya kukuna ukimano na inu inu
Naya fafaliti e eyeke ukeelo ashanaya.*

*Vala namukotevi ulutu chi siketafa
Misi namukotevi ulutu chi siketaili
Siyishirana na ato ma nayovala
E te siya isa nayitarasu.*

*Imala pelu iyipu e chiru pelu tomo
Sunu pelu haharo chi ukosunu
Vi siya vata kano nakopurani
Pelu chi say nalaelo.*

*E vi inuni au jamu tita kukupo
Siya vala atavona tita titilini
Talu tita chi mu kari besa
Siya vata te na say akemoto.*

*Talu vala vi Si vakiato saypala.
Siyipisula urini chi ikosunu
Vari te naya unta iya fari ifa,
Akopilato firete, palana e omano*

PRON TA ZARIDEYNA

Mogit mishbatú mogova inu Bashay fulatsyaren
Pe inunit zhimboese
Mogit kunú mogova inunizhe kapolanyaren
Mogit korunotú vaysyaren.

Rahait zarideynova lafiyari piri idaey kiinova dafaryare

Rahait misbatova piri idaey kiinova tavilyare
Mogova zhirashyate say u zarideynyati
Vey dini Bashit isaan etarashyati.

[172] Imár ta talmusesea vey tsiráf ta tasulese
Sunmaka ta chaesea kiinú shunyaren.
Inu Bashit varemá ratá branyari,
Teyni idaese kiín say onifyazhi.

Badakashit yavtaay djamó shey salashunenavá
Bashit zaridéyn shey dlinovó valonyava
Var shey ra-onyara idá kiín bezyara
Bashit varem dini mogan say pronyara.

Var resh ta zarideyney Bashese aatisyaru yaraspalan.
Ta dukhulorova kinpá shunyara pesulyate
Var dini mogit untaran farishova lafiyaror,
Ta rozhova, ta palanaova, ta omanova teynifulatsyaror.

Sait nasova pe zhoyit mabese kefelarizhe vey sait tsimovó pe zhoyit tasulese chegarizhe, bezyava u voynit uutova zhoyay fidirirensiyavel ba iid zhoyese ratraizhe ruvyiva. Eshkizhe ta uút ta beneyna onyava. Vishuilu pugadjendja, dini ta zhaknyese khakhiyavel vey gidanit korok ta shirit vey voynlafiit küisa ta vulese lokhyava, gavkinzaese karvuavit onyavel. Rekh santiizhe dinitalemarizhe, reshú ta kulit bud djatyata, uvakunilu gyoryavel:

*“Urutikulu itiwuku. Ta dukhulór shtakadimavit onyaror! Vugsamyatay! Savukyatay u talemyator!
Maila! Maila! Maila!”³⁸*

Lilinizhe, chayit vey shprunit talemdu kimsiit Semeriit pevimara zhoyit talmusovó djemarafyava vey zhoyit muit taleaova ta zarideyna rumbi chadit durumit vesinavá ta beneyna lulyavu. Khakhakhiyavu, ta dozhova vey ta shirtarlaova fidiri zhoyit zhotay idafararizhe. Zhoyit chaovó anazayavu vey vatriunit, isait, banadjinit vishuova, piti zhoyan feynizhe alarizhe, khasamorayavu. Ta vatriit Ishadarél Akrentoa sait tugeyit madjgolova pe zhoyit nasese felyavel. Ta fridadjese ptazumyavel vey sususiyavel, *“Nyato, Maila. Sonyaru, Ushelgu.”* Ta chesilu vey ubimiit meymilu, ta satapél Akrentoa tansubnyavel, ta budese ta uveshilu divayzumyavel, vey ruvyavel, *“Ta kaltogova tebyatay, eéy ebontanú Semeria. Ta tanto onyara dzea.”* Rekh, Parpár-Klotashelese zumarizhe, kinpá gareynizhe ta djeit difoese ta budseyrana shtakadimyavel vey tansubarit sayra Ananelan onyavel vey kinpá ta [173] pronanduova shunavit onyavel, ruvyavel, *“Zhigutyate, eéy Pesheley ta Yakinuna, u rahait silivit miaráú vey tsalivit amutenú lapanyaren. Ta kaltogova tebyate.”* Vey seti idá shinarit ruvenan, dini ta budese voemdilesyavel vey ra-shunyivel aréy.

³⁸ Maila: The Divine Mother, Goddess worshipped by the Semerians.

“Bashese ruvyavu u idapá ta Ishdarél Akrentoa onyavel!” mu peshór tamagit sayrait peshorese achoyavor. “Seb-seb khaá,” ta tamagit peshór vunese bratargizhe disuyavor, “vey onyaru zhoy ta Runit Sadzór! líd rahá ar u djikhós vey ta shtinganak resh ta sheytogatsekesea feduriya.”

“Palanadiú!”Parpár idapaesea fidiribuuekhyavel, kinpaovó vuyineylo loshvugfulatsyavel, “Kadimyatay, ta bugovó Tsirtsír-Rama dinidjadyatay vey vunese amborinova dafaryatay!”

Halanís shinarit vey meytlanit amborinaris ta palanadiiena lularizhe, pitidjanubifya khiyefyavu ruzay kensorisatsit onifyavu vey zhoyese garyaven ta kutumú. Breskit palanaafova dini zhoyan nagliryavu, vey ta yeniese shtalokharizhe, salayavu.

(*)

Kinlán franarizhe salayavu, ra-ishyaru ruzay pe forit chadmlodjit pushtan, kiinizhe ratá tashi shunyavu ba dekuvyavu, dini iskonit fadan djemarit ta bresarun, ta razgeyrisafit mlodjisarun, ta nevisarun ve ta lantalarun medjifyavu. Eait talortál iküí amardaldeaanit iküitalit zlinshavá strachniyiva kiinú pe franarit talnattulit chanzaavá nambilit, mundjaivit lalivshirisit zikay marinyaven. Ta pelesú shey dreshirit vey dredaldeait anafivit onyaven. Ta drindaotit marinarit zarlanit zhelatuniena ta semeria ta runit derevushsalarun sparitalyiven. Ianél Ishi zhoyanpi tansubnyavel. Min Semeriit zavacharelú shaskiharizhe hatrinizhe tansubnyaven.

Hirzunisivit dini hait tokamlódj, pe ta pushtan kseyvavu. Genivit dini forit salaaban onyavu. Rumelunit andjaddiyuzú ta bugesea, zhoyit shumesha vey maba, telivit iglaveshiena ta golchinala, pefelyiven. Ratsit tikhodyavu, zhoyit bugú halanís shkaryaven, ruzay, meyrandjizhe yibova ta etarasharit shprunuda vey palanaifa **zhoyandje** naglirya makayavu. “Shey shirenalisa ta Semeritanú palanaafyaren!” lidizhe ruvyira. Chadchovód tarshú vey djilú vey ranenteshkit kichú vuta ta Semeritanú dini sait palanaotavá igüayaren vey tsorni ta kekseylivór iid isha onyavu.

[174] Ianél Ishi eypyavel. “Dini ta Sikalavá ta Palanaafosa Palua, dini ta darekfadan Darora Chumüatoa-sá,³⁹ onyare. Fanvayyavor u iizese felyite vey u ta oytalkorit zolit palanadiiena pashfagyite.”

Zhoyit zhigutmaka shtakadimya mabugyava.

“Kinlán franartatoizhe salaavit onyaru?” Djasyavu u franarizhe inuonyavu.

“Zar palenavá, malachit Dorey.” Djani, Darór Chumüato Kansalova loshuvakyazhor vey djanubifyazhi resh losheypy. Mogit pabasovó karredjyazhi, mogit ushogenovó loshafyazhi, ruzay muizhe palanaifya vey arshprunifya cheykopyazhe bash.” Ta vishu lanela Ishi raproduizhe guzelit, garafivit, vey nashkudorivit shunyiva.

³⁹ Chumüato: The Semerian language has adopted its own Romanization, according to which the name would be spelt: *Chumwato*. Here the Itani Romanized version of the Datebification is used.

“laneley Ishi, kiinova brinkiyava? Ruvyate, tashe. Misgidya ra-makayari. Pulán-Shuvese tashe ruvyate u tsorni-sáy mishya cheykopyari. Darorese Chumüato tashe sobonyate u vuneylo djani eypyatu.” Zhoyit sevmezit gadanovó ta zar lazarit Semeriit flanayelesea sopiafyavu. Inuproolarit meymmishyaven, anikebesivit ba mursiivit, redjya ra-makayavu.

“Djasyaru, Tsirtsirey, u djamit sobonenova lafiyaru. Ta mundroilu mafáy ta yoneyey vey ta rekhtayarit sayzutnailu chadpaú silyiven. Ubimiyara u iíd korunen ta vlorinekarun onyara khaá secha beylatsyara u hait soronova ta kosoria, rapilaivit mogese, igüaavit onyaren. Kinpaeylo loshvadikyaren, vey kiinit vutit metimait tseynakéyl onyata, redjya ra-makayari. Etikhyari u bulskutú, demivit ta Starantaniena, onyaren say. U ta *Zeyplukhova* byudemavit ra-onyaren vey bashova tsaya beneynavit branyaven, kiryara u vutit dzametsa ba bashova beneynafya ba peshlulya onyava, vey u kashá mu pabas vonluyana ta tamagit upikya. Bashit shtazarideynáf ta shinarit palanadielay Akrentoa burakhen mogese shey onyava. Ta talmenshunékú ta Runa chadit ishova vey meytlanova fulatsyaren. Bolo, mogit zakhú kurushyaren var rahait kirenova Pulán-Shuva zhanavit onyara. Ba ta tendayú ba ta amunú ta djeyelit pevlusha ba ta vlorinekú, vuyinova lafiyaren. Rahait eshken fidiri iidiena dralyara. Shas vuyinit manukanavosey, otorayyaru u layso bashit talshunós frelyana iíd birafunova djurit harvolivit karese teynifulatsya.”

Zhoyit talshovó kozhenya praktyavu. Dini ta vutrelavá ta uzhisá ta beneyna, zhoyit shagál voidarit onyava tsey. Secha vugmoriíf fidiri ta Djamoardjaiena dazhini ta Itlantaná radjativen ra-onyaven, ruzay eylomit onyava. Djurit samfazeylú rapilaivit onyaren. Ta hazán vey ta nashkudór zhoyit zakhese dinitendayyaven vey zhoyit shagalova voidarafyaven. Ruzay, djufi-bolo, hait vavabiyón vey meytlán vugdini zhoyese muku-shtá pilandrava bezyaven, mashrá u ta idarudese praktyavu.

“Kashá bashit gadanú izmuyaren, Nene, zhoyit talmenshunós frelya cheykopyazha. U ta Lipál vonluyata ra-savukya cheykopyari. Murntaova zhanya resh [175] anufhunusya cheykopyaru. Ta cha ta zakha, ta shagala, ta nikha djemarizhe anazayi cheykopyara.

(*)

Antriit palen djamomishyava vey ta diishit pashfagilu ta palanadiarun Semeria pashni zhoyit malachit saese kumpezyivu, Men zhoyit pushtay ta shtapalanaifa branya vey kiharizhe shtavavatsifya atriya.

Rapátogya ba gorduya brevyava u ta Talmenshunél izmuizhe beneynavit onyavel. Ta zakhú hazaneynit onyaven vey mogit shagalú inuzagukyaven idaova kiinova katsilya ra-makayavi. Kiinova ta nalyún Djanara tsorni korunyana, kapiya ra-makayavi. Ta oydjamenova vesamadjatyavi.

Ananél zhoyese kuteyrya vey zhoyit vasuriova kozhenya kadimyavel var lanél Ishi kiinizhe ta tantoit tansaldarél ta Seyrana ta Tainaa mashrá ta inuonosan Pulan-Shuva kelevit onyavel. Ananél banadjinél ta inunit shenay onyavel. Ta Inaldarél Ribila Tarón onyavel. Dazhini shey ta peshelavá ta Seyrana, ta oyfeynit bezyavel, ruzay djemarit djeyelit djeshpruna onyavel, kiín ishi zhebazhi ta

visan nafroarit onyava.⁴⁰ Ta ribíl piti kiinan daryavel, zheshenizhe ta bredinishtaa, Peleshirskaese vey ta pevlushit vey ta tabrilít aringonese, kíin djuranküi shen-pireni vey pireni-shen djamomishyava, gilukhizhe chilinit onyava. Ranti eypyavel vuyinit uvak kepesit vey palanaafit ruzay shprunit vey vavabiyonit onyava. Vuyinit cháú ishi haizhe inunit beylatsyaven tsaya dini raendjieshkit untaran inubranivit onyavel ba tsaya ramaldjaeshkit untarova ta rozha ba ta imfayuda mampisyavel. Madjova pe zhoyit tsamese felyavel mashrá u izá ksevyavu.

“Yaraspál ta aspál ta Kansala onyara, malachit dorey. Darór Chumüato shey mogova diniuvakyavor dini sait Fadunese ta Losheyposa resh sheri mogit pabasín vey harvolín eya vey sheri ta istavieriín vutova intevaya. Genya vey bashova lahadafya makayare, malachit dorey, ta Shirit Darorova Semeria zeytariya. Dini ta munkafadá bashova misgidyazhu. Meymyate, ta Darór misgidyaror.”

⁴⁰ Here the English translation is not correct. The verb *nafroya* means “bubble” not “flutter”. Although John Harris did have a good command of the Itlani language, he did let slip some inaccuracies.

[176] SIPÁL ZARMAK MU

“RUVYIRA U PABASÚ DZETAYÚ TA SHAGALARUN VEY ZAKHARUN ONYAREN, VEY IDAOVA TOGYA TSORNI MAKAYANOR.”

Ruvyira u pabasú dzetayú ta shagalarun vey zakharun onyaren, vey idaova togya tsorni makayanor.

“Dukhulór vey Talmenshunél dini Sintinisan Runa,” ta nobshetenís ruvavit onyava. Rahaova ar, rahaova la. Kinlán terchanizhe onyava Djanarit tanshediso va ta Ravzhur-Itlanit ferteynilisa kamizya... Ta *Uridenzaova ta Shivananit Minina* branarizhe, Mishár-Chan sait yuddjadese shtamishyavor, resh sheyovó dralnulakya vey djurova nukmenizhe shpatya. Voazdizhe beylatsyava u Ishi djurova pitigirarit onyavel kiinizhe vuyinit zurhanór Yeni ruvavit onyavor. Oyazdizhe dini ta voemdilesan Tsirtsira haizhe havaivit onyavel tsey. Ta tseynakéyl Mishár-Chana idarit onyava. Sait kurudjorova zhanya cheykopyaror.

Ta nobshetenís ta murnit danivkír onyava, kiinova lafiyavor. Lan shinarit u djurit sizd vey van onyaten, djufi-bolo, rahait kelekova lafiyavor u djurova kalya. Beylatsyava u ta Runit Talmenshunél ta dukhulorova Sintinise Runa teynifulatsyarel. Kashá idá izmuyara, vey rahaizhe djurova pentuya makayavor, izaese mishya cheykopyaror Mishár-Chan. Ta yuddjadova rachegivit branya veykalyavor. Ta tanto vunay inumishyava. Bolo, ta yuddjadova nukmenizhe shpatyavor. Ta shpatavusova savumisese dinifelyavor [177] vey hazbatu fidiri ta shatisay, dini ta tanshedyolese, seti ta sonsaan ta yuddjada ta zurhanora Giván-Ana djurova kebranyavor. Djureylo, shprashalenisova branyavor:

“Niko, kashá diniizhe shim shirelenarun ra-shtakadimyatu, ta yuddjád vey shey dini djuran basha shibatyzha. Bashese ba bashit tuddjadese hait garova ba voalavanova teyifulatsya ratá harvolyavu. Zhoyese fardayyate, tashe, vey u ta rozh pe shey ukhese onyata.” Seti sneha tegavá resh ta imardzeveriova ushogenya fayyavor var ishyavor u franarit dzev idá onyana, ar u zarmak gleyarun, kari vunit khitaey. Tegovó igüaya khiyefyavor kinzá dralpilaivit ra-onyanor vey ta ravemirit latsagovó ra-felyanor ruzay Shtemór gidanit shat ra-onyava. Nakeyya cheykopyavor. Vutruvenú sheri ta khakadimey ta Talmenshunela vey ta voemdilesa vunit uramela vey kurudjora dini ta zakhavá vey ta shagalavá chadpaarun samyaven tsey secha djamomishyaven chadit aulú zi u Mishár-Chan dini ta shatisan onyavor. Miarayavor u vochadpaú vunova pilayanen ba duneyyanen vey u layso la vutaris nashkudorifyanen.

Karizhe, Mishár-Chan lahadit vey atriit mishya onyavor. Ta karit trevkonenovó vuna dini ta imardzeveriese nuryavor vey dininebyavor. Bari sheyova dini ta yuddjadan inubranyavor. Mu ta oytalukhit trevkonainen Tsirtsira, bolo, saeylo teynifulatsyavor. Pe ta aküayese vunansay djurova kespoyyavor. Bluzit, draligüaivit feresh onyava, *Ta Sholú ta Inunit Runa*, istonen ta runkarfeyit sholarun, pientaizhe resh ta sasanidzevarín vey ta birafarín onyava. Ishi vunese ruvyavel u Tsirtsír ishi ta sholiena vey ta inunit skaiena vutit vana evaniyivor. Eshkizhe ta feresh haizhe praykonyana. Ta prazhen Ishiay sheri ta dukhuludey Tsirtsira fechenilu ta niba vey ta miaraa vunova djemarafyava. Misharese talshya anarakafyava u vunit kurudjór vuna palyavor, varakarór vey kunarór onyavaor. Kinlán vunova muku-shtá shunya kuniryavor.

Mishár-Chan ta imardzeveriova bilasyavor vey feynizhe menvulifyavor. Drozit sjimetsova korunarizhe, teyni ta eyludit shatisese kezumyavor. Ta bibút fidiri ta poregiena ta zhnivtsirarun panaifyava vey vey kimsiizhe shirit etarasharit kolú djamá ta pelesarun ta shatisa fidirizagaifyaven. Kul-todjiizhe saova ta valmashese sopiafyavor. Mu karit zumdusova korunyavor. Ishvemyavor kashá-ba-rá Shtemova shunyavor shta.

(*)

[178] Ta franarit purben Sintinise Runa dralizhe mishyava vey Misharese ta tantoova djevelizhe talshya, pabasova lonevya, damotagya, uridya vey talshya shta, dafaryava. Rahá pe ta sobonzelan haizhe sheri ta dzevpabasey ba ta harvolín ta dzevait Djanarit Talmenshunela danivisyava. Ta sobonzél sheri ta tadraney vey ta perneyey vey ta irbrasit teradey u ta Darska Amruta bazhi ta khordisalavá ta Keguna lokhavit onyaven – tinotdurumit vey rachadizhe pilaivit, djammayigit sal Amrutit skahaztanarun, djemaryava.

Ta tadrán djurit peserova dinilulya mabugarit onyava vey beylatsyava u shprunit vey meytlanit skaú bazhi ííd kodesan voaurifarit onyaven. Kesh ta dralvaremerit Runska astyana? Mishár tikhodyavor u sait yakár shtrashtazhit onyava. Kinlán ta isanirosova vey ta kolvenosova vovaremyavor, djetalshyavor. Kinlán muku-shtá otrinya kuniryavor – kulizhe otrinit kul-todjililu. Ta zaridéyn sorinora, akh, idá ta izmuit zarideynós onyara khaá!

Ta imardzév sheytaizhe tlimoyya bezyava. Krazhni ta tantoaris resh ta talshosey, radrelizhe resh ta vavosey. Idá voisteryava. Karizhe, rumbi chadit franarit gleyavá ta purbenosa teynikadimyavor.

Sait imardzeveriova dini ta oygidanit fidiriteynivit pevulbiravá dini Sintinisan Runa dinishpatyavor vey teyni ta pevulbirit kamiznuvzaese ramyavor. Sheri hait teynikadimín dini ta shatan helistizhe ishyanen vut. Eshkyara, daeshkizhe, u ta dzevarsál iizese yoneyilu kadimyana vey kadimavit shandi ra-onyara. Haslazkuilu, Mishár veykalyavor, ta zolit sobonova loshafyanor vey, kashá shtrunyana, vutit kadimova radizhe misgidyanor. Tikhodya mabugyavor u shey sait tantoova seti kamizbiravá inuerarit onyavor, ta raisharit zavachekesea latsagarizhe, raigüaizhit samfadovó setneyrokarizhe, vey resh ratá uridizhit uridín djanubifarizhe. Uridenovó dini sait panagese vey peshelova pe sait pushtese vey yeralova dini sait nentesea, iidku ta fazilu, dakya cheykopyavor. Ta kunós dralisyara khaá ruzay khafaydus, hatá-shtá, resh razhgeyrisit uridey vey razhgeyrisit blikhnorgey helistizhe isteryana. Ruzay tsorni vug ta sayenesea, talshyavor... *ta dukhulorova zhanyatu vey rumbiizhe sheri ta mishbatey zhoyit zarideyna veykalyazhu. Giván-An beneynyavel vy idá sheyova mayava...*

“Sabutyaru, dzevarorey, kesh zhirashya makayaru?” Ta malachór hiznu ta kamizgól marfanatsit vey küorit beylatsyavor. Eshkizhe, Mishár djetalshyavor, krazhni franarizhe inu ta peshtalatay onavit onyavu. *Razheyrisit uríd vey razhgeyrisit blikhnorg, talshyavor, halonit aatís onyana.*

Ta ala ta malachora eait vey vakhtshifit onyava. Mishár sheri vuneŷ talshovó lafiyavor kiinovó zhesáy anlatya heryanu. Tashi vunan onyava chumak inu kiinay menbatifya ra-vemyavor. Mishár-Chan ta uvakova fidiriidarafyavor, sait chaovó tiruvayavor vey eypyavor.”

[179] “Malachit satór,” mabugyavor, “salova zhoyit marfanarun mampisyaru. Íz vutova zeytariya cheykopyanu ruzay djasyaru u vutova kamyodyavu. Kesh Djanarit sorinsalova loŷ dukhulorey vutani shunavit onyare?”

Irmán ta chipa ta vishuova ta malachora klanayava. Bari rayibeshkit onyava ruzay Mishár sorinór onyavor vey talkorizhe ta vishuovó neymeyryaror. Upeneyyivor u ta malachór hiznu ta kamizgolan haova ishyavor. Vunit vesamadjat ishveyavor kiinova, resh ta sobonenova lauraya, korunya cheykopyazhor. Vey pashni tugatsit vesamadjatova lafiyavor. Shey seti ta shonshonan ba ta kazuran karifyava vey tsorni-sáy mu ar vemalit u ta tamagit beylatsyava.

Sneha satovó pe ta kamizgolan shtanulakarizhe vey rekh anuvi nedenovó vey yagusenovó vunaniŷ lyebramarizhe, dini raiskemit khiyefan lachipivit bezya u onyavor, ta malachór eypyavor. “Satorkoey, kiinizhe mishtaratyire?”

“Mishár-Chan Shtemoray mishtaratyiru.” Mishár disuyavor, iidku ta vishuova ta malachora *pashuni* mavdonizhe zumyavor.

Ta malachór archipivit u tashi shunyi mabugyavor vey iidku rahait teyzalova korunyavor djurova bonduya. “Akh khay, Mishár-Chaney Shtemoray, fazilu, íz dzevarú onyaven khaá kinpaú ubimiizhe bashova pilayaren. Samfád basheyre faronyiva loŷ ta azilín u ííz mashrá mu aspalmakan misgidyate.” Sait madjova fidiridafararizhe, dini ta chaesea Mishara ordarizhe zumyavor. Ta zar rapilaivorú ta madjovó sabutizhe mardivaytebyaven. Rekh ta malachór bishyavor, “Vul-Stran Sintinisay Runa onyaru. Zhoyese azilyiva u shey tunkienova mashrá bashit samtaan bashese ushogyatu.” Shpatavusova ta zavachgolay vunaniŷ kevayyavor, divaydjimetsifyavor vey ruvyavor, “Tashe zhoyova rekhtayyate. Bashit samfadova bashese obragkiryazhu. Ikúí razhgeyrishe zgorikivit iküibiran priiizhe ramyaven. Seti sonsaan, rakeynizhe ta iküibira, fayyaven. Ta malachit kamizdiór ta sonsaova anazayavor vey Misharova dini tsaradzit, eait vey dralisizhe shefanlafiit dzevarfadese manukanavyavor. “Misharkoey Shtemoray, bashit samtaova tashe giuryate mashrá u bashit marfanovó misgidarit onyare. Tashe zhoyova teyniuvakya santiyare ra kashá haova tunkiyare. Razhgeyrisit, olutit uridú vey razhgeyrisit kaderit pusht, shukhrám zhoyit pientaenu. Eait vey vakhtshifit alaova Misharese khafeshyavor. Mishár-Chan ishveyavor kiinova Ishi sheri vunit ishvemín talshyanel. Ishi ishi sheri vunit urzudey ta malachit shoshonaresea, orit ba elit, vunese bratargoshayyavel. Vunese kulizhe rahá. Ruzay helistyavu [180] u idá Giván-Anese ipokyava vey Ishi ishi sait zurhanoratova cherechevyavel vey ishi Misharese varvari vunit kunatsudey vey vunit dzevarir chaín kasanyavel. Rumbi u ta kamizdiór fidiribranyavor, Mishár dini ta fadese azafadifyavor. Sait anuvit trevkonenovó pe ta pushtese spoyyavor.

Pe ta fergolan, seti ta inunit pelesan, beyleyshova zhanyavor. Pe djuran tanshedisova pefelyiva, iidku Ravzhur-Itlanit shola vey ferteyna, “*Resh Mishár-Chaney Shtemoray.*” Franartantoilu pe ta difoan ta pushta loŷ ta beyleyshey pe sait embaavá djanubyavor. Vunit madjú djurova shey

masagiëna tebyaven, tsaya djurit dinilafienovó naglirya shas djurova anazaya makayanor. Sait ramovó aurizhe pe ta khaneyan tebyavor.

Ta beyleyshova anazaya veykalyavor. Mashrá u djurova korunyavor ta urzit seylár ta avtudreva sait rusanzaesea kadimyava. Kiín-vá dini ta beyleyshan zhanyiva, lalivsiarit iveytsilu, hirzunyivit onyava. Iíd ivéyts diginilivit mu murnit Djanarit shtaferivit feriteynilu dini drindanulakivit noladan onyava. Djurova ferya ra-makayavor. Ta iveytsova mavdonizhe voodeshyavor vey djedini djuran fereshova zhanyavor. Djurit eshuru tsaya luníd gurdinyiva. Dresiarleteliana onyava vey djuranpe zarzari Djanarit vey Ravzhur-Itlanit feriteynú zhanyiven. Ta Itlanit kirmishtarat makbasyiva, *Feresh ta Isha*. Ta rumelaú ta feresh fidiri istit, amarmisulit ilantriivereynay, losh korshtizhe bukhonivit difoín korunyiven. Pe ta geytuit rumelan Djanarit blavka, kiinova Mishár makbasya ra-makayavor, gishyiva. Djurit silavi ivardjolit onyava. Anuvi feriteynú vey gadanú tuhibit silavia onyaven. Pe ta tugeyit masagan Ravzhur-Itlanit blavka, chendjferizhe ta dredrunit silaviilu, brivirit ta Runskait ferekiena, gishyiva. Izizá gadanú vy feriteynú ta shirit kivsilavia shunyiven. Anuvi gadanú vey itorisú ta daldeaanit silaviay sparitalurivit onyaven. Feresh íd mantadrindaa vey koruntalkora izmuit azdál onyava khaá. Mishár djurova tebyavor tsaya hait pesulnishta sait kurudjorese onyata. Ta *Keningsbuk* ta Djanartanarun onyava.

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Mishár, ta *Keningsbukova* ratá tashi shunavit onyavor. Layso ra-ishyavu u zarsholit avuro lapanyava. Ta Djanartanú krazhni etsipralatsit onyaven iidova garminya onyaven. Djeizhe, chey ta mishtaratrumelan, madjferivit shprashál, valayit ta madjferota ta fereka, kiín arpriponit onyava. Makbasyira, *“Iíd feresh sheyova tashiruvyara. Bashit zakhilu djurova makbasyate.”* Mashrá ta kadimazhit palenan ta fereshova ta zakhilu vey ta nikhilu, istonyanor. Ta [181] atonnirova vey ta isanirosova ta ishdararun vey ta shuvekarun rachadizhe brinyavor ruzay kashá íd ta zhanova Tsirtsira zhirashyana, zachálí – íd blavkaova uridyana.

(*)

Beylatsyava u ta aspalú pristiizhe djamomisharit onyaven, vey ta feresh, kul-malidizhe, dinimoriatsit yibyiva. Chadvá harkazan, losh ta fereshy pe saan ba hatrini, kulgenivit khadinisalaifyavor. Chadvá aspalan ta samfaday ra-branyavor idalán ta meytlanay vey ta djeyeluday ta feresh chadlán ovativit onyavor. *Eéy, idait Satapit Feresh onyara khaá*, talshyavor. Vunit yibishese ra-ichyava u ratá tashi idait fereshova anazaavit onyavor. *Nakeyya cheykopyaru*, dini saan talshyavor, *ba eshkizhe mu aspalan khamedjifyazhu zhanya u shuvorifavit onyaru. Eshkizhe tanto onyara dzea u idá zavachorova ta pushtese teyniuvakya. Ba eshkizhe iíz peshelú zolyaren. Eshkizhe zarzari vutova lafiya makayazhu!* Talshyavor. Djani yibishyavor u muku-shtá sait orogilu talsharit onyavor. Ishi tashi idá ta imurenovó vunese teynifulatsyava. Iidova saese say brinkiya ra-mergolya cheykopyaror. *Misharey, bashese shuvyate.*

Ta palen chadizhe tunkiirit damotagilu djamomishyava vey ta uridenú dralyaven. Mishár ta chadtunkiirit shpunudova vey pilanova shtadakarit onyavor. Za, kashá-rá gavizhe ta pilanova, zhirí arpelikilivit chonzaova sheri ta estalín dakyavor. Aanizhe, murnit salaya makayavor. Murnit salayavor. murnit uridyavor, vey murnit istonyavor. *Tanto resh chadit tamagit norín ta birafosa arrumbi kadimyazha, saese lapyavor, tsorni zhoyit kurudjorova zhanya cheykopyaru.* Ta aspalmák karivit onyava vey djufi-bolo, teynikadimyava rapá. Seti ta kamizbiran latsagyavor. Vul-Stran, ubimiizhe, idá aspalan ra-sefrayavor vey nobsheten ra-zhanyiva. Mishár sait samosova min aspalilisa areymalakafyavor.

Rekh lilinizhe, sobonakís ta soboneriilu kadimyava. Mynyonit Djanarit *drekknar*, zheshenizhe iiza, ubimiizhe ta vloriniena, mundryovit onyava. Halán dersinavú vey halán beneynavú onyaven, vey ta rabuyukarit vey tamagit akú ta prisivit yoneya ta merinese Semeria rumbimoriyiven. Dazhini ta beneynavavá kinpaú peyeniifyaven, mu dukhulór sha aularun zhanyivor.

Rafidiriuvakeshkit kurúsh iküí ta zakhan Mishár-Chana reysakhyava. *Ra! onya ra-makayava!* Talshyavor. *Ra shey iid, murnizhe resh dini iid shasparaenan karya vey shas u Tsirtsír hatá ishyator kinlán vunese akadjayaror. Ra, iid onya makayara ra.*

Mishár-Chan ta samfadova shtabranyavor vey sait enovó dini ta imardzeveriese pristiizhe nedenyavor. Ta talukhit *Fereshova ta Isha* dini djurit beyleyshan, pe ta aküayan vunansa tebyavor. Tsaya loshek onifyava, ta murnit bogalit marfán kiinova lafiyavor. Paluese mishyanor, ta banadjinit natunshatún Semeria, khitaya kashá ta beneynavit dukhulór pe ta Djanarit *drekknaran* vunit kurudjór onyaror, vey kashá khay, ta blikhnorgova zretya.

[182] Muku-shtá murnyavor. Kesh shey dini iid zarideynan vunay inuvitamyyina? Kiín chalí ta bandjinit taldokasen fidiri ta Fereshay paraya makayara.

*“Dukhulór vey Kutún
Feresh vey Talmakus
Shukhrám ta To Makaú
Ta Muuda.”*

Kashá khaá, vunit kurudjór, malachit Tsirga, ta dukhulór iid taldokasena onyavor, kashá hait gidanit farishova dini ta narenan Itlana lafiyanor, kiinizhe rekh, iid estalú, iidit gilirit, shaszakhit, shasparait karese kadimavit onya makayaven? Budalayya mabugyavor. *Misharey, bashese shuvyate,* talshyavor. Beylatsyava u ranti-vá u ta estalú ardralifavit onyaven, ta zaridéyn antriit chugeynova, antriit djimetsova, antriit kipunova, antriit khavugova ushogyava. Mishár-Chan tikhodya mabugyavor u ar birafaris dakyavor u izmuizhe vemyavor, vey ratá tashi iidizhe tikhodyavor!

Mashrá u ta imardzeveri sait yonsambiray diniimarifyava, Mishár fidirimaldjayavor vey ta stabeykhit, drevit beyleyshova vunanis chegyavor. *Murnizhe iidku, djetalshyavor, Satapit Fereshova vey ta gadanovó ta Ishdararun kalyazhu.*

Ta shasfesit padjanit fridadjese pta vey fidirizumarizhe, vunit zakh echigivit onyava ruzay vunit shagál ta miaraova tebyava. Ta chadozhakú vunit vishuay keprevyaven.

[183] SIPÁL ZARMAK ZAR

“TA TALMESHUNENÚ AATYI BRASYAREN.
RANTI VEMYAREN, KADIMYAREN VEY KARI
SAVUTIT KELEKÍN TERADYAREN.”

Ta talmeshunenú aatyí brasyaren. Ranti vemyaren, kadimyaren vey kari savutit kelekín teradyaren. Izmuizhe onyara u mashrá ta arassalaan nikhdzeva talmeshunek ba ishdár resh talmeshuney anufhunusya makayara ruzay kiinizhe layso seti zhoyit malachudan tilavit onyavu ta oyflanit talmeshunenú, ta oymeytlanit vuta, vey rauvakivizhe vey ragyorivizhe teynikadimyaven. Zhoyit dekuváy ííd aspalan idait onya cheykopyava.

Meymizhe zhoyova genbonafarit onyavu var Ananél zhoyese sobonyavel u ta aspál ta loshkadím losh ta kansaley ta Darora, zhoyit muit djabatdus losh ta Shirít Darorey Semeria, djani brinkiyazha. Lilinit tralova ta shprunuda dini zhoyan yibyavu, etarashit vavabiyonova, sheri ííd lipalan karizhe kulkhitaya. Zhoyit shagál krazhni voidarit vey zhoyit zakh krazhni vorezit onyaven. Muku vey sheytá ta idarudova tunkiyavu. Kashá ííd lipalova ta iskemese manukanavyatu, shas ta Talmeshuneley, *talmeshunya* tunkiyavu.

Lilinizhe, bari rafolieshkizhe muizhe, vey tsaya uvakivit zhoyit harvolilu, zhozháis ta runpirenay khaptafudjyava. Ta chanzait marinenvó seylasafyava mashrá sait batova dini ta fadese ikúí ta anazait ipatinaan ta shirzikít chanzaarun **stronlugyava**. Chaylafiit zhozhá onyava, kiinit pa, mashrá ta fazhenit ba rakeynit Ananosan, eyskaizhe giuryara. Ta teylusay ta sadza vey ta avela ta pevimarit klena iküianisurivit onyava. Ta fad zadurumifyava.

Sazhoyova tansubarit pe mantachendjit tabrilrusan zhanyavu, kiín ta gidanit ilazoovó hait rapilaivit skaa pitizumyava. Zhoyit aslait koit suchaáb divay zhoyan dini ta aurit, ivarafit zhozhaisan tibrayava. Ta fridádj, djemarit [184] ta padjanit taleaay Talora, eayava. Djurit razhgeyrisudova pe zhoyit vishuan yibyavu. Ta badakashay, inunizhe seti ta eylanán, sashiryonova tretiizhe zhoyese dlamarit shunyavu. Mashrá u arhatrinifyava, pitilazarizhe, zhoyanu, foliyavu u sashiryón kulizhe ra-onyava. Zirín, durumit vey ostinkirit, ishi saova maarizhe chadit sizdesea onyava. Femlaviú vey uludrumú djuraydje maskatyaven vey feshyaven. Tretiizhe, emdál piti ta ziranán sizdyi mabugyava, tsaya djuranpe priponizhe tansubyava. Malachél franarit dakiit hadiná, dlunarit chaarun, genivit ta koana, ruzay lalivdrunit sesay, ibivit shirizhe vey daldeaanizhe, hirzunivit onyavel. Eypyavel. Vuyinit uvak terchan-rilizhe prinadyava vey shtaprinadyava. Vuyinit gadanú djamoardjait vey zaradizhe daeshkit beylatsyaven.

“Miara onyaru. Ushél Itlana. Girél ta Pamleshevarun ta Pesharun. Ta kurudjór Itlana, vunit chaú vey djakú, vunit Manukanavarór vey Tuzotarór, Tsiasuk-Pron onyare. Ta Kutunova ta Easa teynilulyate. Fidiri ta Fereshay ta Adisaa tilyate. Ta etsipralovó shey zakharun ta Talmakusilu anazayate. Ta Kheyemhazova djilendoyate. Ta madjova ta untara lulyate vey sheypaovó zhoyese teynifulatsyate. Ta Ushél ta Nikhunarun vey Talruvarél Uramuna, Vananarél shey Taleaa, shey ta Varema vey ta Parema resh shey Suín ííd unatara onyaru. Shey zarideynaresea zhoyit Pronova

pronyate, var izmuizhe sheyú zarideynyaren. Ta kulit Vataranova fazhenit zarideynese teyniuvakyate vey ta fazhenit zarideynova sheyesea teynifulatsyate.”

Feduriyivu. Ta meytlanilu vey ta mosilu ta melentauna Miaraa brugyivu. Idá aspalan ta dukhulór Tsirtsír-Ram beneynyavor vey ta imreytór Tsiasuk-Pron vananyivor. Rekh, lilynizhe, ta untár diváy zhoyan khafadjyi vey dini akisesea kreyakifya bezyava – shey prisakú ta [185] zarideynarit taleaa. Muku-shtá vugdini zhoyit samfadan zhoyova zhanyavu.

“Malachit dorey, kesh lahadyare?” Ananél zhoyese epyavel mashrá u sait shumeshova ikúí ta sonsaanzaan iküistridjyavel. Nashkudorivizhe zhoyese zumyavel. “Ta Darór misgidyaror.”

Zhoyit anuvi lonevenovó meymafyavu, lan-lan dralizhe zhoyit genbonova govafarizhe reshu draflidjit emdilesyatu. Fazhenit absalova zhoyeyre fidirifelivit onyava. Shirit vey daldeaanit gitunilu piti aslaunit, namaggomit asulan, ovleit drozsizdit karanchiarun osoklayogivit divay ta ritenan, prozavá ta pantagarun vey surit ibenan, zhoyova genafyavu. Mashrá u vosundjifyavu, Semeriit zavachór zhoyit udjtsamit yehukanit hadinova balyava vey djurova dini shumeshsarese, kari ta hadinotey khordia, vugmoriyavor. Djatyavu u ííd ta ayfanalit genbonót Semeriit dora onyava. Tsaya kurudjór ta Semeriit Drukha alavanverolirit onyavu.

Ananelova ikúí ta iküizaan loshmishyavu. Prundji vuyín dini veluzhit aban, djolit, degenilivit udjnchagit drunit sesay genyivel. Neyník ta bevurananarun dini vuyinit hadinan djanubisyava. Pristiit kulzumdusova zhoyese korunyavel mashrá u fidiri ta sonsaay manaragyavu. Eait vey bedraeynit alaova zhoyese feshyavel. Djufi-bolo, brigoshyavu. Zhoyit Lipál aridarifarit onyava vey zhoyit dzaleybit farish dini ííd estalavá raaréy shtindaivit onya makayaven. Hakín tikhodyavu u ta loshkadím losh ta Semeriit darorey gilukhit onyana. Aralbát maldjaivit onyava khaá.

Karizhe, seti ta Reykonbiran ta Shirit Dararun Semeria teynikadimyavi. Tulit, nambilit, lanunit, dreveynit sonsaú moganu zhanyiven. Ta oyüolit ferdrindailu ta ovleit vey tugeynit Semeriit ferteysala druzhyiven. Djurova makbashya ra-makayavu ruzay djurit drindaatsúd zhoyova moriovatyava. Tretiizhe ta sonsaú ta djeay grianazaifyaven. Franardjateshkit vey shprunit uvak peshela mogova fesahanyava.

“Darorkoey, Dorko Tsirtsír-Ram Linddora djatdusova resh bashit amgalova dakya aatisyaror. Vuneylo, Satél Ananél, Inaldarél ta Ribila Tarón.

Dini ta namagit vey shapunit fadunese moryivi. Rahait shefanenovó piri eaizhe fidirikumunivit daldeait reykón vey sneha stabeykhit aküayovó resh kiaraín lafiyava. Pe ta reykonan ta Semeriit Darór djanubyavor. Ta khanéy luurit vey kumunivit shpira, diginilivit ta oypriponit drozit daldeaanit, shirit vey djolit noladeniena, onyava. Ta Sikalún ta Shirit Dararun Semeria ovnelaovó vetáy ta masagavá lafiyava, [186] kiinú mantaunit talnatova semekhtebyava. Ííd pe lanunit klanaküoran adit vey pantait shirit, daldeaanit, vey djolit dreva ksevyava. Feynit seylár ta bibutchaya dini ta imaran onyava. Ta muit peylanakese ta skafa dlamyavi pe kiinan ta reykón djanubyava. Ta Darorese zumyavu. Glavaniit emdál onyavor vun khaá. Tulór ta djolit kunzaya, zardootuit, blikhnorga khordiora, djamó ta malachudan ruzay tseyizhe shprunit, meytlanit vey

chesit onyavor. Daldeait kupahiova genyavor, pedjanilurivit amarizhe vey djolizhe. Vunit abú abzhamen ta shirana, ta djolana, vey ta daldeaana onyaven. Vunit ramú pe djolit, lunidit shanabavá onyaven. Uv kinpaan tansubyavu, latsagya ra-tunkiyavu. Iidpá onyava Tas Chumüato, Darór Semeria, kiiizhe vunova dini Runskaan mishtaratyari. Sheri vuney ruvyira u ta oyheslait peshór pe ta kulit Itlanan onyavor. Chadpaú vunese resh ta amgaley kadimyaren, vochád ta estalainen dazhini ta skaavá Itlana shas vunit degileney veykalyiven, ruzay Semeri vey meytlanit vey noarpit dini ta chaludarit morodjirunan Itlanit dazhemskaít estalavá samyava.

“Dralkadimavit onyate, Dorkoey Tsirtsír-Ram Linddora. Ta Shirít Darú Semeria seti bashit talvonit birafunan bashova dralkadimafyari. Sheri bashit tseynekeyley vey harvoley ta igriilu chadizhe djatyavu. Mogit Kansál loshkadimyava vey sheri bashit imfayudey vey ta upikosey ukhit chumaka chadizhe basheylo losheypya lafiyaru.”

“Darorkoey, Varvari ta gidanit kiaravaremeý bashit Tuddjada vey Ebona vey ta shtazarideynafeneý zhoyese dafarivit ta Ishdarelay Akrentoa seti ta shenit merinavá, chadit burakhenú vey ta rozh pe vuyinese onyaten, bashese sonýaru. Ordarizhe ta Darorese zumyavu, rekh zhoyit zumisova diváyklaná ta anuvipaesea íid djatdusa spoyyavu. “Tsirtsír-Ram mishtaratyiru raaréy. Íid aspalay kiinizhe Tsi auk-Pron pilayizhu, kari ta talmenshuneneý zhoyese dafarivit Miaraay, ta Ushél ta Nikhunarun vey ta Talruvarél Uramún-Tamua.”

Seti iidan, ta darór zhoyese khailu ta duneya vey ta zhiguta zumyavor. Pe sait nalaküayan keylitedyavor. “Rekh, íid aspál khaá ta taldokasa vey gidanit korishosa onyara var iidizhe taldokasyiva u pron ta tsiasuka iküi ta zakhavá vey ta nikhavá Semeria eliseynizhe prevyana. Miarako, yaraspalan íid talruvenova fidirifazafyavel vey bash, malachit dorey, djurova mogit merinesea pridavavit onyare. Bashit benéyn vey shtavanán ííz pe ta shishiit zhakavá ta Karfeya Derevusharun,⁴¹ vey blikhnorgilu vey nikhilu ta birafunese ta Talmenshunela dini vuyinit mampisan ta rozhese, fazhenit miaraova teynifulatsyaren. Sheypaú varlezemivit vuyineylo bashese sonýaren vey bashese zavachya lahadyaren.”

[187] Gavrésh iidey basheylo eypya vemyaru, gidanit darorkoey. Kiinizhe onyara u sheri ta Karfeyín Linddora ishyare, ska, layso zhoyese, rapilaivit makhá ta igrian? Vey kiín sheri ta Birafuney ta Talmenshunela ishyare? Kheyem, kashá bashit chaú sheri ta etikhín bashit zakha ruvyaren, prundji hait ishova sheri zhoyit farishey dini vuyinit Lipalan trevkonyare.” Ta darór zhoyese talsheynizhe vugzumyavor.

“Sheri Linddorey arishyaru u tsorni ruvyá makayaru ruzay idá prazhen kiinova hatá fidiriruvyazhu. U say Tsi auk-Pron mishtaratyire zhoyese malidyara ra. Tashi chadit aulavá, ranti dukhulorís onyavu, layso armalachit u bash, malachit dorey, ushél zhoya kepesit vey makait *isaluvaova*⁴² zhoyese chadku sususiyavel. Sheri ta *Djana dji Lusa*, sheri ta Eboney ta Pevlusha, ta Eb ta Tsiasukarun, vey iidova zhoyese ruvyavel, ‘*Siyasanoto Küato dji Djana dji Lusa. Alopisula uta?* Ta pronese ta Tsiasuka djeynatyate. Ta untarova pesulyazha.’ Igriizhe vey pashni arproduizhe hait tuzhanovó losh ta

⁴¹ In Semerian, *Pomolito*.

⁴² Isaluva: Semerian term, in Itlani *isaruvén*, a “wise-saying”.

Satelkoey Pulán-Shuv lafiyavi vey vuyinit vasuriova seti vuyinit birafunan hasvinarit onyavi. Ras mogit zhirashova ras mogit tuzotova aatisyavel, ruzay tsorni djasyaru u djureysha shey eshkizhe silyiva. Zi ta mundroay mafáy ukhit yoneyey, rahait kriniderova ta Talmenshunela zhanavit onyari. Reftiit mampisunova pe ta pevlushavá Semeria korunavit onyari ruzay kulizhe shas ta iskemey. Djamó ííd dozhavá ra-mishyari.”

“Ta darorese ordarizhe zumyavu, “Idakín mishya cheykopyaru zhoy resh ta nurova mogit Lipala keylineygumya. Djasyaru u ta tanto mogay inumishyara vey u ta mevemit stronú mogese mafaynuvnyaren.” Glavaniya shunyi vey dyakusit djatyí khiyefyavu ruzay anám zhoya dukhulór onyava tsey kinpá ííd tsorni zhoyit disuandjenovó teynilulya ra-vemyava.

“Shukhrám ta gadanú Ishdarora, malachit Dorey. Zhoyit nalyún vey ta ebón ta kulit Semeria bashese shey eshkit vey aatisivit zhirashova dafaryazhi. Danivyatu... Ishyari u ííd mundroova korunyaven ta vlorinekú, secha vochadit kriniderova vuta zhanyavi. Krazhi inunizhe mishavit onya ra-makayaven. Nagliryaru u fidiri hait hatrinit bonduivit zodinay vadikarit onya cheykopyaren. Kashá ta mundroavovó gelyani, mogit disuovó lafiyani. Mashraizhe, bashit shtazarideynafova etsipralit tebyazhi, reshú sheypaú togyaten u ra-dersinyave. Idaizhe, bashova ra-fahunyazhen aréy vey shey yazhit mundrou basheyma zhirí tantoizhe menbatyizhen.” Ta darór zhoyese rezit zardoalaova dafaryavor. Ta upeneyaris vey ta vavabiyonaris djemarit onyava.

[188] “Rekh, mishyazhu say, Tas Chumüatoey. *Turu vala pelu sisa!* Dralit zaridéyn bashese onyara!” Tretiizhe eypyavu; talshú sheri ta yazhpabasín vey rapilaivit disuandjenín dini zhoyit shumeshan djiryaven. Djimetsifyavu vey ta divayit tamagpaesea teynieypyavu, “Ta korunivenú Semeria yaraspalan ra-tsalyizhen.” Djimetsifyavu shta vey ta darorese djemarizhe bevlanuyavu.

Ta darór djimetsifyavor vey Ananelese epyavor. “Satelkoey Ribila Tarón, ta nos vey ta endjón ukhit Seyrana onyava ta malachit dorova zhanya vey tuzoty vey vunova dini ukhit birafunese tanafya, ruzay mashrá ííd anuvi shirelenavá chadit estalú mayiven vey ta gatveyú ardjeyelit vey arshprunit onifyaren. Moganu arimreytifarit vey arshprunifarit Dor Linddora, ta beneynova valgavizhe, sait mishbatova cherechevyaror. Tsorni onyazhor vun kinpá ukhit Seyranova manukanavyazha vey mafáy ta kalstiney, kíín dini ta durumbiravá ta untara rekhtayyara, tuzotyazha. Vunese kalyatay kiinizhe ratamagpaese kalyanay. Draldzév.”

Ta darór tansubyavor vey mogese ta shumeshova bevlanuyavor. Rekh, hatrinit zavachorese, kinpá tsaya razaay khaemdilesyava djimetsifarizhe, ruvyavor, “Helistafyate u ta malachit Dor Linddora shey venirenovó lafiyator. Idatá ta darór djimetsifyavor vey ta skafay keramyavor vey ikúí sonsaan seti ta hiznuan ta faduna fidirimishyavor. Vey izá tansubyavi, Ananél vey zhoy, iküimosurivit, misgidarizhe u hapá mogova fidirilulyata.

(*)

Dini zhoyit samfadan shta, ralán ta tantoaris fargayavu. Ta munkait shirzikit sonsaovó anazaspoyyavu vey vutova ta vadjurese fidiriiküiramyavu. Ta mantatulit derevushú, shirotindzit vey seylarit, sheyzá zhoyova divayyaven. Vutit dralkadimafit uchukú, zhoyit chanzaese ta zarit

bana, kiinizhe varemarit vey sanokarit pranú, kemaldjayaven. Dinitalemunyavu. Ta notsiudit seylár shataboatsit ruzay palanaafit onyava. Ananél mishya misgidyavel. “Ananeley, lanelese Ishi tashe ruvyate u moganda mareypya tunkiyari. Íz misgidyazhu makhá u teynikadimyazhel.” Ananél shumeshkhayyavel. “Karit bashit vemey, malachit dor,” vey losh kilikit neygumisey vey khalikhtayilu vuyinit forit abarun, ta faday fidirimishyavel. Breskit ananseylarova rumbi vuyinan branyavel.

Piti zhoyan, lilinizhe, dini mu ta pitimarinarit uchukavá keletlogatova djatyavu. Arhatrinit vey aruvakunit onifyava. Kiinit am ba lirlír idá onyava obragya ptachayavu. Ptachayavu resh shunya, kiinit nor ama ba lirlira idaizhe keletyana. Malidunilu vey tazvorilu zhanyavu u idá mindji pushtegarun onyava. Vutit sholilu [189] zhoyese epyaven, idalán vopalit ta sholarun ta pesharun. Bolo, djeyelit, drestranit, vey djemarit ta tsura vey ta tatseda onyava. Zi auliena vutit sholova ras djatyavu vey ras igüayavu. Kinlán afakit onyavu u djurova tilavit onyavu. Min kishtivit uvakilisa loshketashilu epyaven.

“Gadanú, gadanú, gadanú resh ta dorey idaizhe ruvyaren mogit zheytmantanú hatrin-inunu vey inun-hatrinu. Gadanú, gadanú, gadanú resh ta dorey kadimavit onyaren. Gadanú, gadanú, gadanú, khuvfekisit mishbat dini dozhavá, chadit dozhú djeyelí. Rachaalit ta chadit chaesea ta litararun. Mosogtelyusit ta pronarit gidanekesea ta kreydjeyeluna. lidova djitayate. lidova djitayate. Boduivit bralanshát. Tudit dzarú vey djiftí. Dzelashtit mesál vey orit vey elí. Lulyaren. Byudemyaren. Brodjevnyaren. Otseryaren. Beneynafyaren. Keylikiharyaren ar vey ar. Izaese vuyinova lulyaren vey chadozharizhe chadozhyazhel, khay, chadozhyarel, chadozhyarel ta Banadjinél ta Untara.”

“Kari zhoyit makaey disuya khiyefyavu, “Marfankoín, sabutú, sabutú vey varovit pulanosú vey isterit dozulú vey chadit dozulú ukhese vey ukhit ebese onyaten, sabutú vey sabutú pe sabutavá. Kari ta tasedotey ta Pushtegit eba epyavu. Bishyazhu, “Kiin íd bashit ruven parayara, kiina ruvyaray, mafanín, var franartantoizhe inu ta dralvaremirrit derevushsaliena Runskaa onyavu vey mashrá tantoavá vey chadit tantoava, ukhit banadjinit sholova djakilu ra-djatyavu vey zhotilu ra-epyyavu.”

Ta min derevushtanú vutani, zhoyese radaeshkit otilu, peyyavenvey idatá ruvyaven, “Runmakaél zarideynyarel. Drevushtanú shey, zumyaren, shunyaren, ishyaren. Narvbát. Narvbatova djitayate. Ta Zotalemaresea zumyate. Zotalemarú khay! Zum, zum! Idá kul.” Seti idaan, ta eyparit mindji ta Pushtegit eba dini ta derevushesea ptainuspernyaven. Ta uchukovó maraya vey krepetya zumyavu. Mashrá u inunorshtayyaven, vutova shtinmalakhtuyavu. Zhirí mu vesinova resh vutit ruvivenovó benziya ba dinidaya lafiyavu.

“Krazhni franarizhe inu ta Vataranay vey ta derevushsaliena kiinovó idalán chadizhe varemyare?” Dralpilavit uvak zhoyanis udjkadimyava. “laneley Ishi,” pristiizhe vey argidanifarit anikebesilu djimetsifyavu, “Ta Satelko zarideynyarel, sheri idaey helistyarú say, vey vuyinova pesulya cheykopyari. Tanto kozhayara. Tsorni Darorese Chumüato mishyate, tashe, vey [190] ta oypristiit Semeriit khoryonova nulakvenyate var ta Vlorinovó ta Shena gelya vey ta zarideynova ta Darela Djanara pesulya cheykopyari.

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Kiinú-vá travasú ba zaradenú eshkizhe onyaven seti ta lestridakan yoneya resh ta pesulosey Pulán-Shuva, ta aatilu ta Semeriit darora pristiizhe khainululyiven. “Helistafyate u ta malachit Dor Linddora shey venirenovó lafiyator,” ruvavit onyavor. líd ta mishbatova shaschendjafyava vey djurova ilazoizhe anazayava. Teyni ta nimareynese, veluzhit vey talkorizhe lonevivit Semeriit imarliryoneyova zumarit onyavu. Kul-glavaniizhe tansallafiit onyava. Bazhi zhoyit narosan onyana. Semeriizhe ta yonéy *Koiniküato* mishtaratyiror. Idá *Zhozhapróon* onyara.

Terchanen ííd, ta argidanifarit yib ta narosa vey ta korunmakaa zhoyandi. Malachit onyavu tsey. Kari zhoyit ishey dini zhoyit makit aulese djamoyavu zhe. Izmuizhe ta djamomishova ta tantoa, varvari ta blamodjaudey igriit brinkienarun vey ta shaskarit anzonín ta dzevosa, shtinmalakhtuyavu. Iidova rapaese grimyavu var idá izmuizhe ra-chilinyara. Ruzay tsorni, idalán grakheneshkit vey shasopiit kiinizhe tashi ra-tikhodyavu. Zhoyit taníf dini ta Seyranese lornizhe ta muit dus zhoyit arshprunifa vey arhelistifa onyava – zhoyit talmenshunen ta Talruvarela Miara ta zarit onyava. Say ííd, ta sil ta Satelkoa Pulán-Shuv, ta minit zeyshova pe zhoyit argidanifarit farishese vey disuandjudese, kiinizhe narór ííd Birafuna felyava. Seti shey rekhtayarit konseyan, argidanit vey arikshenit pevshiova pe zhoyanese felyiva. Izmuize onyava u lanél Ishi ta tantoit narél ta Seyrana vey prundji izmuyava u idá Papár-Klotashelese ra-isteryava. Djurova shprunizhe guribyavel. Shey ííd zhoyay kulizhe ra-tayamalyava vey prundji tamagpaú djurova nagliryaven. Kiín chalí ta toit teynifulatsár [191] ta shprunuda vey ta helistuda onyata – var sheypáu ishyaren u shey valonú todji kadimyaren. Arkhiya cheykopyanu.

Fidiri ta Inalay Iküenza djani mishazhit onyavi vey lonevizhe shey tanovó ta Seyrana kinpaú zhoyeylo onyaven dini Paluan loshafyavu vey iidova vutese ruvyavu, “Sheyú mayiren. Tsiasuk-Pron onyaru. Kiinit-vá salashunenovó udj ta tsornian tebavit onyari, kiinit-vá akadjalafiit vemovó ta dukhuluda ba amgalenovó ta vastriuda hatrin-blidizhe mukhtayavi, shey djamomishavit onyara. Ta untár dinitsirifyara. Durumifyara shey ruzay dini shey iidan fazhenit Itlán sait vananese prakyaror. líd chumakese panaifyavu vey shey vut zhoyeylo. Resh ííd Birafuney, Pulán-Shuv zhoyova fidiri ta shatay zhoyit dukhuluda lulyavel vey tsorni razhaneshkit onyarel. Djasyaru u ta dralvaremirít Talmenshunél silivit onyarel ruzay zhoyit zakh zhoyese ruvyara u ra. Talmenshunenu vey nobshetenú zhoyese iidova ruvyaren, tsorni iidova pentuya cheykopyaru. Murnizhe Ishi-Pronarova vey Ananelova zhoyelo teynifulatsyaru resh mogit lokhavit narelova zhanya. líz samyatay, ta kalilu vey ta miarailu makhá u shtkadimyazhi vey ta Semeriit darorese haizhe-va u makayaray, zhirashyatay. Mishya cheykopyari.”

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Min aspalavá pe ta pevlushan onyavi vey ta zhozhá shprunit onyava. Ta imarlír, mantaizhe piti mogan, ta zhelatunit mudjateynova Semeria lafiarizhe, pe hichan ta djolana, ta daldeaana vey ta shirana, mogova meytlanizhe keylimoriyava, ruzay shassopiit onyavi vey ta mishbatova zhanya ra-makayavi. Sheyaspalizhe zhoyit tikhód ta luntua argidanigyava. Zhoyit fandjo sindji ardjeyelifyava. “Ta Kutunova ta Easa teynilulyate,” Miara ruvavit onyavel. “Fidiri ta Fereshay ta Adisaa tilyate,” ruvavit onyave. “Ta etsipralovó shey zakharun ta Talmakusilu anazayate,”

ruvyavel. Ruzay sheri iidín rahaova ishyavu. Vey reshkín *Tsiasuk-Pron?* Kulizhe shas ta taldey zhoyese onyava.

Idatá dini zhoyit shagalan talsh khaeayava.

Ta pushtegú zhoyese zhoyese ruvyaven, “Ta Zotalemaresea zumyate. Zotalemarú khay! Zum, zum!” Shukhrám idá! Ta “zotalemarú!” Ta tsiasukú onya cheykopyara, ta Ebón ta Pevlusha sheri kiiney epyyava Darór Chumüato. Kesh ra ruvyavor u ruvyi dhatyavu, “*Ta pronese ta Tsiasuka djeynatyate. Ta untarova pesulyazha!*” Ruzay ta tsiasukú pronyaren ra. Onya cheykopyara zhoy kinpá vuyese pronya cheykopyara.

[192] Shey idá zhoyese shtatendayyava.

“Santiyate ra, malachit dorko,” ta Talmenshunél ruvyavel, “var chadvá chayantoit vey meytlanit pronizhit pronova lafiyare bash tsey.”

Seti ta uvimdjalan ta yoneya tansubyavu. Ta klenimár vey ta pevivúdj zhoyit vishuese tsinidyaven djufi-bolo ta zarideynova zhoyit zhomoivit nikhese teynifulatsyaven. Rekh, anufyavu,

“Eéy Uramuney, ta mishbatova silavit onyaru.
Zhoyit zakhova ta proniena djemarafyate, pilaivit murnizhe Bashese.
Shunavit onyaru, tsorni zhirashyatad u pronyatu!”

Seti idaan eliséyn pe zhoyese kekadimyava vey zhoyit taluvak mantaizhe panaifyava. Fidiri zhoyit tsimiena makaprón khamabugifyava,

UVAKÓS TA TSIASUKESEA

Uvakyaru, uvakyaru!
Tsiasukovó khaá!
Uvakyaru, uvakyaru!
Tsiasukovó khaá!

Kadimyatay! Loshonyatay!
Imfayaris dafarya kha!
Ta rozharun, tuzotarun,
Ta pronilisa zakha kha.

Klaná ta pevan, klaná ta lushan!
Sopiovó tavilya kha!
Dzevarelese, yakinunese,
Manukanáv ishi khaá!

Uvakyaru, uvakyaru!
Tsiasiukovó khaá!
U mogese tuzotyatay!
U ta shprun samyata kha!

[193] Mashrá u pronyavu, shey ketashú ta yoneya vey ta pevlusha khabashlaifyaven. Pe ta tendayavá ta imara vey ta dozha uvakunit vey shprunit prinadú zhoyit gadanovó hatrin-inunu fulatsyaven. Ranti karyavu, shey bashlait samyava. Kiharyava rahá. Zhoyit zakh murnit tikhodyiva. Raendjieshkenova, hait helistudova ba oderzhova itovedyava, kiinú zhoyit urzudova vey otorayova inudoshtenyanen. Rekh, khastvoyova tendayarun vey glusharun lilinizhe seti ta tugeynan djatyavu. Chesit mukiharilu sal eydsoreyanit tsiasukarun mantaizhe piti ta visan ta dozha khadoladisyava. Keshtaloshglushyaven. Zardoseyranova diváy ta uvan ta yoneya koronyaven vey ta nar ta sala, sait sarilu, fidiri ta dozhay panaifyava vey zhoyese zumya djimetsifyava. Vunit sholova ra-pilayavu ruzay vunit chaovó neymeyryavu. “Mogova malakhtuyatay,” ruvyavor.

Djani ubimiifyava u ta zhozhaarasilu, ta Ebontanesea ta Pevlusha loshramurya ra-makayani. Krazhni pristiit, krazhni djemarit ta ivarit harvola onyaven. Meymatsit onyaven vey ta sopiova pilayaven. Ta dinilulova ta imarlira aatyavu vey ta *Zozhaprón* sait seravekovó bilasyavor. Djani arpristiifyavi vey ta tsiasuksalese pimyavi vey omanizhe loshmishyavi. Mashrá u keylimishyavi, tsiasukú vuglokhyaven ta [194] uvay vey tamagit tsiasukú vutova mudjayaven. Mashrá tantounan idá brinkiyava vey ta Ebontanú ta Pevlusha rahait damotagova saesea lulyaven.

Diniizhe mu gleya, durumit vey melutuit nafatmedjinese teynikadimyavi. Pe ta dozhesea dulizhe zagaivit onyava. Ta tsiasukú sait nareshova laafyaven. Ta nafat arkrepsomifava. Ta yoneyova artretiafyavi vey keyliya bishyavi. Ta tsiasukú inu ta shunay kreystanyaven. Keylibishyavi. Djani kussál, ptake pe ta tendayavá zhudanarizhe, mogova divayyava. Sheyzá mogandi ta medjinarit kus beneynavit yoneya zhanyiva. Zhoyit nikh zhoyay inubranayava. Vlorinit onyava.

Idatá, urzizhe, inunizhe, anuvi dersinavovó shunyavu. Sulukesea, nedeneasa vey tamagit medjinarit kuseneasa nuranjarit onyaven. Sheypaú vlorinekú. Vutova dinimoriyavi. Aatyavu u ta heynuziffadese lulyiten. Rekh, mu karit dersináv, dalí zarideynarit, pelulyava. El. Brustteynit vey geynizivit onyavel. Vuyinit genbón milantit vey hazá-hazá brustivit ta turay onyava. Irmanarit, shikaudit, parmizhit, rapegeshkit sizd hatrini vuyinan lazyava. Mashrá u vuyinova pebrozafyavi, urzit ruzay pilavit uvakova djatyavu.

“Ishyavu u kadimyane...”

[195] SIPÁL ZARMAK MIN

“BEYLATSYAVA U TA KOY VEY TA YEM VEY
TA GILÍR ISHI ANÁM VUNIT ZAIDEYNA ONYANAN...”

Beylatsyava u ta koy vey ta yem vey ta gilír ishi anám vunit zarideyna onyanen... Mishár dini saan talshyavor. Bezyava u inu vutay tayamalya ra-makayavor.

Mishár-Chan bari zar shirelenovó resh ta dzevarsalova Pulán-Shuva gelya igüayavor – zhirí idalán franarit tanto vunese beylatsyava. Secha kashá izmuizhe grovya cheykopyanor, gorduyan u ta djamoós ta tantoa vunese eskelifarit onyava. Vunit zaridéyn djirzho ta misha vey ta faya, ta eypa vey ta komola onifyavor – ishi seti anuvi aspalavá ratraizhe, ishi tumpi anuvi golyunavá hiznuizhe. Helistizhe dralit birafova shasotorayizhe giuryaror. Ta shinarudova djura varemyavor. Ruzay layso ííd vuneyre tsorni krazhniyaror. Djamó sheyan, sait kurudjorova shtashunya vemyavor, ra, *tunkiyavor*, vey idá djani. Sheyovó idarafya, sebafoya, tunkiyavor. Ivarifya vey shtamabugya tunkiyavor reshú ta dukhulór ishyator u dini ííd untaran ra-murnyaror. Ba eshkizhe tumpi onyara u Mishár-sá murnit onya ra-vemyavor... Eshkizhe krazhni ratraizhe resh ta fazhenit mabugín onyava dzea. Eshkizhe ta dukhulór silivit onyavor dzea. Safetit zhigutenú anisurivit ta vekhtay vey ta miaraay dini vunit shagalese vey zakhese tendayyaven. líd tikhodova ra-brinyavor. Dini djuran krazhni franartantoizhe depikavit onyavor.

Antriit teynikadím, antriit nuvós, antriit latsagdus. líd krazhni shtaatsit onifavit onyava. Disuovó tunkiyavor vey djani. Izmuít disuovó. Teyni [196] ta *Isakiru dji Pomalitoya Ifai*, ta Kerteksál ta Skaimfaya Semeria, ta dralpilaivit KSS kerlatsagyavor. Var ta sobonen sheri silivit Djanarit *langshipay* dini ta kulbrediit sobonzelan zhanyiva, helistizhe ta KSS areyit sobonova lafiyana. lidku, rahait areyit tedjenú onyanen. lidku, saova idarizhe azhelafyanor, vey muku vey sheytá khitayanor, kiinova ta Satél Pulán-Shuv vey vuyinit shinarit Seyrán pabasyaren. lidku, talshyavor, Ishi-Pronár resh haizhe dazhemkorunya hatrinit ra-onyanel. Tsirtsír-Ramova zhanyanor vey sheri vunit izmuít chadaley khitayanor.

Ta soboneriova dini ta natunkamizzaan ta Kamizsitaga ta Inala resh ta KSSova talatya igüayavor. Silivektutova dinidafaryavor. Rabonduivizhe saova azhelafyavor vey ta plaseriova resh djanilova sait Runskait azhelavusa masinya igüayavor. Kashá ta naynuavit dukhulór fidiri ta bugafeyivit Djanarit *langshipay* izmuizhe Tsirtsír-Ram onyavor helistizhe ishya cheykopyavor. Ta blikhnorgova sait kurudjora azhelafya vey kultrevkonya makaya cheykopyavor. Kesh ííd otua sait kurudjorova duneyya layso makayanor? Ra-helistyavor, ruzay djufi-bolo, ta blikhnorgova shunya cheykopyavor. Saese hemitsya cheykopyavor u sait eshkova resh sait kurudjorova zhanya korunavit onyavor. líd ishi arubuifarit prazhenova karzagukya cheykopyavor. Vunit fanvayosilu Giván ta nurenova ta dukhulora peyratyavel layso secha iidova korunya ra-vemyavel. Varvari iidey, ta turilu sait zarideyna himyavel. Tsorni Tsirtsír-Ram vunit lestriandjór onyavor. lidova rakorunivit branya ra-ivdiyavor. Kashá Tsirtsír-Ram losh ta dzevarsaley ta Talmenshunela dzevarit onyavor vey u ta Semeritanú vunova azhelafya ra-makayaven, eshkyara u ta nalekú vunit blikhnorgova sulintsirafyanen vey vunit eydushovó pe ta pevlushese kreyspoyanen. líd vunit ayfanál resh ta

raazhelivit beneynavín onyava. Mishár-Chan ishyavor u iidova peznoya cheykopyavor. Vey kashá djufi eshkýara u ta paruvénú sheri dukhulorey sha aularun sheri Tsirtsirey kulizhe ra-onyaven? Kesh tumpi djornit fedjukáy ba panagspoyafit vey sharit avalaen onya makayara – eshkizhe, tukbél ta neyruska? Akantieynit loshlokhen? Khitaya cheykopyavor.

Miarayavor u sait silivtút ta KSSese upeneyafit makbashyina. Miarayavor u ta nalekú vunese tardjenizhe togyanen. Ishyavor u iid vohelisten onyana ruzay vunit kelekeshkensál shtimraifarit onyava. Sait kurudjorova chorya layso ra-makayavor var mashrá bezudit zarideynan vunova shunavit ra-onyavor. *Murnizhe iidku, Satapit Fereshova vey ta gadanovó ta Ishdararun [197] kalyazhu*, dini saan talshyavor, var kiinizhe ruvyira, “*togós miaraova fulatsyaravey miara sonsaovó anazayara.*”

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“Satelkoey, pashni ploshit tutova vey kerlatsagova kamizavit onyavi. Togyavu u heslayana u sheri djurey sobonyite.” Ta Semeriit kertekór piorit vey iirit tansubýavor, vunit iktiit dakiit blikhnorg ta chesova vey ta dyakusova fidiri shey iküianzaisay kelumyava. Ta mulananit dralpi;avit nalgenova ta Semeriit Kerteksala genyavor. Halanisizhe taypovnaiviit Ravzhur-Itlanit sholilu epyavor.

Aylea-Sintinís ordarizhe djeynatyavel ruzay rahaova ruvyavel. Parpár-Klotashél vuyinansa bashlaizhe tansubýavel. Ta kertekór bishyavor. “KSStanór Alifoto Sima onyaru. Dayaru u seti ta inuonosan ta Narela bashit Seyrana aatyare bash. Kesh ra?”

Santidus, urit ba folialit bashla onyava. Parpár-Klotashél zhomoit bezyavel. Voazafadit khafáy onyava. Aylea-Sintinís karizhe epyavel. “Ta mulutarit Satél ta Seyrana iíz onarit onyaru. Ta bazhikanél ta Talmenshunela inunizhe iizay onyarel vey tsorniizhe tamagit buyukova dini pashni inunit skaan upikyarel. Dralkadimavit onyare, Aliforo Sima. Kiinova tilyave?”

“Peshór saova azhelafarizhe kiinizhe ‘Mishár-Chan Shtemoray’ ta dukhulorova, losh kinpaey dzevyaray, mampisyaror.” Ta kertekór disuvavova Ayleaay misgidyavor. Kadimyava. rahá. Bishyavor, “Ta Darit Tuddjád Chumüatoa sheri ta azheley, ta lipaley, vey ta podavey ta dora djemarizhe ta KSSese sobonyava.” Ta prazharit prazhen iid latsagarorese ishivit onyara, ruzay ta blikhnorgova ta dukhulora ta pentuilu zumshunya vemyaror. Var ta dor zarideynaror, ta zarideynese pronvizhe kari ta otín ta Ishdararun, rahait blikhnorgova tavilya lafiyari, ruzay iid tut vey keren disuandjit onyaren. Kiinit bashit amgalen onyara, satelkoey?”

Aylea mashrá sneha franarit taakavá dini djetalshosan shunyivel. Ta kertekór zhomoit bezyavor ruzay Parpár-Klotashél ishyavel u Aylea ta djeit talmenshunenovó vey ishová leypasarit onyavel. Aylea-Sintinís ishdarél gidanit djatorna onyavel. Tumpi [198] ta muit kuan ta dorova seti vunit tanifan dini ta Seyranese zeytariyavel ruzay dralunizhe vunit narenova pilayavel. Mashrá chadit aulavá vunit prazhenova Ishi-Pronaray djatyavel, ranti-vá u dini Sintinisesese Runa resh kuteyrya kadimyavel. Sheri ta farishey Mishár-Chana seti ta ekhdatosan ta dukhulora vey vunit zaradit mifliey losh vunit urameley, Giván-An, prundji chadizhe tilyavel, ruzay ta flidjova Mishara duneyya

ra-makayanel. Layso kashá ta azhelova Mishara pradya makayanel, helistya ra-makayanel kashá ta lipalova ta dora zhirashyanor ba paydiyanor.

Parpár-Klotashél khaeypavel, “Alifoto Simaey, kesh tsitigova ííd peshora lafiyare? Kesh djurova shunya ivdiyanu?” Ta kertekór kilikit dredakiudit tsitigova fidiri sait asulneyay moriyavor. Parparese djurova inseriyavor.

“Khay,” Parpár tretiizhe vey drimalizhe ruvyavel, “íidpá onyara kinpaese dini ta Klotashbiran Kodreva epyyavu. Ta kinzaova ta dukhulora, kinpaova kiinizhe sait kurudjorova azhelafyavor, tuiizhe mampisarit onyavor. Kashá-ba-rá íidpá ta ushór ta dora onyara khaá ba hait dralralivit tedjarór, seti ta chumakan ta Starantaniena ba tamagit djamekiena felivit, ruvya ra-makayaru, ruzay iidova ishyaru, ta Talmenshunél ra-vemyavel u mogova talatyator. Ta meymilu khainumishyavi resh ííd zeytariova anlatya. Ayleaey, togyaru u heslayana iidizhe korunya shta.”

“Veykalivizhe onyara chalí,” Aylea disuyavor. “Ardralizhe peznoya u vinziya onyara. Zholpiorey Alifoto Sima, lan-lan dralizhe ííd kerlatsagarorova menbatafyate tashe, makhá u artilya makayati. Kashá ta Talmenshunél zhanyitel vey mogese shtakadimyatel, sheri ííd estaley veykalyazhel. Kashá ra, ta yarbazhikanél, Ishi-Pronár, mogova seti ta sebsopian manukanavyazhel. Iskem vey Yavyo bashese.”

(*)

Mishár-Chan ar vey argozyivor. Tsorni u tumpi ta dazhikilu vishuit loshkadimova losh kaney ta KSSa nulakavit onyavor, arbedrait disuova zhanya miaraavit onyavor. Ubuizhe, grunuzhafizhe, vey gozarizhe ííd ta slazku ra-onyana.

“Togyaru u ta dukhulór zhoyit kurudjór onyaror, kashá zhoyit etikhú pradyinen. Kiinizhe kalstinyana ta blikhnorgova naynuavit dukhulora pentuzumya resh zhoyit ishova karafya? Rahait lindabór onyaru!” Ta pan vunandi arshprunifyava. Ardjeyelifyava ta gar.

“Satorey Mishár, kiinizhe ruvyaru, secha bashit azhelavus dralizhe nalit onyara, tutyira u hait Mishár-Chan khavoemdilesyavor hatrinurizhe tashi mak ba makshím aulavá. Runskait nalekú mogese sobonavit onyaven u rahait pentupradova sheri bashit shtakadimey zi idataay **[199]** lafiyaren. Runskaese shtamishyate tashe vey izá bashit shtakadimova seti ta imfayteksalan izá nuvyate.Ííd ta vavit silivtutova ta Runskait nalekarun zagukyazha vey bashit estalovó sebafoyazha. Haslazkuilu, bashese ruvya cheykopyaru u ta blikhnorgova ta dukhulora bazhi mogit lestrian ra-lafiyari mog aréy. Ta blikhnorgú vey ta dukhulora vey ta tamagit Djanarit nosheylaniarun ta vlorinit mundroa Djanarese shtamasinyiven.”

Resh ta muit kuey djeyelit yiben dlunarit shasmiaurauda ta zakhova Mishár-Chana stirdjyava vey shasyibafizhe vunit shagalova iküishikaafyava. Paluay inubranya say, Uskimese, ta natunshatún Runskaa, tsorni dzevyava resh sheyovó shtasebafya vey rekh, Djanarese leypasova dakya khiyefya vey ta Djanartanesea upeneyya vunese mergolya u ta blikhnorgova Tsirtsír-Rama shunya, vunit zakhova vey nikhova ta shasarasafit flokhunay vey vunit shagalova ta bruskinít freuay

djemarafyava. líd vokoruneshkit chumak onyana. Tikhodya mabugyavor u muku-shtá seti moroit vey uutudit komolova felivit onyavor. Kesh rahá dini vunit zarideynan omanizhe mishya makayana? Ruzay, haizhe deykumyava ha. Rahaizhe ííd tukbelova ardyonya vemyaru. Talmenshunór onyavor vun ra ruzay ta mantamaka ra-shtrunyava resh khitaya u shtinsopiirit onyavor.

“Zhoyit kurudjorova shunya tumpi vemyaru! Tashe!” Vunit buuékh dinizakhit vey mepvanit onyava. Saova arrezafya khiyefyavor. Kiinizhe shtinshagalit shprashtór djatyí ra-vemyavor. Ta kalova vey ta pelchadalova ta KSSa dakya tunkiyavor. Ta zarsholit mishtaradiyuzova pe ta mulananit nalgenan ta kertekora makbasyavor. “Zholpiorey Alifoto, zi u ta Starantaniena ovatyivu, franartantoilu shey ta osokainen zhoyit zarideyna kumpezya khiyefyavu. Djufi-bolo, ta ivéyts, kiinizhe küeletiosók dazhem zhoyit flenavá lakitaryara vey uv zhoyit chaavá fadjyira.” Rekh, sheri ta osokín talsharizhe, khasakáf vunese kadimyava. Eshkizhe tuzhanova korunya makayazha khaá.

“Zholpiorey, sitkorunivenova, zhoyese dafarenivit mu ta Djanarit dzevarienna, zhoyeylo lafiyaru...” Ta djesoteruit beyleshova fidiri vunit dzevneyay moriyavor. Djurova anazayavor, ta degilenova vohirzunyavor, vey ta komdjakilu vey ta mavdonilu ta fereshova fidirilulyavor. Ta fereshova anazayavor vey djurova ta kertekorese tavilyavor. “Kiinizhe shunyare, ííd Djanarit fereshungu mantait sitivendrindaa onayara – eylamit zarsholit reytút losh ta Ravzhur-Itlanit blavkaey vey Djanarit ferteynín. Kiinizhe onyana u iidit banadjinunit talukhenova zhanyanu kashá mu tanay ta Djanarit dzevarsala zhoyese ra-dafareniyita? Tashe, Zholpiorey, zhoyese ta izmuova eypyate!” Ta chaú Mishara ta chaovó ta Semeriit kertekora dlunyaven.

“Sorinór, kiinizhe onya zretyare, chadvá eylamit vey talukhunit azdalovó seti vutit dzevavá dakya makayaren – dini iidan rahait djamtabenova yibyaru.” Alifoto Sima vunese givanit vey chayagit othegilu disuyavor.

[200] “Tashe! Bashese mulutonyaru! Makbasyavu u dersinavú ta dzevarsala menfidiri ta yoneyay onyaven. Savukyate u vuteylo eypyatu reshú ta izmuova ta beneyna zhoyit kurudjora vey sheri ta kinzaey vunit blikhnorga khitayatu.” Mishár-Chan ar vey arvemundzerivit vey paydiirit seti shey ramfelan tikhodyavor. Bishyavor, “Eshkizhe ta shubait savukova trichizhe Djanarese purbenya dakya makayanu, kashá bashit gadanú izmuyaren. Ishi arfranarifarit pardjeyova komolya grunuzhyaru. Zholpiorey, tashe zhoyese zhirashyate.” Ta chaú Mishara nuuzhifarit onyaven. Vunit blikhnorg khaurzifyava, ta arás vunit praniena vey gomiena fidiriprevuryava. Sait geytuit madjilu sait chaovó digilyavor. Ta chadozhakovó inuakriyavor. Ta kertekór talshatsizhe ta fereshova iküirumelurarit onyavor. Izizá rumelese patalsayavor.

“Zhoyit eshkova korunyzhu,” ta zholpiór ruvyavor, ta fereshova teyni Misharese pe ta fergolan vugshumarizhe. Rekh, Zholpiór Alifoto Sima sait fulatseshkit shumesheyperiova, kiinova ranti hiznu ta fergolan ishi genyavor, bilasyavor. Chadit sinavá Semeriizhe eypyavor. Mishár misgidyavor. Radya khiyefyavor. Rahaova dini ta kavisuan, piri ta kukuit grimova sait mishtarata, dayavor. Karizhe, Alifoto ta eyperiova syloryavor vey eypyavor.

“Rivshoarél ta Djanarit Seyrana Pulán-Shuva basheylo eypyazhel. Ta fereshova loshfulatsyate.” Alifoto losh kanchorey seti fergolan vunanis kozhá epyavor, teyni Misharese chailisa kirteynarizhe.

Ta surlutarit kanchór tansubifyavor, diváy ta zavachgolan manaragyavor vey madjteynyavor u Mishár rekhtayyator. Fidiri ta sitagay mishyavor vey kilikit lazdamese diniyaven. Diniizhe makshím sinarun seti sitagan, loshkadimbír, hatrini ta Darit Tsunturan ta Shirit Dararun dlamyaven, kinzá ta dersinavú ta vlorinit mundroa samarit onyaven. Karizhe, rumbi franarit tantoan, ta shagál, ta zakh, vey ta nikh Mishara ta izmuit miaraova dinitebya mabugyaven. Ta osók, kul-bezizhe, auryava.

(*)

“Aylea-Sintinisey, Parpár-Klotasheley, shukhrám Mishár-Chan Shtemoray. Ukhít loshkadím brunatsit onyata. Ta rozhova teynifulatsyata. Zhoy vey tamagpaú ta KSSa zhemunka ta sonsaan onyazhi kashá zhirashova tukiyanay.” Beylatsyava u ta lazdamiél vey ta salís ta KSSa kíin vunova izaese teynifulatsyaven, vunova losh ta peshelín ta Seyrana murnit branya tachatsit onyaven.

[201] Vunova sundjafavizhe, mavdonizhe pentuyaven u kulizhe shasbyorit onyator. Rahaova shudjyaven. Kashá ta zar peshelovó mundroya vemyanor idaova shasbyorit madjilisa korunya cheykopyanor. Ta flidjay íid zar tandranarelarun shunyira u dralralivit vey pitkanit otserdiú onyaren. Mishár Parpár-Klotashelova, kiinizhe ta zeytariivél seti ta Klotashbiran ta Kodreva, shubaizhe duneyyavor.

Aylea muit epyavel. “Kiinit bashit stayál losh ta Seyraney ta Tainaa?”

“Mishár-Chan Shtemoray mishtarayiru, ta trebavór ta dukhulora Tsirtsír-Ram. Zurhanór Ishi-Pronara, kinpá hait shinarit tuzhanova losh bashit saley lafiyarel, chonyaru.” Krazhni vunit ishirenainen ba etikhirenainen fidiriteradya ra-veyavor. Ishi-Pronár zhoyova ta Starantaniena pesulyavel. Helistizhe iidova ukhese ruvyavel. Aylea rahaova ruvyavel. Secha ishyavel u Ishi-Pronár halantá inuonyavel helistyavel u rahaova sheri ta podavey vuyinit silivit zurhanorey ba sheri vunit farishey dini shey iidan grimyavel. Ras Pulán-Shuv haova danivisyavel, kashá haova sheri iidey ishyavel.

Mishár bishyavor, “Mashrá u dini vuyinit yoneyan *Inunshún* dzevyavi zhoyese sheri shey brinkiavenín sobonyavel. Zhoyese ruvyavel u zhoyit uramél Giván stiludjivit onyavel vey u zhoyit kurudjór, Tsirtsír, losh ta Talmenshunelay Djanara Shtemoray inumishyavor. Ishi peznoya khiyefyavel u vunova skudyatu var djasyavel u vunit birafunova fayya ba karafya khiyefyanu. Vuyinova pitistryonayavu vey tayamalyavu. Zi idataay ukhova rekhtayarit onyavu secha ta mishbat votrichit vey durumit onyava. Tsorni tilyavu u ta *langship* ta Talmenshunela mundroivit onyara vey u vuyín vey zhoyit kurudjór eshkizhe silyiven. Tumpi ta pradenova íid faza aatisyaru.” Mishár sait vavabiyonova etarashya yibyavor secha vunit zakh reysakhivit vey turarit onyava.

Rahait adál dini ta uvakan Ayleaa zhanyiva. “Ta funduovleit vey dralizhe shtateyzalivit prazhen yuadit lindabora, eshkizhe?”

“Ra, satelkoey, ruzay ta kapolená valbervuzhniit ushora, djemarit ta silaris vey ta hazanaris onyara. Vey iidova lafiyaru...” Mishár ta djesoteruit beyleyshova vunit dzevneyay fidirimoriyavor. Djurova mavdonizhe Aylea-Sintinise klanamadjyavor. Eypyavor shta. “Ííd, mashrá zhoyit dzevavá, zhoyeyre branyiva. Shinarit nobsheten vey pindjís ta miaraaris, helistyarú. Djurova anazayate.”

Aylea ta beyleshova anazayavel vey ta iveytsova vohirzunyavel. “Kiinizhe shunyare, satelkoey,” Mishár bishyavor, “shprashál ta azilosa pe ta diniit dinigilan peferyiva. Kinpá djurova feryava raishyaru ruzay zhoyove iizese manukanavyava.”

[202] Klanazumarizhe, Parpár-Klotashél achoyavel ranti muizhe ta iveytsit hirzunenova ta Ferasha shunyavel. Zhanyavel u ta gadanovó sizdya zaradyava. Ííd hirzunivéyts Pulán-Shuva shibatyara – ritlem onyara, kiinova genya vuyinova rayizhe shunyavu. Djuranpe zhanyira vuyinit fertéyn. Vey ta madj kiín ta shprashalova dini ta Fereshan feryava helistizhe vuyina onyara. Chadku djurova shunavit onyaru...”

“Ííd peshór ta izmuova eypyaror.”

[203] SIPÁL ZARMAK TO

“ISHYAVU U KADIMYANE. ISHYAVU U ZHOYOVA ZHANYANE.”

Ishyavu u kadimyane. Ishyavu u zhoyova zhanyane. líd gadanilisa, Pulán-Shuv, tsorni dini shtrumolit pushtan ksevarizhe, dini ta heynuziffada ta imarliriyona, karizhe ta yibishudese shtakadimyavel. Mu aspalmák vey zardo onyava.

“Bashit uvakova muku-shta djatya, satelkoey, vey ta anova bashit vishuese shtakadimya shunya dralizhe onyara. Mashrá chadit aspalavá chadizhe nashkudorifyavi vey chadit sobonenú onyaren.” Ianél Ishi uv ta pushtan Pulán-Shuva tansubyavel, eyparizhe oderzhunit vey rasit zerilu ruzay losh halanís ta teyradjudaris. Vuyinansa tansubyavu.

“Zarzari vutova shunya dralizhe onyara.” Ta Talmenshunél zhoyese klanapatalsayavel. “Tisrtsirey, kiín brinkiyava?”

“Iidizhe bashese latsagazhit onyavu, satelkoey. Hazbatu Aniese mogit *langship* mundroyiva. Tardjenizhe bugifyavu,” sheri iidey raaréy tsorniizhe ruvyva kelekyavu. Areyit tugovó djamobranarizhe, bishyavu, “Ta yonéy akishtizhe bugafeyyiva vey ta Semeritaniena pesulyivi vey zhirashyivi. Pe ta pevlushan silyive. Djasyavi u beneynavit onyave ba ardamizhe – ruzay bashova zhanya ra-makayavi. Hait djeyelit vey durumit maka bashova inu shey mampisay bonduyava. Karkarizhe, ta talmenshunenu ta heslaúd vey ta mavdón marfanarun zhoyese iizese teynifulatsyaven. Frelizhe dzea say zhoyit prazhenaris. Zhoyese ruvyate, Pulankoey, kiín bashese brinkiyava rumbi u ta *Zeyplukh* mundroyivor?”

Pulán-Shuv mavdonizhe eypyavel, “Ta Djanarit tadrandsál faranartantoizhe ishyava u ta vlorinekú muku-shtá dini ta runit pevlushavá vavatsarit onyaven vey u hait fazhenit soronova ta kosoria igüaarit onyaven. Kiinit onyaren vutit pelchadál ba bog dini ta Tadranan ta Staranit Ebteta ra- [204] ishyari. Etikhlyaru u kiinizhe bulskutú vadikyaren vey u ta oyiskonit himarese varemyazhen vey zavachyazhen. Rumbi u shprunit shtrasht ta *Zeyplukhova* vedyava, sinisilu kundjivu, secha ratardjenizhe ipokyivu. Salilu ta Vlorinit Pevkhordiiena pitistronyivu. Ta tantoova resh ta pabasosey ba ta makaosey ra-lafiyavu. Etikhlyaru u halán ta tirgosharis zhoyese igüayaven, var lilinizhe khashasyibifyavu.” Pulán-Shuv rozhrezit bezyavel mashrá u sait prazhenova fidiriruvyavel. Onyava tsaya u hait boduivit shprunova ta djedjeyeluday moriyavel. Iidova tashiizhe shunavit onyavel. Bishyavel.

“Ranti yibishit shtaonifyavu, pe uruit drevlabaman, dini usbuizhe zgorikurivit ovatlakan, hiznu zharifarit hapit keyrabavá, ksevarit onyavu. Kilikit dasonisú ta shirit djeyua seti ta khaneyan ta ovatlaka naaribreyaven, mashrá u ta yonéy rinzdovyava. Giliryava vey tavyava vey ta imár talemalit ra-onyava. Dini ta meyladjan vlorinit bonduyona onyavu. Tumpi mu kilikit ushemzgorík, marinarit munka zhoyit ovatlakan, ta shunenova taleayava. Djustonit, myolit, shirit taleaova pe sheyese spoyyava. Zhaliit tikhodyavu vey zhoyit shumesh tutatyava, djufi-bolo, mergolya khiyefyavu u zhoyit chaú ta taleaeese dzangariyaten mashra u zhoyit tsorniit podavova tretiizhe

loshafyavu. Chadit aspalavá dini ta ovatlakan, shas hait talatey losh tamagit zhivoney, samyavu – tsiín mu murnit tekela kinpá zhoyese uridenova vey dozhova teynifulatsyava. Karizhe vuyinese teynieypyavu. ‘Zurhaneley,’ ruvyavu, “kinpá zhoyova íz tebyara vey kiín mogit yakín onyara?’ Chadku khiyefyavu u ta tekél zhoyese eypyatel ruzay brasyavel. Malachit ta otua vey ubuit ta vishua onyavel. Kesh ííd kiren vuyinit chadala sheri sait kalstinimurey kiinizhe telbandjél pe ta vlorinit yoneyan ba kesh kiren sheri zhoyit ovatudey? Redjya ra-makayavu. Onya cheykopyara u sait pitiekesea [205] sheri zhoyit kerlatsagín ruvyavel vey u sheri idaey, kiinova zhoyese ruvyá vuteylo losheypyavel. Lilinilu, rumbi chadit franarit aspalavá, eypyavel.

‘Dini ta *Durumoran* onyare, ta natunyón Vlorinzaa. Ta bralanardjaese Inunanár teynifulatsyizhe, ta oyinunit paleshát ta Skaa Vlorinza vey sheri ta harvoley vey ta yazhpabasín ta Nordlingarun dini ííd tadranan izá djurit Naray latsagyizhe.’

‘Kesh resh ta Starantanín vadikyaray?’ latsagyavu. Ta tekél eyparit onyavel vey ra-vemyavu u fayyatel.

‘Mogese sheri mogit pabasín vey nalkorunenín latsagya bashese ra-onyara. Onyara u sheri bashit pabasín vey harvolín bashese latsagyati mog. Ta bonduivit harvolú ta Ska Vlorinzaa djura shibatyaren.’ Ta malachit zavachél ta vlorinekarun pashuni piorizhe sheri sait eylskaey eypyavel. Ta Djanartanú sheri ííd Vlorinzait zretey ta sadaruda ishyaren, ruzay makhá ta tsornian djurova kulizhe ra-sherivavyaven. Eshkizhe, talshyavu, ííd kulzakhit bogatsova dazhini ta Vlorintanavá kedesaurya makayanu. Resh ta yazhigüaey djurova shagalizhe shprashalyavu.”

Zarzari lanél Ishi vey zhoy ta prazhenay Pulán-Shuva katsalunivit vey zakhovativit onyavi. Ta ushanilu vey ta mosilu ta Talmenshunelese chauryavi mashrá u sait prazhenova bishafyavel. Ratá shunyavu u Pulán-Shuv idalán grakheneshkit, ruzay peltantoizhe, rezit vey shprunit shunyitel. Idá kichen onya bezyava kiinova tumpi vuyín intevaya makayarel. Izá, grunuzhit vey urzit, dini ta heynuziffadan ta yoneya palanaifarizhe tsey kseyvavel. Layso vesamadjatya ra-makayavu u meyladjtanél ta vlorinekarun onyavel – kiinizhe banadjinit pronlirél dini ta havunavá ta fitounarun ta shenit naarun. Pulán-Shuv lornizhe zhoyit tashovó nagliryavel.

“Kiinit-vá ta durumut etsipralú vey ta bonduivit pabasú ta Vlorintanarun onyaten,” Pulán-Shuv bishyavel, “ishyavu u vutit meyladjtanél franarizhe samya ra-makayavel. Zhoyit tayamalova pabasya cheykopyanu. Slashunenú mogese kiryaven u zhoyeyre tiforiizhe kadimyane, secha rahait shubait zhirashese miaraya makayavu. Murnyavu. Kiinit valayit lapán u [206] ranti dazhini ta iküiananurivit tsunturavá Talmiaraa⁴³ onyavu. Djani khayibishyavu u ta mantait *magishova*⁴⁴ ta Nordlingit *veseyrarun*,⁴⁵ ruzay seti zhoyit ginan, dini idá ovatlakulkan, idá omanomoen ra-onyana. Zhoyit tseynakéyl onyava sheri ta Staranit havaey losh ta Vlorintanín artilya. Rahait ska Itlana ta Skaova Vlorinzaa malakavit onyava vey helistyavu u idá onyava gavizhe reshkín losh ta Starantanín varlezemifyaven. Kedesaova, semekhova, vey khordiit zhirashova dakya vemyaven. Zhoyit ovatíf

⁴³ Talmiara: Capital city of Djanár. Natively known as Hoplikhstad.

⁴⁴ Magish: High magick. Known to the Itlani as *maka*.

⁴⁵ Veseyr: Djanari wizard. Equivalent of the Itlani *ishdár*.

vey ta sobón kiinova vutese dafarya makayavu, helistizhe gidanit azdál resh ta trelese ta Vlorinzait sadarifosa Peleshirskaay onyanen.”

Ishi ta prazhenese ta Talmenshunela dazhemprisnyavel. Burakhen onyava u dersinyave khaá, satelkoey,”ruvyavel. “Kiinizhe onyara u ta *Durumór* byudemyivór tashi u tayamalya makayave?”

“Ta yoneyova bydemyavu zhoy.” Mashrá ta kulit tantoan zhoyit meyladjtanuda dini ta *Durumoran* ralán ta tantoaris munka ta ovatlakan zhoyese dafaryiva. Ralán ta kelimaaris, ralán ta ivarit imararis – kulizhe rahá. Ruzay ta makaú Nordlingit *veyserina* ta Vlorintanesea ra-pilayiven – secha tsorni vutova pilayaren... seti mu harkazan, kiín, kiinizhe rumbiizhe sobonyivu, shasfridadjazit harkáz onyava, ta oydralit harkáz ta harkaziena resh ta makaey, zhoyit shagalova ta arassalese rezafyavu. Tretiizhe, kari ta otín ta Djanarit ishdararun vey talmenshunelarun, megolyavu u makaprón zhoyandje atarashyata. Muizhe saese bashlaisizhe mumarizhe rahait versidjova teynifulatsyavu ruzay idatá ta flanúd zhoyit prona khaarshpunifyava. Karizhe ta girtekél madjifyavel. Zhoyova bashlaafya khiyefyavel ruzay zhoyit maka otrinafivit onyava. Zhoyit otrinudova pronyavu vey shey ta makaú ta Vatarana zhoyit pronova djeynatyaven vey zhoyese zhirashya kadimyaven. Zhoyova manfeysya ra-makayavel. Djani ta yonéy ta vavatseniena zarideynifyavor mashrá u zhoyit uvak aruvakunit u ta tendayú ta pevlusha ba ta uludrumú ta imara onifyava. Djani ta aatkanór zhoyit girtekela uv zhoyit ovatlakan emdilesyavor – voküorit ruzay ravoshifit peshór onyavor.

‘Durumelulkey,’ ruvyavor, ‘Mafáy ta Pevkhordiín Vlorinzaa ba mafáy zhoyit yoneyey bashit makaovó khiyefyate ra. Mehotepú salaifavit ta salaginit pronilisa bashit makaa onyari mog ra. Bashlayate!’

“Vunit lundjagú zhoyese ra-vodevzhegyaven. Fidiri sait gitunay shpateriova moriyavor vey zhoyit ovatlakova shtanazayavor, zhoyova fidiri ta lakay, zhoyit pranilu, korshtizhe moriarizhe. Ta malidova vey ta urzudova zretoneryavu. Zar vunit peshorese vey ta [207] girtekelese aatyavor u ta brozese ta yoneya zhoyova pteynifulatsyaten. Ea, shafesit pulantál seti ta eylanan, zheidatá kadimarit onyava. Dini ta pevlushese zhoyova spoyya harvolyaven. Pe ta brozan, ta dozulilu vey ta zhozhailu vedyivu ruzay zhoyit pronova layso aruvakunizhe vey arshprunizhe bishafyavu. Idatá sheypaú dini ta yoneyan yibishya mabugyaven u ta pevlúsh, djamó shey safavá, puvpanaifya mabugarit onyava. Durumit vey otinkirit zirinú arstrasifyaven vey ta zhozhaú shprununit vey shprashtit onyaven. Ta femlaviú, shprunit vey byudemit, feshyaven vey uludrumyaven. Bezyava u layso ta ea-sá senyakhya. Ta yonéy kazurizhe rinzdovyava. Djani zhoyit girtekú kulizhe freuirit onyaven vey varari ta zarideynín djasnyaven. *Durumór* naynuya mabugyavor. Ta djalb zagaifyava vey ta zakhovó vey ta shagalovó shey yoneytanarun pitinaryava – piri mu. Ishyavu u djani otrinit onyanu vey iidizhe pronyavu:

DE VEYSERINS FRIHETSONG

*‘Luft, vatera, fura ala!
Kom til mey! Kom til mey!
List til de vorta av min kaling!
Kom til mey! Kom til mey!’*

*Vaga av de zey en blitsinga strang!
Kom til mey! Kom til mey!
Makht av de forstrekte wereld,
Begravte dup, kom til mey!*

*Brek de shel av des flitende ship!
Kom til mey! Kom til mey!
Leys mey nun det ey ensnape!
Himel, vatera, fura ala!*

PRON TA OTRINUDA TA TALMENSHUNELA

Imarey, dozhey, tsirtsirín sheyú!
Zhoyese, zhoyese tashe kadimyatay!
Zhojit teyniuvakova tashe djeynatyatay!
Zhoyese, zhoyese tashe kadimyatay!

Tendayín pevlusha vey femlaviunín!
Zhoyese, zhoyese tashe kadimyatay!
[208] Makaín ta bonduivit ardjaa,
Kurgivit djeyelizhe, zhoyese kadimyatay!

Gurova ta marinarit yona tashe prisunyatay!
Zhoyese, zhoyese tashe kadimyatay!
U tayamalya makayatu, tashe kadimyatay!
Imarey, dozhey, tsirtsirín sheyú!

Pulán-Shuv sait pronova iidku tretiizhe uvakunyavel, var djurova fidiripronya sait ralepivit makaovó muku-shtá otrinafyana. Vataranit maka ta obragovó ta tantoa vey ta zama ra-pilayara vey secha halanís babaneshkit ta harvolilu vey ta abiyonilu onyara, losh ta gadanín vey ta makaenín raktubelya arheslayana.

Fayís onyara mashrá u chariinit arás ikúí ta imaran, mogit yeüayova panaarizhe vey mogit kunzayova mirsiafarizhe, mirsiisyava, kobresiyava, flifliyava vey rotsyava. Layso eypirizhe, ta makaprón shprunit onyava.

Eypya ukayavu. “Satelkoey, ishyari kinpáu iid mundryoova korunyaven.” Pulán-Shuv malidivit vey ishvement peltantoizhe shunyivel. Bishyavu, “Dazhini ta dersinavavá ta byudema *Durumora* mu isharél zhanyivel. Secha sait mishtaratova hapaese piri bashese, vuyinit ‘otrinafarél’, dafarya brasyarel, iidova zhoyese ruvyavel – ta Vlorintanú, kiinizhe djasyavi, losh ta Starantanín varlezemivit ra-onyaren. Ra, losh ta Keguney Amruta losh vadikyaren.”

Pulán-Shuv pe ta pushtan arptaifyavel. Aranikebesifyavel. “Rekh, pabasovó korunya vey ushogenovó loshafya resh ta shtamabugey mogit Birafuna, shubaizhe Paluese shtamishya cheykopyari. Beylatsyara u chadit estalú deykumavit onyaven vey u ta etarasharit menatu shey dralit vey banadjinit enarun arpristiifyara.” Ta mlodjovó inulugarizhe, Pulán-Shuv ta pushtay omdua branya khiyefyavel.

Ianél Ishi feynit ruzay rasit madjova pe ta tsamese Pulán-Shuva felyavel. “Zurhaneley, chonyaru u oydralyana kashá ta nakeyilu vey ta drimalilu keylikiharyati. Layso ar ta sobonenainen Paluay onyaren vey ta Semeriit nalyún sheri ta funduovleudey íid estalarun vey sheri vutit safinaín ishi ar ver arnashkudorifyara.”

“Kiinit sobonen ar u íid, marfanorey zhoya?” Shumavizhe menpé ta pushtay, djufi ta khiyefey lanela Ishi ta feynit safteba, Pulán-Shuv sait ramovó pekhaneyafyavel. “Tashe, ruvyate, var nagliryaru u areyit narád murnizhe mafáy mogit drimaley vadikyazha, mogit vavabiyonova arurzafyazha, mogit flegesovó beykyazha vey mogit shprunova fidiriprevuryazha. Semeriese djani shtamishya cheykopyari.”

“Ar ta damotagaris vey ar ta sobonaris tunkiyare, satelkoey.” Ianél Ishi Pulán-Shuvova vug ta nevese manukanavyavel. Varvari ta dazhikuney sait uramela, Pulán-Shuv alayavel. *Overstempte den, min frend,*” Djanarizhe ruvyavel. “Shukoryaru, chalí, marfaneley,” [209] ruvyavel. Mu aspalan ar ta damotagaris vey rekh yazhaspala losheypunova uvakyazhu vey losh bashit sobonenín vey zhoyit kumpezivit shprunudey, mogit Lipalova arhatrinit djurit tseyakeylese neygumyazhi.”

(*)

Kha vey kha, ea shta vey kiinizhe azilyavu ta Semeriit yoneytansál ta yoneyova Semeriit dozhesea shtasopiarit onyava dzea. Beylatsyava u ta yoneytansál prundji losh Semeriit nalekín nobshetyaven vey íid malidyava ra. Idatá djurova rachadizhe versidjyavu, var sheri ta giney ta Satelkoa nashkudoryivu, ruzay kulizhe taldaivit onyava u secha ta aatkanór onyavu zhoy, ta yoneytansál losh nalekín dini Paluan bishizhe nobshetarit onyaven vey u vutit nalyún ta aatkanesea ta yoneytansala sheri ta brinkienín izá sobonarit onyaven.

Karizhe, Pulán-Shuv vey Ianél Ishi vey zhoy, tsorni losh Ananeley, resh losheypya setilabamanifyavi. Ianél Ishi muizhe eypyavel. Anazamadjizhe zhoyese kirarizhe, Pulán-Shuvese teynivishuarizhe eypyavel, “Satelkoey, savukyate u bashese, Dor Tsiasuk-Pronova, inseriyatu.” Ta Talmenshunél zhoyese malidivizhe zumyavel. Vuyinit chaú ta duneyilu vey ta zhigutilu djemaryaven. “Khay,” ruvyavel, bari sususiizhe. “Tsorni zhigutyaru. Salashunilisa vey talmenshunilu, “chadit pronizhit pronovó lafiyaror ta dukhulór tsey.”

“Idaizhe onyara khaá, satelkoey,” karizhe, artugizhe sheri zhoyit talmenshuneney Miaraa eypya ukayavu. Talmenshunilu, ta Talruvarél Miara zhoyese kadimyavel vey zhoyese eypyavel sheri zhoyit

farishey vey podavey, sheri zhoyit chilney dini íd Birafunan. Zi ta tsorniy, kari ta gadanín Satelgua Miara, Tsiasuk-Pron mishtaratyizhu. Onyava tsiaukprón-sa khaá, kíin ta imarliryonova bashova pesulya manukanavyava. Shas ta Eboney ta Pevlusha bashova zhanavit onyavu zhoy ratá.”

“Bezýara u chadizhe zhoyese ichyava. Kiinit tamagit sobonenú, chalí?”

Ianél Ishi khabishyavel kinzá fayyavu. “Rumbi ta mundroan mafáy ta *Zeyplukhey* ta yoney tardjenizhe bugafeyyiva secha marinyavor tsey. Ta Semerit ivró ta tiletatrit yoneyova ta merinese rumbimoriya makayava. Pe ta shishieynit zhakan mu ta Semerit karfeyiena izá samyava tsey. Chadit dersinavú pe ta merinese marinyaven vey ta Semeritanú aguit vey reftiit mampisova resh ta razhanavín korunyaven – vutani, bash-sá. Hapá, hatrinek, dersinyava ra.”

Ta vishu Pulán-Shuva iküigarifyava vey valbervuzhniit onifyava. “Kinpá, chalí? Helistizhe ra Aylea, zhoyit blidit zurhanél, ba Parpár-Klotashél? Ruvyate, tashe! Kinpá fidiri mogit gidanit vey blidit Seyranay silavit onyari? Kinpaova sulinyari?”

[210] “Satelkoeý, kinlán djamá ta togeshkan onyata, onyavu zhoy! Beyneynova dekuvayyavu vey rezit onyava. Idá tazvoray rahait shtakadimova talmenshunoyavu. Ruzay, íd kednaardjaese shtakadimya vey bashit Lipalova ta iskemese manukanavya zhoyit yakinún onyava. Ushorgu Itlán zhoyit blikhnorova bazhi sait leloarit shishiavá ra-peyratyanor vey Ushelgu Imár zhoyit nikhova Uramunese ra-lirfulatsyanel – var Uramún zhoyova shandi dini ta talmenardjaese ra-kamizyanad.”

Bishyavu, “Iidova tamagpaú zhoyese shtaruvyaven, u ta Ishdarél Akrentoa adunit Semerit makapronova piti zhoyan pronyavel – vey ta satapit Todji muk-shtá muifyava. Seti zhoyit kulit shtapalanaifan, mashrá u misgidyavu ta Semerit Darorova zeytariya vey vuneýlo kedeseit pabasovó moga kavisuya, min emdalonú, marfanú fidiri ta ebonay ta pushtegarun, zhoyese sheri bashit podavey shtrurnyaven, vey ta pevtsiasukú zhoyese iizese bashese manukanavyaven. Ebonú ta Derevushsala, ta Tabrila, vey ta Pevlusha bashova zhanya vey Itlanova kari bashit narosey otrinafya muifavit onyaren.”

“Ruzay ar ta ishandjenainen onyaren, satelkoeý,” Ianél Ishi diniprisyavel. Ta Semeritanú bashit neyruskova vey idá Tsiasuka heslaizhe etsipralafyaven. Iíd ta meydashovó ini areyit mampisosay menbatafyazha. Ta nalit sobonprazhen onyara u zarzari ukh dini ta Valmashit Pevlushunan naynuyavay. Seti mogit shtakadiman dini Paluan kiinzihe keyliya veykalya makayazhi. Iíd tsorni zhoyova pashuni chilinunit sobonakese teynifulatsyara – sheypaesea rapilaivit ruzay kíin ta yoneytansalay zhoyese mashrá ta harkazan nobshetyiva...”

Tsorni, zhoy, Tsiasuk-Pron, ta malidivór onyavu. Ianél Ishi bishyavel, “Mishár-Chan, ushór Tsiasuka, Paluese maldjayavor vey sheri bashey latsagyaror.” Ianél Ishi zhoyese tazvorivizhe trichchayavel. Bishyavel, “Rumbi u vunova fidiri ta Dzariena ta Shikaa pesulyavu, franartantoilu mogese tedjnivotsayavor vey secha muizhe rahelistit onyavu kashá vunova vodevzhegya ba bedraya, etikhyaru say u raishvizhe zhoyese ba ta Seyranese, zhirashova bonduivit vaniena kamizavit onyaror.” Ianél Ishi yuadit vey isheynit zumisova Pulán-Shuvese masinyavel.

“Izmuova eypavit onyare, zurhaneley zhoya,” Ta Talmenshunél tretiizhe vey drimalizhe eypyavel. “Franarizhe ta korunosova vey ta keylivugovó Mishár-Chana hasvinavit onyaru. Secha hatá-hatá, haku-haku, krazhni talkorizhe saova diniimurafyavor, djufi-bolo, djedjeyelizhe, peshór ivarit zakha vey rafechivit harvolosa onyaror. Secha rachadit ishova sheri ta Djanarit talshota vey ta funduovleuda ta Itlanit narena ba atonnira lafiyavor, djufi-bolo, sait omoilu, brevizhe ta chumakova ta ekhdatosá, ta tuzotosa, vey ta ralosa malachit rapilaivit Dora peyratyavor. Secha vunit ovatíf ta Starantaniena peznoyava u idá chumakova kulkaryator, vey bashese, blidit Ishi zhoya, djurova, losh ta shassait zhirashey Givana, [211] bazhi ta mavdonit binaan ta Seyrana ta Tainaa, karintevaya kadimyava, djufi-bolo, ta zakh bashit zurhanora ivaryara. Varvari iidey chokhyi krechyavor, kiinizhe prundji bash. Var ta Tanto ta Endihona ta Taldokasenarun kadimavit onyara, ta Djanarit *Keningsbukova* branyavu reshú Mishár-Chan djurova makbashyator vey istonyator. Prundji danivkirovó branyavu reshú mogova zhanya makayator. Zhoyit harvolún onyara ta ushoroova vey ta kurudjoroova muafya muku-shtá.”

Pulán-Shuv zhoyit madjova endjiyavel.

“Tsiasukey,” ruvyavel, “Losh bashit ushorey karizhe shtamuifyazhe khaá.”

[212] SIPÁL ZARMAK SHIM

“TA CHENDJ TA TALEAA DJURIT CHUMAKOVA FIDIRIKORUNYAVA.”

Ta chendj ta taleaa djurit chumakova fidirikorunyava. Pretegit, tsaradzit, lilinit onyava ta tayamál. Halanís panagspoyit arbuan ta salese kadimyava mashrá u lilinizhe fidiri ta kansalbiray Tuhíb-Tuura charegyiven. Gavidakín khaá u Az-Beyrúm ta dzevmakaovó ta chendja krazhni rayizhe ra-igüaya khiyefyavel var ishi ta panagspoyatsova, ta birubikeyova, vey ta blikhnorgit urzova vuyinese teynifulatsyava. Ras ta makaovó ta chendja sheypaesea dini ta kansalbiran fidiritavilya heryanel. Seti ta brinkiavá ta tsornia, bolo, beylatsyava u kulizhe shas ta kelekín onyavel.

Divayturpalivit dini lilinit vey budalafit femlaviakan ta khataleauna, Az-Beyrúm, Ko-Kitsán, Dafár-Madj, vey Tuhíb-Tuúr kinsraese kirdisharun, mu goliunan inu ta kligoiena ta shatuna, charegyiven.

“Az-Beyrumey! Ta palananirovó Djiraa pilayare! Tuhibese zhirashyate!” Iküí chadozhakavá, Dafár-Madj sait franartantoit marfanorese kezumyavor. Az-Beyrúm ras ta nashkudorova ras ta ubuova sait vishua konomya makayavel. Ta abova Tuhíb-Tuura ritay-sanese inureysakharizhe, resh ta tutatey vunit tasula djeynatyavel, rahaova djatarizhe. Az-Beyrúm sait geytuit madjova pe ta mabese Tuhíb-Tuura felyavel vey sait tugeyit madjova ta fridadjese panayavel. Ta fridadjese ptazumarizhe, banadjinit vey ketashchinduit pronova zardoizhe hiznu ta togolavá pronya mabugyavel. Ta gadanú voobrageshkit onyaven ruzay ta iltanu parmizhit vey otorimarit onyava. Vuyinit geytuit madj lashdansiarit taleailu kasiya mabugyava. Kha, ta talea mursiirizhe irmanyava vey shafesyiva. Az-Beyrúm sait pronova fayafyavel [213] vey sait loshekesea chadozhakeynit chailisa klanazumarizhe ruvyavel, “ Frelizhe ta shprunudaris resh iidey, murnit, ra-lafiyaru. Tuhíb-Tuúr beneynavit onyaror.”

Dafár-Madj gidanizhe djeyelit huún fidiritalemyavor vey mashrá u sait marfanorova sait pranilisa shikevuryavor, budulayya mabugyavor. “Yakinún ta vitamár ta zakharun onyara, marfanorga.” ruvyavor. Draldzevit separova pe ta vayinese felya mishyavor. Ko-Kitsán vunova lilinizhe ba feynizhe vunova khavugmoriyavor. “Nakeyyate, narorkoey, u ralán ta voynaris pe bashit tsimesea kadimyata, var secha íid voyn ta kunzayova dlunya ra-makayara, ta oykilikit lanís kashá dinitrukivit pashni dulafya makyara vey ta gidanit bugafeyova ta blikhnorgese, ta zakhese vey ta shagalese korunya makayara.” Dafár-Madj vuginuyavor. Sait zhotova ta pantagilu akriyavor.

Rumbi fayisan, Dafár eypyavor. “Kiinova tsorni korunya?” Muit kuilu rahelistit vey shaspevshiit beylatsyavor.

Az-Beyrúm disuyavel. “Ta blikhnorgova Tuhíb-Tuura shta ta nalekesea Gashana vugfulatsya cheykopyari. Sobonyi u ta Mazhaldarór beneynavit onyaror vey vutit lonevovó resh ta Mazhaldarifey korunya cheykopyaren.”

Ko-Kitsán dini sait talshosan stanyavor. Rekh, ruvyavor, “Ralán ta tantoaris resh ta tesedey vey ta meresaín onyara. Eyperisilu ta Gashanit nalyunese sobonyazhu vey savukyazhi u vutit

cheykopenovó ta sulinsava vey ta nalyunosa korunyatén. Ta lipalova, kiinova Tuhíb-Tuúr mogese dafaryavor, keylivasuriafya cheykopyari. Sintinise Runa mishya vey izá ta Taridelova zhanya cheykopyari. Idaizhe, ta shtrunit ishová vey manukanavova resh keylimishya lafiyazhi.”

“Zurhanorey Ko,” dazhemruvyavel Az-Beyrúm, “Shukoryaru zhoy ra. Ta tanto mogay inumishyara vey mogit mishbat shprunit vey pristiist onya cheykopyara. Ta Adisa danivyara u ta kut arrunizhe tebyira. Kesh ra-ruvyave u dini bashit shunenán, ta kut pe kilikit, surit chengolan mlodjivit shirit vey daldeait karvantay ksevyava? Razá idait ivéyts idalán palonizhe igüayira u dazhini ta ebonan Semeria. Mashrá zhoyit dzevavá, idait chendjgolovó, korunivit resh ta vimerey savenarun, izá shunyavu. Tudanivunyarú u trichizhe izaese dzevyati. Ta Ebonú ta Runit Karfeyarun chadit ishová tebyaren. Togyaru u ta Shirit Darú Semeria ta tebarú ta kuta onyaren. Seti kuteyran losh ta Tarideley Sintinisa Runa ralán ta tantoaris fargaya cheykopyari. Ta korunandjenovó ishyari mog dzea. Shukhrám chon zhoya.”

(*)

Franarizhe ra-naeviyava u ta nalekú ta Mazhala teynikadimyaven resh ta blikhnorgova Tuhíb-Tuura shtadakya. Ta korkurmozú ta imfayuda rastit onyaven vey ta tugú sheri ta yofriey kul-lestriizhe vey djeyel-tugizhe keririt [214] onyaven. Indurandiór Nikhád beneynavit onyavor vey Djol-Tsulaél tazhbilivit onyavel. Ta nalyún Gashana shtadrálnulakivit onya cheykopyava. Chadit estalú, priponit tugú ta skayuna, versidjyi tunkiyaven. Ta prazhár sobonyi cheykopyara vey dazhemskaít gyor shtrunyava. Ta estalú mayiven vey pristiizhe mairit onyaven tsey. Ko-Kitsán, kiinizhe ta narór ta Oba ta Soreyanit Soreya, resh shey iid tugovó, vey ta beneyngyorova vey ta sulinsavova ta darora dlekehya inuvenyivor. Gidanit skasavún, seti ta tsorniit krioruan, djamó ta eshkan onyana ruzay ta naldvokím zhirí kozhá ta vimeryorumaris vey ta meresaa venyara.

Ko-Kitsán prundji ishyavor kiinova tamagizhe ta beynéyn Mazhaldarora Tuhíb-Tuúr parayana. Az-Beyrúm vey Dafár-Madj azafadizhe raisharit beylatsyaven. Eshkizhe idá krilandjit onyana var sheri ta djeit buyukosey ta Gashanit nalyuna rachadizhe pilayaven. Seti ta karit beneyntalemdusan Tuhíb-Tuura, Ayukaldarór Ko-Kitsán, natunshuvór ta Oba ta Soreyanit Soreya, iidova ishyavor – ta virtantoatsit narór ta Rezit Mazhál Gashana vey ta Mantatuzotarór Satapit Koit Shatardjaa khaonifyavor.

Idakín, shprunizhe ra-eshkyana u Darorova Dafár-Madj vey Talmenshunelova Az-Beyrúm Semerese loshmishya makayanor aréy. Darór Dafár-Madj murnit dzevyava cheykopyanor. Ta naltút ruvyana u haiszhe inutayamalyavor. Az-Beyrum, talshyavor, kiinizhe sait dodjdiél vey loshsemekharél, saeylo dini Gashanan samyanel. Zi sait shtaloshifay, shtahatrinifarit onyaven vey idaova ras silya ras paydiya vemyavor.

Ta mindji ta shuvekbirese shtamishyaven vey izá, dini ta darian Ko-Kitsana, losheypova lafiyava. Shey ta dariú vey vadikfadú Tuhíb-Tuura resh ta sherikerosey shpatyiven vey zeyshyiven. Tesedit maíf ta mazhaldaruda arrumbiizhe, ruzay djani, veykalyi cheyopyazha.

Resh ta tsorniey, pabasú korunyi tunkiyaven, shagalú idarifya tunkiyaven. Fandjo dini ta shagalan vey ta zakhan Ko-Kitsana etarasharit onyava vey zhomó dini sait mepese pilandraarit onyava u ta estalú lakitarya vey deykumya mabugavit onyaven. Ta estalú djamó ta kozhenan onifarit onyaven. Vunit shunenú izmuit fidjyiven. Veykalyavor u ralán ar ta tantoaris fargayanor. “Kiinizhe mogit chumak tsorni keyliyana?” Ko-Kitsán dini ta chaesea sait marfanarun, krilatsizhe ruzay ta ivarudilu ptazumyavor. Darór Dafár-Madj muizhe eypyavor.

“Tamelunese shtamishya cheykopyaru. Zhoyit kurudjorova zhanya vey dini ta guribosan khorya cheykopyaru resh ta Darskaova Amruta inu ta dzelashteniya ta Keguna shtalulya. Djasyaru u ta zhanós ta Kutuna ta taldokasarun bashese vey Az-Beyrumese lokhyazha. Zarzari ukhay tsorni inumishya cheykopyaru.”

[215] Pristiizhe Az-Beyrumese patalsaarizhe, Ko-Kitsán ta Darorese shtazumyavor. Dini vunit chaesea djeyelit, aurit, dlunatsit chaurilu zumyavor. “Diniizhe ta ubikeya vey ta yofria ta Mazhaldarora vey ta nallula dini Amrutan, bashit kinza vey pabasú, Darorguey, rapilaivit vey raetikhirit onyazhen. líd ubikeyova kulizhe akirpaya cheykopyari. Ta prakova ta guribosa bashit kurudjorese branyate. Shprunit vey korunmakait peshór onyaror, kiinizhe shunyavi. Semerese tsorni mishyate vey ta Kutunova ta taldokasarun vey ta talshunarun zhanyate. Ta chendjova Az-Beyruma kiinizhe tuzoteri loshfulatsyate. Kiinizhe ta narór zhoyit Oba iíz samya cheykopyaru resh ta tantoatsit nalyunova Gashana manukanavya makhá u ta fazhenit mazhaldár kelekyita.” Teyni ta madjese Az-Beyruma maldjaarizhe, bishyavor, “...vey aatisyaru u Az resh zhoyese dodjya iíz samyatel.”

Mashrá u ta kavisu keyliyava, secha muizhe bashlait samyavel, Az-Beyrúm ar vey arinudjirit shunyivel. Karizhe epyavel.

“Ayukaldarorkoey, idá kiinova danivyare, onya ra-makayara. Zhoyit harvól ra-onyava u ta makaú ta chendja pilayiten secha rahait keleken zhoyese samyava. líd chendj, shinarit vanay, losh ta Palanadiín ta Siarit Pila samyava zi muizhe zhoyese kadimyava djur. Idaizhe samya cheykopyara. Secha shey ta makaú ta chendja mogese shandi ra-pilayiren, chadit enkoshivit onyaren vey vutova zufurnizhe igüayari. Dazhini ta oyshinarit vey oymorait kilavá ta chendja onyara iíd – murnit zhoy, fidiri shey zhoyit zurhaniena ta Palanadisala ta Siarit Pila, ta bonduivit makaovó iíd chendja bilasya makayaru.”

Ko-Kitsán talsheynizhe Azese vey rekh Dafár-Madjese zumyavor. Vunit shagál vetáy chadit chugeynatsit iküibiravá ta rayaka, ta narena, ta atonnira, ta nalyunosa, ta nashkudora, ta varema, vey ta miaraa, kiinizhe prundji ta etikharun, ta fandjoarun vey ta otorayarun dzevyava.

Az-Beyrúm bishyavel, “Kashá vemyare u ta tuzotarit chendj losh ta Darorey dzevyata, vunova loshmishya cheypyazhu zhoy. Tamagit lokovi lapanyara ra.”

Ko-Kitsán bashlait samyavor. Talshatsit shunyivor. Karizhe eypyavor. “Chalí ar sheri iíd chendjey tashe ruvyate. Helistizhe djurit igüá murnizhe resh anuvipaín ba tumpi mu peshey ra-harvoliyina.

Kesh onyare bash ta murnit chendjfulatsarél? Kiinizhe onyava chalí u ta chendj *bashese* kadimyava?”

Az-Beyrúm saova pe igüairit aküayan birmayavel vey rekh eypyavel. “Ra-ishyari kashá ta bilás ta talmakusa imrozizhe meketivit onyara ba kashá hait rapilaivit talmenit ba kednait maka djurit igüaova pitinaryara. Onyavu zhoy kinpá ta sitkorunivenova zhanyava vey [216] idakín pashni eshkyara u harvolýiva u pe ta muit chegavese telyita. Haslazkuilu, tamagit Palanadisaltanú ta makaovó ta chendja bilasya shasiskemizhe khiyefyaven. Beylatsyara u idá murnizhe zhoyese lokhyava.”

Seti shey gadanan, Dafár-Madj arevaniivit vey archipivit onifyavor. Mashráu u ta talmenshunél eypyavel, pe ta aküayan keylitadyavor. Djani seti ta difoan ta aküaya onyavor, tsaya shey karit aklanisova men ta tsmienna iid malachit talmenshunela benziya kodesyavor. Djani ta shprunit ishvemova ketebya ra-makayavor kiín vunandje etarasharit onyava.

“Talmenshuneley, tashe zhoyese ruvyate, kiinihe iid sitkoruniven bashese kadimyava? Kiinizhe djurova zhanyave.”

“Za, kiinizhe ruvyira, *prazhenú tantoova igüayaren ruzay zarideynova fulatsyaren*. lidova ruvyzahu, ta Djiratanú ebón telivit ta pevlushese onyari vey ratá savukyari u krazhni franarizhe inu ta tendayiena vey ta pevtralay onyati. Seti mu banadjinit eaan, mashrá zhoyit Eait Valandusan, vetáy ta merinan munka zhoyit shatisan Sináila manaragarit onyavu. Khalilinizhe, teyni ta eylanese fidirizumarizhe, piti ta tralarit pevlushan, pashni shinarterchanit shunenova khayibyavu. Taleadafarit dlin, pashni parmizhe dresiarana, pevetáy ta visan ta tendayarun eaunyava vey ptakezhundanisyava. Aurtsudilizhe zhoyese teynikiharyava. Secha rahait zhozhá djurova luggyava, secha rahait prevdózh djurova fulatsyava, djufi-bolo, hait rashunirit vey radjatirit makailu, helistizhe ta merinese batarit onyava. Pe ta tendayavá tsudilizhe medjinya bezyava. Izá salaginafivizhe tansubyavu. Zhoyova inuprisya ra-makayavu. Djani yibishyavu u ta medjiniren peazurivit beyléysh onyava. Duranpe ta oybanadjinunit siarazú zhanyiven kiínú shasvanit, aurit taleaova ta djeay fidirimasinyaven. Mashráu u arhatrifýava vey pe ta shishiese peksevifyava, hatrinizhe kinzá tansubyaru, salaginafivit vey iküimosivit kiinizhe onyavu, kiharya ra-makayavu. Lilinizhe manatait argidanifarit zerova yibyavu kiín tretiizhe saova dini oybanadjinu elit uvakese mayava. Mu murnit, talmenit itorisova Ravzhur-Itlanizhe zhoyese pronyavel, *Chendj tala, shpateri lapisarun...* Rayizhe iid omoit tayokhís shtapronyiva, sheyku zhoyit blikhnorgova, shagalova, vey nikhova ardjeyelizhe dlunarizhe. *Chendj tala, shpateri lapisarun*, shta vey shta ta parmizhit pronarél zhoyese pronyavel. Karizhe, sazhoyses shtakadimavizhe, ta beyleyshova anazaya veykalyavu. Luurit onyava. Ta azú pe djuran chadizhe kumunivit onyaven. Razhgeyrisit ta chega, dimbalenova ta rozha vey ta shprunuda fidirimasinyava.

[217] Ta beyleyshova anazaarizhe, var rakachivit vey rashpativit onyava, ta talmakusova, kiinizhe iíz shunyaray, pe priponit ruzay pantait brovan, zhanyavu. Dini zhoyit rotsarit madjesea ptalularizhe, zakhishizhe vey shasbedraizhe, ta brovisova voaztebyavu vey ta sitkorunivenova diváy zhoyit ritan felyavu. Mashráu u iidova korunyavu, ta chendj glanya vey mummya mabugyava. Djurova ta shatisese vugfulatsavizhe, djurova bonduivit bazhi zhoyit aban tebyavu secha ishi

djurova genyavu. Karizhe, djurova vey djurit eylova, ta peazurivit beyleyshova, zhoyit zurhanesea ta Palanadisala resh vutit kieyrey vey amgaley inseriya makayavu. Rahait meytlán, stron ba arás piri zhoyit chegey ba ta hatrinúd zhoyit blikhnorga, ta makaova ta chendja otrinafyia makayava. Djasyaru u ta chendj vopraykonit vey razhirashit hapaese onyana piri u vuteylo onyatu djurova bilasya. Chadit djurit makaú mogese rapilaivit samyaren tsey. Ranti ta tanto savukyana djurova aristonya cheykopyazhi.”

Ta zakh Ko-Kitsana kimsiit garay djemaryfyava vey vunit chaú archadifarit chadozhakiena tsinidyaven. Sait uvakova tsudilafyavor, “Secha chadizhe heryanu u ta talmenshunél iíz zhoyansa samyatel, djufi-bolo, iidizhe onya cheykopyara. Darór vey talmenshunél trichizhe ta Semerit merinesea mishya cheykopyaray vey dini ta yemshatan Palu, ta byorova zhoyit talshunenay, ta kutova ‘Sintinís Runa’ zhanya cheykopyaray. Secha kreifú chadyaren vey muifú vochadit onyaren, bolo, eshkizhe onyazha u muku-shtá vey djani marzeytariyazhi.” Sait madjesea kezumyavor mashrá u vananizhit budaláy ta shprunova dini sait maban lularit onyava. Ta brinkienú iíd igriit aspalarun rakatsileshkit zhanyiven. Djufi-bolo, murnit vey bonduivit dini sait etsipralit murnnikhudan, iidova sait sphrunit stronilu paydiagronyavor.

Dafár-Madj iidova ra-foliyavor vey anikebesirit vey arasuririt shunyivor. Ta shprunúd vey ta drimál tretiizhe vunit Todjiese shtakadimyaven secha ta garún ta beneyna sait marfanora murozhit vey kimsigrakhivit onyara tsey. Tilavit onyaru u ta byor ‘Sintinís Runa’ kashá idaizhe onyana, (vey togyaru u idá onyara), rayizhe dini ta Djirait taldokasenavá grimyara. Prundji ta *Keningsbúk* ta Nordlingarun ta Kutunova kiinizhe mu ta To Makaarun grimyara. Sheri iíd neymeyrey upeneyyivu. Bashit talshunen, Ko-Kitsaney, dini kiinan zhoyit Natunsavél vey Mantaushél, Djol-Tsulaél, ubimihaizhe farishyarel, u hait mevemit durumún onyava, kiín dini iíd estalavá vadikyara vey franarizhe maldjayara. Zarzari Tuhíb-Tuúr vey Nikhád beneynavit onyaren, vey Djol-Tsulaél tazhbilivit onyarel. Kinlán garizhe u onyata, ta otrinova ta zinama tsorni giuryari. Losh ta Darskaey Amruta bazhi ta narosan ta Keguna, zhoyit voemdilés raproduit beylatsyana vey zhoyit kiharú, kiinizhe bonduivit, ra-ortayinen. Kiinizhe ruvyare, Norey Ko, zhoyit kurudjór korunmakait vey shprunit onyaror. Dyakusyaru u zhoyit inuonova dayazhor, zhirí, idaizhe miarayaru. Paluese mishyazhe, ta Kutunova, ta medurumunit byora bashit talshunena, zhanya.” Ta foliese Ko-Kitsana ra-ichyava, u [218] ta nikharás Dafár-Madja sheri ta taldokasenín onyava kiín vunit lilinit talshmaova sheri iíd estalín flanafyava.

“Shey ukhese shtrurnya cheykopyaru,” Az-Beyrúm, bezizhe pashni vuzhniirizhe, diniprisyavel. “Shey ukhese shtrurnya cheykopyaru u idaova kiinova ruvyaray ra-talshunyararu zhoy. Kesh helistya makayari u ta Kutún mebyór onyara? Kesh eri ba mudjatéyn ta drala onya ra-makayara? Ta fidiriruvenú ta ferasha *Isináawa Kuda*, ta Djirait feresh Chadit Dozharun, ta neymeyrenovó rapadyara kiinová shey ukh pe djurese felavit onyaray – zhirí rakari ta heslait vey dralkumeneterivit istondiín ta Palanadisala ta Siarit Pila. Ta ayzanivú vey ta Satapekú ta Karfeya ta Djirdozha rahait shukorova sheri ta taldokaseney ta Sintinisey Runa ra-lafiyaren. Vutani zhanyira togen u shinarit byor onyara, teynifulatsivit Siarelay Itlanese Rozh-Shpilavay-sa. Idapáu kinpaú iidizhe ta taldokasenova neymeyryaren, ruvyaren u ta Kutún dini brinkienavá dini ta karan ta pilavit untara farishyazha. Onyaren tamagpaú khaá kinpaú iidova togyaren ra, ruzay mudjaizhe, talshyaren u iíd da krazhni rastit onyara. Layso tamagpaú ta togenese kadimyaven u ta taldokasen tuzhanit losh ta

Peleshirit shatey *Sintinís Runa* vey losh ta zarideynarit Taridareley kinpá izá depikyara. Seti iid estalavá rahait reytál zhanyira. Shprunizhe venedyaru u ta Kutunova zhanyati vey losh ta Semeritanín eypyati sheri hait ishey kiinova eshkizhe sheri iid estaley lafiyaten. Ruzay sheri ta byorey puryati mog ra makhá u djurova ardjeyelizhe istonavit onyazhi.”

Ko-Kitsán bashlaisit samyavor. Vey talshatsit vey fandjoit shunyavor. Vuyinova idalán vuzhniivit shunya, vunese pashni voisterunyava. Idá vunova zhomoyava. Sait chaovó ptaafarizhe, avatuizhe vey ta Darorese vey ta Talmenshunelese zumyavor. “Azkoe, rayizhe izmuyara u ta nakéy, ta kortalshós, vey ta rad, dini iidit estalavá, mogese dralizhe zavachyaren, bolo, ta safinaú zhoyit shunena idarit onyaren. Ta byor, layso kashá radzelashtit, ta indjedilu ba ta harvolilu, dini ta lanyuan onyara, ta mepeshiena resh djamit tseynameyín mafayizhe ta izmuit tunkiarun ta otrinit skaarun Itlana igüayi.”

Layso kashá ta karit gadán ta tsmiena Ko-Kitsana branyav, Az-Beyrúm diniprisyavel. Vuyinit uvak skirlanyava. Vuyinit chaú fidirifeshyaven. “Zhigutyate, kiinova ta Satapit Faresh ruvyara:

Ta Sintinís ta Runa eayara,
ta Runit Fridadjova taleayara.
Pe shey dralenessa ba djamenesea eayara.

“Shtaruvyazhu kiinova tashe ruvyavu, helistya ra-makayari u ta byudem iid byora heslayana!”

Ko-Kitsán yibishyavor u iid estál izá vey idatá veykalyina ra. Vutit chadalú krazhni shprunit onyaven. Hait etarasharit yibísh shasfayizhe [219] vunese venedyava u ta shprunstronit gadanesea vey chadalesea iid Djirait tsirnikhela mavdonizhe versidjyator.

“Dralunizhe. Ta neyruskova ta Kutuna iíz ra-veykalyazhi. Fayyati say, blidit marfanín. Chadvá aspál ta ika vey ta birafa moganu samyara vey mogit shprunudova tunkiyazhi.” Ko-Kitsán ta salova inumasinyava. Sheypaú, resh harkazova ta palanaafit salaaris zhanya, mishyaven. Djufi-bolo, ta zakh Ko-Kitsana, ta fazhenit narór Gashana, zachnaivit onyava.

Ta shuvór zhanyavor u salaya ra-makayavor. Ta harkáz ta bulukhilu djamomishyava.

Ta luurit shpirú gilirit vey kimsiafit bazhi ta sundjit ramavá Ko-Kitsana onyaven. Ta gilirisit zhozhaís rezafizhe vunit sundjit kunzayova aftonisyava. Ta ea kimsiit vey fazhenit onyava. Lavál, Torán vey Shirél, seti iid gilirisit minfridadjazit eaann varematsizhe pitieaunyaven.

Ta estalú ta anuvi yavaspalarun, ta yofridus ta Mazhaldarora, ta nulakú resh ta savey ta sulina, ta skaestalú, ta sobonen sheri ta nalluley dini Tamelunan Amruta, ta tazhbíl ta Mantaushela vey vuyinit dodjdiela, kiín idalán djeyelizhe ta Obova ta Soreyanit Soreya lashidudjyava, sasait lul ta anaa kiinizhe tantoatsit mazhaldarór Gashana vey Mantautuzotarór Satapit Koit Shatardjaa... shey iidú vunova pashuni penuryaven. Kulizhe ra-moshyara reshkín ra-salayavor. Ruzay ar u hait

fulatsandjit nuren, idá kiín tsirafyava vey ra-laifyana, idá kiinova ras lifarsya ras rozhafya makayavor, ta nurún dini sait zakhan varvari ta inumishosey ta varemirrit Az-Beyruma onyava. Vuyinese vunit blikhnorg garisyava. Vuyinese vunit zakh fidiribuuekhyava. Shey chaurese, shey ala, shey cheg vuyina bandjifyavor. Div tamagsheyey, vunit nikh ta rozhova vuyineysha ra-lafiyava.

Vey djufiizhe, vuyinese draldzév runyavor.

[220] SIPÁL ZARMAK BROL

“MAZHALDARORKO, SHUKHRÁM TA TANTO TA KHAVAVOSA.”

“**Mazhaldarorko, shukhrám ta tanto ta khavavosa.**” Padján-Hadín halan-valberivizhe epyavor. “Amrutova vuginu ta endjarit havuniena ta Keguna shtalulya cheykopyaru!” Zardór Padján-Hadín takbilizhe vuzhniivit bezyavor. Ko-Kitsán ta brinkienovó ta yavaspalarun dinibeziya khiyefarit onyavor tsey. Shey ta tunkiovó, ta vemovó, ta rayakovó, ta dvokimovó, ta sodinovó, vey ta chadolovó ta samafayit vey raveykalavit salarun vey khilarun seti sait sonsaan, fidiriindrusya praktyavor tsey. Chadit onyaven, onyavor vun murnizhe mu. Ruzay ta nashkudorú Padján-Hadina omanizhe masagafivit onya ra-makayaven. Ta ushór Padjana, Gashanese resh ta zhirashey vey ta amgaley kadimyavor khaá. Tsorni, ta beneynavit Mazhaldarór Gashana, Tuhíb-Tuúr, skasulinirit onyavor vey ta ushór Padjana, Dafár-Madj vey ta talmenshunél Az-Beyrúm Semerese resh ta Kutunova zhanya dzevarit onyaven. líd etsiprál onyava kiinova tebya harvolyavor. Vay tsorni vun, Aykaldarór Ko-Kitsán ta tantoatsit Mazhaldarór Gashana vey ta Tuzotarór Satapit Koit Shatardjaa onyavor. Shey ííd vunova djirdulafyava. Seti ííd merinan chendjunú bonduifyaven vey ííd tureyomatsit dozhovó talkorizhe iküiiverya cheykopyavor.

Ta farish ííd nalyunanaa kulizhe fazhenit Ko-Kitsanese onyava. Mazhaldarit vey upeneyit djatyi khiyefyavor. Ta nalit kirmishtaratova Padjana igüaarizhe, vunese gusizhe teyniepyavor, “Ishyaru kiinizhe tikhodyi cheykopyare, Zardorey Padján, ruzay ishyare u Gashán dini ííd klesedan, kiinizhe dini tamagit klesedavá ta yavtaa, franarizhe akait samyava. Gashán kreyilazoit muzhetchipovó vey shprunit vey dralralivit khordisalovó resh saova tuzotyá kari ta tunkiín, lafiyara. Djamó shey djurit [221] nosavá vey rayakavá, ta tuzotós Satapit Koit Shatardjaa ta oytalvonit vey ta oyprionit onyara. Dazhini shey skaavá, Gashán ‘rezit’ mishtaratyira – vey sebizhe khaá. Mashrá chadchovód aulavá rozhit samyava vey eylamizhe tadranyara.”

“Vey kesh tsorni-say ta tanto onyara kiín idait djamotabit vavova krechyana?” Padján teynivugu ramyavor. Vunit vishu ta inudjilu, ta djasilu, vey ta nagushtilu chugeynyiva. Ta shon, kiinova ta valbér vey ta etarasharit nashkudór fidiri shey iküianzaisay vunit kunzaya djeralyaven, vunay menprevyava. “Zhoyit ushór voemdilesyavor, peshlulivit ta Djirait talmenshunelay, djasyaru. Zhoyit ska lulvitamivit vey bandjafivit onyara. Zhoyit zakh ta varemirelay durumafivit onyara vey tsorni tazhbilivit samyarel. Kiín arbrinkiya tunkiyata u tansubyatu vey vavyatu?” Ta uvak Padjana dini nursivnoirit shprunifan ptamantaifyava. “Ta korunandjenovó murnit intevaya ra-makayaru zhoy. Mazhaldarorkoey, onyare bash ta meytlanór Gashana say! Bashit zhirashova tunkiyaru khaá!”

Ta Ayukaldar-Mazhadarór djeyelizhe dini ta parakhaese sait rakolhaivit talsharun keteyniyapyavor, *resh paín kinpaú ta meytlanova ra-mampisyaren, shasgyorizhe teynikadimyara vey dini tantoavá ta teyradja vey ta vohelista. Resh paín kinpaú djurova mampisyaren khaá, eylamizhe biküetyira, vey idatá raomanizhe vey rafranarizhe tebyira.* Ha dini ta küelonian ta Zardora ba dini vunit tuit dazhikan, ta talshotova ta Ayukaldarora polyava. Vodjeizhe ruvyavor, “Dorey Padján, ar ta tardjenit talshosaris bashit aatisese dafaryazhu. Eshkizhe tanto onyara khaá u Gashán ta zergentiovó ta

sadzaleybit kreyafosa vey ta noarpuda hiznubranayata. Iíd tantoú lan kendiit lan lanyuatsit onyaren. Bolo, helistizhe yibishyare u ta Starantanú franarizhe hovoryaven u vempabasovó vutit agaresea lafiyari vey ííd tumpi vutit franarizhe tebirít etikhenovó malakafyana. Eshkizhe ííd ta estalovó ardjamafyana. Djufi-bolo, ta zolit samarit otrinit Amrutit guribkhordiovó loshafyate. Bashit pabasovó lonevyate. Bashi totvechenovó imfayafyate vey dininulakyate. Amrutese kiinit-vá Gashanit zhirashova pridavyazhu, kiinova nulakya makayazhu. Ra-omanyazha. Chadit iküimanfeysandjit aulú ta adunit meresaaris vey santiatsaris onyaren. Zhoyit nalyunese vey zoviresea shuba epyyazhu. Djasyaru u sebyare. Tanto onyara khaá u Gashanova dini ííd tadrane se teynifulatsyati secha kiinova ííd paraya makayara resh mogit franar-tantoizhe tebirít meresaín djasyaru.”

(*)

Zardór Padján Amruta, zhirí tantoatsizhe, murnit onyavor. Bezyava u ta zhirashova ta fazhenit mashratantóit Mazháldarora Gashana dakavit onyavor vey idá dralit vey maunit estál onyava ruzay idá ta tantoova tunkiyana. Ta ramzú skaa tretiizhe rinyaren. Padján idaova dayavor. Mashrá djurit franarit narenan Gashán ratá sait khordiovó klesedesea [222] djamó sait khalavá varzenavit onyava vey ííd fazhenit eshken medjivit ta brevuday Ko-Kitsana rangesen ra-onyava. Ta skanalit rinkasova ta shenit skaarun mayana vey shey varlezemovó zaloyana. Stronú dini Gashanan zhanyinen kiinú dini iidan pashuni tretiya ba djurova kulizhe paydiya vemyanen. Kashá Gashán dini ta tadrane kadimyava khaá, chadit skaú sait chonzaovó birmayanen, kashá tumpi halanís, vey sait nalkorunenovó shtasetiulgazyenen. Sheri shey ta fidirietarashenín ííd maa pa helistya ra-makayana, bolo, Padján tikhodyavor u murnizhe ta dralese onyana djur. Losh ta Keguney tsorni Tamelunova, ta natunshát Amruta, nararizhe, ra-helistyava kashá ta rozhova sodinyanen, shubaizhe Staranese senyakharizhe ba kashá tamagit pabasovó vey harvolovó, murnizhe savutese pilaivit, lafiyaven. Padján ar sheri ta Keguney khitaya harvolunyavor. Chadit parunenovó djatavit onyavor, kiinú ar ta keraris tunkiyaven, ruzay ta tanto vochadyava. Estalú pristiizhe lakitararit onyaven. Skaú forhiyaren. Peshorú vey peshelú ta sprunuda vey ta avonuna urzifarit onyaven. Flegesú pikaarit onyaven. Kovalit kelekú nashkudorunizhe zaradunit vey voidarit onifarit onyaven.

Shukhrám ta tanto ta khavavosa!

Shukhrám ta tanto sheyova shtasebafya, tultansubifya, Amrutova kumpezya, ta skaova ta evistiit vovasuridiiena, kinpaú djurova – Todjiizhe – vitamavit onyaven, shtalulya.

Padján-Hadín murnyavor vey tsorni ííd pe vunese lokhyavor. Shas sait ushorey ba ta Natunsaveley, resh ta amgaley ba ta paydiey, otrinit vavya onyavor – vey vavyazhor khaá. Franartantóilu otrinit inu ta tinotisy sait ushora onya vemyavor. Ra-onyava u ta Natunsavél vunit shagalova mafáy vunit ushorey voynavit onyavel, talshyavor. Vunova varemyavor tsey, ruzay... vunit ushór ar vey arshudjanlatit vey dulafizhe dazhemeypatsit udj ta vovavatsese onifyavor. Ta shinarainen vey ta taldokasenainen ta adunit feresharun, shey vut djemarit ta suprazhenainen vey degilivit ta küazuvilu, djemarifyavor.

Ra, shukhám ta tanto ta khavavosa, talshyavor. Layso shas ta bedraenín sait yavayzanisdiela, Djol-Tsulaél, iidit pelit franarizhe korunirit chonayova peyratavit onyanor. Shukhrám ta tanto ta khavavosa! Ta shtalulova Tameluna lonevyavor.

Karizhe Ko-Kitsanay kadimayava ta sobonen u kozhá ta Gashanit zhirasharis zolyana khaá.

[223] Ta otrinizhe dafarenirit ushogenovó Ko-Kitsanay vey ta Gashanit nalyunay loshafarizhe, vey kilikit salova ta Gashanit tadranmakait sashiryonarun vey lirotindzarun loshfulatsarizhe, Zardór Padján-Hadín dinifridadjifyavor resh ta khordisalovó ta Amrutit guribosa dini ta inunit pirenit agaravá ta Dzararun ta Shikaa, seti ta runvalmashit khalan Amruta, dini ta banadjinit shatuna Aea, zeytariya.

Ishvemyavu kashá Ishdár-Eníl, dini sait inunit ovatlakan, layso ishvemyanel kiín vunese brinkiyava.

(*)

Ishdár-Eníl, seti ta tantoan ta yofria Tuhíb-Tuura, losh sait pitieley Djol-Tsulaél tazhbilyivel. Latsagós chadit gleyarun fidjavit onyava u rahait *trichit* tuzhanova losh ííd pabasín ta indurandiora lafiyavel vey u Nikhád, oyanamizhe murnit, vadikavit onyavor. Vuyinit *kuldjemarit* irmín, daeshkizhe, rastizhe izmuit ra-onyava. Djol-Tsulaél ta natunit nuvnaavél ííd bonduivenarun onyavel vey Nikhád sasait sadarit pabasovó lafiyavor, ruzay Ishdár-Eníl sait madjova ta zirashosa dafaryavel. Kari rastit neymeyrey, Isdár-Eníl, ta kamizivit aatovó sait pitielay tumpi azburyavel. Ííd ta oydralit cherechev Ishdara onyava, u rahaova pabasyavel vey rahaova mabugyavel, ruzay, kiinizhe bazhiél, tumpi sait azilovó fidirikorunyavel. Tamagu, imruyava u ta Mantaushél khuivizhe iidesea shasfeyzalit ra-onyavel. Darór Dafár-Madj vuyinova ar vey aretikhyavor vey Zardór Padján-Hadín vuyinova hovoryavor. Durumyava shey.

Vey Ishdár-Eníl vey Djol-Tsulaél dini ta dralpilaivit *Kuridjazaan Daldeait Pelesarun* dini ta shatan Alafit Lush seti ta shenpirenit taronan Veshupila Eylán ebtibirit onyaven. Ííd ardjamyá makayara. Ta *Kuridjaza Daldeait Pelesarun* ba ta KDP, kiinizhe tabizhe mishtaratyira, kiinizhe zambír, varvari djurit hatrinudey ta Satapit Shatardjaa Gashana runvalmashizhe, kiín djurit meyladjitanovó ushanizhe ovattebyara. Ta meyládj lalivit daldeaanit amarana vey dini vey munka anafivit onyava – idakín djurit mishtarát. Kiinizhe ta banadjinit anrumelú ta kalivraa, hait tikhodova miaraatsit salafia vardaryara ruzay [224] iidit pelesiena franarizhe divayyina rahait azafadúd onyana. Rahá artalukhit u ta otrinúd onyara ranti pa raaréy djurova lifiyara.

Kepesit ramfelú ta iküibiray dlamyaven. “Mazhaldarór Ko-Kitsán, varvari ta amgalín ta Dentuuna, bashit ginlafiit otrinafova aatavit onyaror.” Girtekór, sundjit ta maba vey ta ramarun, ta talshdusova Ishdár-Enila khaprisyavor. Ishdár raazafadit bazhi vunit chauran tikhodyavel. Idait chaurotova pilayavel. Ííd girtekór vakhtyavor. Ruzay murnizhe sheri sait varemirey, Padján-Hadín talshya makayavel. Reshkín vuyinova inubranyavor? Reshkín mergolyavor u tazhbilyitel ranti

Nikhád Mazhaldarorova Tuhíb-Tuúr yofriyavor. Ta Zardorova varemyavel. Ta murozhit shataboit shanstanbirit shonshondusova idá banadjinit vey inunit aspala zhigutyavel. Kesh shey iid inuspoyizhit vey tsalizhit onyata? Kesh resh rahaey saova inudafarenyavel reshú ranti peshú vey brinkienú djamokeyliait onyaven, inuspoyitel?

“Kinzaese zhoyova teynifulatsyare?” Latsagunyavel.

“Ta obsidese ta Mazhaldarit Girteksala otrinafyare vey Koit Shatardjaese purbenyazhe reshú losh Kakonalorey Ko-Kitsán zeytariyate.

(*)

Ta franarit, ruzay shasbrinkiit, purbén dini Gashanit tekyonan Ishdár-Enilese ar u frelizhe ta tantoaris vuyinit pabasovó sizdya dafaryava. Shey estalú shandi ra-karyiven, talshyavel. Secha djeyelizhe ipokiyivel u brinkiivenú vuyinova Padjanay inubadakashyaven, vey u idalán omanizhe vuyinova inubranavit onyavor, djufi-bolo, vuyin-sá, sait tuzotarelova vey narelova, ta Natunsavél Djol-Tsulaél, vuyinit neyruskova murnit nasya sharisizhe inubranya ra-makayavel. Ta bog resh ta uramín ba ta marfanín tumpi ta maktariskarilu inudafarenyi ra-makayara. Secha zretarór ta akadjaa vuyinova garafyavor, djufi-bolo marfanelova vey narelova, kinpá vuyinit semekha skoryava, inubranya ra-makayavel.

Ta tekyón trichizhe pe ta agarese ta Shuvekbira ta Oba ta Soreyanit Soreya pevulifyava. Franarit ramós ta dariese ta fazhenit Gashanit Mazhaldarora ra-onyava secha zaradit vey odurebafit onyava khaá. Ta nezurú vey chagú Ishdár-Enila dini safteberiyá onyaven.

Foliyavel khaá kinlán ta estalú maavit onyaven zi ta urit tantoay ranti dini Gashanan losh ta saley Dafár-Madja onyavel. Urtantoisilu, kiarakoél, kiinizhe ta dodjdiél ta Mantaushela, onyavel. Izmuizhe u Tsol-Tsulaeese dini ta lipalan [225] Padján-Hadinese sheri ta nalkorunenín vunit ushora shtrurnya zhirasharit onyavel ruzay ta ardurumit pabasovó vey ardjeyelit harvolenovó ta Natunsavela isharit ra-onyavel. Ishyavel u Padján arshtrunit darór onyanor vey u Dafár-Madj fidirilulyi cheykopyazhor reshú kadimyata ta ma, ruzay ratá vesamadjatyavel u Nikhád vunova yofriya resh iidova intevaya harvolyavor. Chadlán u ta Natunsavél sheri ta *fidiriluley* danivisyavel idá ishi otrinizhe neymeyreshkit samyava. Ta neyméyr Ishdara ishi blenstovanit onyava. Djamó sheyan, ra-helistyavel kashá-ba-rá Djol-Tsulaél sheri iid pabasín Nikhada ishavit onyavel. Tsorni, ta murnit intevaivenú ta benéyn Tuhíb-Tuura onyava, ta dinianaíf Ko-Kitsana dini ta mazhandarudese Gashana, vey ta menatu vuyinit fazhenit vey djagadit miflien losh Padjaney onyaven. Shukhrám ta ma khaá, ruzay iidú kari vuyinit vemín ra-onyaven. Ta ramós Ishdara ta dariese Ko-Kitsana talshoseynit onyava. Tashi u ishyavel, uv ta fazhenit Mantatuzotaroran Koit Shatardjaa tansubyavel.

“Neley Ishdár, djanubifyate tashe.” Ayukladarór-Mazhaldarór Ko-Kitsán tansubifyavor mashrá u ta girtekú Ishdár-Enilova uv sait djanubbiran, gidanit reykonudit, ruzay kulizhe mazhalit, aküayún,

teynifulatsyaven. “Girtekín, ta safteberiovó íd shuvelay tashe menlulyatay. Vuyinova otrinafya harvolýaru.”

Ta girtekú ta safteberiovó ta malachit zumundurelay azburizhe menlulyaven. Sait nezurovó risepyavel, ta ratsudova inuflenarizhe, resh ta tuurprevova shtafulatsya. Ishdár-Eníl ta Ayukaldarorese malidisivizhe zumyavel. Sait chadalovó konomya khiyefyavel.

Ta mazhaldarór eypyavor shta. “Neley, kesh shunya kiinizhe ta azbúr buyukyara? Djurova dayaru. Bazhiekese ruvyaru iidovó korunyate vey shas ta santiey khakorunyiren. Shuvél ta Oba ta Atonit Ushana, kesh ra?”

“Khay, Tas Mazhaldarorey, onyaru.”

“Kesh ukhani ra-ruvyita, *‘ta Ushán ta Oyantoit Parma ta Talmena onyara.’*”

“Khay, satorkoey, iidizhe dazhini mogit Obtanavá ruvyira.”

“Za, prundji ta ushanova dayaru zhoy. Kiinizhe ta azburova bashit narelese, ta Mantaushél, shaslatsagizhe dafaravit onyare, idaizhe bashese ta ushanova dafaryazhu. Dazhini bashit harvolavá, ras ta yofriova ras ta blishturova zhanyaru. Otrinit onyare. Amrutese shtamishyate, Padján-Hadinova zhanyate, vey vuneylo resh ta otrinudey ukhit ebona pikeryate.”

“Mazhaldarorkoey, varvari ta dafarenín ta ushana vey ta otrinuda bashese sonyaru, ruzay íd, mashrá u zhoyit narél, kiinizhe [226] diniovat’sukivít am tebirit onyarel, murnit vey shas ta shprunafit daefey ta uramuda, ta anarakova zhoyese teynifulatsya ra-makayara. Zhoyit azburtél vuyineylo djamó ta nosavá vey ta krilavá ta shuvekit dvokima vey odnoksala mishyara. Secha nashkudorovó sheri ta nalkorunenín Darora Dafár-Madj zhoyese fidiriuvakavit onyarel vey secha khaá vemyavel u fidirianaafivit onyator, kiinizhe tsorni ishyiva, djufi-bolo, ra-togyaru u hait ishova ba harvolova sheri ta yofrinuvnaey Nikhada lafiyavel. Helistyarú u iidova zhoyay bonduya ra-makayanel. Shukhrám zhoyit gusit prus bashese: ta Mantaushelova otrinafyate vey savukyate u zarzari mog Amrutese shtamishyati reshú ta Kegunova Nikhada mafaykhoryati. Tsorni u mishavit onyaror, íd djasfulatsarit golér urzifyazha. Secha Dor Padján sheri ta lindiey Djol-Tsulaela losh Nikhadey upeneyivor, vey goduyaru u martalatarit onyaven, djufi-bolo, togyaru u ta Dorese sheri ta shasvarazudey Djol-Tsulaela dini hait dyonosan íd yofrinuvnaa mafáy vunit ushorey upeneyya makayazhu.” Ko-Kitsán vuyinese ordarizhe zumyavor tsaya ta djeyeludovó vuyinit nikha keitratya khiyefyavor. Bishyavel, “Hait ishova sheri íd brinkienín otrinizhe gorduyaru var zhoyit narelese kul-zakhilu azburyavu. Vuyinit azilovó shassaftebilu fidirikorunyavu. Iidova pelikoryaru. Iidizhe, ta ayzanenesea zhoyit Oba bogyavu. Kiinú-vá vuyinit shrebuú onyaten, djufi-bolo, shey mog ta vataranivú Uramún-Tamua onyari vey idakín varemálit vey paremalit onyari. Vuyinit ovattéb ta talmenhazit golerovó ta kulit Itlana dini morilugeynit parakhaese spoyavit onyara. Ta tadrán mogit blikhnorgovó vitamyava, mogit zakhú shaschadalafyava, vey mogit shagalovó djemarafyava. Kesh tsorni savukyazhi u ta shasnulakivít stron íd binkienarun ta talmenit gatsoroova mogit nikhiena fidirishukhyata? Narorey Mazhaldarór, ta Mantaushelova otrinafya cheykopyare.”

“Neley, dral-otrinizhe eypyare u ta tazhbíl ta Mantaushela ramurnizhe ta Obova ta Soreyanit Soreya vey ta Obova ta Atonit Ushana ruzay shey talmenhazovó vey konsulait togarovó ta kulit untara gidanizhe kreyprisavit onyara. lidova hatrinizhe hasvinarit onyaru. lidova dayaru. Ruzay nagliryaru u ta Natunsavél idalán shasvarazit ra-onyarel kinlán ruvyare. Secha ta Veysheleva kumpezya pashuni vemyanu, vey secha zhoyese rahait tuzhán dazhem Djol-Tsulaelan vey ta nuvnaan Nikhada lornyara, djufi-bolo, ha zhoyit zakhese mafáy vuyinit otrinafey shtrurnyara. Djamó idaan ta Dentuún sheri vuyinit shasvarazudey [227] shukoravit ra-onyara. Seti ta karan sheya, kul-paremilu bashese, bashit obese, vey ta marfanudese kiín losh ta Natunsaveley lafiyare, tsorni etikhyaru u Djol-Tsulaél arlanyuit onyarel u beylatsyarel. Zhoyit talshunen idarit onyava vey djurova inukresya ra-makayaru. Kashá ta Dentuunova verbakyatu, kiín zhoyit ivdi onyara seti eylamit vey gidanit tunkian, ar ta fidjaris lafiya cheykopyaru!”

Varvari ta vomakaey sait gadanú ta cherechevenovó ta Gashanit mazhaldarora dlunya valbervuzhniivit onyavel. Djeyelizhe dini vunit chaesea zumyavel, mishbatova dini vunit zakhese vey shagalese mampisarizhe. Ta puranú ta shasvarazuda vey ta prususú resh ta otrinafey vuyinit narela ta ashvuunova ta vokala, kiín ta shprunit talshunen ta shuvora vey ta artashiit brinkienú ta kansalbira dini ta zakhan Ko-Kitsana shprunafivit onyaven, keprisya kulizhe ra-makayaren. Uveyratsizhe vey layso arvemundzeririzhe, ratamagit hegova ta izmuova vey ta veyrudova sait gadanarun djamó hait otorayan fidrivimerya zhanavizhe, sait abova khaanazayavel vey u ta vulese lokhyata mergolyavel. Sait pranovó namagizhe flaneryavel vey teyni ta shuvorese bevluanarizhe, ruvyavel, “Mazhaldarorkoey, zhoyit satapit Todjia bashese sundjafyaru. Ta izmuova zhoyit gadanarun vey ta veyrova zhoyit zakha tashe togyate. Sazhoyova vey ta neyruskova zhoyit narela Djol-Tsulaél, dini bashit heslait vey taborit madjesea felyaru. Zumyate u rahait estipralovó ra-bonduyatu. Ta ivarudova zhoyit zakha vey zhoyit harvolarun bashanu odurebizhe felyaru. Bashese ra-tedjyaru. Resh zhoyey, resh zhoyit Obey, resh zhoyit nareley, vey resh ta draley ta kulit Itlana, tashe ishyate vey draloderzhivit onyate u Djol-Tsulaél shey iíd hovoriene shasvarazit onyarel. Iíd yofriova ba u iíd vargenú brinkiyaten, ra-harvolyavel vuyín. Vuyinese ta otrinudova tashe dafaryate. Zhoyova lulyate mudjaizhe. Iíz zavachyazhu kiinizhe bashese isteryana vey dini ta brinkienavá praykonyna.”

Ko-Kitsán malidyivor. Ra-krilyavor u ta malachit zumundurél ta adunit savvimerova ta ivaraana⁴⁶ igüayanel. Gavkiinizhe disuya ra-helistyavu. Vuyinit banadjinudese ra-disuvavya ra-makayavor. Vunit chaú rabriviahe klaná vuyinit sundjudan lazyaven. Banadjinyavel khaá, vey vuyinit blikhnorgova dilayit zhanyavor. Vuyinit setión izá vunanu, sundjit, prusarit, vey grakheneshkit, vunova dinimoriyava. Vunit shagál ta varemirrit Az-Beyrumese khafeshyava. Dini vunit zakha ta khul rahait zamova lafiyava. Shprunya cheykopyavor. Zhigutenú, chayantoit vey murozhit, vunese dinitendayyaven.

[228] Kinlán forit, razhgeyrisit, vey shifit Az-Beyrúm onyavel, seti idá harkazan, tashi franarizhe, bazhi ta shrakhudit keletan ta Dozhlokharun ta Pilana, ranti, kiinizhe imfayit vey keuratsit ribíl dazhini ta pulanavá vey ta mukaravá ta zarideynosa, vunova pesulisyavel vey vunova vuyinit

⁴⁶ Savvimér ta Ivaraana: “Ritual Display of Pure Honesty”. In this context nudity among the Itlani is seen as an indication of vulnerability and complete openness.

seylarilu savumuryavel vey vuyinit pranilisa vunova divaysanokyavel. Ta gar ta kreyifa ar u hatá tashi idarafyava kinlán gidanit vunit varem vuyinese onyava. Kinlán djeyelit dzea ta gar dini vunit zakhan varvari ta djasey u vuyinit banadjinit visuova ratá shtashunyanor ras vuyinit borit blikhnorgova dudj sait shprunudan ratá shtatebyanor.

Ruzay, shukhrám iíd malachit zumundurél vunanu onyavel, vuyinit blikhnorg idalán shprunit ta vopurkheyit harvola, djufi-bolo, chadlán forit vey haizhe djagadit onyava. Vuyinit banadjinúd vey grakhenéshk vunova arhatrinizhe teyni-shifyaven... iidit vimér ta anazauda zakhlularit onyava. Djol-Tsulaél lan lanyuit onyavel lan dini vunit talshunenán shunyivel. Sheri iidey helistyavor. Ruzay ta ivarit irmunit prusú iíd malachit shuvela rabreteshkit onyaven. Tretiizhe diváy ta fergolan kiharyavor vey Ishdarese teyniramyavor. Vunit shagál la vey lahelistit seti shey ramfelan onifyava. Resh vuyinit above ta mirlegay kevayya keivadyavor. Djurova vuyinanis ptapanayavor vey muku-shtá diváy vuyinit tsamavá djurova hirzunyavor. Khahatrinifyavel. Vuyinit razhgeyrisit kunzáy vunit kunzayova chegyava. Tsaya separya arhatrininit teynitedya ruzay santiyavor. Vuyinit tamú, seylerit kiinizhe ta naananú, vunova djirdulisafyaven. Vuyinit seyjár arshprunit vey arshataboit u hait fudjís ta chayzhoa dini ta djemarit Ananosan onyava. Vuyinit forit blikhnorgova dudj vunit uruit snavarit sizdan, rasafivit vey ta ralosilu vey ta vakhtilu, kruzhyavel. Saese shtakadimarizhe, Az-Beyrumova zhigutarizhe, rahelistit tebova sait salafia endjjarizhe, karvesinilu, saova inumoriyavor. Vugramyavor.

Togya ra-makayavor u seti iíd lilinit binkimaan, chilinunit vey flanerunit veykalovó korunarit onyavor, kiinovó, layso tashi halanís ta tantoaris, korunya ratá vesamadjatyanor. Djufi ta tikhodey, ta shtrurnenovó ta zakha, ta shagala vey ta nikha bretarizhe, ruvyavor, “Dralizhe, Ishdár-Eniley, resh ta draley shey Anufbirarun Itlana, ta pirena, ta valmasha, ta runa vey ta shena, losh ta Dentuuney loshkadimyazhu vey ta otrinafova ta Mantaushela lonevyazhu. Djasyaru u iíd ta arshprunifarit marfanúd dazhem zhoyan vey Padján-Hadinan vey mogit zar skaavá bugafeyyana ruzay djufi-bolo, ta tebós ta Natunsavela Amruta, ta Mantaushél ta kulit Itlana, idalán melantoit u onyata, ar ta kalstinaris u vuyinit otrinúd ayenyana. Vey onya makayara u vuyinit otrinúd mogova argidanit pilaese sheri ta pabasín ta Keguna vey ta kiharín rashunirit stronarun manukanavyazha. Sheri iidey shtrurnyite. Zumosyazhu.” Tretiizhe vey drimalizhe vugdiváy ta fergolan kiharyavor, rekh bishyavor, “Ta Natunsavél Dafár-Madjay stalyivel resh vunit emdalit rivshodiél seti ta labaman ta kansala onya reshú losh ta shuvekín ta Oba ta Soreyanit Soreya loshvadikyatel. Secha ta franarit [229] ayfanala onyava u ta Mantaúsh dini sait vanskaan depikyata, bolo, mashrá iíd lanyuit tantoavá vey kiinizhe kirtéyn ta muuda, nomeysyara say u iíz dini ta Satapit Shatardjaan samyatel. Azburu ta vemesea Darora Dafár-Madj vey alavanu ta silivit Tuhíb-Tuura, iidit nulakovó paremya harvoloyaru. Vey ta azburova vey ta ushanova dayaru. Shey kiinova ruvyaru ta dralzhana ta Dentuuna skoryara ruzay djurit veykalovó franartantoilu misgidya ra-makayaru. Mazhaldarit aatova iíd parailu peferyazhu. Kiinit-vá dumayú kiinovó ta Kansalú shtrunit zhanyazhen, misgidya cheykopyazhen. Harvoloyaru u diniizhe min aspalarun ta Natunsavél, kari bashit aatisey, otrinafivit onyatel, ruzay ta tashiginú vuyinit otrinifa onyaren u Gashanay ra-fidirimishya cheykopyarel.”

“Tas Mazhaldarorey, helistizhe idá ta otrinúd onyara ra.”

“Shukhrám ta otrinúd kiinova dafarya makayaru. Mishyate.”

(*)

Ko-Kitsán sheri ta ilerit irminey ta Mantaushela upeneyivit ra-onyavor, ruzay oznatís ta otoraya iküiprevyava. Vunit durumit vey otsinkirit shunen vunese vuzhniyava tsey, ruzay ta veykalú ta skaa idalán arpiradjit u idaú ta shuvekbirit zarideyna onyaven, idalán ta kanlayainen vey ta vokorshuneshkit vey voshtaetalafeskit eshkenainen ta fidirietarashenarun havayiven. Bolo, izmuit miara zhanyiva u shey ííd praykonyana. Otrinit vey hatrinit ta Drukhesse dini Koit Shatardjaan, Djol-Tsulaél eshkizhe sait izmuit harvolovó teradyanel tsey, talshyavor. Kerú divayyaven u vuyinit tuzhanú losh ta Keguney, oydralit slazkuilu, rakrepsomit onyaven. Kiinova-vá pabasyavel, seti saan djurova etsipralafyavel. Rahait kirbát ba krin samyava. Khay, vuyinit flenseyranís pe Nikhadan zhanyiva, ruzay lornizhe idá hait zumeri onyava. Eshkyara khaá u Djol-Tsulaél tumpi Nikhadova tedjgelarit onyavel vey ta flenseyranís rahait loshvarazova ba potrokova vuni nuvnaese mafáy ta Darorey harvolyyava, layso kashá sheri djurey haova ishyavel. Tsorni u Padján-Hadín Amrutese shtamishavit onyavor vey vunit ushór Dafár-Madj losh Az-Beyrumey ta lametidzit Kutunova ta taldokasena mampisyavor, vey gazarizhe ta vutruvenín sheri ta shinarit dzevosín ta Djanarit darella chadit ustalú kelzhenarit onyaven khaá. Resh shey osokovó idarizhe obragya, resh shey eshkit, rinrinivit vey fechnishtaivit odeshlindienovó korshunya, bari voeshkizhe onyava. Ar ta isharis ruzay djamó idaan ar ta idarudaris tunkiyiva. Nikhád beneynavit onyavor. Ta Kegún vavavit onyava vey ta Natunsavel Djol-Tsulaél sheri ta khiyefivit yofria mafáy Darorey Dafár-Madj, kiín [230] Tuhíb-Tuúr beneynafyava mudjaizhe, iskemizhe hovorivit onya ra-makayavel. Secha vunit nikhese tisunyava shunya u ííd korunyata, ruzay dralu ta Talmenhazarun vey ta Skaa, resh ta idarudey vey ta ishey vey ta keylibanchuley ta vunit kerarun, ta Mantaushél otrinafivit onya cheykopyarel.

[231] SIPÁL ZARMAK DAN

“DINI TA DJEYELAVÁ TA SEMERIIT SIKALARUN TA KUTÚN TA EBONA SALAYAVA.”

Dini ta djeyelavá ta Semeriit sikalarun ta Kutún ta Ebona salayava. Izá radizhe damotagyava, medjyi misgidarizhe. Ta sikalú, ta adunit shpatteblakunú, ta franarizhe tsalivit ba bretirit lakunú ta chendjay, djemarivit ta küazuvtungoay vey ta amulkiena, mashrá chadit franarit salaeynit aultaliavá ra-mursiyiven. Franarit, chugeynatsit, batmorait iküibirú mashrá chadit aulavá radzevirit, rashunirit, ramursiirit samyaven. Ragadanivit zhivonú kedini ta shpateblakunavá depikyaven vey kozhá nashkudorova resh ta estalín ta pesharun ba ta atonarun lafiyaven. Kuteyrya shas gidanunit tunkiey nonirit ra-onyara ras imfayizhe onyana. Ta ardjeyelit sikalú Semeria, arpilaivit ta prazhenalenay vey ta inusay u ta zarideynarit fazay, franartantoilu shasleypasit onyaven. Gidanit pelesú ta asalay, druzhteynivit ta adunit shtrurneniena, kiinovó tumpi ta oyvastriit vey ta oyheslait ta sataporainen vey ta ishdarelainen makbashya makayaven, ta iküiosova travasyava. Frelizhe ta emneyaris dazhini ta ebontanavá vey vutit naravá samyava resh hait rasavukivit dzevisovó dini ta durumit, ratimetivit agaresea bazhi ta shatan Palu ivgonya. Ta saftéb franarizhe raeypivit shtrurneniena kadimyava vey ta leypas iíd lakunesea mashrá aulchovodavá ta archadpaesea brogivit onyava. Tsey khaá, ta Kutún misgidyava, isharizhe u ta Madj kadimyana, ta Madj kiín djurova ptalulyana vey igüayana meytlanilu kiín ratá tashi [232] shunivit ba naglirivit pe ta kulit Itlana onyava. Shta ta salaese chalí, talshyava, ta tanto hatrinifyara. Ta Madj dlamyara.

(*)

Ta dzev Semeriese ta baslait djufliay djemaryava vey idá isteryava. Rumbi vutit franarit dzev Gashanay, Dafár-Madj vey Az-Beyrúm rezit harkazova dini sait samfadavá lafiyaven. Fadsalú darudit lekoa onyaven. Ta Semeriit nalyunese sheri sait djaniit dlamey korvreyyaven, secha sait kinzaú shey tamagpaesea etsipralit samyaven. Veykalyiva u ta setión ta Amrutit darora vey ta dzevarit talmenshunela ra-gyoryina ba layso prazharizhe djegyina. Piri ta oysususiirit uvakisiena ras okanizhe kavisuyina. Ta nalgyór onyava u ta Amrutit darór ba peshlulivit ba pesulivit ta Djirait talmenshunelay, Az-Beyrúm, vey u zarzari vut razhanivit samyaven tsey. Ubimiizhe, ta Semeritanú talkorit tebarú ta etsipralarun onyaven. Djeyelit tunkiún ta tantoa onyava. Darór Dafár-Madj anarakyavor u ta mifliú dazhem ta Drukhan Amruta vey idá ta Shirit Dararun Semeria, kiínú mashrá aulavá ishi hatrinyaven, zi ta mabugay ta ranarun dazhem Amrutan vey djurit runit hatrinekan Starán, layso arhatrinit onifarit onyaven. Darór Chumüato nulakovó korunyavor u Dafár-Madj vey Az losh mu kalirit dodjdiey zeytariyaten, hapá kinpá ta Kutunova zhanya vey dini djurit paraese vey makaesea tagirya zhirashya makayana. Loshkadím nulakyiva. Aspál kelekyiva. Gley ordaryiva. Dafár-Madj iíd byorova zhanya vey varvari ta amgaley Ko-Kitsana djurova byudemya atriavor. Yibishyavor u Az-Beyrúm iidova heslait ra-talshyavel ruzay upeneyyivor vun ra. Eshkizhe ta dodjdiór Darora Chumüato iíd estalova ariküitaleaya makayanor. Karizhe ta ordarivit aspál vey gley teynikadimavit onyaven – vey krazhni-djani-rá.

Az-Beyrúm vey Darór Dafár ta dariese ta Tuzottebarora ta Shpatteblakunarun, dini adit anaman ta shata Palu, moryiven. Ta eylbír djura otuit vey pebanetivit onyava vey fidiri ta drevay ta semeriarun, sitagivit onyava. Iíd ta dralvaremirít derevushú onyaren kiiniena iíd runit karfeyska sait mishtarátova kamizyava. Pe ta oygidanit anaman ta bredia rahá div ta chendjeynuey resh ta sitagunovó korunya igüayira. Ta derevushú atonit vey krazhni eylamiit dini ta argivanit zornastavá onyaren. Ta drev talukhit vey chadgrugit onyava. Zarideynarit derevusova beneynya resh haey piri ta oyteyradjit tunkiey ratalsheshkizhe onyana, ruzay iíz dini Semerian, mu ta oyderevusheynit agararun Itlana, ta praykonigüá ta derevusharun artabyava. Djufi-bolo, layso iíz, ta derevushú paremirizhe verolyiven. Ta zaridéyn rahait zhivón, ras am, ras tarsh, ras chendj hatá lulyina [233] shas u anúf ta sonosa resh djurit igüaey fidiriruvyita vey ta zaridéyn derevusha bari ratá lulyira.

Ta dari ta Tuzottebarora ta Shpatteblakuna idalán otuit vey tungoit vey givanit kinlán ta Givanún-sá bezyava! Ruzay ta Tuzottebarór ta Shpatteblakunarun, kari vunit vastriudey, luhadjit vey giurtakait onyavor – djufi ta lanuney ta opartsshirisit olkunarís diváy vunan.

“Küanka Chime, Tuzottebarór ta Darit Shpatteblakunarun ta Shirit Dararun vey Ebona Semeria onyaru. Byorova adunit vanay mampisyaray, kesh ra?” Kepesizhe eypyavor, kari ta lornit Semerit eypotey, ruzay ta shprunúd vey ta rasúd sait küelonia konyomi ra-makayava. Ubimiizhe ralán ta tantoaris seti ta aramit sabutavá fargayina. Darór Dafár muizhe disuyavor. “Küankaey, sabutyaru! Sonovó Darorese Chumüato u nulakyavor u mosesé seti mogit lipalan zhirashyate bash. Kutunova mampisyari. Makait vey shinarit vey pilavít tumpi ta fereshilisa ta taldokasa vey ta shunenilisa ta satapekarun onyara. Franartantoilu paruvyiva u iíz dini ta Shpatteblakunavá Semeria mashrá muchovód aulavá tebyira. Djasyaru u rahait zarideynár iíd makait byorova mashrá chadvá franarit sanukiran shunavit onyara vey u rapá tsorni zarideynarit djurova ba djurit kinzaova zhigutyana. Vey shunenilu vey taldokasenilu ta kut mogay khaversidjyiva. Zhoyit shprunit tog onyara khaá u ta tanto ta Endihona ta Taldokasenarun teynikadimavit onyara vey u ta kilú vey ta makaú iíd byora zenamyi cheykopyara.”

“Pe shey dralenezea ba djamenesea eayara,” khadazhemfelyavel ta talmenshunél. Dafár-Madj bari tsalyavor u Az-Beyrúm izá vunansha tansubarit onyavel.

Ta Darór bishyavor, “Bezyara u hait voshukór dazhem ta mampisaravá ta Kutuna lapanyara. Hapaú togyaren u byudemalit mebyór onyara. Tamagpaú togyaren u resh ta draley igüayi makayara. Küankaey, kiinova sheri ta Kutuney vey djurit udín ishyare? Kiinit djurit naren? Kinpá djurova sevolyava, trevkonyava, igüayava vey bonduyava? Kiinizhe sheri shey iidín sobonyi makayazhi? Ta tanto mogay inumishyara.” Ta Darór iküinikharasivit djamó ta tunkian beylatsyavor.

Küanka alasevit, vey razakhlulivit samyavor, ruzay ordarizhe djenatyavor. Tashi eypya dinitalemunyavor, “Chadit disukadayit latsagú, vochadit [234] tanto, la ta radaris. Marfanorey, tashe alasevyate.” Hatrinit fercholese klanalyebramyavor. “Ta Kutún dazhini ta azdalavá ta Shpatteblakunarun onyara khaá, ruzay kashá dralizhe zhigutyaru, dralbonduivit vey divaytuzotivit dje ta brogbiravá ta Shpatteblakunarun tebyira.” Gambroit fereshunova men arpitiit muntashafay fidirimoriyavor. Arotorit u djurit bez onyava. Ta küazuvova inufudjyavor vey ta pantagova sait aba resh ta galdissilishova vey ta Brustova djurit hantaenay vey ta difoiena djurit rumelarun menakriya

igüayavor. Aurit vey djeyelit hemitsilu, sait franarit flenhavovó vetáy vey ke ta ulgazavá ta narvsilaviit vey ovleit Semeriit ferteynarun moriarizhe, djurova talshatsizhe mampiszumyavor. Dini sait tayan onyavor. Shey vesinova iküigiuryavor. Shey gadanova sait disua mavdonizhe fidiricityavor. Beylatsyava u franarit tanto onyava zi u hapá vunit diudova vey zhirashova idalán tuzizhe vey resh estalín iidit chilinuda tunkiyava. “Iíd onyara ta *Fanaveri j’itsu Dalini ji Shimwa*, ta Ishván ta Makaenarun, Ta Kutunova ííz idarizhe ritarenyara dini *Savuturo j’Ilauru (Kutún ta Ebona)*.

Az-Beyrúm eypyavel. “Satorey Küanka, sheyova kiinova ishyare sheri ííd Kutuney tashe mogese ruvyate. Ta gadanovó bashit gidanit ferasha tashe mogese makbashyate. Ta Semeriit sholova rapilayari. Tashe makbashyate. Rahaizhe djasyate. Tumpi ta dralova harvolyari, khiyefarizhe sheri ta Kutuney artilya. Tashe makbashyate.” Darór Dafár shukorilizhe shumeshkiyavor. “Tuzottebarorkoey, tashe malbashyate. Mogese ruvyate, kiinova ta feresh sheri ta Kutuney ruvyara. Mogit tunki tuyara.”

Küanka Chime sait flenova vetáy ulgazan ferteynarun lyebyavor, sait franarit flenháv shey gadanova eylanisarizhe mashrá u makbashyavor. Mashrá u keyliyavor, dini ta Itlanit sholese tarumyavor.

‘KUTÚN TA EBONA: Oyeylamit koruniven ta makaa, eakorunivit Magdi Svéynsdater, ta oygidanit ta ishdariena Linddora. Ruvenovó vey prachniovo djamó sait ishan igüayavel, kiinovó enkoshyael ruzay kozhá dayavel. Ta Kutún dini ta etsipralit Asalshtemunan Luysanda sevoliyiva. Ta oyshtariivit vey ta oyivarit byorkanlayit tsireaay ta asadiarun Linddora naumyiva. Zarideynafivit onyava vey shey ta makaiena shey ta gidanit Ishdararun Linddora djemarafivit onyava. Ta Satél Magdi-sá ta Kutunese ta makamakaova dafaryavel. Ruzay, sevolivizhe, djamó vuyinit daan etarashyava. Gazaryiva u ííd makaen krazhni makait onyava resh shasversidjizhe dlekeshyi. Idakín ta Kutún dini shtariit silishan hirzunyiva vey inubonduivit onyava. Idatá ruvyiva u [\[235\]](#) ta *Hand fra di Ost*, ta madj ta pirenay, kadimyana vey ta Zar Azdalú shtamuifyanen vey ta bonuivit makaú ta Kutuna ta kulit untarese otrinifyanen vey ta vishuova Itlana resh ta sheytaey mayanen. Sasait somilisa vey mampisilu ta meytlanese keylilugivit ta Talmenshunél Magdi Svensdater saese upeneyyavel u, kiinizhe djurit eakorunavél, onyavel vuyin-sá ta Madj kinpá ta makaovó ta Kutuna otrinafyanel. Bondubirova zhanyavel, ta Kutunova vohirzunyavel, vey djurova kozhenya vey sheri djurit ardjeyelit udsaley tilya khiyefyavel. Ruzay ta makaú ta Kutuna vunova shtinshagalafyaven vey ratá shta produit onyavel vuyín. Muku shta ta Kutún voimfayit zhanyiva makhá u ta izmuit Madj djurova panaya emdilesyata. Veykalyiva u ta Kutún mavdonizhe hirzunyita vey shtabonduivit onyata var djurova chegya helistit shtinshagaludova teynifulatsyana. Dor Harold Krángelson ta Heslaór ta Kutunova franartantoizhe bonduivit vey ramursiivit tebyavor ruzay djurova pe ta karfeyan Linddor djurova branya djasyavor. Ta Ishdarú Djanara vey Linddora loshkadimyaven vey veykalyaven u tuzotzergentiova ta taleaa vey ta uzhisá diváy ta karfeyan vey djurit etsipralavá felya. Djufi-bolo ta Dor ta Kutunova tebya djasyavor. Tiforiizhe, tamagit skaese djurova inumasinyavor. Tumpi vutruvenú sheri djurit kinzaey samyaren.’

“Rahaova sheri skaey ta mishtarata Linddor ishyaru, ruzay ta Kutún íz dini Semerian onyara, kesh ra?” Ta Darór shasradifarit onyavor vey khadiniprisyavor, bari shas ta talemey.

“Khaá, Tas Darorey, shukhrám ta morá. Ta Kutún ritarenivit dazhini ta azdalavá ta Shpatteblakunarun ruzay ta *gobit* kinza dini ta batmorait iküibiravá diváy vey bazhi mogan ra-ishyrira. Djasyaru u murnizhe ta Madj djurit kinzaova malaya makayana. Ta gadanú ta Tuzottebarora zhirashyaven ra.

Az-Beyrúm epyyavel, “Ruzay kiinizhe íd makaekova zhanya makayazhi? Kesh ta fereshova zumya ivdiyanu?” Küanka Chime santiyavor ruzay ta fereshova ta talmenshunelese mavdonizhe klanadafaryavor. Krazhni tugatsizhe djurova pezumyavel, secha djurit gadanú vuyinese terchanyaven. Mavdonizhe vey bari komdjakizhe anuvi rumelovó teynivugu djamoyavel.

“Idá plosyara,” malidvishuilu vey dinitalshafivizhe ruvyavel.

“Kiín?” ruvyavor ta Darór. Dafár-Madj keylitedyavor, djamó ta tsiman Az-Beyruma zumarizhe. Raproduenova shunyarú zhoy ra,” ruvyavor.

[236] Za, shunyaray,” ta yapova ta rumela kiryavel, “seti ta karan ta dinifelena sheri ta Kutuney ta rumél chiimit vey rasparitalurivit samyara, ruzay sheytamagzá dini ta fereshan, mu dinifelen antrit dinifelenova shas hait dazhemshapey ba dazhemprisey rekhtayyara. Bari tsaya ha badzubakhyiva ba – makaizhe bonduyiva.” Mendiváy sait ritay ta koit talmakusova moriyavel vey djurova divayboduivizhe dini zarzari madjavá tebarizhe, sait adunit Djirait sholilu, kepesizhe pronanduya mabugyavel, *Shuba vúiso, shuba vuvéyuto – Gusímeto, kuda, gusímeto!*” Idá onyara: “Ishyatu, tilyatu – Medjifyate, fereshay, medjifyate!” Ta talmakusova pe te chiimit aklanese ta rumela. Ta makus koun-rezafizhe glanya vey tutaturya mabugyava.

Lilinizhe, forfeshizhe, ta difouú ta rumela tsirpadjantuhizhe glanya vey chintalya mabugyaven. Shey fertéyn shey gadana zarideynarit taleailu tlintlinyava – shey savartanu. Idatá, kul-khaizhe, shey an khainunusyava. Ta rumél ramaivit samyava vey ta makus durumit vey rakiharatsit onifyava.

“Ta maka ta makusa frelizhe shprunit ra-onyara u ta etsipralovó ta rumela voshpatyata ruzay helistyara íd: etsipralú íz dinimoraivit onyaren khaá. Ta makus vutit setionova silekiyava, helistyarú. Ar ta isaaris, ar ta daaris tunkiyari. Losh ta Isaekín losheypy cheykopyari. Ras ta makaova ras ta ishova tunkiirit resg iidey trevkonyaru zhoy.”

“Dralizhe,” ruvyavor ta Tuzottebarór, “lidova korunyazhi. Losh Darorey Chumüato djatdusova aatisyazhu. Sheri íd estaley pashuni chipyiror. Ta arheslait dazhini ta Isaekavá mogit ebona onyaror. Mogova manukanavyazhor.”

“Idaizhe onyata, chalí,” ruvyavor Dafár. “Zheruzay, ta fereshova loshteynifulatsyate. Resh ta yaraspalety, mogit vadikós karivit onyara.”

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“Blidit marfanín, ukhova sabutyaru. Miarayaru u anuvi gleyovó ta damotagaris zhanyavay vey u tsorni shtakimsiafivit vey shtarezafivit rumbi ukhit kuteyrisan dini ta Shpatteblakunavá tikhodyaray?” Darór Chumüato Darorova Dafár vey Az-Beyrumova sabutyavor, mashrá u dini ta okanit vadikdariese vey kansalfadisese ta Darit Tsuntura kadimyaven. Ta Darór seti gidanit kumunivit kavisulabamunan djanubyavor. Íd produizhe igüayira ranti-vá u ta Darór arokanizhe losh sait kansaley losheypy vemyavor. Tsorni stomit onyava – ubimiizhe vuteyre vey resh vutit korunizhit vadikey faronovit onyava. Ta Darór ratedizhe aburivit onyavor vey chadizhe takait shunyivor tsaya hait etarasharit nikkhemíts dini vunese dlunensiarit onyava. Íd vey Dafár-Madjese vey Az-Beyrumese rozhezafyava. Disuizhe ta travbaa Darora Chumüato, zarzari vut djanubifyaven. Küanka Chime, kinpá vutova dinirekhtayyava, badakashilu tansubarit samyavor. Darór [237] Chumüato epyavor shta, “Küankaey, tashe djanubifyate. Tanto resh ta vimeryorumey ba ta dvokimey ra-onyara. Eshkizhe dazhini daroravá vey makait talmenshunelan djanubya rayfanalyare ruzay resh ta draley Itlana loshizhe vadikya cheykopyari mog shey. Semeri sait farishova korunya cheykopyara. Tashe djanubifyate vey ta kansalese ta itovedararun ta rozha, ta aura, ta vasuria vey ta muuda mogit untara, tanifyate. Tashe djanubifyate.” Küanka Chime, sayra Az-Beyruman peaküayifyavor. Lugabyi vunese isteryava.

Darór Dafár-Madj astizhe epyavor. Keylidjanubyavor vey epyavor, “Zurhankoe, marfanorey, franartantoizhe onyava zi u resh mogit zakhovó vey shagalovó loshtelya marzeytariyavi, kiinizhe dazhini ta daravá mogit untara onya aravyara. Gorduya tsorni cheykopyaru u Darór shas skaey onyaru. Zhoyese garyara u tsorni dini ta sekayan vey ta lanyuan loshkadimyari ruzay rayizhe mogese stronyira idaova korunya kiinova rozhatsit zakhú vey hemitsivit shagalú keyli ta yazhtaese branyanen. Savukyate u drimalizhe vey kul-aanizhe epyatu. Zhoyit chon onyara u ta tanto ta Endihona ta Taldokasenarun hatrinyara khaá. Endihón ta brinkienarun djamó mogit daan ba kozhenan zhanyira, endihón ta korruvivit, franarizhe talshunirit, korstrurnirit, vey franarizhe miarairit estalarun kiinú mogova ta tuvavosese alamiyaren. Ta Kutún ta Taldokasa kiinova ta *Savuturo j'llauru* mishtarataray, bonduivit dini ta Shpatteblakunavá ta Shirit Dararun onyara ruzay djurit kinzaova malaya makayari mog ra. Ta nobsheten ta Fereshuna Fanaveria dralizhe sait etsipralovó tuzotyara vey ta mogese zolarit maka vochadizhe seti ta voshpatosan djurit bonduivit isha zhirashyara. Kesh mogese zhirashya makayare?”

“Togyaru u khay, blidit marfanorey.” Darór Chumüato hatrinit dodjdielese madjyavor vey surit urenova dini vuyinit djakese sususiyavor. Vunit chaú ta dinisonsaese plinkitaniyaven. Ta dodjdíel ta sonsaese klanamishyavel vey pristiizhe fidiriyavel.

Darór Chumüato bishyavor, “Prundji zhoy ta zolit Taldokasenovó franarizhe istonyavu. Damakayaru u chadit tsornitait brinkienú mogit untara mogova dini hait mishbatesea ta vavosa drugiya nuvnayaren khaá, kashatum vutese versidjyani. Izmuizhe epyare marfanorgaey. Tanto onyara say u ta tuzhanarit noladova zhanyati vey u ta mishbatova manaragyati kiinova, zi ta tantoiena Rozh-Shpilava, Tamú moganu felyavad. Ya ta muit ramfeliena kiinovó fidiri ta Gimlaay Zarideyna korunyavi, íd mu yakinunese, íd mu tikese, íd Tsitiveyese ta Rozhese, manukanavirit onyavi. Kesh íd eearit mishbatova klanamishyazhi ba kesh ta tsitiveyova moganu tsirafyazhi,

idaizhe shey mogit suovó vey vutit suovó ta perneyese vey ta beneynese klavarizhe? Shukhrám ta Tanto ta Kelekosa!”

Lilinizhe, morilúg seti ta sonsaan djatyiva mashrá u ta dodjdiél shtadinikadimyavel. Gidanit vey rasit uvakilu fesahanyavel, “Tas Darkoín, [238] Dafár-Madj, Chumüato vey Talmenshunelkoey Az-Beyrúm, vey Tuzottebarorkoey ta Shpatteblakunarun Küanka Chime, ukhese ta Satelkoova Pulán-Shuv, tsorniit Darél vey Talmenshunél ta *Huyvedingreka av Nordhem*, Darska Djanara, inseriyaru.”

Ta Talmenshunél, rekhtayirizhe sait dzevsalay, piorizhe dinikadimyavel. Sayra Pulán-Shuvan manaragyavu. Ta tamagit Seyrantanú hiznuramyaven. Vofakizhe, lanél Ishi iíz resh iíd loshkadimey mogeylo onya ra-makayavel var Pulán-Shuv vuyinova seti hait teyradjit, zhoyese rapilaivit chumakan, inumasinyavel. Ta zar Darorú, ta Talmenshunél vey ta Tuzottebarór ta Shpatteblakunarun sabutizhe tansubifyaven.

Darór Dafár-Madj franar-aurizhe ta Satelese Pulán-Shuv zumyavor. Vunit chaú ta moilu vey ta ebadiilu anazaunivit onifyaven. Shonya mabugya saova yibyavor. Brigoshit kiinizhe mushiltrasutór, ovativit dini ta muit tralisan ta varemosa, tikhodyavor. Peshelova idalán banadjinit ratá tashi shunyavor. Ratá tashi idalán hatrini zarideynarit prazhenalelan onyavor, kinpá ta mazh vutruvenarun, prazhenisarun vey sususiarun onyava! Ordarizhe vuyinova zumyavor. Franartantoilu vuyinova vish-vishu zeytariya vemavit onyavor, ruzay dini shey ta estalavá ta nalyunarun vey ta skaarun vutit mishbatú mararalyaven ratá. Mashrá u vuyinova chauryavor, helistyavor u ratá shta ramaivit onyanor. Layso ta tsurú vuyina raomanizhe zhaneshkit onyaven. Ta Nordlingú etsipralit ebón onyava khaá. Zhirí udj ta tsornian...

Darór Chumüato eypyavor. “Satelkoey Pulán-Shuv, ta Tsunturese Subahani dralkadimavit onyate. Shukhrám ta Darór Dafár-Madj Amruta, ta talmenshunél Az-Beyrúm Djiraa vey zhoyit dodjdiór, Küanka Chime, ta Tuzottebarór ta Shpatteblakunarun Palua.” Darór Dafár-Madj sait chaovó inu ta chaiena Pulán-Shuva ra-lulyavor. Az-Beyrúm halanís, feyn-chesizhe, bevlanuyavel.

“Sabutyaru. Darorín, Talmenshuneley, Satkozheniorey, sabutyaru ukhese shey. Dazhini ta Nordlingavá, kinpaovó ta Djanartanú, mishtaratyavay, tamagit boduivit mishtaratilu pilayiru. Dazhini ta ebontanavá ta Itlanit shola Pulán-Shuv mishtaratyiru. *Veyserin* vey *huyvedingin*, vey talmenshunél vey natundarél, zhoyit ebona onyaru.” Vuyinit chaú ta chaovó Darora Dafár zeytariyaven vey franar-vesinilu djurnidyaven, vey rekh bishyavel. “Shukhrám ta dukhulór ta taldokasa, tsorni peshór, yavtá mishtarativit Tsirtsír-Ram, tsorni, ta Talruvarelay Miara, Ushél Itlana, mamishtarativit, Tsiasuk-Pron. Tamagit tanú zhoyit Seyrana iíz zhoyeylo say onyaven: Aylea-Sintinís, Taridarél Sintinisa Runa, Parpár-Klotashél, ta narél zhoyit girteksala, vey Ananél, ta Ribildarél vey Yunarél Ribila Tarón.

[239] “Sabutovó chalí, sheypaesea,” ruvyavor Darór Chumüato. Tashe, djanubifyatay. Ta estalovó moganu say sherivadikya mabugyati mog shuba: ta Endihón ta Taldokasenarun vey ta Tadrán ta Staranit Ebteta.”

Pulán-Shuv resh peaküayifya keylikiharyavel. Shey mog rekhtayyavi ruzay santitavel. “Darorey Chumüato, mu anriit tanél ííz onya aravyanél, Ishi-Pronár, zhoyit kalalit amgaldiél vey zurhanél. Togyaru u munkamisgidyarel.”

Khavavilu, ta Darór ta dodjdielova ta sonsaese kirmadjavor. Djurova tretiizhe anazayavel. Pritiizhe diniramarizhe vey gidanit drimalilu vey shprunilu, lanél Ishi vetáy ta kavisulabamunan ramfelunyavel, trichizhe teyni Pulán-Shuvese vey zhoyese mashrá u sayra vuyinan tansubyavu. Hait rapilaivit dzevarór vuyinanis hatrinizhe rekhtayyavor. Vunova tashiizhe shunavit onyavu, eshkizhe dini salashuvenan, talshyavu. Idatá zhigutyavu u ííd rapilaivorese, tashi anuvi shirelenavá, seti ta Klotashbiran ta Kodreva, eypavit onyavu. Isvemyavu kiinit vunit tuzhán losh mogit lipaley onyava. Tsorni zarku onyava u mogit mishbatú mararalyaven.

“Darorey Chumüato, kiarakoín vey tanú ta Seyrana ta Tainaa, shukhrám Mishár-Chan, ushór vey tuzotarór Tsiasuk-Prona. Mishár birafarór, iveytssorinór, dzevarór vey zhoyit franarizhe silivit zurhanór, ovativór ta Staranit Tadrandararun, vey tsorni karkarizhe, kumpezivit vey otrinit onyavor.”

Ta chadozhakú dini zhoyit chaesea khachadifyaven vey ta gar vey ta yavyo dini zhoyit zakhan zhoyova ta shtraese puvafyaven mashrá u zhoyit chaú ta mosilu vey ta votogilu argidanifyaven. Razakhlulivit samya chadunizhe prakunyavu. Rayizhe sheri ta ayenín ta inubranosa zhoyit ushora ishveyavu, ruzay zhoyit mishbat inunizhe ta eylay zhoyova manukanavyava kiinizhe prundji vuna.

Ta dzevarór, ta itovedilu, ta miarailu, ta garilu, ta nibilu, ta ubuilu, vey ta vekhtilu zhoyese zumyavor, vey djeyelit, sekayunit, garuneynit, khakihardusilisa ta Todjia budalayya mabugyavor. Zhoyese virsiyavor vey shprunit votakaatsit ruzay haizhe shasgadanit sanokese zhoyova divaysavumyavor. Ta fech ta adalarun krazhni djeyelit, krazhni shprunit, krazhni bugarit onyava. Shasadalit samya, ta imarese kadimya kiinizhe tsiasuk ovativit dini ta zelan shasversidjit nalfindia, praknyavu, ruzay zhoyit pilán ta djeyeluday vey ta veyruday vunit aanit chadalarun khadjemaryfyava. Karizhe, eypyavu.

“Ushorey, kadimavit onyare.” Resh mavdonit, franarit zumdusova dini zhoyit chaesea korunya vugramyavor. “Tsirgaey, suorís bashova branyavu vey tsorni peshór onyare.” Vunit uvak prisyyiva vey budalayya khamabugyavor vun shta. “Sheri ta brinkienín mashrá zhoyit franarit inuonan, zhoyit tayamalan vey pesulan, vey ta dazhemit shirelenavá vey aspalavá, Ishiko zhoyese chadizhe ruvyavel,” ruvyavor. “Blidit Tsirtsirey, tashe zhoyova fardayyate. Zhoyova ratá pilayavu vey tsorni pe zhoyese, malachit, [240] shprunit, sadyakusit vey drimaleynit chayaru. Kesh ta zhirashova vonluavit vey inuonavit ushora peyratya makayare, kinpá resh ta prisivit, spulizhe dzevivit mishbatova vinziya kadimavit onyara?”

“Ushorey, murnnikhit kunarú onyari mog shey. Ta varemirovó inubranya makayari ratá, var ta zakh ta zhigutyól onyara kiinova ishi mogandi fulatsyari.” Rekh, zhoyit ushorese fidirimaldjayavu vunova muku-shta sanokya. Kiinizhe suór, secha say mak aularun onyavu, zhoyit shumeshova pe vunit tsamese felyavu vey vunit ritova sepyavu.

Sneha aulovó tunkiyavu mashrá u imreytifyavu, resh ta silivit tantoova vey sarmusovó ta inuona zhoyit ushora draldaya, ruzay nagliryavu u ta Kulún haizhe mogova ta gobizhe tunkiirit zamese pridavyara. Beylatsyava u iid khaá fazhenit mabúg onyava.

Resh ta loshifavit Taleaaresea teynieypya djimetsifyavu. “Ushór vey kurudjór shtamuifavit onyaren,” ruvyavu. “Ta Seyrán loshkadimavit onyara ruzay rakuldjemarit samyara. Amrút, Djanár, Gashán vey Djira tsorni-sáy loshtansubyaren. Ta Tadrandarú Starana lokhavit shandi ra-onyaren. líd lipalova ta iskemese fulatsyati.”

[241] SIPÁL ZARMAK YAL

“TA EYPÓS RAISHI TRETIYARA.”

Ta eypós raishi tretiyara. Haku-haku estalú hegova saovó fidirinulakya lafiyaren, kíin tabotilu netelyi ra-makayara. Haslazkuilu, bezyara u Darór Chumüato chadizhe arishyavor u hapá fidiri mogay togyaven u ishyavor vey pe mogit aküayesea karizhe rozhifyavi, resh savukya u iid loshéyp karizhe mabugifyata. Zhoyit ushór zhoyansa djanubifyavor vey zhoyit madjova endjiyavor tsaya brasya u ta tuzhán zhoyeylo ratá shta silyita. Vunova ra-vodevzhegyavu.

“Küanka-si,” ruvyavor Darór Chumüato, “tashe ta fereshova fidirifulatsyate vey iizese uv shey mogan djurova felyate reshú sheypaú shunya makayaten.” Küanka Chime kari ta aatisey ta darora korunyavor. Seti ta dinifelenan *Savaturu dj’illauru*, anazayavor. Darór Chumüato eypyavor shta. “Tashe mogeyre iid dinifelenova makbasyate reshú sheypaú tashi vutit zakhavá vey shagalavá ta fazovó pilavit mogese lafiyaten.” Küanka Chime, vunit oydjeyeldjemarit vey oytesedit uvakunilu Semeriizhe makbasyavor. Mashraizhe ta Itlanit sholese tarumyavor:

‘KUTÚN TA EBONA: Oyeylamit koruniven ta makaa, eakorunivit Magdi Svéynsdater, ta oygidanit ta ishdariena Linddora. Ruvenovó vey prachniovo djamá sait ishan igüayavel, kiinovó enkoshyael ruzay kozhá dayavel. Ta Kutún dini ta etsipralit Asalshtemunan Luysanda sevoliyiva. Ta oyshtariivit vey ta oyvarit byorkanlayit tsireaay ta asadiarun Linddora naumyiva. Zarideynafivit onyava vey shey ta makaiena shey ta gidanit Ishdararun [242] Linddora djemarafivit onyava. Ta Satél Magdi-sá ta Kutunese ta makamakaova dafaryavel. Ruzay, sevolivizhe, djamá vuyinit daan etarashyava. Gazaryiva u iid makaen krazhni makait onyava resh shasversidjizhe dlekeshyi. Idakín ta Kutún dini shtariit silishan hirzunyiva vey inubonduivit onyava. Idatá ruvyiva u ta *Hand fra di Ost*, ta madj ta pirenay, kadimyana vey ta Zar Azdalú shtamuifyanen vey ta bonuivit makaú ta Kutuna ta kilit untarese otrinifyanen vey ta vishuova Itlana resh ta sheytaey mayanen. Sasait somilisa vey mampisilu ta meytlanese keylilugivit ta Talmenshunél Magdi Svensdater saese upeneyyavel u, kiinizhe djurit eakorunavél, onyavel vuyin-sá ta Madj kinpá ta makaovó ta Kutuna otrinafyanel. Bondubirova zhanyavel, ta Kutunova vohirzunyavel, vey djurova kozhenya vey sheri djurit ardjeyelit udsaley tilya khiyefyavel. Ruzay ta makaú ta Kutuna vunova shtinshagalafyaven vey ratá shta produit onyavel vuyín. Muku shta ta Kutún voimfayit zhanyiva makhá u ta izmuit Madj djurova panaya emdilesyata. Veykalyiva u ta Kutún mavdonizhe hirzunyita vey shtabonduivit onyata var djurova chegya helistit shtinshagaludova teynifulatsyana. Dor Harold Krángelson ta Heslaór ta Kutunova franartantoizhe bonduivit vey ramursiivit tebyavor ruzay djurova pe ta karfeyan Linddor djurova branya djasyavor. Ta Ishdarú Djanara vey Linddora loshkadimyaven vey veykalyaven u tuzotzergentiova ta taleaa vey ta uzhisá diváy ta karfeyan vey djurit etsipralavá felya. Djufi-bolo ta Dor ta Kutunova tebya djasyavor. Tiforiizhe, tamagit skaese djurova inumasinyavor. Tumpi vutruvenú sheri djurit kinzaey samyaren.’

Pulán-Shuv epyavel. “Ta fereshún sheri ta nareney ta Kutuna ruvyara vey sheri djurit makaín vey saishudey danivisyara. Kul-dralunizhe. Ruzay mu ustalova dayaru zhoy ra. Seti ta karan ta dinifelena ruvyara, ‘Lili itamasino-a pelu maki tai. Tumi ulava dj’a-piropiro ukisiamo.’ líd onyara, ‘Tiforiizhe, tamagit skaese djurova inumasinyavor. Tumpi vutruvenú sheri djurit kinzaey samyaren.’”

Darór Dafár-Madj ta Talmenshunelese fechilu ta mosa, ta malida, ta katsala vey ta parema zumyavor. Dralpilaivit fagisova vey ta zakha vey ta gomtarona yibyavor. Iidizhe ta Satelese disuvavya ra-krilyavor ruzay iidizhe ra-disuvavya ra-makayavor. Ta Talmenshunél dini sait shifunit setionese vunova miriniovatarit onyavel. Kinlán urit ba franarit ííd loshéyp onyata, vuyinova ardralizhe pilaya cheykopyazhor. [243] Dafár-Madj epyavor, “Satelkoeey, yaraspalan gidanit etsipralova murnizhe bashese vey bashit ebonese pilaivit teradavit onyare. Kinlán bonduivizhe onyava u bash, bash-sá, vey bashit ebón ta ishova ta shola Semeria lafiyaray vey djurit etsipralovó istonarit onyaven. Kiinit tamagit boduivit ishová tebyaren ta Djanartanú? Pulán-Shuv ta darorese djeyelit vey mampisit chatalilu zumyavor. “Iidova ta dazhikekú akalya cheykopyazhen vey ta zakhhatrinekú tilyazhen.” Darór Dafár miarayavor u vuyinit gadanovó talkorizhe neymeryarit onyavor vey u ta nobshetenova vuyinit chaarun dralizhe kamizarit onyavor var breskit keurova helistizhe masinarit onyavel. Lilinit vey rakrilivit ruzay pashuni dralkadimavit onyava. líd keúr onyava kiinova nivotsaya vey peyratya harvolyavor.

“Eshkizhe tsorni ta tanto onyara u ramurnizhe shey taldokasenú loshifyaren ruzay shey franarizhe tebirít estipralú dini ta taleaese voodeshyazhen,” ruvyavor Darór Chumüato mashrá u tansubifyavor. “Ta Shpatteblakunú bazhi ta shatan Palu sitagyiven resh ta Kutunova bonduya vey tuzotya, Dor Herold Linddor, ta trichit tashiór Dora Tsiasuk, ííz, togyavor u kashá ta Batmoraova sitkorunyanor vey tamagit azdalovó diváy ta Kutuna dini mu dzaleybit bazhivulit birzaese loshafyanor, ta mampisarú ta Kutuna ba ta shtinigüaarú djura, djurova zhanya khiyefya vodevzhegyinen. Miarayavor vey togyavor u, var ta tuzotzergentiú ta karfeyovó bonduyaren tsey, archadpaú komostaryanen u ta Kutún vey tamagit chipit farenú izá bonduivit onyaren tsey.”

Bashlaizhe izá djanubyavu, ta djatirenovó vey ta tilirenovó benziya vey mezabeyya khiyefarizhe. Shasgadanya veykalyavu.

Ananél epyavel. “Iidova ta makbashenay-sá ishyari: Ta Kutún dini Linddoran, minkarfeyit, franarizhe vey shprun-makaizhe bonduivit, runit ska, sevolyiva ruzay izá imfayit ra-onyava. Shtariit vey shprunit tsireaay korunyiva. Byor, gidanit ruzay kozhá daivit, ralepivit makaa onyara. Murnizhe djurit meketivit chitviay bilasyi makayara. Kindju chitvi ta Linddortanesea ta mishtaratilu *de Hand* pilayira. Ranti ta chitvi vey ta byor muifyaren ta kulit Itlanese Maunova teynifulatsyazha.”

Izá divayanufivit ta kepesit uvakay Ananela vey vunit djeyelit dlunatsit shagalay djanubyavu. Idatá yibishyavu reshkín Pulán-Shuv vuyinova kiinizhe kalalit kanelova tebyavel. Ananél bishyavel, “Idaryara u ta byor tumpi djurit meketivit chitviay imfayizhe igüayi makayara – tamagizhe murnizhe ta shtinshagalúd seyonyana.”

[244] “Idakín ta byor byudemyi cheykopyara!” Darór Dafár valberivit vey uvakunit onifyavor. “Djufi ta grugín anlatya cheykopyari u ta Madj vey ta Byor muifyaten. Var ta azhél ta Madja mogese

rapilaivit samyara vey var vutit harvolú djamó mogit ishosan onyaren, ta byor-sá onyara kiinova zhanya vey vokorunya cheykopyari. Ta tuzhanova resh sheytaey prisya cheykopyari, idaizhe Itlanova inu ta untarbandjarit evistiay pesulya.”

Darór Chumüato pe sait aküayan vokeyli djanubavor, tsaya ta sopi ta kavisua haizhe vunese isteryava. Seti ta difoisavá vunit zhota zardoala bonduifyava.

“Ruzay idaizhe eshkizhe onyara, Tas Darorkoey,” Az-Beyrúm diniprisyavel. Ta nalilu, ta teziilu vey ta sadyakusilu eypyavel. “Ta natunshuvór Ko-Kitsán, tsorni ta tantoit naldarór ta Gashanit Mazhala, shunenova lafiyavor, dini kiinan Djolit Mamadjarél ta byorova kozhenya khiyefyavel. Kesh ra-eshkyara u iidpá ta talmenshunél Magdi onyava, kinpá dini ta dinifelenan grimyiva?”

“Kesh *Ko-Kitsán* ruyvave, kinpait mishtarat-sá *Koit Kitsanova* daniviskiryara?” Ianél Ishi sait aküayay bari khamendoladyavel. “Aylea! Kesh iid ta Koit Kitsán bashit shunena onya ra-makayana. Kesh ra ruyvave, Tanto Kelekosa, Birafún Korunosa vey Vokorunosa, Sanukír Pelikila vey Vopelikila, Korunenú Ivara vey Khula vey ta kadimós ta Koit Kitsana ta Satapit Shatardjaese Gashana moganu onyaren? Kesh zhoyese ra-azilyave u ta Koit Kitsanova zhanya mishyatu, chumak kiinova korunavit onyanu kashá brinkienú zhoyova ra-menbatafyaven? Kesh ra-taldokasyave u ta Beyrumova ta Azarun vey ta Toit Makaova tebyara? Bashit gadanovó idatá kozhá dayavu ruzay iidova dhjatyavu u To Makaú dini ta *Keningsbukan* ta Nordlingarun grimyaren.”

“Iid izmuyara khaá,” diniruvyavel Pulán-Shuv. Ta Djanit Feresh ta Isha iidova ruyvara:

*Yong en Sverd
Buk en Sten
Desa eyr de Fir Makhta
Av di Eynhet*

*Dukhulór vey Kutún
Feresh vey Talmakus
Shukhrám ta To Makaú
Ta Muuda.*

[245] Darór Chumüato epyavor, “Marfankoín, tashe, sheypaú djanubifyatay. Rezifyatay. Khay khaá, sebyaray shey ukh.” Az-Beyrumizhe flenkirarizhe, Darór Chumüato ruyavor, “Shukhrám mogit Baeyrúm ta Azarun vey divay vuyinit ritan ta Talmakus ta Taldokasa!”

Lilinizhe Az-Beyrúm ta chendjova diváy sait ritan khatyevnutrelyavel. Inunit zhigutú ta makaa vey ta ishosa dini sait shagalese vey zakhese prevunyaven. Idatá Mishár-Chan sait dafonova ivarkrichyavor. Dazhini iid chadit Mantaisaekavá epya santiyavor. “Vey shukhrám zhoyit kurudjór, Dor Tsiuk-Pron Linddora, ta Muiit Maka grimivit dini ta Nordlingit *Keningsbukan*.”

Zumdusova ta malidivuda zhoyit ushorese meplinoyavu. Zhoyit patalsaova ovatyavor. “Tleizmuyara, kurudjorgaey zhoya, ta Djanarit blavkaova, bazhi ta ayzanosan vey zhoyit zurhanela Ishi vey ta Talmenshunela istonavit onyavu. Sheyova, kiinova shunyavu, tikhodyaru vey djatyavu seti bashit trebifan, kiinizhe ta izmuova vey ta fazova tsorni-sáy khaishavit vey daavit onyaru. Shey ííd zhoyit zakhay branyava ratá.”

Darór Chumüato shtaeypyavor. “Marfankoín, rakín ta Kutunova djasyati! Ta Durumit Mamadjarél ta shunena Ko-Kitsana ta Talmenshunél Magdi onyarel, helistyarú, var ishdarél gidanit djatorna vey djatala onyavel. Kausya vey dyakusukaya cheykopyari. Ta Loshif ta Taldokasenarun mabugavit onyara. Moganu say, dini ííd fadan-sá, zar ta dokasivit Makaainen ta Djanarit *Keningsbuka* lafiyari: *Yong en Sten*, Dukhulór vey Talmakus. Ishyari u Dralmakaú onyaren vut. lidova shunavit onyari. Onyau, kiinizhe zhoyit tashiekú, ta Tebarór ta Kutuna. Ta franarit ebbrov ta Shirit Dararun Semeria tashi chadit aulchovodavá ta tuzottebár ííd azdala onifyava vey iidizhe mashrá chadit aulavá djurova imfaytebyava.”

“Layso-djufi, marfanokoeý zhoya,” diniprisyavor Dafár-Madj, “Kiinizhe-vá ta izmuit madjova ííd byora zhanya makayani? Kiinizhe hatá pentuyani u ta Kutún dini ta trevkonese meeka raslusheyata? Ta shunenova kiinova ukhese prazhenyavu, zhigutyatay. Helistizhe tikhodyavor vun u ta peshél ta shunena, kinpá ta Kutunova trevkontebyava Djol-Tsulaél, ta Natunsavél Amruta vey ta Mantaushél ta kulit Itlana onyarel! Eshkyara u bashit neyméyr ta taldokasena sebyara khaá ruzay kiinizizhe sheri djurey helistyati? Kesh ta zkhishovó Ko-Kitsana idalán omanizhe inukresya makayari? Kesh ra-onyara u Djol-Tsulaél dini ta nuvnaavá vey ta pabasavá Nikhada vey ta mevavavá ta Keguna odeshlindiýivel?” Fayisyavor vey diváy ta fadan sheypaese khildizhe zumyavor. “Secha say imfayizhe meyladjafivit onyarel vey vuyinit ebtetú ta Gashanit nalekiena [246] keririt onyaren ruzay shey kiryara u udjatit nakeyova seti ta dlekeshan ííd byora korunyati. Dralizhe ishyira u byorú, ranti otrinafivit onifyaren, eylamizhe muku-shtá dral-kozhenivizhe shtasalaifyaren. Ta rilín krazhi gidanyara vey ta shprunúd ta pesharun krazhni rakalalit onyara. Venedyaru u nakeyyati.”

“Ta Etsiprál ta Kutuna,” Darór Chumüato disuyavor, “seti zhoyit abunifan pe ta Nalaküayese Semeria zhoyese ruvyira, secha, udj ta tsornian, djurova vobonduya ra-makayavu. Sutantoay-sutantoese, dini ta franarit raprisivit ebbrovan ta Dararun Semeria ííd ishova klanadafaririt onyava, reshú ta sebit tanto djurit terada kadimyata. Azkoeý, ta Talmakusova Dorese Tsiasuk tashe dafaryate.”

Rekh, Az-Beyrúm ta kochendjit marinazova mendiváy sait ritay feynlulisyavel. Mashrá u djurova dini vuyinit madjan tebyavel, kozhaizhe feshisyava. Gidanit komdjakunilu djurova zhoyese klanadafaryavel. Mashrá u ta kochendjova ta taleaa, ta franarizhe dokasivit Talmakus, divaymininurivit zhoyit madjilisa tebyavu, kasiya vey razhgeyrisifya mabugyava. Fidiri ta Talmakusay urzit mum fidiritendayyava. Bari rayibeshkizhe vehusyava. Beylatsyava u zhivifyava, tsaya resh hait fazhenit chumakey saova lonevarit onyava vey hait fazhenit madjese ayfanalifarit onyava. Az-Beyrúm kedilu zhoyese zumyavel. “Ratá shunyavu u ta Talmakus tamagpaay, tamagizhe u zhoy, bilasyita!” ruvyavel. Izá djanubyavu. Kiinova astizhe korunya ra-ishyavu.

Karizhe, Darór Chumüato epyavor shta. “Dor Tsiasuk, tashe, ta Talmakusova pe ta chiimit ineynese ta rumela ta feresha felyate, kiín sheri ta Kutuney ta Ebonna ruvyara.”

Az-Beyrúm diniprisyavel, “Darorey, paremilu ta adunit etsipralesea ta Shirit Dararun bashit Tuddjada, ta bonduivit aklanova ta rumela ta chendjilu bilasya khiyefyavu ruzay kulizhe shas ta iskemey.”

“Khay khaá, talmenshuneley, ta Talmakus sitkoruniven gidanit makaa onyara vey bashese onyara djurova tebya vey tuzotya, zhirí tsorniizhe. Helistizhe, *bashese* kadimavit onyara. Ruzay ta maka arzambenit onyara ranti garminyira vey togyaru u harvolyiva u ta chendjova, resh iid gobit drimaley, dazhini tamagit drimalavá, Dorese Tsiasuk fulatsyate. Dorey, ta Talmakusova pe ta fereshe tashe felyate.”

Raisharizhe kiinova tamagizhe korunya, kari ta aatey ta Darora korunyavu. Ta Talmakusova mavdonizhe pe ta rakeynese ta shasteynit aklana ta rumela kiín ta dinifelenova sheri ta Kutuney ta Ebona lafiyava. Feshova ta lashdanit kotala fidirimergolyava vey idatá khadurumifyava. Mashrá anuvi franarit vesinunavá kulizhe rahá brinkiyava. Rekh, lilinizhe ta Talmakus lashdanizhe soreyanit tutaturarit taleailu griglanya mabugyava. Tretiizhe, daliyibeshkit vey muizhe prisivit difoulgáz diváy ta munkadifoavá ta [247] shasteynit aklana ta rumela emdilesya mabugyava. Rekh diniferen seti ta pitiit difoulgazan, iidku Itlanizhe, shunyiva. Iíd gadanú emdilesyaven:

Idaizhe ruvyavor Talór-Shirél:
Ranti ta To Zakhmakaú ta Untara brugyaren,
Idatá eayazha ta Muúd.

Rekh timet, murnizhe anamilisa vey akilisa, emdileyava. Mishbatsalova ba akniitafidimovó tavilyava. Bazhi ta timetan zhanyiven ta gadanú *Batmorá ta Easa, ta Mishbat ta Taleaa*.

Darór Chumüato fidiribeeukhyavor, “Shukhrám djur! Djur khaá! Mogit manukanaven ta easese vey ta rozhese. Mogit timet teyni ta *Savuturo dj’llauru*. Küankaey, kesh iid timetilu, ta Kutunese mogova manukanavya makayare?

Küanka shtarasifyavor rumbi tikhodya u dyonarór ta kavisua ra-onyavor. “Khay vey kheyem, Darorkoey, togyaru u khay,” Küanka disuyavor. Sheri iidey rakulizhe helistyavor ruzay munkaiizhe iid birafa branya ra-vemyavor. Ta zaridéyn vey ta vadík Tuzottebarora ta Shpatteblakunarun murnnikhit vey shasbrinkiit onyava. Bishyavor, “Idá anamú ta Shpatteblakunarun zi krazhni franarit tantoay rakuteyrvit onyaren, vey ta mish chadit eriiena, vey makait vey akhmegit, paydiyaren. Rapá krilyava u ta Taldokasenú khabilasyinen, idakín iid paydieriú ba bretivit ba tsalivit onyaven. Ta telesú-sá Semeria ta leypasova iid brogivit fadunesea ra-savukyaren. Secha iid dzev tumpi makmín goliunainen bazhi ta shatan onyara, shey mogit tariikaris vey makaainen tunkiyizhen resh mogit tseynameylova maldjaya. Ta mishbat ras omanit ras trichit onyara.”

“Mishyati mog rekh,” ruvyavor ta Darór. “Dini ta darian Kūankaa zeytariyazhi mog shey. Ushogenovó resh zhirí zar palenín teynifulatsyatay. Izaay, iküí ta Batmoraan, kiín ta Kutunova tuzotyara, keylimishyazhi. Mogit dzevarsál shey mogay iíz dagatyazha, Kūanka Chime, Tuzottebarór ta Shpatteblakunarun vey Manukanavarór, Pulán-Shuv, ta Djanarit Darél, Tsiasuk-Pron, Dor Linddora, Darór Dafár-Madj Amruta, Az-Beyrúm, Talmenshunél Djiraa, Ishi-Pronár, ta Tuzotarél Runskaa vey vunit zurhanór Mishár-Chan, ta [248] Kunarór, Aylea-Sintinís, ta Taridarél Sintinisa Runa, Parpár-Klotashél, ta narél ta Gireksala ta Talmenshunela, vey Ananél Ribildarél vey Taydarél Ribila Tarón – iidpaú, ta Zhanavekú ta Kutuna.

Karizhe khaeypyavu resh argidanifarit nashkudorenova zhoyit zakhay vey shagalay vonurya. “Narorkoey,” ruvyavu, “Chonyaru u vodralit sakáf onyara u mogeylo loshdzeyvate. Todyaru u nolád banchulyira iíz kiín mogese eshkizhe kalstinyana. Diváy iíd labaman zumyate... Kesh ra-shunyare? Chadit ta oygidanit, oyshtariivit, vey oymeytlanit naridjú Itlana dini iíd fadese loshifavit onyaren! Secha iíd, mashrá tantoan ta Endihona ta Taldokasenaarun, heslaen beylatsyana, ruzay kesh onya ra-makayara u stronú, argidanit u mog, mogova mamadjyaren reshú mogit versidjatsit chaú inu tamagit estaliena vey birzaiena samyaten kiinú mogit kausova tunkiyaren? Helistyaru u ta timetilu Kūanka-Chimea vey vunit diit zhirashilu, ta Kutunova zhanya makayazhi. Kiinova-vá tilyazhi bashese sobonyazhi. Savukya ra-makayari u mu antriit Itlanit Talnár mashrá ta upikosan iíd Birafuna fidiri ta untaray lulyita. Kulbrediit etikhú anikebesyinen. Ardralyana u iíz dini bashit birzaan samyate, reshú togeshkit mudjaprazhenova mogeyre shey ushogya makayate.”

Darór Chumüato talshatsit vey boshivit shunyivor. Sait madjova sait vishuese panayavor, tsaya muchovód aulovó ta vadikaris, ta gararis, ta radaris, vey ta inudjaris inuakriya. Ruvyavor, “Ishyaru u sebyare, djufi-bolo raanarakit onyara zakh zhoya. Ta Kutún franarizhe nur vey endjón zhoyit Tuddjada onyava vey sheypá kinpá pe ta Nalaküayan dini Paluan djanubyava, ta enkosháv ta etsiprala djurit kinzaa kuniravit onyara. Kilán setionya vemunyanu ranti ta sitkoruniven karizhe enkoshyizha – nareneynit brinkien franarizhe misgidirit vey vesamadjatirit ta Dariena Semeria – layso kashá rapilaivit ta archadese ta ebontanainen.” Ta Darór sait madjesea pe ta labaman kezumyavor, mashrá u losh peflenit seyranisey bulukhisyavor. Salashunenú sait dukhuloruda saese shtafeshyaven mashrá u ta yazhtait miara dini voidarit uzhisese vugkifayyava. Djeyelit, raluurit talemdusova dinirensiyavor. “Dralizhe khaá, iíz samyazhu, vey kiinit-va menmasinova vey tiruvaova, kari zhoyit eshkey, usogyazhu. Zhoyit chaú seti shey ta kiharavá vey ta korunenavá Itlana iglayizhen. Ta imfayilu mishyatay. Draldzév ukhese shey!”

(*)

Bazhi tantoisan ta lonevosa, shey mog, anikebesivit vey brigoshit, kiinizhe onyavi, dini ta darian Kūanka Chimea muku-shtá loshifyavi. Sheypá sait dzevneyova lafiyava, dini kiinavá zhanyiven shey tunkienú vey eshkizhe mu ba zar emdalit azdalú. Pulán-Shuv eypyavel. “Kūanka-si, ra-dayaru kiinizhe shey ta tunkiivit uridenova, resh iíd dzevey, [249] dakya ba fulatsya makayazhi. Secha

tumpi makmín goliunarun, ruzay kashá ta maka ba ta mevém mogit mishbatova paydiyanen, ba kashá shassopiit onifyani, azdizhe chadit anzonovó resh mogit tseynekeylova maldjaya tunkiyazhi.”

“Küanka sait etipraliena djemarit onyaror,” Küanka chagurisilu disuyavor. Sait fazhenit farishova giurarit onyavor khaá. Ta aulú ranti bari kulizhe tsalivit vey djamodahaivit onyavor vutit ulidurovó inubranyaven. Tsorni ta taleaova ta duneya isterzhanarit onyavor. Vadikunavit onyavor vey ta Shpatteblakunovó dje-vey-munka pilayavor vey ta archadova ta sitkorunivenainen vey ta blavkaainen dini vutan, kashá ra ta shunilu vey ta chegilu vey ta djatilu zhirí ta istonosilu vey ta meresailu dralizhe pilayavor. Bishyavor, “Klotashova vey toramzeriova iíz resh zhoyit khilit igüaey tebyavu dini kiinan mogit ushogenovó ta uridena vey mogit dzevneyovó fulatsya makayazhi. Kashá hait akniú krazhni djumit zhanyinen, ta toramzeri djamoya ra-makayazha vey djurova inubranya eshkizhe tunkiyazhi ruzay kari djurit eshkey mogova zavachyazha.” Pashni hemitsivit sait gyoray bezyavor. Ta meytlanekú vey ta Isharú vunova djeynatarit onyaven. “Vey prundji khaá iid...” Gidanit sabuova anazayavor vey talmekerova inumoriyavor. “Ta taleaova, mashrá u dzevmishyari, tunkiyazhi. Frelizhe ta talmekerainen resh shey mog, vey dushikit lafiyaru. Tsorni ta zhivbiresea resh mogit neyovó ta urideniena djemarafya!”

Ta zhnivbirú vey ta uridentebbirú dralizhe ushogivit onyaven sheynorit uridenay kiinova dzevár hatá vemyana. Dini ta natuniküibiran, djamó ta sonsaan ta daria Küanka, djamó ta zhnivbiravá, zhanyiven prundji klotashbirú vey djamó vutan, salabirú. Ta vishuú ta iküimosifa ta Dzevsaltanarun Küankaese isteryaven. Shprunizhe epyavor, tikhodarizhe tsaya izmuizhe shibatyavor. “Ishvemyaray reshkín iidlán mavdonit ushogova mogit tunkiarun iíz bazhi ta hazbatavá Palua korunavit onyari. Ta disu omanomoyara vey mu ta oydralizhe boduivit etsipralainen ta Istonzaa onyara. Ruzay iid izmuizhe etsiprál ra-onyara khaá. Tramilivit vey tsalivit faz onyara. Ta Shpatteblakunú bazhivulit pashuni palyaren. Shey iid resh ta tilarín vey ta istondiín onyara, kinpaú resh franarit tantolanín iíz kerakalya kadimyaren. Chadpaú iíz mashrá aulavá depikosyaren. Drakadím ta Istonzaese ta Shpatteblakunarun.” Küanka ta piorilu epyavor. “Kesh mishyati chalí? Ta Batmorá misgidyara.” Küanka ta tabunit sonsaese kiryavor, kiín inumunka sait dariay manukanavyava. Seti ta klotashbiravá shey mogit fulatsizhenú dini ta dzeaklotashurivit toramzeriese nuryiven [250]. “Keyliese chalí! Draldzév mogese shey!” Pulán-Shuv ruvyavel.

Ta akniitafíd djamó ta klotashbiravá, ta zhivbiravá, vey ta samfadavá durumit vey tungoit onyava. Turasilu ta talmekerú bilasyiven vey vutit shprunit shirit talea hatrinizhe zartali vilavá ta uvese fidiritalafyava. Ta akni franarit, nashetvarit vey shaskilit bezyava. “Küankaey, togyaru u ruvyave u ta itafíd chugeynizhe khulit vey zaradizhe djitaeshkit onyara ruzay ras nutomova ras machkaova shunyar. Beylatsyara u kari vey ta talmekerey vey ta chaín mogit mishbat mardyara,” ruvyavu.

“Krazhniyare, malachit dorey! Iíd iküiza mogova ta Batmoraese manukanavyara. Iíd ta Batmorá-sá ra-onyara ruzay mogit dzev tumpi makmín goliunarun kulizhe onyara. Diniizhe muzardoa goliuna ta dinibirese ta Batmora ta Easa maldjayazhi. Ya izaay ta mish arkiponkorshtit onifyazha khaá.”

Keylidzevyavi, rekh, shey mog okanizhe ishveमारित, govkiinova iíz dini ta durumit batmoraan nasazhit onyari. Helistizhe ta Kutún haizhe, ta kednailu, ta makailu ba atonizhe, eriilu, anufilu ba

satappronizhe, tuzotirit onyava. Kiinizhe iid cherechevovó dlunya makayani? Arbashlait onifyavi mashrá u mogit zhomó vey djeyelit vey okanit talshú dini mogit shagalavá uvdzaleybifyaven.

Makhnuizhe, muizhe pashni tretiizhe, ta iküiza arnamagifya mabugyava. Lilizhe gidanit namagit fadunese anazayava. Razgorikivit vey ramaldjaeshkit mogit madjtebirit talmekeriena onyava. Ta imár gilirisit vey tavit onyava. Küanka Chime mogit zhomoova nagliryavor. “Djasyatay ra, marfanín, ta mishsopiova ta sonsaese ta Batmoraá pilayaru. Rachadizhe ariküí iid fadunan keylimishya lafiyari. Kul-dyakusilu zhoyova rekhtayyatay. Ta timetova lafiyari. Ta mishbatova pilayaru.”

Keylimishyavi shey mog, chalı. Lan-lan dyakusit samya khiyefyavi. Sundjramit, tikhodyavu u ta mirlég bazhit zhoyit ramavá ar vey argilirit onifarit onyava. Prundji ta imár argilirisit, artavit vey arkoshtit onifyara. Karizhe, Darór Dafár-Madj eypyavor, “Küankaey, ta lanyuova djamó mogan nagliryaru. Reshkín iid tretiit, dreysiit vey fidiritavilivit ramdzevosese mogova felyani, ranti ta talmenshunél iíz chendjova trevkonyarel, kiín ta makaova ta klanadzevosa lafiyara?” Az-Beyrumese teynizumyavor. “Azgaey, reshkín ra ta chendjova igüaya mogova trichizhe ta Lakunese ta Kutuna teynifulatsya?” Az-Beyrúm zhomoivit shunyivel.

“Darorey, ya u dini iid gidanit lakunese kadimavit onyari ta chendjova resh ar ta taleaaris bilasya shasiskemizhe khiyefyavu. Dini iid birzaan ta chendj shasmakait onyara. Djurova netelya ramakayaru ruzay kiinizhe tebarél ta chendja, djeyelizhe [251] zhoyandje nagliryaru u djurit makaú iíz ra-igüayi cheykopyaren. Djasyaru u rahait urafenú pe iid mishbatan zhanyizhen. Djufi-bolo, heg ta laafosa ta iizit zaradenarun zhaneshkit onya cheykopyara,” Ananél, ta hiznuay kadimarizhe, ruvyavel.

“Prundji zhoy ta lanyuova iíz nagliryaru,” Aylea antiyvel. Ta mevém ta birzaa etarashyara vey ta mishbatova djamó ta sonsaan ta Batmoraá ra-pilayari, layso kashá djurova kul-imfayizhe maldjayani.”

“Marfankoín! Marfankoín! Rezifyatay! Kesh mushiltrasutekú onyari u ta vesamadjativenú dini ta duruman mogova inudjasafyati?” Küanka shey mogova rezafya vey ta rozhova vey kimsiit vavabiyonova vey pevshiova mogese teynifulatsya khiyefyavor. Djeshprún dini iid paoran bonduifyara, sazhoyese talshyavu. líd vastriorova brinyavu!

Pulán-Shuv, uvakunilu, piti ta keletarit uvakavá, kiínú sheyzá divay mogan fidiriprevyaven, khaeypyavel, “Ta mishbat djamó ta sonsaan ta Batmoraá mogese idarafivit onyazha. Ta mishbatova zhanyazhi ranti u ta sonsaova zhanavit onyari vey djuranküi dinimishavit onyari. Resh ta tsorniey ta manukanavosova Küankaa rekhtayyati.” Seti ta panaan ta uvaka ta Talmenshunela ta sal bazhiifarizhe bashlaifyava. Ubimiizhe iküitalshurivit, franarizhe bashlait samavit onyavel. Rahelistyavu reshkín ruvyavel kiínova ruvyavel. Rahait idarit sakafova lafiyavu sheri ta djamosonsait pabasey ruzay hakín tikhodyavu u ta tunkiirit ishós zhoyese kadimyana. Idaizhe ishi brinkiyara. Kiínova arishyavel ba artikhodyavel ta Talmenshunél ruvya brasyavel. Etikhyavu u vuyinit talshunenú vuyinese shtakadimarit onyaven.

Mashrá u keyliyavi, ta fadún lapeshkorunivit fad vey arvataranit bralán onifyava. Arrazhgeyrifyava vey foliandjit vey zonafatit skazún yiby mabugyava. Lilizhe khafoliyavu u ikúi nambilit kanlayan ta amdjindja ramarit onyavu. Ras ta talsh ras ta arbuán chadizhe isterit onyava. “Íd bralán ta liramiena depikyira!” ruvyavu.

Küanka zhoyese ta malidilu zumyavor. “Kesh togyave u ta Shpatteblakunú radepickirit onyaren? Íd liramú mogese ra-kalstinyazhen. Kashá íz zarideynyaren, munkaleyppas íz zhanyi cheykopyara. Ruzay, kashá zardo ta prazhenainen izmuyanen, tamagit zhivonú íz depikyaren, kiinú pashni aranlatalit onyaren.”

“Bashit ruvova dayaru,” Parpár ruvyarel. “Naglararit onyavu u zumirit vey skuduririt hait amunay ba amuniena onyavi. Vutit skazulkova gruzdya makayaru vey vutit usbuit shirit chaovó, djamo ta maldjaseyranan mogit talmekerit talkhala, khayibyavu. Küankaey, kiinú onyaren íd amú?”

[252] Muku-shtá, Küanka isteryivor u sait ish tunkiirit vey kalirit onyava. Ruzay sait vishuova ta nashkudora bonduya ra-makayavor. Ta paravenovó sheri ta vulanavolunín djatyavu. Ruvyira u dini íd akniavá depikyaren. Ta okrimova íd paravenarun pentuya ratá makayavu. Ta istondiú, ishyaray, rahaova djasyaren, ruzay avelarit dzumduz vutova ta misdjunilu nedeshafyana.”

“Ta varemarovó ta feresharun lafarafyate ra, marfanorey zhoya,” Ishi-Pronár diniprisyavel. Ta ferekú vey ta tebarú ta esharun, ta ivereyna, ta silavia, ta ferdjaria, vey ta djaridaa seti ta zhigutferosan ta Taldokasenarun dralizhe korunavit onyaven, kiinú mogova iizese manukanavyaven vey kiinú eshkizhe layso tsorni-sáy ta pesúl Itlana onyazhen.”

Küanka Ishiese ordarizhe ptazumyavor. “Idapesea kinpaú ta talkorovó ta ferosa istonyaren vey korunyaren narofya ra-harvolyavu. Íd zhoyit vadík onyara. Ruzay khordiú dazhini ta peshavá ta istonosa eylamyaren vey ta oychád vutit zakhunaris vey kiseybaris ta kasolana onyara.”

“Meymyati mog, chalí,” ruvyavor Mishár. Ta tikhodova íd birzaa ra-brinyaru vey tamagit iküiprakandjit khorovó tamagzá lafiyazhi. Mishyati!”

“Shukoryaru,” Aylea ruvyavel. “Íz ra-djurnidyati, reshú telyuseynit uridova ta amesea íd durumit birzaa ra-ushogyati.”

“Kadimyatay, chalí,” ruvyavor Küanka, sait uvakova ta fechenese antriarizhe, ta sonsa ta Batmoraa inunyara ra.”

Hatrinizhe antriit zardoan goliuna keylidzevyavi, secha ta badakashova taatoya zaradyava. Beylatsyava u rahait mishbat ba teynivit manaragbír ikúi íd anaman ubimiizhe vataranit bralana onyava. Djufi-bolo mogit mishós makhnuizhe folialit pritatsilu zakechesakoarit onyava. Ardjeyelizhe bazhi ta vulan misharit onyavi. Misharizhe, ta zhigutmakaa, ta zakhisha vey ta makbashosa ta timeta Küankaa kulizhe moluyavi. Ubuizhe u ta timet rafrelizhe tuglafiit dini anuvit ta oychilinit agaravá, beylatsyava.

“Íd timet layprakonit onyara u muizhe miarayavu.” Ananél ruvyavel.

“Shukoryavu,” ruvyavel Aylea, “vey bash, mogani shey, dralizhe ta timetovó dayare, zhuhaneley.”

“Harvolýiva u ta timet ta dazhikekovó manukanavyata vey ta rahelistekovó vobedrayata. Shassopiit ra-onyari,” Küanka ta aurit oderzhilu ruvyavor.

“Mogit nareshova ra-laafyavi. Ta imár layso argilirit onifarit onyava shta mashrá u mogit mishbat arsurifyava. Mogit talmekerú, prundji, [253] irmanya vey fifiruisifya mabugyaven, kíin terchanizhe onyava khaá, var ra-ishyira u há ta aurit taleaova ta zhivtala akabaya makayara.

Lilinizhe peylanisese kadimyavi. Djiftiizhe bazhiese kemanukanavyava. Dini saftebivit dinilakisan chendjeynua mogova zhanyavi. Djamó mogan, gidanunit, selamiit, tulit sonsa kiyasay tansubyava. Rahait peferenovó lafiyava ruzay dinieylafivit keyrabilisa hait raazheleshkit asalay arshprunafivit onyava. Ta chendjú mushilit vey lalivshirit onyaven. Küanka fidiribuukhyavor, “Binayate! Shukhrám ta Peylán ta Batmoraa! Ta timet fedjukayyava ra.” Kha-vey-khá, shey durumifyava.

“Ta talmekerú haizhe shtinbuyukyaren!” Ananél, ketashilu ta malidivit ingula, ruvyavel.

Ta uvak Mishár-Chana zhoyit geytuay kadimyava, “Khay, ruzay shey vut peltantoizhe? Idá raldalayira. Tamaghá íz vavyara. Hait maka, dralit ba djamit, mogova saftebyara vey mogit keylidzevova paydiyara.”

“Vey djamó sheyan khaá, ta sonsa anazayi brasyara,” Az-Beyrúm dini ta duruman epyyavel. “Íz, dudj ta sonsaan onyaru. Ta asalit keyrabovó vey ta chendjifavit drevmundjaova djura gurdinya makayaru. Neygumyi brasyara. Vey ta Talmakus rakiharatsit onyara tsey. Mogese zhirashya ramakayara. Meytlanit maka íz onyara khaá.”

Beylatsyava u franarit tanto tunkyiva u mogit chaú ta durumese ayfanalifyaten. Mogit kavisu idalán mogova stayalafyava u mogit hatrinit divayenovó kulizhe ra-versidjyavi. Resh ra-kreyifya ba rapokyi dini ta flanit duruman shaskiharit samyavi.

Mashrá u mogit chaú ta durumese ayfanalifyaven, daliyibeshkit ruzay obragit glanova pe ta chenjeynuit pelesavá ta dinilakisa foliyavi. Ta pelesú shiraktoay diginilyiven. Íd shirit zhivtalit aktó dini chadit bralanavá vey derevushsalavá Itlana tabyara. Djurit urzit glanova idarizhe yibya say makayavi mashrá u mogit chaú ta durumese **govyaven**. Djustonit ruzay dralkadimavit shafesit shirit taleailu sheyova petalafyava. Zhirí ruzay tumpi dalí tsorni mogova marshunya makayavi.

“Mogit dinimishova leypasya makayaru,” rumbi franarit bashlaan ruvyavu. “Shey ukh, vugtansubyatay.” Ta kulit tansál ta Makedjia inu ta sonsaay kiharyava.

Zhoyit talmendjariova, Maár, mantaizhe panaarizhe, uvakunizhe vey shprunizhe uvakyavu, “*Heyet men pelídutul*” Muku-shtá ta Dozulrúv zhoyese kadimyava. Sholilu epyyavu kiinova ratá pilaavit ba

tashiizhe igüaavit onyavu. Prundji rapá mogani djurova pilayava. Djurova vuteyre tarumyavu, “Ukhova shunavit onyaru!”

[254] Lilizhe maskát vey khabrúg ta vula brinkiyava. Karidjiós ta drevena, yostoós ta chendjarun, fidiritalemós ta imara, grunuzhit, adunit, vey yokhivit djatyiven.

Khadusál vey rekh, kiinizhe razhgeyrisit kilbiseylarit talemdu, uvak, djeyelit, aurit, kiinizhe orsiit sususi eypyava, “*Semet Apélien?*” ruvyava. “Kesh ta Shunár kadimavit onyara?”

“*Men semgotul. Apélien rul Amikónien Ulástulan.*” ruvyavu. “Kadimavit onyaru. Ta Shunarór onyaru, ta Gadandár Lastulana.”

“Kesh ta Lipalova ta Satela *Üilat Kirva* ta iskemese manukanavyare? Kesh ííz onyarel?” Ta uvak argidanit, aridarit, arshprunit onifyava.

“Ííz onyaru, Narorkoey, zhoy, ta Darél ta Djanartanarun,” ta Satél ruvyavel. Keyliramyavel.

“Kashá ta Nordlingit Darél onyate vey iidpá Apélien Mikónien, ta Shunár, vey ta Gadndár onyata, losh kinpaey dzevyare, dinikadimyatay ukh chalí vey ukhit kelekivit mishbatova zhanyatay var ta Hazbat ukhese anazaivit onyara.”

Pashni terchanyara, sazhoyese talshyavu, u ta Shikatanú idalán inunizhe vutit tashiekit eylskaa zhanyiren.

[255] SIPÁL ZARMAK SHA

“TASHI TA SONSAAN TA BATMORAA TA KUTUNA KHABASHLAIFYAVEN SHEYPAÚ.”

“Tashi⁴⁷ ta sonsaan ta batmoraa ta Kutuna khabashlaifyaven sheypaú.” Ta Uvak misgidyava. Ta Dzevarsál muldaryava. Kiharyava rapá. Bezyava tsaya sheypá vey sheydlín sait talemova fayyaven. Rekh-vey-khá maskatós vey brugós ta vula, yostoós ta dreveynua, uldjós ta chendjeynua khabrinkiyaven. Shey diváy mogan brugifyava vey sashirú ta tungoa ta imarova moganu djemarafyaven. Mogova nodriafyava.

Khafeshú ta tuhibit talea diváy ta difoavá ta gidanunit sonsaa lilynizhe khaendilesyaven. Khabruglugilu, ta sonsa sait franarizhe tebirit zeysova prisyava vey kozhá anazaisifyava. Rekh ta Uvak shtaepyava:

“*Aveladu Kab u-Sirón rul Antieyem u-Üilat Kirv semgotul rul a-Kís uráp. Semba!*” Tsorni ta Uvak fidiruludrumyava mashrá u ta pelesú akakrakenovó ta chendjarun menmergolyava. “Ta misgidivit Madj ta Seyrana vey ta Darél ta Karfeyuna kadimavit onyaren resh ta Kutunova mampisya. Dinikadimyatay!”

Ta sonsa tretiizhe grikiharya mabugyava. Mashrá u vugtansubyavi, yostoyava vey uldjyava. Daliyibeshkit skazís ta dozhglushirit chendja vey kishela mogit kibiesea sabutyava. Raisterit ra-onyava. Ruzay ta shunenese togya ra-makayavi, kiín mogit chaesea kadimyava mashrá u ta treskelova klanamishyavi!

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“Akh! Hiznuay zhoya iküigarafivit buuekhova djatyavu, mashrá-zhe klaná ta treskelan dini ta Batmoraeese ramyavu. “Ayleaey!” Pulán-Shuvova krivetya djatyavu. Min durumit vey gidanunit tinotú mogit mishbatova, [256] diváy mogan klanayaven. Lilynizhe brinkiyava talfeshún mashrá u Pulán-Shuv vey Dafár-Madj vutit kutovó fidirimoriyaven. Az-Beyrúm fidirinaskesyavel, “Tsiasikey, mu ta amiena Ayleaova lulovatyava, ííd sopiese meymyate!” Az pristiizhe ta peylanova vey shtadini ta bralanese, fidiri kiinay kadimyavi zhe, shtaptavirsiyavel, ta fuinirit buuekhovó Ayleaa djitaya khiyefarizhe. Ta talmekerú ra-buyukyanen tsey. Rekh Az-Beyrumova fidiribuuekhya djatyavu, Vuyinit uvak djemarit ta meytlanaris vey ta vavabiyonaris onyava. “*Maráika, gúsulo shúbuy!* Depikarey ta Fridadja mogova pesulyatad!” Seti idá gadanan, fesh eait kotaleaa khabrinkiyava. Badakashay, Az-Beyrumova ta Talmakusova ptatebarizhe shunyavu ruzay ras ta amunova ras Ayleaova dini djurit seyranan shunyiven ras djatyiva ha piri ta prinadey hait lokharit chendjarun.

“Djasyaru u mu ta Dzevarsaltanainen silivit onyari,” nashkudorivit ingulilu ruvyavor Küanka.

⁴⁷ Tashi: Archaic useage of *tashi*. Modern usage would prefer *uv ta sonsaan*.

“Raidalán pristiizhe, marfanorey zhoya,” Darór Dafár ruvyavor, Künkaese mirekhilu zumarizhe, “eshkizhe vuyinova pesulyazhi tsey.”

“Eshkyara u idá zhesáy ra-heslayana,” ta Talmenshunél ruvyavel, sait madjova pe tsamese Dafara felarizhe resh vunova saftebya. Ta chadozhakú ta difoovó vuyinit chaarun djemarafyaven. “Ta Uvak ta Shikatanarun ta mishbatova moganu anazayava vey eshkizhe idá ra-bishyazha. Ta Kutunova dakya vey tashi krazhni franarizhe mogit pabasovó korunya cheykopyari. Ta tanto mogay inumishyava.

“Chalí, mishyazhu zhoy!” Parpár dazhemprisyavel, “Zurhanelova ta Seyrana vuyinit neyruskese ra-inubranyazhu. Secha Aylea vey shprunit vey yudait onyarel ruzay djasyavu u ta amún nimiit vey pashni tikuit onyava. Resh Aylea-Sintinisey mishyazhu. Az-Beyrúm mishya ra-makayarel var ta Talmakus losh ta Dzevarsaley samya cheykopyara.”

“Iskem vey Yavyo, chalí, zurhaneley. Mogese shtakadimyate ranti makayazhe. Keyliya cheykopyari khaá. Parpár dini ta durumit bralanese shas ta zhirashey hait makachendja ta mishbatova taleaya mishyavel. Ruzay ta oytalkorit skudarél mogani onyavel vey gidanit miaraova resh vuyinit iskemey tebyavi. Lilinizhe, gidanit badakashay, hemluit buuekhisova djatyavi, “Eyá,” vey, idalán inununizhe, ta tlananova talmekera fifiruisizhe shunyavi. Ta Depikár ta Fridadja vey ta Uvak ubimiizhe kul-zakhilu mogese strimatarit onyaven khaá.

Ta treskelova klanamisharizhe ta Batmoraa ta Easa dinimishyavi.

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Ta ked mogit chaovó djemarafyava mashrá u moskaova petaleaurivit itafidarun, taleavit snehaanit oznatisilisa vey diyuzilisa zhivtalit aktoarun dinimishyavi, kiinú, ta chendjesea hatimyaven, vey vetáy mogit mishbatan tutaturarit vey chintalarit onyaven.

Ta shiranú, ta drunanú, ta narvit vey lalivit soreyanú, vey ta vankeán natunyaven prundji losh anín kiinovó ratá tashi shunavit onyavu vey ratá chorya makayazhu. Shey iidú mogit [257] mishbatova manukanavyaven. Vey ranti-vá u vosebit sopiova mishyani ta itafíd khadurumifyana – zhirí idá onyara kiinova miarayavi u parayava! Togyá heryavi u ta taleaú ta mishbatova mogese tavilarit onyava, ruzay pakrihanizhe eshkyava u inu ta Lakunay ta Kutuna mogova sopiafarit onyaven. “Kalyati! Kalyati!” talshyavu.

Mashrá hatrinurizhe to goliunavá iidizhe manaragyavi, ta taleait itafidovó djitaarizhe, bari salaginafirit ta tutaturarit, chintaleait, zhivtalit maishbatilu, kiín moganu zaanazayiva vey mogova keylimoriyava. Mashrá u keylimishyavi, mashrá u ta tanto djamoyava, ishi arnashkudorivit onifyavi. Seti ta mabugan, mogese ruvyiva u ta Lak ta kutuna, dazhem sha ba makmín goliunavá mogit mabugbiray onyava, ruzay bezyava u franarizhe djamó idaan dzevavit onyavi.

“Shtinmanukanavirit onyari, Küankaey, ta sebit sopiova silavit onyari.” Dafár-Madj muizhe eypyavor.

“Kul-paremilu, tas Satór, togyaru u ra,” lanél Ishi diniprisyavel. Ta naglir zhoyese kiryara u ta mishbat helistit vey imfayit onyara. Kalya cheykopyari say!”

Ananél ta hiznuay ta sala keylikiharyavel. “Ruzay ííd ta muit ku ra-onyana u ta banadjinúd tedjyara. Djasyaru u ta taleaú mogova iküimosavit onyaren vey u ta radralit banadjinenese fedjukayizhe mishyari.”

“Dini iidan, Ishiova semekhyaru,” shey chaú Misharese djimetsifyaven, “var iidizhe dini ta Nordlingit Kenengsbukan makbashavit onyavu, *‘De shonhet kan neyt di ifelhet lang forsteke* – Ta banadjinúd ta dzelashtova franarizhe konomya ra-makayara.’ Kalya cheykopyari u idá, kiinova mogese ruvyaren mogit zakhú, izmuit onyara. Ruvyaru u keylimishyati.” Pulán-Shuv, feynit vey bari boduivit alailu Misharese zumyavel.

“Keylimishyazhi!” ruvyavu. “Rahait bonduivit dzelastova ííz nagliryaru. Ruzay, dralilu ba djamilu, onyari mog ííz. Etikhyaru, prundji, u kashá mogit ramfelovó vugkorunya khiyefyani ta taleaú mogeyre vonluyanen. Zhoyova rekhtayyatay!” Ta dzevarsalova vugizhe ta dzeamishivit sopiese manukanavyavu. Tiari u ta kulit sal zhoyanis kihararit onyava ta taleaú dini ta itafidan sorkoizhe khaseyloryiven. Ranti ta salova shtadjimetsyavu vey shtakeyliarit onyavi ta taleaú irmanizhe shtabilasyiven.

“Kari ta etikhín zhoya,” ruvyavu, “Vey ta Vatarán vey ta maka ííz loshnuvnyaren. Murnizhe keyliese mishya makayari. Tamagizhe, ta taleaú mogese ra-zhirashyazhen.”

“Keyliese chalí,” ruvyavel Az-Beyrúm, “Kíín-vá seti ta karan ííd mishbata onyata, makhá ta karan djurova dzevyá cheykopyari.”

“Küankaey,” ruvyavu, “mogova tashe manukanavyate.” Küanka isterivizhe vey ta vasivizhe zhoyese zumyavor.

“Heslait kelek, malachit dorey,” ruvyavor.

[258] “Idakín, mabugyati. Keyliese ta Lakunese ta Kutuna!” hiznu Küanka Chimean rekhtayyavu.

Lasysó arpristiizhe u tashi, tsaya kulmairit mogit franarizhe zhanivit kalilu vey vavabiyonilu, keylimishyavi say. Dini anuvi gleyavá, ta itafidú mayi foliyavi. Mashrá franarit tantoan, ta misa ta itafida tumpi givanit tungoay onyava, dralkadimavit ma inu ta liramit djindjay pe tamagit anamavá ta misaa ta bralana. Tsorni foliyavu u bazhi mogit ramavá ta shpirú, makusudit shpirú, zhanyiven. Ra-kulizhe tsaradzit onyava ruzay dralkadimavit ma onyava djur khaá. Ta arbuán djura gilirisit onyava. Gidanit mavdonova vey layso argidanit talkorudova kiryava, nukmenit dlambat resh sitkoruniveney ta makaa, talshyavu.

Ta tretiit tutatós ta taleaarun layso archinduatsit noladova teynilulyaven. Kiinizhe vasuriarit seyranisú, mogova dinishifyaven. Nerdichilisa chadit anarun, ta shirana, ta lalivvankeana, ta dredrunana, vey tamagit rapegeshkit anarun, ta zhivtalaktoú mogit sopiova, ishi arpristiifarit nareshilu, manukanavyaven. Zhoyanu iküianzaova, rapastronivit sonsaova shunyavu. Hait rapilaivit tuzottayilu chintalyava ruzay mogit shunmakaese taltavilit beylatsyava. Zhoyit zakh vey shagál djurit banadjinuday djamonurivit onyaven. Idait anovó, ras dini iid brediit ardjaan ras dini zhoyit nikhdezavá ba talshunenavá ratá tashi shunavit onyavu. Idalán mosbudulirit onyavu u ras talemya ras kiharya makayavu.

Lilinizhe ta Uvak eypyava, “Gadandarey Apélien vey Sateley Üilat Kirva, keyliramyate!” Zhoy vey ta Talmenshunél keyli ta iküisonaese kiharyavi. Obragya ra-makayavi kinzaay ta Uvak vanyava.

Ta itafíd ta uludrumay ta Uvaka brugifyava. “Ta Kutunova ta Taldokasena, ta Kutún tashi franarizhe bonduivit Doray Herold Krangelsonay vey bogizhe tuzotirit ta Ebonay Lastulana, ta ska ta uzhisá, mampisyá kadimavit onyaray. Ta franarizhe misgidivit gadanova eypyatay vey dinimishyatay!”

Ta Talmenshunél zhoyit madjova madjyava. Ta tsorni dralpilaivit dozulruvova zhoyandje ptakadimya yibyavu. Zhoyit blikhnorg brugifya mabugyava vey zhoyit shumesh djiratsit onifyava. Ta maka zhoyanküi khaprevyava vey djurova kozhenya ra-makayavu. Kiinizhe tsirdzár ta djeay, teyni ta otrinifese venedarizhe, tsaya diniovativit mashrá chadchovód aulavá, karizhe ta visova iküiprisyava. Khauvakunyavu, “Ínsulan kimar sulin!” Masrá u iid gadanovó Lastulanizhe fidirieppyavu, ta uvakova Pulán-Shuva losh zhoyit loshifya djatyavu. lidku, mu uvakilu Itlanizhe epyyavi, “Mu ska onyari!”

Rekh, ta chintalrit arastáy tuzotarit ta iküisonaova tlantloryava, khachintalyava vey inutlintlinyava. Durumyava shey piri ta urzit tendaytál ta sonsaa-sá.

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[259] Iküi ta tutatarit ashvuunova santiatsizhe manaragyavi. Mashrá u djamoyavi, irmanyava vey dusalyava. Bazhi ta mantait küorovó ta sonsanzaan dini kilikit, usbuizhe ruzay vankeanizhe taleaivit fidirikorshtafivit chendjeynuit fadisese dinimishyavi. Djurit pelesú fidiri lalivloymasit chendjeynuay, kiinova azhelafya ra-makayavu, korshtizhe bukhonivit onyava. Diváy ta min pelesavá, oyinunit ta dinibiray, surit vuleynuit labamú zhanyiven. Koit, franarit, snehaanizhe iburivit, saviveytenilisa, diginilivit onyaven. Pe iidavá talglanú ta koana, ta soreyana, ta shirana, vey ta vankeana, shey bilasivizhe djanubyaven. Secha rahait zhozhaís ba hait mursien ta imara yibeshkyaven, haku-haku khairmanyaven. Pe ta pelesavá-sá antsurú marinyaven, karanchiú mogese rapilaivit emdalarun. Seti ta dzaleyban ta fada kilikit, surit, narvkiyasit labam tansubyava. Dreshirit karvantit iveytsay, djeylanivit daldeaanit randailisa, diginilivit onyava. Djuranpe, franarit, iirit, stabeykhit beyléysh, pashuni sparitalivit, peazurivit, natokizhe nerdichivit drevsúk zhanyiva.

“Ta labam ta shunena Ko-Kitsana!” buuekhyavel Az-Beyrúm. Resh ta beyleyshova endjiya vey anazaya keylivirsiyavel. Pulán-Shuv keylipristiyavel vey vuyinit pranova zhedraltanto khamiriniyavel.

“Talmenshuneley,” ta Satél Pulán-Shuv uvakunyavel, “Ras íd beylesyshova ras djurit djeenova chegyate. Djasyaru u ta Kutunova kiinova mampisyari, dinilafiyara ruzay kiinizhe divaytuzotirit onyara djur kapiya ra-malayari.”

“Rahaizhe djasyate, Sateley,” pilaivit uvak ta drozay ta fada khadiniyava, kinzá ta talea chadit talglanarun rapaay ratashiizhe foliivit tinotovó spoyyaven. Khakhá ta kulit dzevsarsál ta tinotesea khazumyava. Dini ta vankeanit taleaeese Parpár-Klotashél fidiriramyavel, vey vuyinanis, alaarizhe, Aylea-Sintinís. Sayra vutan, kiinizhe lepivit issík, malachit vulanavolún, ta mashalagarit anavól ta djeyelit Shpatteblakunarun, tansubyava .

Pulán Parparese teynivirsiyavel vey vuyinova chadalizhe sanokiyavel, separova pe zarzari vayinesea felarizhe. Rekh, ta pelit sabotova Ayleaeese dafaryavel. Shey min ta diniovativit inunudjilu vey shinbirzaivit hazanilu halalayaven. “Zurhanelín,” ruvyavel Pulán, “Djasyavu u zarzari ukh silyivay. Kiín brinkiyava vey kiinizhe onyara u íd birzaova zhanyavay? Helistizhe, dini ta itafidavá mogova ra-djamoyavay. Prundji shunyar u fazhenit marfanova lafiyaray.”

Aylea ta vulanavolunese teynimadjyavel. “Khaá, fazhenit marfanelova vey manukanavarelova layiyari. Shukhrám Haya Úlua, [260] tirelko dazhini ta Ebonan ta Djeyelit Vula. Vuyín vey vuyinit ebón onyara kinpaú, misbatilu murnizhe vuyinay vey anuvipaiena pilaivit, mogova íd fadese teynifulatsyaven.”

Ta amél, tsaya ta eypova Ayleaa daarizhe, anuvi keyliramfelovó korunyavel. Tretiizhe djurit yeüáy, dresiarit, bari tsirudit, taleailu tutaturya mabugyava. Makhnuizhe ruzay tsudilizhe ta sizd ta amela mayi mabugyava...

“Matál!” uvakunyavor Darór Dafár. Vutruvenovó djatyavu u matalú dazhini ta ebonavá ta runit karfeyarun zhanyiren ruzay helistyavu u iidú prazhenú tumpi resh ta halfemey ta suarun onyaven.”

Mashrá u eypyavor, shey chaú seti ta mairit sizdan ta vulanavoluna ordarifyaven. Dini irmanarit, leloarit naadegan vey muizhe boduivit ta taleaay tendayilisa virsiarit klana ta blikhnorhab ta amela, ta sizd malachit peshela emdilesya mabuyava.

Banadjinit khordiél moganu tansubyavel. Dini barikoit udjembait gitunan genivit onyavel. Seti ta sanan nishtaivit onyava vey ritazova ta pevguriena, fitroienna vey orlunienna fulatsyavel. Kepesit, rasiit, nalit uvakilu eypyavel, “*Shuba útiko Haya Úlua. Kira Kímiri Kisa.*”

“Djiratanél onyare?” Az-Beyrúm ta malidilu khafidiriuvakyavel. Vuyinit chaú gidanit ta mosunilu onifyaven. “Tashe, mogit dzevarsál murnizhe ta Itlanit sholilu dazhemeypyara.”

“Kari bashit vemey, zuhaneley. Kiinizhe ruvyare, matalél onyaru. Secha ta Djirit ruva vey ebbrova onyari, ta oychád mogit ebonaris tsorni dini Firentoan, mu karféy Linddora, depikyara. Haya Úlua ta Narél ta Gireksala ta Lakuna ta Kutuna onyaru.”

Zhoyese djimetsifarizhe, ta malachit peshél surdjeyelizhe bevlanuyavel. “Franarizhe misgidirit vey tsorni shtakadimavit Dorey,” bishyavel, “dralkadimavit onyate. Tsorni Tsiasuk mishtaratyire? Kesh idaizhe bashova mishtaratyazhi?”

“Khay, zurhanelkoe. Tsiasuk-Pron onyaru. Secha zhoyit tsaroska dazhini ta karfeyavá Linddora onyara, ruzay ta kulit Itlana shibatyaru. Rahait mishtaratova piri Tsiauk-Proney fulatsyaru – rahait ebbrovova piri idaey ta Drunit Itlana lafiyaru. Ta Kutunova vey djurit [261] izmuit alfarudova zhanya kadimavit onyari. Franar-badakashilu dzevavit onyari resh tilya kashá kekseylen ba flakoshen onyara djur.

Haya sait patalsaova klana mogit kulit loshenan chaatiyavel. Dini ta chaesea sheypaa khilizhe zumyavel. “Mu anuvi matalainen onyaru, kinpaú losh ta Lastulanit tuzotarín íd birzaa vadikyaren. Dazhini ta onaravá íd bazhivulit shpatteblakunarun mogova kreyafyavi resh tilya kiinova ishya tunkiyari sheri ta boduivit timetudey íd itafidarun vey lakarun vey sheri ta korunenín ta onararun kiinú íz depikyaren vet djamomishyaren. Losh mu vulanavolunsaley virsiarit onyavu ranti khayibishyavu u tamagit sal mu tanelova ukha ovatavit onyava vey u tamagpá vutova nivotsaarit onyava resh vuyinova pesulya. Var chadit vulanavolunsalú pezizhe martadranyaren resh ta uridey vey ta agarey beyzhidjarizhe, terchanizhe ra-bezyava u dinivavyatu. líd onerenilu, zhoyit salova naryavu reshú bashit loshekovó inu ta mafayit salay pesulyati. Rekh, kari vutit ruvivit harvoley, iizese vutova teynifulatsyavu. Idaizhe onyava u ukhanu tansubnyaru say.”

“Vug, chalí, ta arezhtese ta Kutuna,” Dafár Dafár khadazhemruvyavor, “var idakín íz onyari mog.”

“Khaá,” ruvyavu, “ruzay muizhe, zurhaneley Haya, matalelko ta Vulspoyararun, sonyaru u zarzari ta Taridarelova Aylea-Sintinís íz vey vuyinit baripesulavelova Parpár-Klotashél, ta narél mogit gireksala, farlafiit marfanú vey kalivit tanú mogit Seyrana, pesulyave.”

Pulán-Shuv zhoyese brigoshizhe zumyavel.

“Ruzay, kiín sheri ta Kutuney!” Dafár-Madj sheyvesinilu arvoradit onifyavor. “Mogese tashe ruvyate kiinova sheri ta Kutuney ishyare. Kiinizhe mu dazhini ta tuzotaravá ta Kutuna, helistizhe arishyare u ruvyare.”

Haya alasevizhe disuyavel. “Ta isaekú ishi arishyaren u ruvyaren vey ta shofekú ishi ruvyaren ar u ishyaren. Ruzay ta anarakekú vey ta otrinekú kozhá ishyaren vey laruvyaren. Tumpi iidova ukhese ruvyá makayaru, ta ebontanú Lastulana, ta adunit Linddorit Doray, ta Tebarú ta Kutuna stalyiven. Vutit bazhivulit Darska kreyilazoyara vey ta etsipralovo chadit raruvivenarun ishpilayaren. Sheri ta Kutuney ishyaren ruzay rahaova ta zhirasharit matalesea ruvyaren. lidova ishyaru, ta Madj kiín ta Kutunova kevayya cheykopyara, kadimyazha.”

“Frelizhe dzea, chalí, íd romataris!” Papár-Klotashél lilynizhe khakeyliramyavel, rekh, bishyavel, “Ta tanto mogay inumishyara vey ta raveykalúd mogova paydiyara. Ta ich ta isha mogit mishbatova durumafyara, ta rafrél ta zakhuna mogova sepiyara vey ta oreynu íd shassopiit dukhulorisa mogit Zurhannelsalova Brustteynyara! Frelizhe!” [262] Parpár-Klotashél keylikhadoladyavel vey ta franarit stabeykhit beyleyshova miriniyavel. Djurova iktiizhe flenendjiyavel. Líd uregidanit Kutunova ta shinara vey ta makaa shunyati mog chalí vey kiinova, mogeyre vey resh mogit Birafuney ba mafáy mogey, korunya makayara.”

“Ra!” uvakunyavu, “Idá beyleyshova anazayate ra! Eshkizhe haizhe divaymakaivit onyara! Idá mossukova ra-anazayate!” Teyni Parparese keylichichumdoladyavu ruzay krazhni ratrayavu. Layso tashi anuvi ramfelovó korunavit onyaven, Parpár vugdoladyavel, ta franarit stabeykhit mossukova, djurit kilikit, priponit kacheriisovó prisarizhe, stronanazayavel. Shirít, taleynit uút ta beyleyshay fidiritayamalyava vey chayulkit skazova mogit kibiesea teynifulatsyava. Rustyavi. Nodriyavi. Mogit chaú mogese tsinidyaven. Parpár mergolyavel u ta mossúk lokhyata vey ta Kutunova sait madjilu endjiyavel.

Lilynizhe, daliyibeshkit vey etarasharit, surit ruzay dlunatsit, mumós djatyiva. Ta Kutún glanya vey tutatorya mabugyava. Ta talea vetáy djurit difoavá khakhakhiyava mashrá u Parpár-Klotashél djurova kozhenya praktyavel. Bezyava u ta Kutún saabiyonilu chugeynyava vey djimetsifyava. Kiinizhe ralepivit klotash endjiyi tamagpaay tsíin ta Madja ra-veyyava. Parpár orinoyavel mashrá u ta gar vey ta sekáy iküi sait blikhnorgan, shagalan vey nikhan prevunyaven.

“Parparey, ta Kutunova otrinafyate! Otrinafyate say! Bashova beneynafyazha ba shtinshagalafyazha kashá djurova ra-otrinafyare! Parparey!” Piti ta etarasharit keletunan ta makait bruskina kul-shprunilu fidirikrivetarit onyavu. Razaay, zhirí fidiri rahait tabit ardjaay dini íd kanlayan ta onosa, zhózhá kuldiváy ta lakan fudjya mabugyava. Ta talea ta talglanarun shprashtizhe zhudanyava vey rinkasyava secha kul-mosizhe rahait talea degrimyiva.

Parpár uvakilu yostoifarit varvari ta kodesey, ruzay djemarit ta shprunit vavabiyona fidiribuuekhyavel, “Ta Kutún moga shibatyara. Kiinizhe stroneri ta draluda mafáy shey ta miaraín vey ta pabasín mogit meydasharun djurova igüayazhi! Ta tantoova resh ta dukhuludit dumayey vey ta urzudey oreynua lafiyari mog ra. Istavi shey byora kiinova ta neyrúsk pe mogese spoyava, otserunkhorya cheykopyari.”

Zhoyit talmendjariova, *Maár*, Ananelese meymizhe klanadafararizhe, Parparese virsiyavu, ta retokova ta Kutuna miriniazhe. Zhoyit madjovó diváy ta djolmadjpasivit flenavá ta khordiela hirzunyavu, ta Kutunova vuyinit madjiena khainululya khiyefarizhe. Vuyinit flenendji krazhni iktiit onyava. Ta azú pe vuyinit madjpasavá dini ta talglantalan tlintlinyaven. Ta byorova vuyinay anazamoriya ra-makayavu. Zhoyit madjú krazhni kilikit onyaven vey vuyinit aulú ta ralosa ratogeshkit shprunudova vuyinese dafaryaven. Khalilynizhe, mashrá u ta byorova chegyavu ta Kutún daldeaanit, budulafarit taleailu khafeshyava. Chariinit sedori gidanunit meytлана zhoyova iküiburyava. Vuglokhayavu. Durumifyava shey. Ranti shtamedjifyavu, ta talglanú diváy ta kulit fadan [263] razhgeyrisizhe glanarit onyaven tsey. Ta kulit losheksál, shey lokhavit pe ta vulese, tretiizhe vutit shasyibuday kiharisyaven.

Aylea ta muit eyparél onyavel. “Kiinova brinkiyava zhe? Kinzá Parpár onyarel?”

Mashrá u diváy ta lakan zumyavi, djurit tsorniit rezit vey chayit imár ta samisarit chariinilu mirsiisyava. Foliyavi u Parpár-Klotashél inumishavit onyavel. Ta Kutún pe ta shpiran sayra djurit shirkarvantizhe diginilivit sparitalyoan ksevyava. Ratamagpá kiharya ba gadanova ruvyava vemyava. Bashalit vey shaskiharit, izá mashrá tantounan ksevyavi.

Lilinizhe ta chendjeynuit lak brugifya vey maskatya mabugyava. Ta talglanú shprashtizhe irmanyaven. Ta Uvak epyyava.

“Semat Apélien – Aveladu Kab u-Sirón rul Atieyem u-Üilat Kirv semgotul. Pat sadu tsüyat sulin! Ta Misgidivit Madj ta Seyrana vey ta Satél ta Runit Karfeyuna kadimavit onyaren. Rapaú pirit ta Madjey vey idapaú vunay dralzhavit, ta Kutunova chegya ivdiyaren vey zarideynyazhen. Apeliency vey Sateley Üilat Kirv, mogese epyyatay ukh.”

Pulán-Shuv tansubifyavel. Ta brustteynova sait gitunay madjotonyavel. Diváy ta salese klanazumarizhe mashrá u tansubifya saova shtnulakya praktyaven, ruvyavel, “Franarizhe ishyavu u Parpár-Klotashél, zurhanél vey loskhordiél, sheri ta mishosey ta igriit brinkienarun vey ta kelekivit sopiey ta Seyrana ra-anarakyavel, ruzay, ratá iidit vavova ta khulosa vuyinay etikhyanu. Eéy Uvakey, tashe ruvyate, kinzá Parpár-Klotashél onyarel?”

Brugifyava ta vul, “Ta riliniena ta Kutuna imfayit onyarel say, vey ukh vuyinay. Satelko, Kongin av de Tidreysera,⁴⁸ dralizhe korunyave ta Madjova iizese teynifulatsya vey chadvá mosen intevayi misgidyara. Franartantoit marfanór basha, Grun Oya, misgidyaror, ruzay ta tanto shandi ra-onyara.”

Ta Uvak idatá zhoyese teynieypya belatsyava, “Apeliency, kesh lahadyare?”

Divayzumyavu, ta vansopiova ta Uvaka obagya khiyefafrizhe. Mogova sheyzá divayya beylatsyava. “Lahadyaru!”

“Idakín, franarizhe Misgidirit Madj, tsorni-sáy ta Kutunova medjyate!”

Idatá ta Kutunese dlamyavu vey ganabasyavu resh djurova kevayya. Mashrá u zhoyit sundjit flenovó diváy djurit retokan hirzunyavu, mashrá u djurova dini zhoyit madjese ptalulyavu, djurit tsireait zaftór, razhegeyrisit, dinishifit, daldeanatokanit taleailu glanya mabugyava. Piti zhoyit shumeshan ta Kutunova panayavu, djurova izizá chugeynarizhe resh djurit selamova vey pelikilova fidiripurya. Shunenú, vey banadjinit vey ubuatsit, klaná zhoyit tamelan medjinyaven, shunenú ta yavyoa vey ta perneyosa kiinú pe mogit mishbatan helistizhe kadimyzhen. Ta daldeanatokán ta Kutuna ta lakova djemarafyava. Mogit nikhovó-sá dlunya beylatsyava.

⁴⁸ Kongin av de Tidreysera: Djanari for *Darél ta Tantodzevararun*.

[264] Ta Satél Pulán-Shuv zhoyese teyniramyavel vey zhoyit madjova dinimadjyavel. Ta talea ta Kutuba irmanyava, tutaturyava vey tantoilu areaifya bezyava.

“Shukhrám Sintinís Runa,”ruvyavu, ta Kutunova mantaizhe tebarizhe reshú sheypaú djurova idarizhe shunyata, “Sharuzár ta Untara. Bazhi iid Makaan bevlanuyazhen sheypaú.”

“TA OTRINÚD DJOL-TSULAELA ZARADIZHE FIDIRIPRAKDAKYIVA.”

“Ta otrinúd Djol-Tsulaela zaradizhe fidiriprakyiva,” Ishdár-Eníl saese talshyavel. Sheypaesea idarizhe bezyava u Djol-Tsulaél rakulizhe shasvarazit onyavel ruzay diváy shey ííd brinkienavá chadizhe ta ubikeyaris vey ta rahelistudaris zhanyiva. Ta otorayú vey ta rahelistenú ba savananivit ba kvelizhe dinitarshurivit onyaven. Yavbrinkienú ta Natunsavelova hovoryaven ruzay tsorniit rahelistenú djorstamizhe vuyineyre vadikyaven. Darór Dafár ta Natunsavelova inu ta Amrutit Drukhay lulya vemavit onyavor. Padján-Hadín, uv ta loshifavit talnaravá, losheyparit dini Koit Shatardjaan, vuyinova hovoravit onyavor vay ta Indurandiór Nikhád vuyinova mamadjya khiyefyavor vey, loshizhe losh ta Mazhaldarorey Gashana, Tuhíb-Tuúr, beneynavit karyivor. U ta shuvór Ko-Kitsán, tsorni ta tantoit Mazhaldarór Gashana, vey Ishdár-Enilova vey Djol-Tsulaelova otrinafya veykalavit onyavor ta oymorait fidiri sheyay onyava ruzay var layso vun ishya cheykopyaror u ta otrináf Djol-Tsulaela rahaova piri ta imurey teynifulatsyana, vey onyavor vun khaá kinpá ta oyshprunit tashishtrunenovó sheri vuyiney lafiyava. Ta osokú ííd funduena aluatovleit onyaven khaá. Shtaruzay, eshkizhe gavizhe iidova moluyavor. Ishdár-Eníl franartantoilu Djol-Tsulaeese bogyavel vey vuyinit tseynekeylovó, vemovó vey amustenovó, kari sait ishey vuta, dayavel. Vey Ishdár sasait tseynekeylovó, vemovó, vey amustenovó trevkonyavel. Ralyi kiinizhe ta koruntilél [268] Djol-Tsulaela franartantoizhe vemyavel. líd-sá ta oygidanit kulmá resh ta bogey onyava. Ruzay ralán iidarit tsorni seti vuyinit shubait kipanon vuyinese zhirashyava.

Ko-Kitsán tikhodya mabugyavor u Djol-Tsulaél hait boduivit ruzay chilinit korunizhit farishova dini ííd prazhenunan lafiyavel, secha saese djurova netelya ra-makayavor. Haizhe, djeyel-djeizhe tikhodyavor u shey iidova fidiritukbelyi savukya cheykopyavor – resh ta draley ba ta djamey ra-ishyavor. Mazhaldarór Ko-Kitsán savukya shukoryavor u Ishdár ta meyradjese dini Alafit Lushan shtamishyatel resh Djol-Tsulaelova Koit Shatardjaese vugmorya reshú vuyinit fazhenit nosovó kiinizhe indurandiél shtamabugyatel – ruzay kiinizhe Ishdár-Eníl sait narelese sheri ta ginín vuyinit otrinafa upeneyyanel? Djol-Tsulaél sait ukhtalenova kiinizhe mantadazhemeypdíél ta Mazhaldarit Tsunturese dini Koit Shatardjaan kaluzavit onyava, vey idá ta trichit loshvadikosova losh Mazhaldarorey Ko venyana. Idait trichit talatova losh ta Shuvekín ta Soreyanit Soreya irebulyavel. Sait yavfarishova kiinizhe amgaldiél Darora Dafár Amruta vey ayzanisdiél vunit kurudjora, Padján-Hadín, chadizhe arhelyavel. Tsorni, zarzari vut voemdilesavit onyaven.

Ishdár dini ta misgidbiran ta meyradjit kamizfada brigoshizhe djanubyavel. Sait gadanovó shtateyzalyavel vey sait adalovó kuyutyavel var djamó sheyan, ta ginesea dafarivit Mazhaldaroray Ko-Kitsán resh vuyinit otrinafey shukorya vey vutese, zhirí tantosilu, karimachkaya, Djol-Tsulaeese upeneyya cheykopyavel. Ta ginú nirzhuit ra-onyaven ruzay ta otrinafova ta Natunsavela mergolyanen vey vuyín vey Ishdár resh zarideynya, pabasya vey khorya yazhaspalavá otrinyanen. Djol-Tsulaese sheri shey iidey omanyana ra. Ta misgidus lafranarit u onya bezyava. Ta zhot Ishdara givanit onyava dzea. Girtekú ta Natunsavelova keyliteynifulatsyaven. Ta araspeles, kreyafarit ta zar fadovó tlantloryava, mashrá u ta girtekór vey sait meyradjtanél djurova iküimanaragyaven. Ta shagál Ishdár-Enila kreyluntuyava.

Ta vishu Djol-Tsulaela ta eydit pebaneturivit chendjeynua Pulanosit aspala onyava. Rahait blensabutovó sait bazhielese epyyavel. Ta morarit girtekova rahaizhe batsyavel. Omoit eydit rasiarit gitunay vey sesay, ushogivit ta meyladjay resh ta otrinafey, genbonivit onyavel. Kilikit, ninit neyova fulatsyavel. Djurandi anuvi shtadafarivit trevkonenú zhanyiven.

Ta Natunsavél bonduluntuizhe divayzummyavel tsaya hait ravemivit djak ba cha haova, ardralizhe etsipralit, djatyana ba shunyana. “Lornizhe ta vastriit vey grunuzhit toapi, Tuhíb-Tuúr, voynivit kiinizhe vunit shagál mafáy zhoyey onavit onyata, ta draldaese kadimavit onyaror vey zhoyit otrinafova nulakyavor. Vunit bugú vunese artalkorit purosá [269] ubimiizhe fulatsyaven ruzay kashá talshyaror u vunese zavachyanu kiinizhe vemyavor Dafár, pashuni fedjukayyaror.”

Ta dralizhe shtateyzalivit inserien tsorni korbyudemivit onyava vey tsorni kinzá mabugya ra-ishyavel. Veykalyavel u ta trichúd oydralizhe nukmenyana. “Tuhíb-Tuurova ra-zavavachyazhe, Kakonalelkoey. Ta yavmazhaldarór ta Gashanit Mazhala beneynavit onyavor.” Ishdár ta disuova Djol-Tsulaela misgidyavel. Kadimyava rahá.

“Lapanyara pa kinpaova zavachyazhe bash khaá vey idapá ta shuvór Ko-Kitsán onyara – tsorni dinianaifavit dini ta narosese vey vunit Oba vey vunit skaa. Bashit otrinafova skorovit ta gina korunyavor u, kari ta vemín Darora Dafár-Madja, bishizhe dini Koit Shatardjaan zavachyate.”

Ta vishu Djol-Tsulaela ta nagushtunilu chugeynifyava. Kilbieydit onyava ruzay tursiarit onifyava. “Helistizhe tardjenyare bash ra! Amrutese shtamishya cheykopyaru. Padján-Hadinova zhanya vey shyovó shtasebafya cheykopyaru. Helistizhe, íd estalú kiinizhe tsorni onyaren ra-samya cheykopyaren. Kíin sheri Dafarey?”

“Kinzá tsorni ta darór zhanyiror, ruvya ra-makayaru,” Ishdár bishyavel. “Losh ta talmenshuneley Az-Beyrúm vey losh ta shuvorey Ko-Kitsán, rumbi ta yofrivotluan Nikhada, tayamalyavor. Kashá zarideynarit ba beneynavit onyaror, ra-ishyaru. Sobonivit onyaru u Padján-Hadín Amrutese murnit shtamishyavor resh ta Kegunova mafaykhorya vey resh ta Amrutit nalyunova djurit flenendjiay vuglulya. Vunova zhanya vey izá vuneylo shtaloshifya harvolyaru.” Maliden ta vishuova Djol-Tsulaela klanálilinyava. Murnit dini Koit Shatardjaan samyi rahaizhe harvolyavel. Ruzay, rekh, rezafit talsh vuyinit shagalese kadimyava. Sheri ta shtamishey Padjana Amrutese gazaryavel. Ta vishu Djol-Tsulaela varvari djurey areait vey arrezit onifyava.

“Chalí, savunova darorafyavor...” ruvyavel. “Basheylo dzevyazhu. Seti ta masagan ta fazhenit darora onya cheykopyaru.” ruvyavel. “Íz dazhini íd tungoeynit amulkavá, dazhini íd vochilinunit shuvekavá samyazhu ra. Eshkizhe mogit pabasú pesulyi makayaren tsey.”

“Ishdár-Eníl ishveyyavel kashá ta Natunsavel zhigutyavel tsey u vuyín, Ishdár, mu ta *vochilinunit* shuvelainen onyarel vuyin-sá? Ishveyyavel kashá Djol-Tsulaél prundji vuyinova urzit vey vopraykonit gazaryara. Ishveyyavel kashá-ba-rá mamadjirel, kashá-ba-rá ishi mamadjirit onyavel. Talsharizhe u ta Natunselova trichizhe mafayya ra-heslayana, vuyineylo resh ta tsorniey shukorya veykalyavel – ruzay vesamadjatya ra-makayavel u ta tet Djol-Tsulaela ta ginesea sait otrinafa

franarizhe shaskeypunit samya savukyina. Vey kiinit dralése ta otrinúd onyana, kashá ra resh ta keylivasuriafosey ta emdalit pabasarun? Vey sasait pabasovó lafiyavel. Padjanese shtamishya cheykopyavel.

[270] Chalí, mishyati, Kakonalkoey. ishdaranzaova ishyaru.

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Ta aspalaú kiinovó Ishdár-Eníl losh Padjaney lafiyavel mashrá vuyinit anuvi kuteyravá dini Tamelunan fargaivit ra-onyaven. Ta draléyp, ta halalá, ta draltelyusit uriden, ta uramit vey varemeynit shonshonós, ta garminós ta pabasarun, shey iidú ta mifliova dazhem Ishdaran vey ta Zardoran Amruta ordaryaven – ba zhirí idaizhe talshyavel Ishdár. Ruzay kiinizhe onya makayava u Padján vuyinova idalán omanizhe branyavor, layso shas vuyinése djaüoya? Djufi-bolo, mashrá u vuneylo onyavel, anuvi pefeleshkit praykonenovó tilavit onyavel khaá. Mashrá vutit franarit gleyavá ta mareyposa, Padján ta birzaova isharit dzevanzaa vuyinése teradavit onyavor, kiín mu ta anuvi pebreidit igüairit ishdaranzaainen onyava. Dini ta bluzit agaran Koit Shatardjaa biryava vey ubimiizhe murnizhe Darorese Dafar-Madj vey Mazhaldarorese Tuhíb-Tuúr vey vutit zheytumesea vey kalirit dodjdiesea pilayiva. Dazhemnimbait iküisonsailu dzevya shudjizhe onyava ruzay dini tuteyradjan ba khatunkian pashuni praykonizhe zhanyiva. Djurit igüailu, Djol-Tsulaél eshkizhe haku-haku inu Koit Shatardjaay rayibirizhe tayamalisya makayanel. Onyava ta harvól Ishdara muizhe ta Natunsavelova Koit Shatardjaese vugmishafya vey sheyovó idataay keylinulakya. *Kiín-vá shtrunyana*, talshyavel Ishdár, *Djangaese shtamishya cheykopyaru*.

Snehagleyit imardzév onyava Koit Shatardjaese vugpurbenya, dzev kiinova Ishdár krazhni rayizhe mashrá iid yavaspalavá korunavit onyavel. Ta fadnulaken pe ta sashiryonan ushogivit Ko-Kitsanay, resh ta khilemdalit vey nalit igüaey ta “Mantadazhemeydiela” Amruta pashni isterit onyava. Shasotorayizhe, harvolyiva u iid rilinneshvarbu onyata reshú ta ginsál ta otrinafa Djola arpeyratalit shunyita. Secha Djol-Tsulaél neshvarbuovó vey mantait kirmishtaratovó chadizhe varemyavel, ta ana “Dazhemeydiela” maintait ba ra, vuyinése pashni kinsiit onyava. Iíd ukhtalen-sá daldeaizhe meyladjafyara. Dini Koit Shatardjaan samya rahaizhe harvolyavel.

[271] Ta teynikadím ta Natunsavela, tsorni indurandiél, vey sait zumundur-dodjdiela, kulizhe shas hait nalit foliey ras hait yorumenilu subutyiva. Djufi-bolo, girtekú dini ta imararuni zolyaven kinpaú ta Indurandielese ta ginovó vuyinit otrinafa vey ta iktialamiovó vuyinit zavachosa pridavyaven. Iidú ta mashrait Mazhaldaroray Ko-Kitsán-sá peferivit onyaven. Sait anaova kiinizhe Mantaushél ta Talmenhazarun vey Muifavit Musavetarun Itlana, losh chadunit avoney piti ta talmenhazit nalgoleravá vey piti ta obavá tuzhanvit vuteylo, teblafiyanel, ruzay vuyinit nosú iíz kulizhe savelit vey atonnirit oyanen. Vuyinit induranit rayakú, helistizhe kulpevisit khaá, vuyinova nishtaivit ta Drukhesse ta Mazhaldarora tebyanen vey iidizhe hait talatovó losh nalyunit brinkienín dini Amrutan okrintuya makayanel. Ruzay, iidilu tumpi nobshetarél onyavel. Naglirya makayavel u yagusit stronú resh vuyinova kiinizhe natunit farisharél inululya, resh vuyinova inu ta fazit meytlanay vey avonay tebya, resh vuyinova teynimasagya vey seti ta kligoan tebovatya vavatsyaren. Iidova peyratyanel

ra. Idarizhe foliyavel u yundiél talmenhazdiarun, resh kinpaín rahait lestriova lafiyavel, tsorni onyavel. Rivshodiél nalyuna onyavel, raaréy nararit, ta Darór kiina hazá silyivor. Kashá shey ííd samya savukyina, eshkyara u ta Kegún, shas vuyinit avoney, hegova ta meytlanova teblafiya zhanyana vey Amrutese kiinizhe kalirit kanél ta fazhenit darora Padján-Hadín, shtamishya ratá makayanel. Estalú layso ardjमित onya makayaren, saese talshyavel, ruzay idá zaradizhe vesamadjateshkit onyana.

Ta Natunsavél zhanyavel u sait fazhenit fadsál pe ta nigenan ta Musavetuna ta Soreykoveynay frelizhe frelit onyava vey krazhni ubimiizhe onifyava u varvari ta ichey nalizhe buyukarit nalyuna dini Amrutan, vuyinit shastelyusit nosú kiinizhe moskadiél shuvekarun mashrá tantounan vuyinit eylán onyana. Ra-savukyanel u ííd chendjifyata. Djol-Tsulaél Koit Shatardjaova lan-lan djani inubranya harvolyavel. *Mu antriiit dinifechivit silivit talnár Itlana dalí folialit tsornitá onyana*, talshyavel. Ta harkazifova luntuizhe misgidyavel.

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Ta durumúd vey ta bashlaís ta harkaza rafrelizhe djani kadimyava. Djol-Tsulaél nulakovó resh Ishdár-Enilova, zretoneizhe resh ta Nimareynit Sondusey, zeytariya lonevyavel.

[272] Ranti Djol-Tsulaél teynikadimyavel, ta musavet usbuizhe taleavit onyava mashrá u shimen privodarainen seti ta musavetit sitagsalan, rumbi franarit, zaradit vadikaspalan, loshifyava. líd, khaá, ta zarit sav ta nimareyna, faronivit resh idapaín kinpaú seti ta Musavetuna ta Soreykoveynay depikyaven vey vadikyaven. Ta prazharit sav ta nimareyna, ta Sondus, seti ta vesinan-sá ta Talorrovina arvukizhe brinkiyava. Tsorni, ta durúm dzea kadimavit onyava. Hatrinurizhe halán rumbi tata zarmak zaran onyava. Ishdár-Eníl seti anuvi sinavá arratraizhe teynikadimyavel. Pe aküayan, dazhini ta djanubbiravá ta alavana, djanubifyavel.

Ta sav kulizhe tabyava, Djol-Tsulaél talshyavel. Ta sikál ta musavetuna areaifyava mashrá u zumundurú vey viramustarú bashlaizhe diniramyaven, areyit talglanovó vey shikevovó ta bibutchaya dinifulatsarizhe. Ta chayseylarit bibút ta konotsia iküí ta sikala sashirilisa vey feynimarenilisa kreyprevyava. Ta savór karit dinikadimyavor. Ta dzaleybit chendjgolese, cheb ivarit dakiit vey shirit, dralkumunivit chendjeynua, mishyavor. Ta satapit fereshova *Sheytatál ta Soreya* anazayavor, dralgadanova pe shey privodaresea felyavor vey djanubifyavor. Rekh, to makbasharú mudji-mudji keylikiharyaven vey mu ineynova ta Ferasha fidirimakbashyaven. Satapprón pronyiva, vey rekh bashlaifyava shey. Shey privodár djeyelizhe dini ta bashlaan sait sonatsa Uramunese resh mu antriiit anzoney ta zarideyna vey ta zarideynosa, samyava. Rekh, ta savór tansubifyavor, ta inumasinova fidiriruvarizhe. Ta kulit Sondus min todoovó gleyaris tlimoyyava. Djol-Tsulaél vey Ishdár-Eníl pe vutit aküayavá tsaya dini djeyelit sabashlaan djurnidyaven makhá u shey tamagpaú fidirimishavit onyaven.

Djol-Tsulaél muizhe ta anufeynit bashlaova prisyavel, “Ta ishdarsonsaese tsorni mishya cheykopyari say, lan-lan djani, tashi u hapá zhoyit inuonova foliyata. Kesh helistyre u ta sopiova pilayare?”

“Ta sopiova pilayaru, Kakonalelkoey,” Ishdár kozhá vuzhniilu disuyavel. “Secha ííd ba palit dzevsonsaova ratá igüayavu, djufi-bolo Padján pashni idarizhe djurit birzaova vey buyukosova netelyavor. Mishyati. Klotashovó munkamisgidarit lafiyaru.

Zaradizhe togya onyava u ta Satapit Shatardja iidit ustalgunit ezhovó lafiyana vey Djol-Tsulaél ratá iidit anarisovó murnit kuteyryanel, ruzay hait draldá onyava khaá u etispralit dzevsonsa birzayina dini anaran kinzá anuvipaú mampisyanen. Ta ishdarsonsaú artabizhe igüairit onifarit onyaven, ruzay Djol-Tsulaél seti ííd [273] igüaan ra-azafadyavel kiinizhe pe ta skzulkit vashanan klotasha raazafadit onyanel. Vuyinit miaraú, amustenú, pabasú vey nuvnaú, varvari rahait uguretey vuyina, pashuni deykumyaven, talshyavel, vey tanto onyava dzea u estalovó sebafyatel vey idaova rumbipesulya cheykopyarel, kiinova makayarel. Padjanese vishu-vishu eypya shudjizhe onyana var vuyinit tazhbilova keylilulyavor, vey djufi vuyinit otrinafey, eshkizhe otorayovó vey etikhovó sheri vuyiney lafiyavor tsey, kiinú ta imurova ayenya makayanen, ruzay aulú ta ralosaris vey ayzanisosaris helistizhe shasfazeylet vey inufargaivit onya ra-makayana. líd shudjen onyara kiinova ukaya cheykopyanel.

Ta dzevís ta Adzafarese Koit Shatardjaa rafranarizhe tlimoyyava. Seti íí ratrait gleyan, chadit munkamanaragarovó ra-zhanyiven. Ta Shatardja, ta oychadit harkazavá, salaatsit vey ravavatsit onyava. Murnizhe ta Gidanit Zhanalú vey Satapit Aspalú hait izmuit anikebesova ííz ayenyaven. líd mu ayen onyava reshkín Djol-Tsulaél djurova idalán tarkiryavel. Omoizhe ta manukanavosova Ishdara rekhtayarizhe, ta igüaivit mishbatova rachadizhe versidjyavel. Hatrinurizhe zarmak sinovó inu ta musavetit ningenaay dzevyaven tashi u fayya.

“líz onyari, Kakonaleley.” Ta ketásh ta uvaka Ishdara ta bashlaova vey ta rezova ta harkaza prisyava. Djurit praslait vey danagarit lilinúd korunyava u Djol-Tsulaél yibishyatel u mashrá frelizhe franarit tantoan eypavit ra-onyaven. “Ta klotashovó ííz ranishtaivit branyate,” Ishdár bishyavel, “Vutova ra-shtatunkiyazhi. Ta vaysekú ííd agarisa eshkizhe vutova igüayazhen ba sait vugmishbatova ta musavetese zhanyazhen. Idaizhe-ba-rá, imfayyaren.” Djol-Tsulaél kozhá sheri ta kalstinimurey ta vaysekarun ba sheri ta lestriey ta amesea talshyavel. Vuyinese malidyava u Ishdár iidit naskudorovó tebyaven. Var untarmait brinkienú kihararit onyaven vey tanto resh ta imletenín ta spultotolit shprashtekarun ra-onyava.

Ta shatbat djumit onyava. Djurit pimanú ta rafoay vey ta opartsshirenay skazyaven. Ta torus tavyava. Ta talea Talora iizese ratá dlunyava. Ta sitagú krazhni tulit vey krazhni hatrinit onyaven u, layso seti ta eaan ta aspala, ta tinotovó pe ta vishuese ta tamagarun ra-marspoyyaten. Vey yarharkazan, tumpi zar fridadjazú onyaven, ta lalivsiarit zurhanelú, Lavál vey Torán. Istavi vutit kreyzagaivit taleaa ta hazbatovó dini ta arfazhenit, arnamagit, labudurivit shtranakavá ta Shatardjaa urzizhe ruzay frel-dralizhe taleayaven, ruzay ra ííz. Durumunyava. Ishdár fidiri sait dzevneyay tainaisova fidirilulyava vey djurova bilasyavel. Bluzit dreveynuit sonsaese teyniramyavel. Djurit adit shirit badnuún yosotoivit, nafroprantiivit vey inushaskunzayifarit onyava.

Rahait shuneshkit sonsakúr, anazaeri ba rodj zhanyiva. Ishdár kepesit ba aatit uvakilu eypyavel, *“Mishtaratu Darora vey Mazhaldarora, anazaifyate!”* Lilizhe myolit khapasi vey karidji, khait ba suburgrunuzhit fidiriotriníf, djatyiva. Ta sonsa anazaisivit onifyava.

[274] *“Yibyar u mashrá zhoyit inuonosan tilarit onyave,”* Djol-Tsulaél gormadizhe shprashalyavel.

“Shtrunenovó tilyaru reshú estalovó keylivasuriafya makayatu. Shtrunenovó, kiinú ta todjiese chilinyaren tilyaru – kiinizhe layso bash zhoyese ayzanyave, Kakonalekoe.” Vuyinit shagál franarit varemeynit harkazesea losh Padjaney khavugovatyiva, vunit razhgeyrisit uruit blikhnorg dudj vuyinit forudan, vunit shonavtu losh idaey vuyina fechivizhe. líd zhigutenú vuyinit salashunenovó vey medjit talshovó iküidjemarafyaven tsey. Ishdár saese ta yartaese shtateynifulatsyavel. Ta shasfardayit vraneteyni savaremová Djol-Tsulaela foliya mabugyavel. Idá vuyinese imuryava vey ishveyvavu reshkín ratá tashi djurova foliavit onyavel. Eskizhe ta azburáts vuyinit draldaova pitiyava ba vuyinit naglirova uuzhafyava. Zakovroifya mabugyavel.

Diniramyaven. Ta sonsa sagukifyava vey vutanis shpattebyiva. Ta lak bari chiimit onyava. Ishdár sait tainaisova turasilu areaafyavel. Anuvi fergolú vey labamú udj ta pelesavá zhanyiveyn. Olkunivit yagusnorit küazuveynit fereshilisa vey brusteynivit satilisa onyaven. Franarizhe inubranivit etiéyl istondia onya beylatsyava. Seti ta dzaleyban ta fada surit, seyranit, chendjdinan onyava, piti kiinan omoit ramemuchivit sonsanza tansubyava.

“Pa ra-vesamadjatyana u idait ‘etsipralit ishdaranza’ idalán imruit korunyina,” Djol-Tsulaél shaarilu ruvyavel.

Ishdár vuyinese maladjilu zumyavel. *“líd ishdaranza mogese gidanizhe zhirashyazha, Kakonaleley.”* Secha djurit sittalkór vey kinza nirzhuit ra-bezyanen, djufiizhe, franarizhe bonduivit samyava vey djurit buyúk davbiizhe praykonyara. Etikhyaru u ta shirit sonsa danivís djurit setiona onyava ruzay ta shpatmaka djurova raleypaseshkit, piri anuvipaesea, tebyara.”

“Khay, khay. Zachalí, keylimishyati khá. Ta talshova ra-brinyaru u izizá dazhem nimbaavá kreyfechyinu, eshkizhe resh ta sheytaey silyi, ratá shtadimya resh zhoyit lipalova karintevaya. Kesh ta ishdaranzaova bilasya ishyare?”

“Rahait bilasova tunkiyara,” Ishdár disuyavel, *“tumpi ta dzevsonsaova iküiramyate vey seti ta karsonsaan ta tamagit masaga emdilasyazhe. Ruvyira u hait yib ta dzevosa kulizhe ra-nagliryira. Kesh muit mishyatu?”*

“Tashe khay. Ta tainaisova zhoyese branyate vey bashova djureylo djani rekhtayazhu. Murnit, iíz dini ta duruman branyi ra-vemyaru.” Djol-Tsulaél blamonivit vey rahelistit beylatsyavel.

“Dralizhe, Kakonaleley... shukhrám.” Ishdár ta tainaisova ta Natunsavelese klandafaryavel. *“Zhoyese pristiizhe rekhtayate. Ta fargaeshkit tantoova ra-lafiyari. Ranti dini Tamelunan onyazhi, Padján-Hadinova zhanya cheykopyazhi, var helistizhe ta tedjkerdiú ta Keguna izá vavatsyaren vey*

kuchayaren. Miaraeshlizhe ta dzevsonsaova enkoshavit shandi ra-onyaven vey mogit teynikadím imfayit vey shaspiradjenit onyazha.”

[275] “Dralizhe, mishyate say. Shuba rekhtayaru.” Djol-Tsulaél ta tainaisova lulyavel.

Izmuizhe, ranti Ishdár iküi ta dzevsonsaan ramyavel rahait arbuán ta dzevosa yibyiva, rahait tikhód ta birubikeya ba hait tamagit yib, ras kednait ras shagalit zhanyiva – tumpi khafésh ta taleaa vey dusaloeit ketásh tsaya khaotrinafay imarlana onyava.

Ishdár-Eníl saova dini iküibirisan, pe voshtit peylanakan uv bichsonsaan, tansubarit zhanyavel. Imruizhe ííd ta dzevsonsa-sá onyava. Harvolyiva u ííd ta dinibirese ta sitaga vuyinanis palyata. Foliyavel u ííd sonsa prundji shiratsit flidjova trevkonyava, secha raizmuizhe targonit onyava. Ishvemyavel, kiinit akhmegilu ta ebontanú tuzotyiven ú dini ta dzevsonsaese pakhilu ra-lokhyaten vey seti ta tamagit masagan khazhanyiten. Ta tantoova resh sheri iidey vadaya ba djurova fidirivirya ra-lafiyavel. Ta khateynikadimova Djol-Tsulaela krilarizhe, dini ta hazbatese, idarizhe inu ta kadimbatay, ramyavel. Talortalizhe onyava tsey ruzay seti djeyelit rumbiasplachaan onya beylatsyava. Ta vkuzit nimareynese teyniyava. Bezyava u sneha gleyanaravá inu vuyinit vanbiray onyavel. Ruzay, haizhe ííz kiinizhe Tamelún, shat kiinova dralizhe pilayavel, ra-tikhodyiva. Ranti djamomisharit salisova peshelarun djatyavel, anikebesivizhe dzigarizhe rumbi vutit vadikaspalan, lilinizhe khaishyavu u ta povna Gashanit onyava. Gavizhe kinzá ííd dzevsonsa onyava vey kiinizhe Padjanova zhanyanel?

(*)

Djol-Tsulaél afakyavel u Ishdár tashi vuyinan iküimishyavel. Ta Natunsavél ratá tashi ishdaranzaova igüayavel. Tutyiva u raimfayit onyaren vey pa ishyara ratá kinzá pa zhanyina vey kinpá eskizhe seti ta tamagit masagan kalstinya ba imurya misgidyana. Djol-Tsulaél anuvi vesinilisa santiyavel. Ta dinilafiensalova ta laka artugizhe teynizumya vemyavel. Líd, bezizhe, ta istonbír istondia, eshkizhe makait ishdara, onyava. Eshkizhe ííz hait faralen zhanyina vey Djol-Tsulaél fidiribranya ra-harvolyavel makhá u sheyova klanazumavit onyavel. Ta yagusit fereshovó vey satovó iküimadjuryavel, gidanit, rashtrunit ibretova korunarizhe. Kulizhe rahaova zhanyavel. Rekh, lilinizhe haova khayibyavel – dakiit dozhbrustteynivit kalanus onyava. Djurit eshuru nambilit kachrodjilu loshtebyiva. Idá kiín vuyinase oygatveyyava, ta gidanit, omoit, rasparitalurivit fertéyn pe ta eshuruan onyava. Veluzhit daldeaanit bikhtamilu, mu murnit karanchien sonsaa, eshkizhe fidiritsurafen ta ishdaranzaa-sá, zhanyiva. Eshkizhe ííd batinesh azilarun vey timetarun [276] tamagit dzevsonsaarun vey tseybonduivit dzevhegarun onyava. Ta vesamadjat Djol-Tsuaela khadjamoanikebesyiva. Líd feresh eshkizhe praykonyana, talshyavel. Dini vuyinit abese djurova trazyavel. Ta dzevsonsaese seti ta dzaleyban ta laka shtamishyavel vey iküiramyavel. Fesh, oe, vey zazísh vey iküí seti ta tamagit masagan khaonyavel. Ishdár-Eníl izá bashlaisizhe ruzay rakul-radizhe misgidarit onyavel.

“Kakonaleley, kiín bashova naradyava?” Ishdár arrezizhe eypyavel u sait tikhodú danivyanen. “Djasyavu u ha mashrá ta iküidzevosan bashese shtinbrinkiyava vey rakulizhe helistyar u ta dzevsonsaova vugu shtabilasya makayaru.”

“Rahaizhe nashkudorifyate, malachit zumundureley,” ta Mantaushél disuyavel. “Seti zhoyan dralizhe onyara khaá. líd birzaova ra-duneyyaru. Kesh ishyare bash kinzá onyari?”

“Dini Aeaan onyaray, malachit shuveley.” Pilavit uvak vey ta zumundurelova vey ta savelova danagyava. Ishdár vugdjimetsifyavel ta uvakese teyninasya. Vuyinanu Padján-Hadín, losh salín shim tekaron, tansubyor. “Djangaey!” buekhyavel. Vunova khasanokya teynivirsiyavel. Vugramyavor vey ta tekesea buekhyavor, “líd zar peshelovó tazhbilyatay vey ta ovatlakese ta Musaveta ta Talkuta vutova teynifulatsyatay.

“Dorey, iidova korunya ra-ivdiyare!” ta Natunsavél buekhyavel. “Ko-Kitsán zhoyova otrinafavit onyaror! Padjaney...!”

“Kari zhoyit dralzhaney korunya ivdiyaru, saveley. Zhoyova khulavit onyare vey bashit nuvnaovó vey pabasovó mashrá tantounan hasvinavit onyaru vey ralán vutaris ta dralova ta Darora, ta Dora ba ta skaa kiinizhe tseynakéyl lafiyaven, ruzay tumpi idaova Djol-Tsulaela-sá. Djamó sheyan, ta abiyón zhoyit ushora onyava u dini Koit Shatardjaan zavachyate vey layso tsorni Ko-Kitsán zhoyova khulyaror vey Amrutova, bashit otrinafilu, dinilanyuafyaror.”

“Ruzay, Padjaney, reshkín idaizhe tikhodyare?” Ishdár-Eníl dazhemfelyavel. “Tumpi resh ukhese zhirashya dini ukhit khorosan mafáy ta Keguney iizese kadimavit onyari. Tashe savukyate u netelyati!”

“Chadit netelenú kadimyaven vey ralán vutaris hemitsyaren,” ruvyavor., “Girtekín, ta tebbirese seti chendjavá ta Musaveta vutova inululyatay. Djani ukheylo onyazhu.” Rekh, Padján radaeshit kepesenova bruzhbruzhyavor vey iküi ta dzevsonsaan khavoemdilesyavor.

Ishdár-Eníl, ta malidilu vey ta ipokilu, Padjánova voemdilesya zumyavel ruzay frelizhe ta tantoaris ra-onyava. Ta girtekú vutova inupristiafyaven.

Seti hatrinit laigüairit aralbatan ovatdurnu misgidyava vey dini djurese ta Natunsavél vey vuyinit dodjdiél nuryiven. Beylatsyava u shey ta hazbatú Aea ta pimanilu adjanivit onyaven vey ta mish [277] korshtyava. Rapá, piri ta zar meyladjtanelú dini ta tebfadakan, seti ta saran ta toramzeria, zhanyiva. Ta Natunsavél vey ta zumundurél resh dzevey rakapieshkit dersinosa, azafadifya khiyefyaven. Eypyaven ra.

Lilinizhe khafésh koeait taleaa dje ta ovatfadakan brinkiyava. Mashrá chadit franarit taakavá ta zar meyladjtanelú shunya ra-makayaven. Ranti vutit shunmaka shtakadimavit onyava peshór pe ta khaneyan ta ovatdurnua vutanda miesavit shunyivor. Mu madjova pe ta embaese shey peshela felyavor, shey min tuzhanarizhe. “Satelkoín, tanto onyara u mishyati!”

Seti anriit tralan ta eait vey budulafarit taleaa, silindilu arurit u mu talemdu, khavoemdilesyaven.

[278] SIPÁL MINMAK MU

“TA KEGÚN TA SKAVAREMARA AMRUTOVA TSORNI NALNARYARA!”

“**Ta Kegún ta Skavaremara Amrutova tsorni nalnaryara.**” Ta peshór, Okán-Khabíl, uv Djol-Tsulaelan vey Ishdár-Enilan tansubarizhe, uvakunilu, rasizhe, idarizhe vey gidanit sakalilu epyavor. Vunit Itlanit shol halán taypovnait onyava. Ishdár-Eníl zhigutya ra-makayavel gavkinzá djurova tashiizhe djatavit onyavu.

Vunay ra-glavaniyi ra-makayavel. Tultit, iirit, bepeynit onyavor vey iktiit asalit azpreynisivit neykisay vey asulay, chad-palizhe ta meresait khordiit nalgena ta klotashdiarun ta Khordiarun ta Naa, hatá shunivit dini ta Runan vey ta Valmashan, genbonivit onyavor. Vunit idarit dlunatsit siarit chaú vey vunit lalivivit Beyrumosit yehukanit bandoriizhe irtusivit hadín ta oyfolialit kilú fidiri sheyay onyaven. Idá chilinyava ra, Ishdár saese talshyavel, ííd helistizhe ra-dralyana.

Vey Djol-Tsulaél vey Ishdár-Eníl ta fadova dini kiinan zhanyiven, duneyyaven. Dini mu ta laigüairit djatfadavá Darora Dafár-Madj tansubnyaven. Shas otorayey, dini Tamelunan onyaven vut say. Hait vutese rapilaivit makailu ba soronilu izaese klanafulatsyiven. Kiinit-vá vutit neyrúsk onyana say, dini ta madjavá ta Keguna, darí kapiya makayaven. Helistizhe ra-isteryana. Bari helistyava u Nikhád ta narekesea ta Keguna mafáy [279] ta Natunsaveley ruvvoynyavor. Tsorni, u beneynavit onyavor, pa tumpi vesamadjatya makayana kiinova ta Kegún mafáy ta paydiarín vutit pabasarun korunyanen.

“Satorey, Djol-Tsulaél, marfanél Nikhada onyaru. Indurandiór Nikhad zhoyova grivkuya dini ta zavachese ta Keguna kadimyavor vey ííz onyaru zhoy. Maún dini Amrutan tunkiyira resh djurova pesulya inu idapaiena kinpaú djurit nikhova resh ta rozhey bulsyana. Darór Dafár-Madj vey ta beneynavit Mazhaldarór Gashana, ta meeynád Tuhíb-Tuúr, paydienú ta izmuit talvona Amruta vey khularú djurit mantayakinuna dazhini ta skaavá onyaven, kiinizhe helistizhe ishyare. Prundji djasyaru zhoy u ta kurudjór ta Darora, ta Zardór Padján-Hadín, ta izmuit tunkiovó vey sanarit ivdiovó ta Darskaa khulavit onyaror. Zhoyova dinimeyladjafya zarku khiyefyavor tashi u bashit girtekór mogova otrinafyavor vey mogova iizese teynifulatsyavor. Mashrá chadit aulavá sheri ta urzudey vunit ushora vey ta vonluavit nalkorunenín ta Gashanit Tuzotararun Koit Shatardjaa vunova ayzanya khiyefyavu. Djasyaru u voiskemyavu. Tsorni u ta Kegún ta Skavaremara piti ta kulit Amrutan naryara, kiinizhe ruvyare, togyaru u ta izmuit vasuriova korunya makayari, u shey brusteynova ta urzuda vey voveykalatsuda, kiinú djurit gidanit mishtaratova teynulkyaven vey djurit abiyonova iküivoynyaven, fidiri ta Darskaay slintyati.”

Okán-Khabíl vuyinese aurizhe zumyavor. Vunit siarit chaú zoovó dini vuyinit nikhese tsirafyaven. “Bashova vey bashit dodjdielova inu ta madjiena Padján-Hadina, ta yavzardór ta Amrutit Darskaa, pesulavit onyaru. Vunova tsorni dralizhe kozhenyaru. Vunit kinza zhoyese pilayira, vunit pabasú zhoyanu fidirisundjifyaven. Ta izmuit tseynameylovó vey vemovó vunit bonduivit zakha vey diniit shagala enkoshavít onyaru. Kiinizhe ruvyave, saveley, ííd sanukír mauna onyara. Kiinova vemyare u korunyatú?”

“Narorey, zhoyit sebvdiit anaese kiinizhe Natunsavél Amruta vey Mantaushél Itlana zhoyova kumpezyate. Ta shaaralit ovativuday ta Drukha Koit Shatardjaa, bazhi ta savoran Ko-Kitsán, kinpá vun-sá mafáy bashey vey Amrutey vadikyava, zhoyova pesulyate. Zhoyova otrinafyavor tumpi reshú van ta teksobonaris Gashanese onyatu. Vunit urzilu vey tedjilu inu ta endjiay Ko-Kitsana tayamalya iskemyavu vey iizese shtakadimarit onyavu resh ta Kegunese ta skalulova mafáy Padjaney zhirashya ranti ta Zardór zhoyova dini Aeaan ovatyavor.” Vuyinit chaú, mashrá u ruvvoynyavel, khaueyaven. Vuyinit sarmusatsit tedjprazhen shey gadanulkilu etarashyava. “Kinzá Padján tsorni onyaror ra-ishyaru. Ikúí ishdaranzaan tayamalyavor zhetashi bashit bazhiór zhoyova pesulyavor vey zhoyova losh zhoyit zavacheley iizese teynifulatsyavor.”

Ishdarese ra-isteryavel u kiinizhe “zavachél” batinyivel. Ra-brinyavu u ííd Okán-Khabíl Padjanova gelarit onyavor vey eshkizhe vunova ovatavit onyavor dzea. Eshkizhe idá onyara reshkín Padján, rumbi vutit tazhbilan, ikúí [280] ta dzevsonsaan tayamalya teyzalarit onyavor. Djamó sheyan, vuyinese lyuzhyava u Natunsavél ta narorese ta Keguna eypyavel tsaya Ishdát izá kulizhe ra-onyavel.

Djol-Tsulaél keylikiharyavel. “Mu estál aréy, narorey, resh ta draley Amruta...”

“Khay, Kakonaleley?”

“Resh ta draley Amruta, secha zakhdurumafizhe onyara vey zhoyit nikhese garafyara,” ta uvak Djol-Tsulaela tedjadalilu yostoyava, “Ííd peshelova tazhbilyate!” Ishdarese flenkirarizhe, ta Natunsavél vuyinese ta shaarilu zumyavel. “Ta khulosoava ííd zumundurela franartantoilu zumavit onyaru. Padján-Hadinay kulizhe zatyivel vey sait voynit gadanilisa-sá zhoyese kul-etsipralizhe sait varemova vuneyre fidiriruvyavel. Kalya ra-makayari u idaova resh Amrutey vey djurit sayuney korunyazhel, kíin korunyi cheykopyara. Vuyinit akadja ta Dorese shey mogova khulyana.”

Ishdár rahait gadanova ruvyavel, ruzay vuyinit vishu nobshetyava ar u hait itorís makayana. Ta katsál, ta gar, ta ipók, ta nagúsht, ta mosóg vuyinit vishuova klanaiveryaven.

“Sateley, heslaizhe epyare.” Okán-Khabíl keyliramyavor. Girtekín, ííd zumundurelova lulyatay!” Sneha ta byorlafiit khordiainen dini ta fadan keylipristiyaven vey Ishdarova miriniyaven. Vuyinova izá dini ta fadan tebarizhe, ra-kiharyaven.

Okán Ishdarese djimetsifyavor. “Zumundureley, kesh ííd gadanú izmuyaren? Kesh izmuizhe Dorova Padján-Hadín varemyare?”

Rahait ayenova artedjya yibarizhe, otrinafivit ta khulenilu Djol-Tsulaela inu hait bogay vuyinese, Ishdár aanizhe eypyavel. “Khay, narorey, izmuyara! Pashuni blidizhe vunova varemyaru ruzay zhoyit pitielese, ta Natunsavél vey Mantaushél Itlana, zavacharizhe, murnizhe resh ta draley Amruta vadikavit onyaru.” Djol-Tsulaelese ta ipokunilu vey ta sekayilu zumyavel.

“Vey bashey, Natunsavél,” Okán Djol-Tsulaelese djimetsifarizhe ruvyavor, “kesh say nalavoit lapisunilu ruvyare u kulenhalavit onyare seti bashit vavabiyonan ta kapsamova Dafár-Madja

okrintuya vey vunit kurudjora Padján-Hadín, vey u kul-zakhilu vey kul-nikhilu kiinizhe bogit Keguntanél, mafáy ta Tuddjadey Amruta, vadikyazhe?”

“Idaizhe ruvyaru, piorizhe muadiyaru vey idaizhe lapisyaru, narorey.”

“Rekh, kesh hait kirenova íd lapisuna, hait helistafenova kiinova sheypaú loshifavit íz, shunya vey shadya makayaten?” Okán latsagyavor.

“Satorey, rahaova piri zhoyit boggadaney lafiyaru.” Ta Natunsavél tsorni pashni vartosoit shunyivel.

Lilinizhe, hiznu kinzá Okán tansubyavor, hait seylas ta zlinsha vey ta peleslantala djatyiva.

[281] “Eshkizhe íd halanisís zhirashyana,” shta pilavit uvak eypyava, mashrá u peshsízid fidiri hiznu ta zlinshay ramyava.

“Djangaey!” Ishdár fidiribuuekhyavel, “Blidunit Djangaey!”

Padján-Hadín Okanese teyniramyavor vey pe ta ritese vunova sepyavor. “Sonyaru, shontelorey zhoya,” uvakunit susuriilu ruvyavor. Djol-Tsulaeese djimetsifarizhe, ruvyavor, “Sateley, kesh íd ta flenseyanís ra-onyara kiinova Nikhadese dafaryave, kiinizhe kaltéyn bashit vavabiyona ta narosova zhoyit ushora kapsamya reshú zhoyilu-sá ta skameytlanova mamadjate?” Franarizhe zhoyit ushór bashova kalavit ra-onyaror. Franarizhe sheri bashit nuvnaenín ishyavor secha rahait abiyonova bashova mafayya lafiyavor. Dralizhe sheri bashit pabasín mafáy vunit uramorey Tuhíb-Tuúr ishyavor. Nikhadova resh sait tseynameylín demarizhe, chadizhe sobonyivor.

Djol-Tsulaél vansifyavel. Vuyinit noruú urzifyaven.

Padján bishyavor, “Onyavu zhoy kinpá, ta zhirashilu zhoyit shontelora vey franartantoit marfanora, Okán-Khabíl, ta Kegunese ta Skavaremara upeneyyava ta semekhese shey varemamarun Amruta kadimya, resh mogit shprunovó loshafya vey shey ta khularovó fidirizhanya u ta izmuit khin ta pesulosa Amruta vey djurit khiyefarun dini ta tadranan mafáy ta Starantanín onifyata.

Djol-Tsulaél vunese ta katsalilu zumyavel. Bishyavor, “Ranti sobonyivu u Okán-Khabíl ta narór ta Keguna onyavor, sheri loshvadikosey mafáy ta Tadrandarín Starana vunese talatya veykalyavu. Khaá, ta Kegún arhalonit dini djurit tseynameylavá vey hegavá onyara u paruvyira vey ratá etikhivit tuzhanmifliovó lafiyara. Forokhit tseynameylavó vey loshvadikotovó zhanavit onyari. Secha, tashi franarizhe, chadit aularun, Okán vey zhoy kiinizhe marfanú kreyinuduvekhyavi vey mogova pe valayit yakinavá dini chadit arezhtavá, djufi-bolo, resh ta draley Amruta vey ta kulit Itlana, shtamuifavit onyari. Shukhrám ta seyónú mogit etsipralit losheyparun. Sheri iidey layso ra-ishyavor zhoyit ushór.”

Ishdár-Enilese klanazumarizhe, Padján-Hadín ruvyavor, “Girtekín, íd malachit shuvelova otrinafyatay,” rekh, vunit madjova fidirifelarizhe, vuyinit madjese maldjayavor. “Zhoyit izmuit

varemireley,” ruvyavor, “íid flenseyranisova kiinizhe kirtéyn zhoyit akadjauna vey bashit fazhenit nala bashese lulyate var seti ta karan ta tadrana kiinizhe Natunsavél vey Darél Amruta zhoyansha daryazhe, kashá idaizhe vemyane. Kashá ta Muifavit Musavetú shukoryanen bashit birzaova kiinizhe Mantaushél lulyazhe makhá u kelekós, resh ta mudjaosey ta khuleynit Djol-Tsulaela, nulakyi makayata. Kesh [282] shukoryare vey kesh zhoyova peyratyazhe?” Padján-Hadín udjvirsiarizhe, Ishdár sait pranovó diváy vunan sanokspoyyavel, vunova pe ta tsimesea separarizhe. Ta chadozhakú vuyinit vishuay menprevyaven. Aulú ta gararis vey ta saotorayaris vuyinit zakhay vey nikhay inupanaifyava. “Khay, satorey, khay!”

Djol-Tsulaél ta nagushtilu vey ta tabyeuilu fidiribuuekhyavel. “Eynadulkín shey ukh! Idalán djemarit ta pabasainen vey ta nuvnaainen, kinlán ta bogova vey ta kaltogova ichyaray!” Rekh, tadjova fidiri ta odesheniena sait aba moriarizhe, ta Dorese vey ta zumundurelese keylichichumdoladyavel. Tashi u layso ta setionarit girtekú disuvavya makayaven Ishdár femlaviizhe khadjimetsuvezyavel, sait gomova panaarizhe. Mu lilinit budulafarit ramvedilu, mu pristiunit khamanalísilu sait rama, trichiizhe ta ritese ta Natunsavela, Djol-Tsulaelova ketatyavel. Djirarizhe, dini kreytalkeynurivit koshese, teyni ta dzaleybese ta khaneya lokhyavel. Feresh, kalanus, fidiri vuyinit abiena, klana ta fadan shumarizhe khameryava. Leyshiemova shprunstronilu vedyava. Djurit rodj khakhaizhe anazaifyava.

Shey chaú, bolo, teyni ta Natunsavelese-sá djimetsivit onyaren. Rakihararit ruzay yibishit onyavel tsey. Mashrá u Ishdár vuyinese teynivirsiyavel, Djol-Tsulaél, darí djateshkizhe, eypyavel. Vuyinit uvak yostoatsit vey urzit onyava. “Sheyova zhoyay tsorni lulavit onyare... anaovó, drukhova vey musavetova... samyara rahá.” Lilinizhe khadinitalemarizhe, Djol-Tsulaél bashlaifyavel.

Ta Djolit Tsulaél Amruta beneynavit onyavel.

Mashrá u ta keletubikéy ta fada idarifyava vey arrezifyava, sheypaú khayibishyaven u tanto ta santiosa ba sheri ta brinkienín talshunya ra-zolyava. Tatú pistiunizhe dinitendayarit onyaven u ta Starantanú mundrounova pabasarit onyaven – khor kiinizhe ratá tashi pe Itlanan shunavit onyava. Ta ustalú meymizhe keylineygumyi cheykopyaven.

Mashrá u ta fad idarafirit onyava, Ishdár-Eníl ta fereshova dudj mu tebleyshieman ta mantait talnata ta spranitalivit faduna khachayavel. Klanamishyavel djurova kevayya. Mashrá u iidova korunyavel, Padján-Hadín vuyinova rekhtayyavor vey djamó vuyinit tsaman zumyavor. “Kiín íid feresh onyara? Kiinova ruvyara?” latsagyavor.

“Ta feresh, tsiín mu peferena seti ta inserirumelan, badoveynyara.” Ishdár disuyavel.

“Kiinova ruvyara. Djurova makbashya ra-makayaru.”

[283] “Tumpi iidova, ‘ta Kitsanese ta Tuhibaza Kovorinela teynizumyate.”

“Ta Khorún Turushka Djeyelún seti mogan onyara say!” Padján-Hadín ta kulit fadova pristiizhe pitinaryavor. “Ikúi ta mantait vey shikait dzaravá ta khordisalú ta Tadrandararun Starana djeyelizhe dini mogit skaagarese dlunavit onyaren. Secha ta khordiú ta Keguna vutit eshkova resh vutova inutebya korunyaven, stronú bogit Okanese vey zhoyese lanyuizhe fidirimakretifavit onyaren. Shprunafit khordiovó Gashanay teynifulatsyavu vey tsorni, ta muit kuan, khordisalú ta Tuzotariena ta Satapit Shatardjaa shan otrinekavá sheyzaay loshtadranyazhen!”

“Idakín, mishyati, marfanorey, var ta tanto mogay inumishyara.” Okán-Khabíl teyniramyavor vey ta vashanova Padján-Hadina ditisyavor.

“Krazhni franarizhe kreyavit onyari, marfanorey,” Padján ruvyavor. “Loshizhe mogit varemirit vey mukhtairit eylskaay íid durumit djindjteynova fidirislintyati.”

“Padjankoey, shontelór vey marfanór, idaizhe korunyizha.”

Idaizhe, ta zar shontelorú vey franartantoit marfanorú zi ta dukhuloruday, ta djatfaday inumishyaven, reshú ta franarizhe trosvikutuirit ruzay krazhni chadizhe misgidirit khorova lonevyaten.

(*)

Ta khordisalú Amruta vutit birzaovó shan franarizhe ilazoit khorbiran, ta shenvalmashay ta runpirenese, lulyaven. Tudit vey piorit, ta Turushkova Djeyelún tuzotyanen, zhepirenizhe vuta, vey ta shatunova Tamelún, ta Talchá Amruta vey djurit natunshát, inu ta khuvfekisit teynimundroiena djurit margorit meydasha, guryanen.

Vutanu, ta ilazoit, namagit, vey djeyelit, shprashtit vey shaskhalit, chayit vey shifit roza ta Nataya kseyvava. Ras derevúsh ras ruges setionyava u ta shaskarit shunen ta feyndzarisivit sumerarun, kiinú uv shey ta luntulafiit khorsiavá sheyzá zagaifyaven, prisyita. Shprunit vey chayit zhozháis ikúi vutit hadinan fudjyava, ta djanilunovó vunit kupahiarun moriacharizhe vey vutit sesovó vey abovó diváy vutan etafaarizhe. Seylár ta miaraa vey ta zakhuna ta imarilu fulatsyiva. Amrutit yoteynú, ta Kochá pe eait dreshirit [284] hichan shan ta dakiit vey koit yoteynavá ta Keguna mantaizhe lapuyaven.

Sheri ta khordiit ukippabasín, sheri ta tariikit tedjenín, vey ta shprunín idá aspala, ayfanalizhe kozhá zhigutimyiva. Chadit tugú tsalyiven vey chadit raruvivit samyaven. Shey kíin idá aspalay zhigutyira ta misdjunit, ratashishunivit, rakrilivit teynikadím ta zhivlulararun onyava. Rapá ta turakhunova hatá tsalyazha kíin fidiri idá beneynfulatsarit byoriena kadimyaven.

Dor Padján-Hadín ta idapaesea hatrini vunan uvakunilu eypyavor. Vunit gadanú uvakunizhe shey ta khordisalesea Amruta, shenese vey runese, ilazoizhe kreymasinyiven. “Krapeshín Amruta, khordiín shey. Shukhrám ta karit khor mogit praka mafáy ta Tadrandarín Starana resh ta cherechevey Tameluna vey ta Darskaey Amruta. Kashá iíz ra-manfeysyati, manfeyyazhi mog razá. Kashá iíd khor vonluyana rahait pesularit khor kadimyazha. Gidanit durumit harkáz pe sheyesea lokhyana. Kashá ta Talchá Amruta, ta Shat Tamelún, lokhyata, djureylo lokhyazha Amrút.”

Mashrá u eypyavor, lilizhe, fidiri ta runpirenay, buuekhunorino, tsaya ta djasunay ba ta ratogosay, ruzay akhmegudit vey rahait peshit vanay khakadimyava. Ta djakovó sheypaarun loshafivit pe ta khorbiran tsirafyava vey vutit nikhovó kreybrugyava. Shasshtrurnizhe, iruarit tsirnakhmeli, prevulkovó voynit bibutuutainen fidirispoyarizhe, ptapitipurbenyava. Eaunit, budulafarit, padjamarit feshilu, kiín tantoilu shey teynizumarovó budulafyava, ta tsirnakhmeli djurit pardjeyova djitbayava. Mashrá u iidova korunyava, ta blikhnorg shey khordia, shey ama vey tarsha, seti djurit maldjaan, ta dinidjeay kasurizhe khashtrayava. Rahá piri kelumatsit, skazulkarit, manivoudit, tuhibit, padjanit, amarit vey shirit forgriluren samyava. Tumpi idapaú, haizhe tuzotgurivit ba akervit, iküidersinyaven secha vemyaven u dersinavit onyaven vut ra.

Ta buuékh dazhini shey ta khordiavá fidirimishyaven, naskesilisa vey krivetilisa ta misdjuna vey ta ratogosa! Mashrá u khordiú, mudji-mudji, ta tuzotarit vishugiresea maldjayaven u ta megishaúlk sait talmusesea ra-dinikadimyaten, mu gadán shta vey shta ruvruvirit djatyiva: *Forgrilurarú! Forgrilurarú!* lidú ta franarizhe vutruvivit byorú ta Staranit khordisala, fazhenizhe banchulivit, gidanizhe etsipralit, chadizhe djasunirit, forokhtabizhe *zhivlularú* ba *shtraafarú* mishtarativit onyaven. Rahait gadán ta misdjunova vey ta sakadjasunova vuta virzhunya makayana.

Tashi u ta Amrutit khordisalú shtaloshifya vey kimsiit ukippabasovó kholovya makayaven, nasizhe iíd budulafarit djasa, djamá shey ahadit kozhenan, shim iíd byorú pe vutese spoyunyiven. Shim djitbayaven. Shim ta djasunova vey ta beneynova loshfulatsyaven. Chadtali, layso chadchovód Amruttanú beneynyaven vey rahait tsirafeshkit [285] baz ba kandz samyanen, rahait heg sulinya vey ta silivovó azhelafya reshú izmuit kar vey djaúó lafiyaten. Ta khorkhalú prisya mabugyaven, ta uven urzifyava vey fadjyiva. Vananyiva ta moro vey djasyiva u shey inumozhyiva. Budulafit, rafidriahadivit sheyzá zagaifyava.

Lilizhe, inunit mumós, trichizhe ta shenay, djatyiva. Aruvakunit vey ardazhikit onifyava. Raisterit buuekhún onifyava. Ta fridadjese ptazumarizhe, ta miaraú Padjana arshprunifyaven. Gurgenbonivit sashiryonú vey khorimardamú, anuvi ta skateynovó Ebrena, tamagit idaovó Gashana pelafiyaven, shey kiinizhe mu muifavit cherechevarsál loshpurbenyaven. Shtraovó ta taltobbyorarun khafidirimergolyaven. Muizhe mu vey rekh zar vey rekh minit ta forgrilurar- aruniainen bashlaafyaven. Tsaya seti boduivit kirteynan, ta Staranit khordiú sait khalovó prisyaven vey klaná ta ilazoit naavá keylitrallyaven reshú madju-madju, vishu-vishu, blikhnorgilu dudj blikhnorgan, nikhilu mafáy nikhey, khilotseryaten. Tsorni iíd Padjanese chadizhe aristeryava. Karizhe khashonya makayanor vey kiinizhe izmuit khordiór khorya makayanor. Okán vunese klanazumyavor. “Iidizhe mabugifyara, zurhanorkoey.”

“Ba karifyara,” Padján disuyavor. “Kadimyate, mogit kutovó Brustteynafyati, mogit letufovó chiimafyati vey mogit madjovó vey nikhovó ta turilu mogit meydasharun tsaradzafyati.”

(*)

Mashrá tantounan ta otserkhorós bishyava. Ta Ebrenit vey ta Gashanit imarkhordisalú gidanit anarova ta agara ta shenvalmashay anazayaven, mergolarizhe u ta Amrutit khordisalú dinitrallyaten vey chadizhe ta agararis, tashiizhe silivit ta Starantanesea vey vutay shprunizhe tebirít, shtalulyaten. Beylatsyava u ta Starantanú dayaven u shey igüadus ta forgrilurararun vutese gidanizhe grugyana. Zar samarit zhivlularú, bonduivit dini vutit aruniavá terchanizhe salaarit samyaven. Onyava tsaya ta stronú ta meydashsala sait salit talemsova khafayyaven.

Rekh, muizhe tretiizhe, ruzay etarasharit pleshturstronilu, ta Staranit mundro urzifya mabugyava. Ubimiizhe, ta grugova kiín ta otserós venyava, himya ra-makayaven ba ra-brevyaven. Heryaven u sait tadrantú arbadakashit vey inuneriit onyaten. Prundji ta imarmundro vutova himafyava. Ta Amruttanú beneynovó vey bugivovó perneyyaven tsey, ruzay shey Amrutit khordiú resh iidey vananyiven vey ralyiven. Vutit zakhú lokhyaven ra. Tamagu, beylatsyava u ta Starantanú dini ta chaesea sait meydasharun zumya vey vutit nikhovó nasya mashrá u ta zhivova fidiri vutit bliknorgiena reysakhyaren, katsilya ra-makayaven.

Tretiizhe, ta khorbír bashlaifyava. Blikhnorgú, ba ta samenu vuta, ta bazova vey ta turova sheyzá kreyspoyavit ba fidirikelumavit onyaven. [286] khuvfekisit vey panagspoyafit skazúlk shey ratuzotirit rusanzaova dlunyava, chadpaovó dulafarizhe. Dini ta etarasharit muldarudan fuinivit buuekhú vey djovokú djatyiven, dazhemprisirit ta khauvakdusilisa vey ta krivetilisa ta bugivarun, kinpaú ta shtapalanaafese vey ta pesulese miaraarit onyaven tsey. Secha zhanyiven idapáu kinpáu ta beneynova aatisyaven, ta zakh Padjana chadizhe mukaryiva vey vunit shagál kreyubikeyyiva. Gidanit grugova himavit onyaven. Ta bandjinit shat, Tamelún, imfayit samyava, layso ra mu Staranit khordi Turushkova Djeyelún klanamishavit onyava. Ras hait meydashit khorimardám dini ta fridadjagarese Tameluna dlunavit onyava, ruzay kiinit grugunilu? Ta tadrantós rahait tukbelís resh ta tsayagenbonifey ta vishulugarit onerkhordiarun onyava. Líd fazyava, krazhniizhe. Djamokrazhniyava ta gar. Ta beneynavit vey ta beneynarit khordiese zumarizhe, ta petururivit yoteynovó dini ta üanan, diginilivit kelumenay vey ta givaturay, shunarizhe, ta buuekhovó idapaarun kinpaú resh ta zarideyney varoyarit onyaven ba akantiirizhe ta beynenova misgidarit onyaven djeynatarizhe, Padján khaishifyavor u sait nikharasova ta khorosese silavit onyavor. Dralit khaotsér eshkizhe ilerizhe shtrunyana, talshyavor, ruzay brinunyi ra-makayava.

Mashráu u ta muifavit khorimardamsalú ta shena ta Staranit khordisalovó, runizhe vey pirenizhe, pevedya bishyaven, ta meydásh teyni ta runese vey valmashese inuvugmoriyi mabugyava. Eshkizhe mu karit vey murnnikhit dzevunova shtaklaná ta Dzaravá ta Shikaa, shta ta Durumskae Starán, korunya. Padján-Hadín vey Okán-Khabíl heynuzdisalovó teyniuvakyaven resh ta dersinarit bugivovó dlekesha vey u, kari vutit eshkey, iid ilazoova ta beneyna inuidarafyaten. *Djuji hait*

ruveney ta tabit heslaa, ta tadránós rozheri rahaizhe onyara, Padján talshyavor. Tamagit korunót zhanyi cheykopyara.

Okán-Khabíl Padjanese dlamyavor. Dini ta givanturan ta khorosa vey dini ta melutuan, ta brustenan, vey ta khorshonan taktakit onyavor. Sait dafonova alakh-idarkricharizhe, eypyavor, “Kovroyaru, marfanore. Tutú sheri imaryoín piti Amrutan, ta runay purnebarizhe fidiri Peleshirskaay, kadimavit onyaren. Vutit sizdú vey azhél pilaivit ra-onyaren tsey. Vutit setionova yibyarú ruzay vutova naglirya ra-makayaru. Ta Ebrentanú vey ta Gashantanú vutova mundroya santiya beylatsyaren vey djasyaru u fazhenit meydashova, iidku murnit, nasyari. Secha makhá ta tsornian, ta mozhay tayamalavit onyari, kozhá ta shprunudarís resh khorya mogani lafiyari vey mogit flegesú vochadyaren. Ta naovó fidiriidarafya vey mogit lokhavit bugivovó arimfayit birzaesea shtamasinya cheykopyari.”

Mashrá u eypyaven, beylatsyava u Padján-Hadín dini sait talshesea khadinilokhyavor. Sait pebrustafivit madjovó panayavor. Ta shonova vey ta tungoova sait vishuay inumanalisyavor. Nobshetár ta zar aataroresea teynivirsiarizhe, shastalemit vey anikebesivit, kadimyava. “Tas Zardororey Padjanko vey Narorey Okán, sobonen sheri ta dlamarit imaryonín kadimavit onyara. Meydashit sashiryonú, kiinizhe djasyavi, ra-onyaren. [287] Lazyonú onyaren, kiinizhe murnizhe ta khordisaliena Djiraa igüayiren. Narorín, kadimyaren ta Djiratanú! Zhirashya kadimavit onyaren! Ta skateynú ruvyaren *Kálopay Íniri Líari*, ‘Palanadiú ta Siarit Pila! Ta muit vutani kadimiyazhen djani. Narorín, pesulyivi!”

(*)

Ta shunenova kíin yibyiva seti ta teynikadiman ta Palanadiarun ta Siarit Pila zaradizhe netelya ba chorya onyara. Mutali yoneyú pe ta khorbirese pevulifyaven. Shey yonéy shimtali yondiovó fulatsyava vey vutani shey vut bakhnalán makchovód dresiarabit palanadiarun zhanyiven. Ta bugivovó fidirimampisarizhe, piti shey khilan irvadarizhe, vutit madjovó ta rezafosilu tebarizhe, ta Djirait palanadilu shey khilova ba ta zarideynosese shta pronyaven ba ta beneynese vutova fidirifeynyaven. Padján-Hadín ta gadanovó ta Pronarun ta Palanafosa daya ba franarizhe rumbi zhigutya ra-makayavor var ta Palanadiú vutova haizhe konomyaven vey vunit pilá ta Djirait shola gidanit ra-onyava, ruzay, iidova ishyavor, shprunit vey mosit onyaven vey ta rozhova fulatsyaven.

Klaná ta ilazonaan, kepesunizhe tendayisarit, ta pronú chadchovód Djirait palanadiarun neshkishtyaven, dinietalifyaven, loshprevyaven, loshizhe muifyaven vey loshizhe panaifyaven vey shtalokhyaven makhá u shey ta naú valmashizhe ta Turushka Djeyelún vey ta Shata Tamelún ta rozhilu vey ta palanafosilu iküivehusyaven. Mu omoit chegdusilu maanazudit marinazese divay sait ritan, shey Palanadi bugivova ba ta samenovó beneynava dini dzalayonesea, kiinú hatrnizhe pevulifyaven, hasadizhe klanamisinyana. Layso ta samenu ta nosheylaniarun ta forgrilurarun dini ta güetyonesea klanamasinyiven var vutruvyira u ta Djiratanú layso iidpaovó azhelafya makayaren vey u nulakyanen u shey kurusheynit zheytúm ta rozhova djaüoa dekuvayyita.

Mashrá u Padján-Hadín ta munkauvese zumyavor, chiimit ta shprunuda vey djemarafivit ta ubua vey ta ipoka, ta chadozhakú dini vunit chaavá lozhifyaven vey vunit vishuay khakeprevya mabugyaven. Shaskozhenizhe budalayya mabugyavor. Franarizhe dinitibirit tikhodú ta rafreluda, ta shasfaruda, ta ramakaa vey ramishtarateshkit siluna otrinifya praktyaven. Ruzay samyara ta miara khaá.

Okán-Khabíl vunese vunansha teyniramyavor. Pranova divay ta tsaman sait marfanora felyavor. “Zurhanorey?”

“Okaney, kesh samyara ta miara resh mogit untarey, kinzá iidit shar vey kalúz zhanyira ruzay prundji ta varem vey ta banadjinúd samyaren tsey?” Padján eypyavor, antriit budalayova vugtebarizhe, kiín tayamalya vemyava. [288] “Kesh onya makayara u mogit sorón eshkizhe mogova pesulyazha?”

“Zurhanorey, idá onya ra-makayara,” Okán ruyavor, “var onyarad murnizhe Mu Kinpá pesulyarad. Ruzay eshkizhe onyazhi mog praykonit eriú vey zavachú dini ta madjavá Vua.”

Padján-Hadín, Zardór Amruta, sait marfanorese ta miarailu vey ta varemilu zumyavor. Vunit pranova miriniyavor vay alayavor.

Rekh, djimetsifarizhe, tretiizhe inuramyavor, ta brutenova inu sait nalgenay menalisarizhe. Miarayavor u ta oyeait amustenú ta kulit Itlana hatá-hatá fidirifazifyanen.

[289] SIPÁL MINMAK ZAR

“SHEY CHAÚ ZHOYESE TEYNIYAVEN MASHRÁ U TA KUTUNOVA MANATAPANAYAVU.”

Shey chaú zhoyese teyniyaven mashrá u ta Kutunova mantapanayavu. Sheypaú dini ta Lakunan ta Kutuna khamuldarifyaven. Beylatsyava u talemyava rapá. Mantaizhe piti zhoyit shumeshan ta Kutunova ptapanayavu. Keuratsit, daleanatokanit taleailu glanyava. Ta retók ta Kutuna zhoyit chegese razhgeyrisyava. Zhoyit flenendji ta Kutunese shprunit vey aurit onyava ruzay ta razgeyrova djura dini zhoyit madjgolan etarashya yibya makayavu. Djurit galus ivarit shirazay, divaytebivit ta daldeailu, onyava. Ta shtashprunifavit arasova vey meytlanova prevarit iküi zhoyan naglirarizhe, Pulán-Shuv sait flenendjiova otrinafyavel vey vugramyavel. Mashrá u izá tansubyarú, ta Kutunova mantaizhe piti zhoyit shumeshan tebarizhe dini ta Lakunan seti ta dzaleyban ta Batmoraa, zhoyit shunós ta lakuna nusya mabugyava. Ta tugú ta lakuna vey ta pesharun zhoyanu, tsaya bonduivít hiznu chintalarit zergentian, irmanya, djateyya, kobresiya vey usbuifya mabugyaven. Arshprunit shunen zhoyanu sizdifya mabugyava. Onyava tsaya dini tamagit ardjaese klanafulatsirit onyavu. Mu djalbeynit vesilu, djasyavu u idá izmuzhe ta slazku onyana. Ruzay idaizhe ra-onyava. Mashrá u fazhenit shunen zhoyanu anazaifyava, chayantoit ruzay shprunit vey iküimeytlanurivit uvakova zhoyese eypya nagliryavu. Idait uvak onyava kiinizhe ratá tashi djatavit onyavu. Vuyinit mishtarátova pilayavu zhoy ra, ruzay zhoyese ta stronilu vey ta nalilu teynieypyavel.

“Ta Prisivit Dzevarsál ta Makdjia ta Kitanese kadimya cheykopyara. Pulán-Shuvese tashe ruvyate u Grun Oya misgidyaror. Rahá ukha silyiva. Kadimyatay.”

Mashrá u zhoyit hatrinzaese divayzumyavu bezyava tsaya pe yeniit, chendjit krelan tansubyavu kiín fidiri teyni rapilaivit pevlushese pitizumyavor. Tendayunú gidanit mantauda vey meytлана zhoyanba shrakhyaven. Tsey ta Kutuna zhoyit shprunit flenendjiilu tebyavu. Eypya zakhunyavu. “Satelkoey, bashit vishuova shunyarú ra, ra-ishyarú kinpá [290] onyare ba kiinit anamova dini zhoyit lipalan zretyare, ruzay idait onyara zhoyit talshún u ishya cheykopyaru: kiinizhe mishtaratyire vey kiinizhe zhoyeylo estalyare?”

“Kovorinél Ebreney onyaru. Dazhini ta Tuzotarelavá ta Seyrana hatá-hatá fidiriuvakyaru. Ta Kitsán ta Tuhibaza zhoyit shprunbír onyara. Ta shontelél ta Djanarit Darela onyaru. Ta Tebarél ta Zhigut’satbira Ishkandaria onyaru. Basheylo rahaizhe estalyaru, malachit Dorey Linddora, piri idaey, kiinova zhoyese klanadafarenya seryane. Kadimyate!”

“Satelkoey, zhoyese ra-pilayire. Rahait loshestalovó moganda naglirya makayaru. Ruzay ta Kutún zhoyova bashit uvakese manukanavyava. Bashova zhoyese tashe tavilyate.”

Lilinizhe, izá pe ta chendjit krelan, dazhini ta shrakharit tendayavá rapilaivit pevlusha, nasarizhe tamaniit lusaese, irmanarit sizd zhoyanu kednaifyava. Peshél hatrinizhe tansubyavel. Rakeyntula, franarit djolit hadina, narvit chaarun vey dakinahasyit kunzaya onyavel. Iirit ta sana vey netoit ta tama bashit blikhnorg vey ta chaesea vey ta zakhese isteryava. Mashráu u arvastriifyavu, zhanyavu u gidanit ebadiatsova shey iidarun dakarit onyavu, secha malachyavu tsey. Tlintlinarit gitunova

genyavel, kindjuit anú, seti shey kiharan, mayi beylatsyaven. Hirzunivit mafáy ta gilirisit zhozhaisey ta eaa silishudit sesilu onyavel secha djurit funduiven arpantait bezyava. Ta ana zardeynarit natoka onyava.

“Nakeyyare, malachit Dorey, vey idá dralyara var ishyaru u etikhyare ar u say ruvyare. Ta Satél Pulán-Shuv bashova fidirimampisya vey bashova kiinizhe vuyinit manukanavdiór vey shprunór lulya heslayavel, kinlán malachit u onyate. Iidova ishyaru. Iidova bashese ruvya kadimavit onyaru vey Pulán-Shuvese vey ta kulit Prisivit Dzevarsalese ta Makdjia zhoyit gadanovó shtaruvya cheykopyare.”

Kovorinél bishyavel, “Ta Tanto ta Endihona ta Taldokasenarun kadimavit onyara. Iidova ta *Landsrat* ta *Nordlingarun*, idapáu kinpaovó ta Djanartanú mishtarataray, franarizhe korshunyava secha vavya vey dini ta estalesea ta Shentanarun diniprisya vobrivunit onyava. Ta Feyhanél Norhema, ta Talmenshunél, kiinizhe vuyinova mishtarataray, iidova peyratya ra-makayavel vey ta bugovó palanaafya, kiinovó Itlán saese pefelyavor, sabrivizhe vey sait shprunilu, vuyin-sá, franarizhe vey arasizhe vadikyavel. Seyranova khordielarun resh ííd tseynamey korunyavel. Hatá-hatá dini etsipralit vey rapilaivit birzaavá, dini ta taleaan mu murnit sulinarit tainaa loshzeytariyara. Ta *Tidreysera* Djanara vuyinova mosogizhe mafelyaven ruzay kifayya brasyavel. Rahait talvonova saeyre vemarizhe, ba ta mosogova ba ta kiskaova ta mafelararun medjya kozhá ruvyavel. Ta garovó vuyinit lipal losh hapaey garminya [291] santiyarel. Nurenova pe sait varemiresea vey sait tuzotiresea felya ra-vemyavel, bolo ta hesla kirya u ííd estalú shey ta Dzevaresea ta Seyrana tsorni pilayiten.”

Sheyova kiinova Kovorinél zhoyese ruvarit onyavel dinibenziya khiyefyavu. Miarayavu u djurova resh ta shtaruvosey kulizhe zhigutya makayavu. Bishyavel.

“Tamagit stronú, resh ta draley ba ra, pe Iltanan vadikyaren vey sait sarmusesea ra-tramilyaren. Khor resh ta zakhey, ta shagaley vey ta nikhey Amruta fidiriprakyira, vey chadpaú izá beneynyaven ba bugifavizhe, vutit zhivturilu, ta khorbirovó siarmakusit siarana badnuavit onyaren. Kiinizhe ta narél zhoyit ebona vey ta Satél ta Ebrenit Varlezema, idait zhirashova masinyavu kiinova masinya makayavu. Gashán vey Djira, prundji, sait cheykopenesea dini ta komolan ta easa vey ta rozha tramilavit ra-onyaren. Runska, ta ska bashit eylshata, vey Peleshirska, ta sambír ta Taridarela Sintinisa Runa, bashlait samya amgalyiven reshú ta nagushtova meytlanit meydasharun ra-medjyaten ba ta beneynafit virsidjova khashifyaten. Ta talmenilu ta loshvadikosa losh ta lipaley ta Talmenshunela, iidova korunavit onyaren, sait rakrepsomit satebova okrintuarizhe, bolo, ta khorosova mafáy ta Tadrandarín Starana dyona kuniryaren. Idakín, nalavoit teyniuvakilu, bashese ruvyaru: Losh shey zolarit makaín kiinovó trevkonyaray, kadimyatay. Kadimyatay.”

Rekh, lan lilizhe u ta shunen kadimyava, lan inunusyava. Muku-shtá dini ta Lakunan ta Kutuna khazhanyivu. Sheypáu zhoyese krilatsizhe zumyaven.

“Tsiasuk-Proney, kiinova shunavit onyare?” Ta Talmenshunél muizhe eypyavel.

“Satelkoeý, bashit zurhanél, ta skaese ta Ebrenit Varlezema vey ta shinarit Kitsanese ta Tuhibaza, kiinova tuzotyarel, hatrini ta Shatan Lazen, mogova teyniuvakyarel.” Seti ta grimdusan Kovorinela, ta chaú ta Talmenshunela anikebesizhe tsirtalifyaven, istavi taleaan kiinova kozhatantoilu shunavit ra-onyavu.

Mavdonizhe ta gadanovó ta shunena Kovorinela tugizhe vey lan-lan gobizhe shtaruvyavu.

Pulán-Shuv ordarizhe djeynatyavel rekh eypyavel, “Franarizhe khaá zhoyit harvolen onyava Lazenese mishya vey losh zhoyit shonteleley, Kovorinél Ebrena, talmeneypya. Franarit vey lanyueynit dzev Paluay onyara...”

Küanka diniprisyavor, “Idakín losh ta darorey pristiit imardamosova resh ta kulit dzevarsaley nulakyazhu. Mogit lonevovó korunyazhi vey [292] idatá ta Prisivit Dzevarsál ta Makdjia shtamisharit onyazha. Kesh seti iidan keyliyatu, Satelkoeý?”

“Heslait gadanú khaá, Küankakoeý. Kiinit-vá zhirashova, kiinova ta darór Semeria mogese dafarya makayaror, blenstovanizhe kamizyazhi vey rekh Ebrenese mishyazhi. Ta min dzea trevkonivit makaovó mogeylo loshfulatsyazhi: ta Dukhulór, ta Talmakus, vey ta Kutún. Eshkizhe Kovorinél vey zhoyit franartantoit marfanór Grun Oya ta burakhenovó areyit isha vey manukanava garminya lafiyazhen.”

Darór Dafár-Madh idatá eypyavor, “Marfanín vey loshdzevarín shey. Togyaru u ta tanto onyara dzea u mogit Makdji kreyifyata. Ta Makdji prisyiva vey tumpi sha samyaren say. Mogit tseyinakéyl ta zhanós ta Kutuna, Sintinís Runa, onyava kíin, tsorni, losh ta Madjey kíin djurova tebyara mogay trevkonyiren. Sheri ta Kutuney lufituyavu, idaova ishyaru say, ruzay shey ra-dralisyara. Amrút vey ta neyrúsk zhoyit kurudjora, Padján, zhoyit zakhova, shagalova vey nikhova mashrá íid franarit anzonavá nuravit onyaren, vey tikhodyaru u vutese shtamishya aravyaru. Ta sobonen Amrutay, kiinova íid talshunen teynifulatsyara bedrait ra-onyara vey inunizhe zhoyit zheytumay vey ebay vey zhoyit varemirit skaay inuonya ra-aravyaru. Djaüoya cheykopyaru resh tamagit mishbatova djitaya. Ta darór kunirubuzhe Pulán-Shuvese zumyavor.

Ianél Ishi keylikiharyavel, “Chadit estalú mashrá íid anzonavá inu mogay bonduifyaven mashrá u ta Batmoraova vey ta Shpatteblakovó Semeria iküidzevarit onyavi. Ta khulen Parpár-Klotashela korshunyiva ra. Ruzay ta lapusú sheypaarun mogit iskemese degilavit onyaren. Ta Kutún zhanivit onyara.” Fayyavel vey shey mogese khilizhe zumyavel. Losh Dafár-Madjey shukoryaru. Ta tanto ta Dzevarsala ta Makdjia karivit onyara.”

“Idakín, iidizhe kreyifyazha ta Dzevarsál,” ruvyavu. Darorey Dafár-Madj, íid lipalova, bashese dafarivit Tuhíb-Tuuray, u ta Kutunova zhanyate vey u djurit izmuit farova redjate, shassantiizhe vey shas latsagya peyratyave. lidova intevaavit onyare. Bashit eylskaay inubranavizhe resh ta zhirashova ta Gashantanarun dakya bashit arvaremirit marfanorova ta beneynese silavit onyare. Bashit ska ta Kegunay lulyiva vey ta talat losh bashit kurudjorey prisyiva. Helistyar u bashit zhirashova seti ta vuglulan Tameluna vey ta Darskaa Amruta, tunkiyaror. Izaese mishyate say vey bashit eshkova korunyate.”

Ta Talmenshunél ta Darorese klanazumyavel. Vishuova fechivit gara vey vavabiyona laifyavel. Shas vunese sait zakhova fidiriaanya vunova inumishya shunya ra-vemyavel. Franarit aulilisa ta korunovó ta Darora Amruta zumarit onyavel. Shprunit vey aanit onyavor. Gidanit dafaratsa onyavor. Franarizhe, ta inunay, vunova vey ta mantasakafit otovó ta Darskaa Amruta zatvolyavel. Seti ta voodeshan vuyinit Lipala ishyavel u ta sarmusova vunevlo loshvadikya lafiyanel, ruzay [293] korshunya ra-makayavel kinlán vunay vakhtyinel. Mashrá shey aulavá sait Feyhanuda saese kozhaís ta tantoaris resh ta varemey ba ta azafadey dafaryavel. Ranti vunese hatrinyavel vunit razhgeyrisúd vey shprunúd vuyinova eliseynyaven vey shprunafyaven. Hatrinizhe vunova zumyavel, vunova diniamborinarizhe. Vunit franarit djolit hadín inu shprunit vey vavabiyonit vishuay manalivit onyava. Vunit blikhnorg uruit vey shprunit, bonduivit ta dzevabilisa forokhtabit dazhini ta Amruttanavá, onyava. Chesova, ravlagit dini peshoravá, trevkonyavor, talshyavel. Sait vakhtova vey sait varemova etarashya tikhodyavel. Krazhni franarizhe murnit onyavel. Togyra ra-makayavel u prundji vun-sá idalán razarenifavit samyavor, u zarentanova ratá zhanyavor. Saova dini vunit pranavá, inunizhe ta nashkudoreniena, ta lanyuiena vey ta skaestalienna ííd untara vesamadjatyavel. Kesh tumpi avalayara, talshyavu, u iidit hatrinit loshvadikosese tsorni uvakyiven? Darór Dafár-Madji ishi peyratatsit vuyinit dazhemeypit latsagosesea vey bamidesea onyavor. Raanlatizhe onyava u marzeytariyaten, tsorni u ta estalprév vutova pe ta pelit mishbatese manukanavyara. Ta neyrúsk vutova loshfulatsyava. Shukhrám ta Odenót.⁴⁹ Tsorni, murnizhe ishyavor u vemyavel u hatrinit, pashni hatrinit, samyator vey u vuyinova ta Kitsanese ta Tuhibaza rekhtayyator. Ruzay, ishyavel u ta gadanú Tsiasuk-Prona izmuit onyaven. Mishya cheykopyavor.

Bishyavu zhoy, rekh, “Küankaey, Ayleaey, aatyaru u ta Shpatteblakunovó Semeria tuzotyatay ukh, Darorese Chumüato seti hait kadimazhenan dodjarizhe. Shey latsagarovó sheri ta kinzaey ta Kutuna inumasinyatay. Mogit talateri losh ta Drukhey ta Semeriit Dararun onifyatay. Ta nalyunova Semeria vey djurit ebonova resh vutit kadimazhit farishey vey yakinuney dini ta rozhafosan Itlana lonevyatay.”

“laneley Ishi vey blidit ushorey, franarizhe silivit vey say kumpezivit,” bishyavu, “resh zarzari vutey pientait lipalova lafiyaru sheri kiiney arrumbiizhe djemarizhe eypyazhi.”

Ta samaresea djimetsifarizhe, ruvyavu, “Sateley Pulán-Shuv, Talmenshuneley Az-Beyrúm, vey Ribildareley Ananél, seti mogit dzevosan Ebrenese zhoyeylo loshmishyazhay reshú losh Kovorineley talmeneypyati.” Sheypaú zhoyese krilatsizhe zumyaven, tsaya hait karit kirteynova ta misha dafaryanu. Ruzay mu ar ruvenova lafiyavu. Vemyaru u mu tamagpá ta Kitsanese ta Tuhibaza mogeylo loshdzevyata. Ayleaey, kinzá ta zavachór, kinpá zhoyese dodjyava mashrá zhoyit Savan ta Tanifa, onyavor? Togyaru u basheylo dini bashit salan dzevyavor, kesh ra? Rozhór-Nal mishtaratyiror vey vemyaru u ta shenit agaresea ta Ebrenit Varlezema mogeylo loshdzevyator. líd anamova ta astivala introyazha kiinova idá harkazan korunyavu.”

Aylea isteririt shunyivel. “Narorey, idaizhe onyata. Rozhór-Nalese sobonyazhu vey helistizhe mogeylo loshifyazhor.

⁴⁹ Oden: the Djanari name for the Creator. *Odenót* is the mysterious workings of the Divine in ordinary life.

[294] “Korunivizhe onyara chalí,” ruvyavu. Sheypaú sait ukhtalenovó lafiyaren. Gashán, Amrút, Semeria, vey Djira vutit sebvdiit birzaovó dini ta korunosan íid estalarun lulyaren. Ebren ta prakova resh ta rozhey parabantiizhe dinikadimyava vey Peleshirska vey Runska tumpi mu gadanova misgidyaren u sait djatalova vey sait nikhovó dafaryaten. Idá gadanova djani inumasinyazhu. Nulakú korunyizhen, ushogú zolyazhen, vey pristiit dralbyorivit imaryón ta Semeriit khodisalay dakyizha. Tumpi layit yontansál Semeriit imarkhordiarun mogeylo loshkadimyazha. Ar ta zarideynainen dinilanyuafya u shtrunyana ra-veyyaru. Krazhni ta musadaris dini íid untaran onyara.

Shey zhoyese ta mosilu vey ta katsalilu zumyaven.

Ushór eypyavor, “Dukhulorey, kinzá-vá iidit estalovó tilavit onyare vey idalán ta zakhunudaris vey ta vavabiyonaris zhanyave u dazhini ta peshavá naryate. Izmuizhe, shey malachekú Shtemora pristiizhe shprunifyaren ruzay idait vrunudova vey shprunudova dini malachoran shunavit onyaru zhoy ratá!”

“Aulú ta shunosaris idaa, kiín ra-shuneshkyara, chadit aspalú ta ralosaris losh laneley Ishi dini ta Derevushsalan ta Pyagarun, krazhni chadizhe ta tantoaris losh fereshín ta birafosa vey losh ta timetín ta akalosa, vey ta tilós ta sholarun ta chendjarun, ta amarun, ta tarsharun, vey ta pesharun. Togyaru u iidú zhoyova iizese yaraspalan kadimafyaven.”

Zhiguten, klaná ta vishuan zhoyit ushora lilizhe kobresiyava. Sait dzevneyova iküimadjurya mabugyavor. Sait vishuova zhoyit vishuese ptaarizhe, ruvyavor, “Idakín, talshyanu u iidova tunkiyane...” Rekh, fidiri sait dzevneyay bluzit vey vedunivit shireshurut fereshova moriyavor. “Bashit reytút ta *Sholarun ta Inunit Runa*. Bari komdjakizhe ta fereshova zhoyese klanadafaryavor. Ta fereshova lulyavu vey sazhoyses djurova sanokiyavu. “Sonyaru, ushorey... kiinizhe ishyave...?” Zhoyese murozhizhe zumyavor vey ruvyavor. “Ianél Ishi zhoyese ruvyavel kinlán íid dafarenova, kiinova tashi franarizhe bashese dafaryavel, brinyare.” Idailu, ishyavu u zhoyit ushór ta mifliova dazhem zhoyan vey vunit zurhanelan, vey ta mishbatova kiinova zhoyeyre ordaryavel, dayavor vey dralgadanyavor. Djeyelizhe zhoyandje tikhodyavu u mogit shtatuzhán kuldjemarit onyava. Tsirova dini zhoyit zakhan tikhodyavu, hazá dazhem ta ipokan resh idaey kiín ratá onyava vey ta yavyo resh idaey kiín tsorni onyara. Zhoyit chaú chadozhakiena djemarifayaven. U kelokhyaten ra-mergolyanu.

Ta tamagpaesea djimetsifyavu, “Chalí khaá,” ruvyavu, “Shtadini ta Batmoraese. Lan-lan dralizhe mogit ramfelovó shtaochugyazhi secha ta taleaú mogova manukanavyazhen ra. Shtamishyazhi vey eshkit lonevovó korunyazhi reshú ilazoit agaresea dzevyati reshú mogit skaovó vey mogit untarova zavachyati.”

“Gadandarorey,” Haya Úlua epyyavel, “Ta Batmoraova shtadinimishya ra-tunkiyari. Ta mishbat franarit, zaradit, lanyuit, vey durumit onyara. Kadimyatay mu vey shey vey zhoyova rekhtayyatay. Ardralit fidirizaova pilayaru.”

[295] Ta sizdova Nikhspoyarela muku-shtá lularizhe, Haya Úlua mogova fidiri ta lakunay, iküí hiznubatan pilaivit tumpi sait ebonese, manukanavyavel. Kiinlán brinalit biráf iid onya seyonyava, khay vey kheyem! Bolo, varvari ta siley Papár-Klotasha vey ta busteyney vuyinit khulena ubuyaven mogit zakhú.

Mashrá u hiznu Hayaan manaragyavi, grunuzhit bashla mogova pitiyava vey dzavanyava. Betlatsyava u shey mog mogit talshilisa ovatyivi ba eshkizhe tumpi onyava u ralán ta arasaris resh ta peytitoey mogese branyiva. Karizhe ushór vey lanél Ishi teynishán zhoyan kadimyaven. lanél Ishi ta bashlaova prisyavel, “Tsiasukey, ruvyate, kiín iid pientait lipál onyara kiinova mogeyre lafiyare.”

“Ishyaru u zar ukhese iid zaradyazha,” ruvyavu, “ruzay iid chumak ta oygidanit chilina onyara vey inu shey taniena mogit sala etsipralit samya cheykopyara. Vochadizhe tsorni ruvyava makayaru. Frelunizhe ta tantoaris mogese zolyazha resh ta ordarosey ta tseynameylarun, ta pabasarun, ta tugarun, vey ta hegarun ranti ta Tsunturese Darora Chumüato shtamishavit onyazhi. Ruzay, ukhese iidova ruvyava makayaru say... Ushorey, laneley Ishi, Paganarese shtamishya cheykopyaray...”

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Ta etsipralit iküibát pilaivit Hayaese vey vuyinit ebonese chadizhe arurit vey aromanizhe dzeveshkit u ta rambat iküí ta Batmoraan onyava. Kashatum idá mishbatova mabugvanizhe pilaavit onyati, talshyavu. Ruzay, Haya vey vuyinit ebón sheri mogit harvolín, prenbuín, vey aaney helistya cheykopyaven tashi u mogese zhirashya otrinit tikhodyanen. Mogova lastovinizhe malakhtuavit onyaven mashrá u mishyavi. Mogit shtamish ta Tsunturese shaskiponit onyava vey sheypá sait khilit mishbatese kreykishyava resh ta fazhenit ukhtalenovó intevaya.

Rumbi palenan ta lonevosaris vey diniushogosaris, mog, kinpaú Ebrenese dzevyani, fidirimabugyavi. Bezyava u ta dafaratsúd Darora Chumüato shassafit onyava. Mogese ta oydralizhe ushogivit yoneyova dafaryavor. Ta imaryón gidanit vey banadjinit onyava, tsaya nukmenit resh darit Talnarey. Murnit, dini mu damtanit azafad'zaan ta yoneya djanubyavu. Mos-mosarun, talshyavu. Dini guratiivit fulatskhoryonan ratá tashi dzevavit onyavu vey ratá togyavu u ta sarmus ta inusit Kitsanova ta Tuhibaza Kovorinela shunya zhoyese kadimyana. Djurit lapán vutruven onyava, djurit birza etsipralyava, vey djurit drimál shinarit samyava. Ta dzev franarit onyava vey ta kulit sal, kari ta tunkiey, damotagyava vey shtashprunifyava. Idá zhoyese ta tantoova resh ta talshosey dafaryava.

Ya u dini ta Seyranese ta Tainaa Pulán-Shuva tanifyavu, hait shprun, hait ivár, hait vavabiyón dini zhoyan etarasharit onyava. Onyava tsaya silivit vey bonduivit [296] prisakú zhoyit nikha mudji-mudji shtakadimarit onyaven. Ra-onyara u ta otorayú vey ta santiafenú zhoyese ra-kadimyaren aréy ruzay arshprunit tikhodarit onyavu.

Ranti muizhe ta shatisay losh Pulán-Shuvey branyavu zhoyit talshunenú laidarifyaven vey rekh arurzifyaven. Karizhe, kulizhe voemdilesyaven. Tikhód ta djalba vey ta sila pe zhoyese kelokhyava.

Idatá ta harkáz zhoyit Tanifa dini ta Seyranese ta Talmenshunela teynikadimyava vey lilynizhe ta krioru mayi mabugyava. Ta Dozulrúv dini zhoyan khaprevya mabugyava vey zhanyavu u ta zhoyese rapilaivit sholovó Itlana, kari zhoyit tunkiey, eypya makayavu. Zhoyit talmenshunós shtakadimyava ruzay lozh ar ta idarudaris, ar ta drimalaris, pashuni arpevshiivizhe vey djemarit ta lipalatsaris u tashi. Dini zhoyan, vanú ta djeyelit vey durumit isha khavananyiven. Byorovó vey eriovó igüayavu sheri kiinín rahait ralovó kamizyavu. Lametidzit makapronovó ta shprashtit amesea pronyavu vey savutit sholilisa vutese eypyavu vey djeynatyavu. Seti shey iidan, terchanenova foliyavu. Ta Satél Pulán-Shuv zhoyese gidanizhe senyakhkifayyavel. Bezyava u vugramyavel, mergolarizhe u daryatu. Mavdonizhe zhoyova zumyavel ruzay kozhá ruvyavel. Rahaizhe zhoyit veykalovó mafayyavel vey ta argidanifarit nalova, kiinova teziyavu, ra-sherilatsagyavel, ruzay tumpi dukhulór onyavu. Ishvemya mabugyavu gavizhe kiín vuyinit farish dini shey iidan onyava vey reshkín, zi ta gidanit vey talvonit eaay, kiín pashuni inufranarit bezyava, ranti ta To Yoneyú ta Talmenshunela dini ta Oglumese ta Lusaa Ovnela varolyaven, idalán mayiva. Mashrá idá tantoan, aatyavel *vuyín*. Onyava *vuyín* kinpaese sheypaú resh ta ishey vey ta manukanavey djimetifyaven. Idatá tumpi vuyinova hatrinya vey dini ta talvonan vuyinit meytлана vey tamania takaya anarakyavu. Tsorni, beylatsyava u shey idá mayiva. Makhá ta tsornian djurova latsagyavu ra. Ta khadjemár ta estalarun zhoyese vochadizhe ta tantoaris resh ta shtatalshosey branyava. Ruzay, tsorni u djurova sheritalsharit onyavu, terchanizhe bezyava khaá.

Lilynizhe, inu zhoyit djeyelit vey okanit talshiena medjivit onyavu. Ta Satél dlamyavel. “Kesh shey seti bashan dralyara? Talshovativit bezyare. Kesh imuryire?”

“Satelkoe, imuryiru ra. Djemaryaru ta mosaris sheri sheyey kiín mogese brinkiyava vey sheri ta mishbatín kiinovó mogit biráf mogese redjyara. Chadizhe brinkiyava zi ta aspalay ranti bash vey bashit Daldeait Saldisaley dini zhoyit shatisan dlamyavay vey zhoyova inu zhoyit fereshiena vey timetiena moriyavay, zhoyova dini ííd gidanit Birafunese ta Rozhese inumanalarizhe. Zhoyit talshunenú shtakadimarit onyaren, makaú, makhá ta tsornian zhoyese rapilaivit, zhoyandi vananyiven, ruzay arishya vemyanu. Chadizhe tilavit onyaru. Chadizhe etarashavit onyaru, bolo dukhulór onyaru zhoy tsey!”

[297] *Seyende yong. Forlorte Prins av Linddor, shal du kome en lete min Beduling til hets sil?* Dukhulór kinpá shunyaror, Silivit Dor Linddora, kesh kadimyazhe vey zhoyit Lipalova ta iskemese manukanavyazhe?” Mashrá u eypyavel, talshunen dini zhoyit shagalan sizdyiva. Zhoyit tamelova ananit anilisa vey seylarilisa kiinovó ratá pilayavu aleybafyava vey eait Taleailu chadit sintinarun ratá tashi shunivit pe ííd kednaardjaan iküimosyava. Ta Talmenshunél genivit dini abavá lalivsiarana vey koana, dinieylafivit shasmishtaratit aziena vey djamochoorit anarun zhoyansha tansubnyavel. Muku-shtá eypavel. Vuyinit eylebit Djanarit sholova, kiinova vuyinit ebón ta Nordjit shol mishtaratyaren, igüayavel, “*Oden es Likht, en in han der es no durknis. De Likht av Oden es de Fred av de vereld.*” Uramún-Tamú ta talea onyarad vey dini Vuan rahait durumúd onyara. Ta Talea Uramún-Tamua ta rozh ta untara onyara.”

Gidanit mosunilu ta Talmenshunelese zumyavu. Beylatsyava tsaya djetál djeyelizhe vuyinay fidirieayava. Bishyavel.

“Tashi aulchovodavá zhoyit ebón iküi ta Zataan dzevyava resh Rozheylova zhanya. Ta Engelit ebón vey ta Nordmanit mu muifavit zhey túm onifyaven. Tilarú ta *magisha* vey ta *veyserheta* vey ta Sataphaza Yesu⁵⁰ OdenSSona onyari. Franar-inunizhe dzevyavi resh mogit fazhenit eylese kadimya, ta bredí Atland, kiinova Itlán mishtarataray. Pe ta gidanit runit karfeyan, ukhese pilaivit kiinizhe Djanár, tayvidivit pe ta Shaodnokit Onkootan ta adunit sanukirarun, darskaova, Nordhem, sitagyavi. Ishi dini mogit zakhavá vey shagalavá onyava u ta zakhún, ta izmu, ta bog, ta shuv, ta kiaravarem, ta saskór, ta enhalivit vadikós, vey ta dazhík ta vul onyana pe kiinan manaragyani vey pe kiinan mogit zarideynovó sitagyani. Ras ta vemova ras ta tunkiova vavya losh ta ebonín ta shena lafiyavi. Tumpi dini ta rozhan branyi vemyavi.”

“Ruzay, Satelkoey,” ukayavu, “Shukhrám bash zhoyanta, ta kulit Itlanese teynipranarizhe. Kiinizhe tsorni onya makayara u bashit ebón ptapanaifyava dazhini ta skaavá mogit untara sait sebivdiit birzaova teynilulya?”

“Omanit chumak ra-onyara khaá,”bishyavel. “Ta Tantodzevarú⁵¹ ta Nordlingarun djeyelit lapisunova gadanyaven u dini ta estalesea vutit loshdepikararun ratá dazhemkorunyanen. Iidese resh ta sheytaey lapisunavit onyavi. Ta khordisalovó ta Nordlingit skaa seti ta komolan ta rozheshe loshafarizhe, idá lapisunova mafaytetavit onyavu. Chadit shprunit stronú dini zhoyit ebonan zhoyova guribyaven, ruzay iidova tilyavu, ta rozh seti ta vochadan onya ra-makayara, kashá ta rozh seti ta chadan lapanyara ra. Resh iidey kadimavit onyaru. Fidiri ta Fereshay makbashyi djatyavu, ‘Vey ranti dini yuddjadese dinimishyaray, ta rozhova resh ta yuddjadey aatisyatay, vey kashá ta yuddjád krechyara, ukhit rozh pe djurese kadimyazha.’”

“Satelkoey, ta mishbatú ta rozha ta talshunen, ta miara, vey ta amusten shey ebonarun ishi onyaven, bolo, beylatsyara u tumpi ta mishbatovó ta tadransosa hatá pilaavit onyari. Kiinizhe mishbatova ta Taleaa dini iid durumit untaran zhanya makayari?”

[298] Khay, zaradunit chumak khaá, zhoyit bogit marfanorey vey manukanavarey. Tsitiveyova ta inu ta durumay ta yavtaa teyni ta eait taleaese mogit yazhtaa – yazhta kiinova korunyazhi mog-sá. Chendji tsitiveyova ta rozheshe sitagyi cheykopyazhi. Ta adunit taldokasenú, ta isait gadanú vey ayzanenú ta Satapit Feresharun chadit ebonarun ta mishbatova mogese tavilavit onyaren ruzay vutese vochadizhe versdjyavi. Tsorni ta tanto ta Endihona ta Taldokasinarun onyara, ranti shey ta gadanú Himela mu gadán onifyaven, ranti shey talshunenú mu talshunen onifyazhen, ranti shey mogit miaraú mu miara onifyazhen, ranti shey ebonú mu ebón onifyazhen, ta ebón Itlana. Marfanorey, kesh tamagizhe korunya ivdiyari? Kesh shasvavit samya ividiyari mashrá u ta benéyn, ta tiku, ta shasmiaarú mogit suovó mudji inudotyaren? Kesh shasdisuit djanubya ivdiyari mashrá u ta kalúz vey ta kazúr mogit shagalovó shasyibafyaren vey mashrá u ta varem mogit zakharun inunusyara vey beneynyara? Kesh argidanit u iid ra-onyari? Kesh Oden mogova resh ar u iid vataranavit ra-onyarad.

⁵⁰ Yesu: archaic form of *Yeshu*. The Itlani forms of Terran names have never been standardized.

⁵¹ Time-Wizards: The text says, *Time-Travelers* (Tantodzevarú). It is likely that the Ravzhurian speaking Itlani confused the Djanari concepts, *reyser* (traveler) and *veyser* (wizard).

Djeyel-zakhizhe isyavu u ta gadanú ta Satela Pulán-Shuv izmuit onyaven. Mashrá u eypyavel zhoyit zakh, shagál, vey nikh ta talshunilu, ta miarailu, ta isailu, vey ta vavabiyonilu iküitsiryaven

Maldjayavel vey zhoyit madjova lulyavel., rekh bishyavel, “Tsiasuk-Proney, bogit marfanór zhoya, Talmenshunór, Manukanavarór, vey Tuzotarór, kiinizhe ta dukhulór zhoyit talshunenarun vey zhoyit miaraa vey zhoyit shprunuda, onavit onyare, prundji zhoy, Frihet Vulffrend, ishi bashit marfanél onyazhu. Kesh zhoyit Lipalova ta iskemese manukanavyazhe?”

Resh ta muit kuey, ííd rayizhe djatovit gadanú zhoyese draldayiven, vey loshizhe vuteylo ta talshunen ta Satela zhoyit shunmakaay inunusyava. Muku-shtá, shan Pulán-Shuvan, dini ta azafad’zaan ta Semeriit yoneya, sazhoyova tansubarizhe khazhanyavu. Vuyini madj dini zhoyit onyava tsey. Shtraarit onyava zhoyit zakh.

(*)

Ta samen ta imardzeva shasbrinkiiit bezyava. Hatá talshyavu u ta shasbrinkiuodova vey ta tabudova brinyavu. Tsorni ishifyavu u, kiinizhe zhoyit ushór, varakarór vey birafarór onyavu. Beylatsyava u dini zhoyit turan idá onyava., ruzay, ralán ta turaris losh Misharey lafiyavu. Ta klanamasinú ta talmena arshprunit u ta tuzhanú ta tura vey ta shona onyaren. Kinpá onyavu ba onyazhu raya ra-makayavu.

Mashrá u ta shatese ta imaray dlamyavi, talkorit chailisa hait kirteynova ta sheriprazhenivit Kitsana ta Tuhibaza Kovorinela mampisyavu. ruzay rahaova shunya makayavu. [299] líd zhoyese morá onyava var idalán gidanit sitún omanizhe bonduyi ra-makayana. Kesh onya makayara, sazhoyese ishveyavu, u ta Kitsán tumpi ganakinus teynifetivit ta togatsekesea onyara? Ra-mergola khiyefyavu u ta bosh dini zhoyit shagalese vey zakhese kosoriyata.

Pe bluzit bevuresse fidiriyonifyavi. Hait rapilaivit dralizhe simivit siarshirit urit roilu digilyiva vey izizá kreybrieturivit rugesilisa onyava. Inunizhe hait shuneshkit tasedit pevulbiray onyavi. Rakrazhni badakashizhe ulgazova derevusharun shunya makayavu, kíín ta difoova ta derevushsala kriryava. Hatrini banadjinit bristazaan, adjanivit soreyanit vey vankeanit golchendjiena, onyavi. Zhozhaís iküi mogit hadinavá fludjyava vey mogit talmusovó djemarafyava.

Ta Shat Lazen, badakashizhe, salaatsit vey ropit bezyava. Ilazoit derevushsaliena ta ananarit tuasarun vey tamagit kasfidlafiit derevusharun, zhoyese rapilaivit, divayyiva. lidú, ta koliena dozhurivit fidirikorunivit utuviimilisa vey chadit skotukhilisa ta oymosafit shevedzosa izizá kreyafivit onyaven. Ta imár kimsiit onyava tsaya zhivarit lokoviilu, kiinova ratá tashi dekuvayyavu. Makait burakh pe ííd tabrilan onyava.

Teyni mogese manaragyavel, losh tumpi zar girtekelín, ta Satél zhoyit talshuna kinpá ta nobshetenova Pulán-Shuvese dafaryava. lidku, abiena dretuhiba, azurivit ta tuhibazilisa vey ta karshuazilisa, genivit onyavel, Eypyavel, “Kovorinél Ebrena, Tebarél ta Kitsana ta Tuhibaza ta

Atonela ta tsirtsira vey ta femlavia, Tsirtsirél, onyaru. Dralkadimavit onyaray, mampisarú ta meytлана. Rekh, vuyinit mishdjariova pe ta adjanese toku kevedyavel. Ta vavova Pulán-Shuva digarizhe, uv ta Satelan ta Kitsana bevlanuyavi.

“Kesh dini ta gidanit Kitsanese dinimishya lahadyaray reshú zhoyese ukhit salashunenovó, talshunovó vey miaraovó prazhenyatay? Ukhese dafaryazhu kiinit-va zhirashova, kiinova makayaru. Kadimyata.”

“Satelkoey,” Kovorinelese trichizhe eypya zakhunyavu, “mavdonizhe zумыavu mashrá u ta imaryonilu dlamyavi, ruzay rahait gidanit vey glavaniit Kitsanova shunyavu. Kesh franarit dzevova djurit bondubirese lafiyari? Ta tanú mogit dzevarsala, kiinit onyata, grunuzhit ta shagala vey ta nikha onyaren vey eshkizhe anuvi otrinit anzonovó inu vutit birafunay tunkiyaren.”

“Rashuniren eshkizhe bonduivit ra-onyara, malachit dorey.” Rekh, Kovorinél sait mishdjariova mantaizhe ptapanayavel vey omoit surdjadjoivit anufova, radjateshkit sheypaese piri savuyinese, ruvyavel. Sheyzá diváy mogan ta imár razhgeyrit vey givanit onifyava. Ta fridádj vey ta derevushú vey ta rugesú diváy mogan chintalkobresiya mabugyava mashrá u tendayú hait boduivit arasa diváy ta bristazaisan chariinyava. Moganu, peles, tuhibazizhe tuhibit, eaizhe eearizhe, sizdyi beylatsyava. Akdji-shtranakdji moganta emdilesyava namagit, todrozit kitsán, golit, [300] shasmundjait, shas hait teynín pe sait pelesavá, ratgeshkizhe tulit sitiven, kiinizhe gidanunit toovnela, druzhivit ta zarideynarit tuhibazay, djeay-munkaese. Pe dinanan brolmak to peylanakarun, diváy sheyan, djanubyava. Rahait katél ba pizhi hazá pe ta sitan shunyi makayava, secha mu sonsa onyava vey chanzaú ta sitivenova seti djurit chadit banavá izizá zoyaven.

Ananél eypyavel, “Kiinit maka ííd, satelkoey, u idalán gidanit kitsán dini ta shunan sheypaa bonduyare? Banadjinyara khaá vey djurit inubondu mos djamá mosavá onyara!”

“Ííd rahait maka onyara, ruzayizhe sorón khaá, zurhaneley zhoya. Ta soronkorunarú djurova *taltiruva*, ta mamadjós ta taleaa, mishtaratyaren. Dini ííd untaran zhandyren chadit makaú, anuvi vut ta bredia-sá, anuvi ta Atonardjaa. Tamagit ta boduivit djediniay onyaren, tamagit ta shagalay ta nira. Seti vutan shey, ralyi vey dralizhe ayzanyi cheykopyari.”

“Chalí, Satelkoey,” ruvyavu, “kesh tilarél ta Ishtaya Shey-Mu?” Zhoyese khamalidilu zumyavel vey eypyavel. “Vochadpaú sheri ta bonduivit ayzanenín ta Shey-Mua ishyaren. Vey onyara khaá u ííd ayzanenú murnizhe shagalay-shagalese vey zakhay-zakhese ayzanyiren. Ratá pe ta ferivit rumelan shunyiven. Murnizhe ta tsimú ta zakha vutova klanadafarya makayaren. Malachit dorey, kinzá iidovó tilavit onyare?”

Disuya ra-ishyavu. Pulán-Shuv pristiizhe dinidoladyavel, “Zurhaneley, ta Dukhulorese-Kinpá-Shunyara eypyare. Arishyaror u gorduyaror – helistyaror u layso zhoyay haú bonduifyaren.” Pulán-Shuv zhoyese khachagurisyavel. Miarayavu u ratamagpá djurova shunyava.

“Keyli chalí,” ruvyavel Kovorinél. Ta namagit vey glavaniit brolmak to soreykoveynit peylanakovó ptanebarizhe, ta Kitsanova ikúí ta gidanit sonsaan, gidanit uvlakisese misharizhe, dinimishyavi.

Izaay Kovoriné Ebrena mogova franarit, namagit iküibirilu kemanukanavyavel. Losh Ananeley seti mu masagan zhoya vey losh Rozhór-Nal seti ta tamagit masagan ramyavu. Ta salay Aylea-Sintinisa mogese loshifyavor. Seti ta harkazan zhoyit tanifa dini ta Seyranese vunese lapisova eypyavu – ííd lapisova kariya harvolyavu.

“Rozhorey,” ruvyavu, ta djeyelifarit bashlaova inumasinarizhe, “Ra-ishyaru helistizhe kiinizhe ba kinzá mogit birafún karyizha ruzay tashi u shey intevayizha vey fayyazha, vemyanu u bashit zurhanél mogeylo loshifyatel kashá abiyonyanel.” Rozhór zhoyese latsagizhe zumyavor. [301] Narorey Dor, rahá zhoyese ardralizhe isteryana. Zi ta beneynay mogit usharun iluku kreyifyavi, ruzay rahaizhe bashit aatisova bashit birafunese loshya raya makayavu. Vuyinova inubranya zhoyese garafyava.”

“Chalí, bashese raár ta gar, zurhanoey zhoya.” Zhoyit madjova pe vunit tsamese felyavu. Dini ta bashlaese shtalokhyavi. Tikhodisova loshekuda losh ííd malachorey, seti min aulavá arotuit u zhoy, diniyibyavu. Ishifavit onyavu kinlán chilinit zheytúm izmuizhe onyara.

Moganis Az-Beyrúm, talmenshunél ta Talmakusa vey ta Satél Pulán-Shuv manaragyaven. Prundji vut kozhá epyaven.

Moganu, gidanizhe tulit, khanit sonsaesea kadimyavi kiinú stabeykhit vey yeniferit ferteynilisa teynivit onyaven, *Lakún Kovorinela Ebrena, Kitsandarél*. Chegisilu, ta sonsaú moganu anazayiven. Kovorinél mogova dini shapit lakunese kapolanyavel. Djurit khanéy chadizhe kumunivit, drekarshuit zeyshivit drevay onyava vey ta lakún razhgeyritzhe iküitaleairit ta taleailu chadit nambilit koit likoit talglaniena onyava. Sakru seti mu karan ta lakuna zhanyiva. Djurandi, tsira shirit tsirtsira tlantloryava. Djurit seylár djeyelstranit onyava.

Kovorinél shtrumolit nevisurivit aküayesea, korunivit fidiri ta kebiena lokhavit derevusharun, nulakivit dini iktiit seyranisese, travbayavel. “Djanubifyatay, mu vey shey, marfanín. Sheri ta iskemín ukhit birafarun, sheri ukhit salashunenín, miaraín, eliseyenenín vey pabasín udj ta tsornian, zhoyese tashe ruvyatay. Sheyova ishya cheykopyaru.”

Ta Satél Pulán-Shuv muizhe epyavel. “Sabutyaru, zurhaneley zhoya. Sheri ta brinkienín mogit Lipala chadizhe ruvyi makayara zi u oyigriizhe bashese eypyavu. Lan-lan talkorizhe prazhenyazhu...” Mashrá u ta Satél Pulán-Shuv mogit prazhenova ta Ebrenit Ishdarelese fidiriuvakyavel, Kovorinél ordarizhe djeynatyavel. Rapaú mog mu murnit fanagadanova diniruvyavi ruzay chadizhe ta shumeshkhayosaris vey susurienainen *Khay! Khay vey kheyem! Kheyem khaá!*, djatyiven.

Karizhe, Pulán-Shuv sait shtaruvosova fayafyavel.

“Chalí, reshkín zhoyese kadimavit onyaray, zurhanín?” Kovorinél mogese sasarmusu khildji zumyavel. “Kiinizhe ukhese zhirashya makayaru u ukhit harvolirit tseynameylovó vasuriafyatay?”

“Talmenshuneniisa vey danivkirilisa manukanavyivi bashova fidirimampisya,” ruvyavu, “djamó idaan ishyavi mog ra. Miaraarit onyavi u ar u mog ishyare vey u mogova azilayzanya makayane.”

“Eshkizhe zhirashya makayaru, malachit dorey,” Kovorinél ruvyavel, zhoyese djimetsifarizhe. “Kesh ta Makaovó ta Taldokasenarun lafiyare?” “Ta makaovó kiinovó pilayari, satelkoey,” ruvyavel Az-Beyrúm. “Mogeylo, ta Dukhulór-Kinpá-Shunyara, ta Kutún ta Ebona, vey ta Koit Talmakus. Ruzay djamó iidavá rahaova lafiyari.” Kovorinél mogese shey bonduivit alailu zumyavel. “Shunarór, Kutún, vey Talmakus! Dralizhe [302] korunavit onyaray. Mashrá u ta Taldokasenu chadit sanukirarun vey chadit Feresharun endihonyaren, mogit talshunós idarya cheykopyara vey mogit vavabiyon shasbrugit samya cheykopyara. Idaizhe, prundji, shey mogit stronú, shprunú vey totvechú endihonya cheykopyaren.” Talshyavu u seti vuyinan kilikit chatlintlinova silekiyavu. “Rekh chalí, shunyati kiinit shinarovó ta Ferentebbír Ishkandaria mogese faronyara.”

Kovorinél ta girtekesea, misgidarizhe seti ta masagavá ta lakuna, djimetsifyavel. “Girtekín,” ruvyavel, “Ta Mantaushelova iizese mogit losheybirese teynifulatsyatay. Prundji vuyín, sait sebvdiit birzaova mogeylo seti iid korunenavá lulya cheykopyarel.” Shey chaú, ta krilarit sivnoilu, ta tulit, khanit sonsaesea, iküí kiinavá dinikadimyavi, djimetsifyaven. Ta sonsaú treiizhe anazaifyaven, mu vey shey khaachoyaven, shey khil ta tamagpaesea sedoriilu vey ratogeshkilu zumyava. Helistizhe, ta nimiloketiit Djol-Tsulaél dini Gashanan ovattebirit samyavel tsey, talshyavi, ruzay djamó ta togan ra-onyava u haizhe tayamalya nulakavit onyavel, idalán voyneynit u vuyinit fanvayit lisvari onyata.

“Zurhanín shey, dzevarín ta Seyrana, savukyatatay u ta Natunsavelova vey ta Mantaushelova shey Itlana vey ta djaniit Darelova Amruta, ukhese pilaafyatu.”

Moganu tansubyavel. Brigoshit vey rahelistit shunyivel. Kedunilu, ta vishuese Ishdár-Enila, ta loshél Padján-Hadina, zumyavi.

[303] SIPÁL MINMAK MIN

“DARÓR DAFÁR-MADJ KRAZHNI FRANARTANTOILU AMRUTAY INUONYAVOR.”

“**Darór Dafár-Madj krazhni franartantoilu Amrutay inuonyavor.**” Ta yofri vunit blidit marfanora vey shontelora, Tuhíb-Tuúr, ta khulatsit Nikhaday, ta skalúl Amruta ta stroniena ta Keguna, ta hovorú vunit kurudjora, Padján, mafáy ta Natunsaveley Djol-Tsulaél, ta zhanós ta Kutuna ta Ebona, Sintinís Runa, vey ta kreyprisifós ta Makdjia, krazhni zaradizhe onyava u shey iidovó tsorni dlekeshyator. Ta zaridéyn seti ta Drukhan Tameluna, ayfanalilu idalán omoit onyava. Kiinizhe onya makayava u sheri djurey hatá dadjlayavor? Mu rapientait lipál ta rozha ta Satapit Koit Shatardjaese dini birafese ravesamadjateshkit funduovleuda ananyava. *Kiinova cheykopyaru resh ta draley Amruta korunyazhi*, talshyavor. Shtaruzay, ishyavor u ar u fulatsya makayavor, teynilulazhit onyavor. Ranti muizhe vuyinova shunyavor mabugifyava. Ta Darél ta Nordlingarun vunit zakhova ovatavit onyavel.

Dafár-Madj franartantoizhe murnit zarideynyavor. Mashrá franarit tantounan, vunit pusht shas loshekey samyava. Rumbi ta pakhan mashrá fahundusan, kiín vunit uramelova, Dzarél, beneynafyava, ranti vuyinit klotash shtinramyava vey djeyelit kladuray vuyineylo kelokhunyava, vunit kurudjorova, Nisga, kulizhe murnit suekhdatyavor. Ta skaestalú kozhá ta tantoaris resh ta izmuit ushurosey branyaven vey secha djurova nibyavor, idá anlatyi ra-makayava. Krazhni ta [304] vkuzvanit dukhularis Padjana, makhá ta teynikadím Djol-Tsulaela, losh ta nalyunizhe stalivit lestridiín eryiva. Panaifavizhe iküi ta lutaravá ta nalekarun vuyinit oba, ta Shuvekú ta Atonit Ushana, Djol-Tsulaél kiinizhe Natunsavél Amruta, Narél sait Oba, vey Tebarél ta Satapit Savarun kelekivit onyavel. Seti ta lilinit vey ranetelivit khabeneynan ta Mantaushora Dozulís-Ilana, dini ta kelekduese, meymizhe nulakivit ta Muifavit Musavetiena, saova mamadjya avnoravit onyavel. Chadpaú asardzibovó vey tashitavilovó ta mea sheri vuyinit abvemey lafiyaven. Dafár talshavit onyavor u vuyinova demya makayavor, u nukmenit ayzanisdiél resh vunit kurudjorey onyanel var sheri varvari ta Atonnirey vey ta Yunnirey talkorya bezyavel. Vey banadjinit onyavel. Chadku, vuyinit banadjinúd vunova ta masagspoyese shey nakeya vey provadja hatrinafyava. Sait dralése, talshyavor, ratá aatisyavor u vuyinit lapisunova ta enhalivuda inusenyakhyatel. Ha vunandi ishi peznoyava. Peldralizhe onyava.

Ranti Padján sait rakeynit dukhulorudova maldjayavor, bolo, Dafár-Madj djani ishifyavor u ta stalós Djol-Tsulaela iid priponit anaese pashuni eshkizhe fedjukáy onyava. Ta Savél ta shagalese vunit kurudjora mafáy vuney voynya mabugyavel. Dafár-Madj maova dini iidan korunya vemyavor, ruzay idatá krazhni ratraizhe onyava dzea. Tamagit sekorduit estalú ishi diniprisya beylatsyaven. Dafár vey vunit kurudjór ar vey ar kreyinunifyaven. Tsorni idá retu layso arnamagit onifyava vey azdizhe ilazoit fidirietarashenovó dini ta narenan Itlana lafiyanen. Layilu, idá ta tsornitait brinkienovó rakorshunivit lokoviiisa tebsizdyana. Dafár-Madj ishyavor u haova korunya resh iidova sebafoya cheykopyavor. Gavkinzá mabugya ba kiinizhe keylimishya ra-helistyavor.

Amrutese shtamishya vey sait kurudjorova shtazhanya nizontuizhe beylatsyava. Zi ta yofriay Tuhíb-Tuura Padjanova shunavit ra-onyavor. Seti idá neyruskatsit aspalan, kiín tsorni tumpiit dron

bezyava, Dafár-Madj lilizhe, mu budulafit feshunilu, inu ta shunay, khavoemdilesyavor. Kiinova Padján, idá vesinilu, talshyavor, murnizhe vesamadjatya makayavor.

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“Shunyar u ta ishdarsonsaovó mamadjyare bash tsey, ushorey...” Dafár-Madj ta ketashilu ta uvaka sait kurudjora danagyivor. Dini ííd iluizhe igüaivit anamese ta tsuntura ragyorivizhe, rashunivizhe, vey radjativizhe kadimya talshyavor resh shunya kiinova izmuizhe mashrá sait inuonosan brinkiyava. Hapait uvakova dini ííd djamizhe taleairit iküibiran djatya kulizhe malidyivor, ruzay Padjanova izá zhanya ta togeshkova makretyava. Dafár upeneyivor u ta Kegún Tamelunova kozhenyava tsey. Tutovó sheri ta Khorey ta [305] Djeyeluna djatavit onyavor vey u ta Kegún, mafáy shey krilazdín, ta Staranit khordisalovó nedeshafyaven. Ííd ta rakrilivit igüailu ta Staranit forgrilurararun layso ardjamafovít onyava. Zi ta aspalay ta yofria Tuhiba rahait sakafova vey kozhá ta vadaaris sheri ta kinzaey ba sheri ta pabasín vunit kurudjora lafiyavor.

“Padjaney!” Darór Dafár sait kurudjorese latsageynizhe zumyavor. *‘Talór pe zhoyese eayaror tsey!’*⁵² Talshyavu u bashova ratá zhyananu!”

“Ras zhoy bashova, ushorey. Ranti idá budulafit feshilu losh ta shuvorey Ko-Kitsán vey losh ta talmenshuneley Az-Beyrúm voemdilesyave, ta blikhnorgova Tuhíb-Tuura ukheylo fulatsarizhe, rahelistyavu kashá pesulivit, peshlulivit ba eshkizhe layso beneynafivit onyave.”

Padján-Hadín bishyavor, “Seti ta aspalan ta khulosa Nikhada vey ta dzeylashtit Natunsavela Djol-Tsulaél, ranti losh ta talmenshuneley Az-Beyrúm vey ta shuvorey, tsorni mazhaldarór, Ko-Kitsán, voemdilesyave kesh ra-mavdonyave, ushorey, u kulizhe murnit vey razhirashirit branyivu resh ta mundrounese ta Keguna nasya vey ta imfayudova Amruta helistafya kulizhe shas bashit semekhey. Kesh bashese ra-chilinyava u mashrá u ta rozhova vey ta taldokasenovó komolarit inuonyave, tamagpaú ta grugova bashit tramilosa, vutit zhivturilu, himarit onyaven? Izmuyara u losh Okán-Khabilitye chishtavit onyaru, resh losh ta Keguney varlezemyi resh djurova adralit salafiese ta halona kiharya. Ííd vadík layso tsorni-say vasuriyara ruzay idaova idatá ishya ra-makayave var djurova dralizhe bonduivit inu sheypaiena tebyavu.”

Dafár-Madj sait kurudjorese ordarizhe zumyavor. “Nisgaey,” Dafár-Madj sait kurudjorese vunit dukhulit mishtaratova teynieypyavor, “bashova inubranya ba bashova djamó shey zhirashan noibya ratá harvolyavu, bolo, ta tanto ta Endihona ta Taldokasenarun seti mogan onyara say, kashá-ba-rá iidova togyane. Talshyavi u Tuhíb-Tuúr pesulyi makayavor tsey, secha, karizhe, vunit gin djamó ta palanamakaan ta Djirait talmenshunela fidjyiva. Ta Kutún ta Ebona zhanyi cheykopyava vey djurit izmuit faralova vey farishova redjya cheykopyavi. Idá khaá mogit muit vey sekorduunit chumak onyava, var djureylo Amrút vey ta kulit Itlán panaifyanen ba lokhyanen, ba

⁵² Eayara: “shines”. Tsirtsír-Ram’s handwriting is unclear here and was misread by the translator. The text actually reads, *‘Talór pe zhoyese eayaror tsey’*.

pesulyinen ba dini djurit karit bandjudese fulatsyinen. Ra-onyava zhoyit ich ta mavdona ba ta nashkudora bashese, kiín zhoyova, seti idá misdjunit aspalan, manukanavyava bashova shaszhirashizhe branya. Zhoyit ilerit kal bashese vey bashit makaesea idaova korunyava. Muku-shtá ta sivno ta estalarun mogova pe kreyvalayit mishbatesea manukanavyava. Beylatsyara u ííd ishi mogit yakinún onyava. Ishyavu u nivotsaandjit estalovó vey chumakovó intevaya lafiyave, estalú vey chumakú, pilaivit murnizhe bashese. Bashova branya cheykopyavu. Oydralyava [306] u zhoyit pabasovó ba kinzaova ra-pilayave reshú ta meydásh ííd sobonova bashay dakulkya ra-khiyefyata.

Vishu hazá dazhem ta garan vey ta polvuran pe Padjanese chugeynifyava. “Ushorey, ííd gadanovó krazhni rayizhe djatavit onyaru vey zhoyese rezafen ratá onyaven, ruzay murnizhe ta garova vey ta ipokova teynifulatsyaven. Krazhni rayizhe murnizhe Djol-Tsuaelova resh zhoyova manukanavya vey zhoyese nashkudorivizhe lestriya lafiyavu. Kesh djamá ta aativdian onyana u ííz zhoyeylo onyate ranti tunkiyavu?”

“Tumpi bariizmuizhe, kurudjorey zhoya. Mashrá u arotuifyave, ar ta disuandjenovó bashese dafarya harvoljavu loshizhe losh ta otrinudey vutova fidiriupikya ruzay kul-mirekhilu, ta Natunsavél bashit shagalova mafáy zhoyey djimetsyavel vey helistafyavel u vuyínese aryusiyate. Imfayit dini sait ovatteblakan say, loshizhe losh sait loshebteteley, ta zumundurél Ishdár-Eníl, ratá aréy bashova mafáy zhoyey voynuryazhel.”

“Raidazhe onyara, ushorey,”Padján mavdonizhe ruvyavor, “Djol-Tsulaél, ta Yavnatunsavél vey Yandarél Amruta beneynavit onyarel vey vuyinit loshebtetél, kiinizhe vuyinova mishtaratyare, raaréy ta pelesilisa ta Daldeait Kuridjazaá ovattebyirel.”

Dafár sait kurudjorese ta ratogatsilu zumyavor. “Kiinizhe ííd onya makayara? Rapá fidiri ta Daldeait Kuridjazaay, layso ta zhirashilu ta oymeytlanit makaa, hatá tayamalyava.”

“Franarizhe ta vobogova ta Natunsavela etikhavit onyaru,”Padján disuyavor. “Mashrá bashit inuonosavá, shey kihardusova vuyina zumyavu vey karizhe, ta zhirashilu ta Kegúna, sheri vuyiney khitayavu. Vuyín vey vuyinit zumundurit dodjdiél, ta shuvél Ishdár-Eníl, ta shuvoray vey tantoatsit mazhaldaroray Ko-Kitsán Gashana otrinafivit onyaven. Zhoyova zhanya khiyefarit onyaven ranti, resh ta khulenova Djol-Tsulaela vey ta bogova Ishdár-Enila fidiritavilya, vutova iizese fulatsyavu. Zhoyit zarideynova pesularizhe inu ta voyneynit zaftoray ta Durumit Mamadjela, ta Natunsavelova beneynafyavel Ishdár-sá. Ushorey, ta malachit shuvelova varemyaru vey kashá iidova dralgadanyane, vuyineylo uramizhe zarenifya harvoljavu. Ishdár-Eníl sait mayigova ra-kariyarel.” Iküimoraivit vey otorayatsit shunyivor. lidova peyratya krazhniyava. Vunit shumesh vey zakh garisya mabugyaven.

Padján bishyavor, “Shtamuifavizhe losh zhoyit marfanorey ta dukhuluday, Okán-Khabíl, tsorni ta narór ta Keguna, mogit loshkichivit khordisalú ta Starantanovó inunizhe runese dini ta Shikait Dzaresea lugavit onyaven.

Dafár-Madj sait kurudjorese ta ivarit katsalilu zumyavor. “Padjaney, secha rarayizhe mu shagala sheri ta estalín ta kolvenuda vey ta Atonnira onyavi, ruzay, ratá togya makayanu u losh ta vovasuridín ta Keguna varlezemyine!”

“Ushorey, tashe djeynatyate! Secha ta Keguntanú vutit korunotilisa vey vutit sakafisailu nakeyyaren khaá, djufi-bolo, vey secha ta kdararit vey ta nalyunit maova arpristafya vadikyaren, djufi-bolo, udjatekú ra-onyaren, kiinizhe hatá djasyavi vey rayizhe [307] tutyira. Murnizhe resh ta muudey vey ta shmiey ta Amrutit skaa vey, zhoyit ruvenova togyate khaá, u vavsutit onyaren. Chadit halonekú vutani onyaren vey vuteylo varlezemova sizdafyavu. Ardralizhe u mogeylo khoryaten u mafáy. Amrút otrinyara say vey kari ta tsorniey imfayit onyara. Ta malachit shuvél vey zhoyit marfanór Okán zarzari vut zhoyese vey Amrutese praykonit vey bogit fidjyiven. Zhoyit harvól onyara u mu kiinizhe uramél lulyatu vey ta tamagit kiinizhe shontelór dinisanokyatu. Raisharizhe kashá-ba-rá zarideynarit samyave, talshyavu u eshkizhe pe ta nalaküayese chichumyinu, ruzay frelizhe ta tantoaris resh ta nalyunosey zhanyizha ranti ta yazhestalú idaizhe kirvenyazhen. Bashit sebvdiit ana kiinizhe Darór vey Tuzotarór Amruta kumpezivit onyara.”

“Shukoryaru ra, Nisgaey, idá anaova bashese dafaryaru.”

“Ushorey, ra-dayaru.” Padján sedoriivit vey vodaarit onyavor. Ra-helistyavor kinzaese íid dazheméyp mishyana. Bishyavor, “Sheri ta farishey ta Keguna ra-nashkudorifyate. Okán vey zhoy resh natunit birmaova korunya dini djurit tseynameylavá vey korunhegavá vadikavit onyari. Eshkizhe mabugvanizhe halanís ta guribosaris mafáy íid kiharey teyni ta halonese zhanyizha, bolo, togyaru u ta archád ta tanainen ta Keguna, resh ta draley Amruta vey vutit bogey Okanese, ta shukorese kadimyazhen. Ranti dini ta tadranan manfeysavit onyari, vey sheypaú dini ta sikalavá ta manfeysa vaflaarit onyazhen, ta Kegún sait birzaova, tamagani, kiinizhe kolvenit stron lulyzha kiinú ta telesovó vey korunotovó Amruta kariazburyazhen. Okán iidova zhoyese nalavoizhe lapisavit onyaror vey vunese togyaru. Ta Kegunova ta Skavaremara djasya ra-tunkiyare.”

“Kurudjorey, ta reykonova bashese dafarya tsorni harvolyaru. Secha zhoyit korpúr mafáy ta Keguney ilazoyara vey zhoyit kalós vutese voshtyara, ruzay djamá sheyan *bashova* kalyaru. Secha rayizhe bashay inuonyavu, franar-ordarizhe bashova zumosyavu vey bashova kari zhoyit ishey manukanavyavu. Rahait ralós resh ta ushorudey lapanyara vey talkorit tilarór onyaru zhoy ra. Ta avonova ta Savela piti bashan franarizhe djasyavu ruzay bazhi ta viskanlayan ta varakatsa ta malachuda, etarasharit shprunudova ta kasolana vey djeyelifarit naglirova ta pelikila vey ta safteba bashandje shunyavu. Ra, kurudjorey zhoya, ras ta djas ras ta inubrán Amruta onyaren kiinú zhoyova íid maese keylilulyaren, ta varem zhoyova kulmayara.” Dafár sait madjova pe ta tsamese sait kurudjora felyavor.

“Ushorey, iküí shey garan vey ipokan ishi bashova prundji varemyavu., secha rayizhe zhoyese zaradyava, ruzay kesh íid frelit ayen onyara u iidit gidanunit maova mashrá tantoan idalán lanyueynit, korunyate?”

“Ra-onyara tumpi zhoyit varem bashese, Nisgaey, kiín zhoyova íid maese kulmayara. Zhoyit varem tamagpaese zhoyova keylilugyara.” Miara resh ta daey dini ta chaavá Dafara vananyiva.

[308] “Kinpá chalí, ushorey, bashova idalán zakhlyana u ta vishova Amruta vey djurit birzaova dazhini ta skaavá istavi ta dafarbrana djurit reykona mayane. Kesh íd blidit varemirova basha pilayaru?”

“Helistizhe u khay. Onyarel vuyín kinpá ta untarova mayara, ta Talmenshunél Djanara, ta Nordlingit Feyhanél, Pulán-Shuv. Ta dinivavós ta Djanarit Darela, kiinizhe fridadjchéndj dlunarit ta fridadjovó pirenay-valmashese vey runay-shenese ta shagalovó chadpaarun taleaavit onyara vey mogit zakhovó razhgeyrisafyava. Ta dinivavós ta Djanartanarun dini ta Tadraneese ta Staranit Ebteta vey dini ta Endihonese ta Taldokasenarun Itlanova resh ta sheytaey mayazha. Zhoyova maavit onyara dzea.”

“Ruvya izmuyara, ushorey,” Padján disuyavor, “u krazhni franarizhe murnit onyave vey kinlán ushelova resh zhoyova iküi ta franarit aulavá sulestriya, lafiya brinavit onyanu. Djufi-bolo, shtazarenifya rahaizhe vavyave. Kiinizhe brinkiyava say u ta varemova losh inunit bashese rapilaivit Nordlingit Feyhaneley zhanavit onyare? Kesh ra-onyave bash kinpá zhoyese rayizhe amgalyava u budulizhe shey peshelova, kinpait seylár zhoyova vakhtyava, komolya ra-heslayana?”

“Sobonyi yavyoungyaru u ta chadit heslait gadanovó djeynatavit onyare, kiinovó bashese mashrá ta aulavá branyavu, ruzay tsorni rakulizhe risyiru u say kiinizhe peshór, krilyare u vutova kariyatu zhoy!” Darór Dafár alayavor, rekh, bishyavor, “Daeshkizhe, bashese latsagya ivdiyanu kinlán franarizhe íd lshdár-Enilova pilaavit onyare vey kinlán vuyinit djenikhova djeyelizhe pilaarit onyare. Vuyinova dralizhe zhigutyaru kiinizhe ta dodjdiél Djol-Tsulaela, ruzay ratá chadizhe eppyavel vey rapá seti ta Drukhan vuyinova dralizhe pilayava. Beylatsyava u boduivit bazhi ta tuzotarit tinotisan Djol-Tsulaela samya anarakyavel. Vey kinlán djeyelunit idá tinotís onyava! Djufi-bolo, vuyineylo ta izmuit varemova zhanavit onyare, nagliryaru.”

Ta chaú Padjana inunit bezyaven, tsaya sait talshiena ovativit onyavor ba tsaya tsalivenova shtazhigutya khiyefarit onyavor.

“Kurudjorey, prundji zhoy ta izmuit varemova zhanavit onyaru, vey idait varem rahait khalovó ras ta malachuda ras ta vastriuda batsyara. Franarit talatovó resh ta Talmenshuneley Djanara lafiavit onyaru, secha etsipralizhe, vey onyavel vuyín kinpá muizhe zhoyeylo ta arézhtova ta Endihona ta Taldokasenarun losheypyavel. Secha dazhememdalizhe zeytariavit ratá onyavi, makhá ta brinkian íd oyigriit estalarun, djufi-bolo, ta induranosilu vey ta skatalatilisa zhoyese dralizhe pilaivit onifyavel. Vuyinit vem onyava u sait lotalú etsipralit vey sait lipál ratuvit samyaten makhá u inubranya fidiri Djanaray resh sait Birafunova mabugya lahadit onyavel. lidova kulizhe semekhyavu. Kurudjorey, zhoyova kalyate ranti ruvyaru, ishyaru gavkinzá zhoyit zakh tsorni damotagyara. Ta Djanarit Darelova kul-kulizhe varemoyaru vey ta upikova zhoyit zakha udj djurit azdalan nivotsayazhu. Resh iidey, ta reykonova Amruta bashese dafaryaru. Tanto onyara dzea.”

[309] Padján-Hadín sait ushorese zumyavor tsaya chadit estalú khaidarifavit onyaven. Dor vey Darór arhatrinifyaven vey sanokyaven. “Ta eylese dralkadimavit onyate, ushorey,” Padján-Hadín ruvyavor, “Dayaru.”

“Bashova varemyaru, kurudjorey, djufi kiiney hatá talshavit onyave, bashova varemyaru,” Dafár-Madj disuyavor. Padjanova layso arhatrinit pranmoriyavor, silivit dini vunit seylaran; seylár kiinova ishi mukhtayavor zi ta aspalay ranti sait mushiltrasutorova fidiri ta dozhiena vunit tsarodasona moriyavor vey vunova dini sait pranavá tebyavor.

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Dini zar aspalavá ta Valmetún kozhá ta vimeryorumilu vey layso la ta savilu loshkadimyava. Ta zarideynós dini Tamelunan shandi ra-shtaproduifyava vey Staranit imarmundroú brinkiyaven tsey, secha eylomit onyaven. Anuvi anamisú ta Amrutit agara shenizhe ta Dzararun ta Shikaa bazhi Staranit kozhenan onyaven tsey ruzay iidú resh ta khaspoybirín ta Staranit mundroarun igüayi ramakayaven var krazhni badjait vey rabanchulivit ta sitivensala resh ta khordiit demosey onyaven. Ta Staranit imarkhordisalú franarizhe vey inunizhe kadimya cheykopyaven resh zambenit imurova tanesea ta natunshatuna korunya vey ta Staranit khordisalú shasnikharasit vey shasvavabiyonit onifarit onyaven. Tretiizhe ta Amruttanú ta kozhenova ta Amrutit imararun shtadakarit onyaven. Shey iid ta dralese onyava. Lonevú resh ta Abunifey Padján-Hadina ta Reykonese ta Spiyegarun Tameluna ras duchurit ras tantolulit onyanen vey Darór Dafár-Madj misgidya brasyavor.

Rahait gidanit prazharit loshkadím imfayit onyava. Idakín ta Sikál ta Valmetuna chiimit vey razhanalit shunyiva. Tumpi mu gidanit Yoteynilu ta Spiyega, marinarit kiinizhe pelesbrés, dzaleybizhe felivit hiznu ta nalaküayan mashrá darekit savín, sparitalivit onyava. Secha ta djatarsál shtimrait onyava, djufi-bolo, ta oychilinit nalyundiú vey yagusit tanú ta Valmetuna setionarit onyaven. Djani ta sav mabugifazhit onyava. Mashrá u surlutarit shuvekú diváy ta sikalan talglanesea tsirlulyaven vey manregovó ta tsirarit, bibutarit, seylarit bibutchaya dinifulatsyaven, Darór Dafár-Madj eypya mabugyava.

“Djatyatay shey! Maún, kiinizhe ivarafit zhozhá, klana ta vishuan Itlana manalarit onyara. Ta tanto ta Endihona ta Taldokasenarun kadimavit onyara. Ta Tadrandarú Starana dzelashtova chadit skaesea teynifulatsavit onyaren, oytashiit vutani mogit varemirit Darkaese Amruta. Krazhni franartantoilu inuonyavu, [310] krazhni franarizhe djasyiva u silivit onyavu, ruzay tsorni shtakadimavit onyaru, ra resh darya, kiinizhe hapaú talshyanen ba miarayanen, ruzay resh ukhese shey fesahanya u ta Nalazzhúl ta Spiyega Dorese Padján-Hadín klanadafaryira. Mashrá zhoyit inuonosan ukhova dralizhe pitinaryavor, kiinizhe vunese ayzanavit onyaru. Shey zakhovó ta miaraay vey ta aanay djemarafyavor. Zardorkoey Padján keyliramyate.” lirit, shprunit vey lintiit, bandoriirtusivit padjanit hadina vey dredakishirit chaarun, genbonivit narvsiarit khordiit nalgenilu, Padján-Hadín, Zardór ta Tuddjada ta Spiyega, keyliramyavor.

Ta sisiarit tsireait nalazzhulova sait tashiekarun manta-panaarizhe, Darór Dafár-Madj eypyavor, “Meytlán ta ebonese vey ta Darorese! Rozh, Shmi, Tuzót, vey Varem ta Daroray ta ebonese! Idaizhe onyata!” Rekh, ta eaarit nalazzhulova pe ta shumese sait kurudjora felya grimabugyavor.

Lilinizhe, Padján-Hadín sait madjova khapanayavor vey ta kekadimova ta nalazzhulova pe saese travasyavor.

“Ushorey, tanín ta Valmetuna, kiarakoín shey!” Uvakunilu vey nalilu eypyavor, “Tashi u ííd sisiit mudjatéyn ta varema, ta nala, vey ta disuandja pe zhoyit shumeshese felyita, eypanu!” Dafár-Madj ta nalazzhulova kesuryavor vey vugramyavor. Malidivit vey krilatsit shunyivor.

Padján bishyavor, “Djani darór onyazhu, konchuór ta Tuddjada ta Spiyega, kari ta vemey zhoyit ushora ruzay darelova lulyanu vey vuyín zhoyit kelekivél, zhoyit izmuit varemírel, kalírel, vey loshél, Ishdár-Eníl, seti priponit lipalova resh ta draley Amruta inumasinavit onyaru. Vuyinova ta lutarese Natunsavela vey Mantaushela panayanu makhá ta Muifavit Musavetú Itlana idaizhe vutit uvakilisa khayya makayazhen var ta Yavnatunsavél, Djol-Tsulaél Amruta, beneynavit onyarel.”

Idatá, lilinit khavalandeún, atsarsafit djurit fanvayilu vey etarashifosilu, khadinitandayyava mashrá u sheypaú dini ta Sikalan ta Valmetuna tansubifyaven vey keletunit chakunova ta treydralzhana korunyaven. Fidiri shey drozay butalaú ptayaven, “Fazhenit Darór! Fazhenit Natunsavél! Fazhenit Mantaushél! Fazhenit Amrút! Sabutyati sheypaú! Onyata idá khaá!”

“Chalí,” ruvyavor Darór Dafár-Madj, ta safonit fidiritavilenova ta yokha vey ta dralzhana zhoddegrimya khiyefarizhe, kíín sneha sinavá keylibishyava, “Chalí, degelyati vey fazhenit eaova vey sanukirova, ea ta manfeysa vey ta rozha pautoyati – ea ta manfeysa resh Amrutey vey Sanukír ta Rozha resh Itlaney.”

[311] Idaova ruvavizhe, ta Darór muku-shtá ta tsireait nalazzhulova ptapanayavor, vey mashrá u ta loshifavit shuvekú ta Elylskapronova ta Spiyega pronya mabugyaven, ta nalazzhulova pe ta shumeshese Padján-Hadina kelfelyavor.

“Ta ivdiilisa dini zhoyese dafarivit ta ebonay vey ta nalyunay, bashova Darór Padján-Hadín korunyavu, vey mashrá vuyinit inuonan, bashit kelekivit loshelova, Darél Ishdár-Eníl, Natunsavél Amruta vey Mantaushél ta Muifavit Musavetarun Itlana korunyaru.

Rekh, muku-shtá, ta loshifavit Valmetuntanú, nalyunit kanú, vey vutit keurivit kiaraú pe sait ramesea khatansubifyaven vey uludrumudit fidiribuuekhilisa ta afakunuda vey ta dralzhana ta fazhenit darorese vey vunit inuonit loshelova, ta fazhenit Darél Amruta, Ishdár-Eníl, sabutyaven.

Zi ta muit aspalay ta tadrana, ranti Staranit imarkhordisalú Amrutit shatisovó, dini ta inunit runvalmashan khamundroyaven, shas ta iskemey khiyefarizhe ta agarova dakya , resh Aeaova divayya, rahá idalán ta miaraaris ta ebonese dafaravit onyava. Dralit aspál ííd onyara khaá!

Eskizhe ííd ta eaós Fazhenit Sanukira resh Amrutey vey resh ta kulit Itlaney onyava.

[312] SIPÁL MINMAK TO

“ISHDÁR-ENÍL MISHTARATYIRU, NATUNSAVÉL AMRUTA VEY MANTAUSHÉL ITLANA.”

Ishdár-Eníl mishtaratyiru, Natunsavél Amruta vey Mantaushél Itlana. Ta loshél ta tantoatsit darora vey vunit masinivél. Padján-Hadín ukhese shey sabutovó masinyaror.”

Togya ra-makayavu u tamagit Mantaushél kelekyivel vey zhoyese chadunizhe mursiyava u koruntilél vey dodjdiél Djol-Tsulaela, ta Yavmantaushela, onyavel. Djol-Tsulaél sterinit ra-onyavel. Ruvyiva u ta kelekova, kiinilu ta Muifavit Musavetú vuyinova kelekyaven, etsipralizhe vey votelesizhe avonyavel. Hapaú layso vadayaven u dini ta shinarit khabeneynan sait tashikorunora, Mantaushór Dozulís-Ilana, dyonyavel. Darór Dafár-Madj chadizhe sheri sait vokaley Djol-Tsulaelese ruvyavor vey sheri sait pabasín vuyinova kiinizhe indurandiél dini ta Drukhan Tuhíb-Tuura shasmeytlanit inubranya resh vuyinit avonova laafya. Ta tazhbíl Djol-Tsulaela vey idá vuyinit mulutarit zumundurela seti ta yofrian Mazhaldarora Tuhíb-Tuúr, vuyinit ubuit prazhenova karafyava ba zhirí idaizhe talshyavi. Djufi-bolo, iíz moganu, tansubyavel Ishdár-Eníl dini ta Ebreni shatan Lazen, zretarizhe u ta Natunsavél, Mantaushél, vey Darél onyarel. Kiín eshkizhe deykumyara, kapidaya ra-makayavu, ruzay helistizhe shtinyava ha. Eypyá sarelyavu, “Chalí, Dafár-Madj silyivor?” latsagyavu.

“Kiinizhe iid onya makayara?” Pulán-Shuv diniprisyavel. Vuyinit uvak rotsyava. “Hazbatu Tamelunese resh Padjanova zhanya onyavor. Kashá izaay kiinizhe masinivél kadimavit onyare, kiinizhe ruvyare, helistizhe hait sobonova lafiyare.” Ta Talmenshunél sait yehukdaldeait hadinova inu sait nasay akriyavel vey saova kozhenya [313] praktyavel. “Kiinizhe chalí u ta kirmishtaratova ta Natunsavela Amruta vey ta Mantaushela zretyare?”

Mashráu u epyyavel, Ishdár-Eníl sait chaovó kesurafyavel, “Djol-Tsulaél, ta Yavnatunsavél Amruta vey Mantaushél Itlana beneynavit onyarel. Ruzay idá franarunit ruvdus onyara vey ta tanto kozhayara. Rahait sobón sheri Darorey Dafár zolyara vey idakín onyara u vunit kurudjór, Padján-Hadín, varvari ta inuonosey ta Darora, idá anaova teynilulyavor. Padján-Hadín zhoyova kiinizhe darél ptapanayavor. Prundji idá prazhen resh gilirunit Pulanosit harkazey shan ta sakruan onyara. Ukhese oderzhlyaru, kashá onyana u Dafár-Madj kul-imfayizhe shtakadimyator, shey djurit tashiit podavese shtafelyina. Var ta nobshetós losh ta natunshatey, Tamelún, prisivit onyara, djasyaru u ta estalú djamizhe mishyaren.” Ta talsh lilinizhe dini ta shagalese Ishdara khakadimyava u eshkizhe Padján vuyinova munka ta skaan seti iid lipalan masinyavor resh vuyinit imfayudova aurtsilya.

Bishyavel, “Vutruvenovó, rapentuvit tutovó yagusit vaniena, djatavit onyaru u gidanit khorún seti ta Djeyelunan chadit zarideynovó degrimyava, vey u ta Starantanú fazhenit vey djornit byorova igüaavit onyaren, ruzay, sheri iidey helistya ra-makayaru. Ta sobonenú kiinovó zhoyit dzeviena lafiyaru rahelistit ruzay otsinkirit onyaren.”

“Zakhunyate, zurhabeley, dazhini marfanavá onyare,” Kovorinél djeyelit kimanay ta isha, ta vanova kiina rapá djeyeldaya makayava, fidiriepyyavel. Bishyavel, “Marfanín, chadva prazhen ruvizhit

samyara, ruzay kiinizhe ruvyaray ta tanto vochadyara. Zhoyit blidit marfanél, Pulán-Shuv, zhoyeylo etsipralizhe nobshetarit onyavel zi u Talmiaraay resh seti ííd lipalan ta shinarova, ta Taldokasenarun vey vutit terchanit vey talavalait endihonova imchelya, dzevyva veykalyavel. Djamó sheyan, ta Shunarorova, *de yong vo sey*, ta dukhulor kinpá shunyara, zhanya cheykopyavel. “Tsiasuk-Proney,” djimetsifyavel zhoyese teynieypya, “Raishivizhe bashese, ta Talmenshunél zhoyese chadizhe sheri bashit makaín ruvyavel, ruzay layso vuyinese chadit ííd makaú rapilaivit onyaven vey imruifyaven tumpi ranti vuyinit lipalova dini bashit zakhese lulyave, vey vutova sabashandje irkarstayave.”

“Kiinova ruvyare izmuyara, zurhaneley,” Pulán-Shuv diniruvyavel. “Mafay ta Nordlingit Landsratey vey ta tamagit Tantodzevarín zhoyit Oba mosogizhe gadantadyavu u ííd Lipalova resh ta enkoshey ta paraarun ta Taldokasenarun, vutit loshprevosa dini ta brikiensea mogit sanukira, vey ta kalosa vutit manukanava sheri teynifulatsey ta rozha ta tadrnarit skaesea Itlana, nikhkorunya ivdiyatu. Ta Tadrán ta Staranit Ebteta tsenefferuzit tsirtsirún onyara, kiín kashá rakozhenirit, ta vasuriova chadit aulchovodarun eydushesea ketsirafyazha. lidova mergolya ra-makayavu. Ta Djanarit nalyún togyava u voheslayana u Djanár, *Nordhem*, dini ta estalesea ta shenit skaarun dinivavyata. Layso latalshyaven u zhoyese imfayyana iidit Lipalova kulmurnit korunya. Ishyavu, bolo, u murnizhe ta nararit Tantodzevár vey Shunarél-sá ta dukhulorova zhanya vey vunit zhirashova [314] seti ííd lanyueynit vey rahelistunit birafunan marshuya makayanel. Ííd, prundji, ishyavu: u murnizhe vun zhoyit Lipalova ta iskemese manukanavya makayanor. Chadit talshunenilisa vey eliseynilisa korshunyavu u ta Tsitiveyova ta Rozhese sitya makayanu tumpi zhoy vey u murnizhe Tsirtsír-Ram, tsorni Tsiasuk-Pron, mogese izá kapolanya makayanor.

Rumbi franarit bashladusan, Az-Beyrúm khaeypyavel, “Kashá ta Taldokasenú izmuit onyaten vey to makaú onyaren khaá, rekh, mu maka mogay tsorni tonyara.”

“Sebizhe,” ruvyavel Pulán-Shuv, “ta *Keningsbuk*, ta Nordlingit Feresh ta Isha sheri To Makaín idarizhe epyyara.” Idatá, mavdonizhe vey bari prondizhe, ta Talmenshunél fidiri ta Fereshay tumpi zhigutilu ruvenitoryavel:

*Yong en Sverd
Buk en Sten
Desa eyr de Fir Makhta
Av di Eynhet*

*Dukhulór vey Kutún
Feresh vey Talmakus
Shukhrám ta To Makaú
Ta Muuda.*

Ananél khadinieypyavel, “Dukhulorova, Kutunova vey Talmakusova lafiyari. Murnizhe ta Feresh zhanizhit samyara. Ruzay, chadit Fereshú ta Isaekarun mogese pilaivit onyaren vey ras ta rozhova ras ta daova teynifulatsavit onyaren.”

“Eéy, ruzay vutova teynifulatsavit onyaren khaá, zurhaneley,” ruvyavu, “secha mogit chaú makbashavit onyaren, mogit zakhú anazaifyaven ra, vey ras dayaven mogit shagalú. Ta rakarú izá kul-shuneshkizhe zhanyiren.”

“Khaá, malachit dor, izá zhanyiren,” ta Talmenshunél diniprisyaven, “Dini ta *Gudtidingasbukan*, djurova makbashivit djatavit onyaru:

*‘Vutit chaovó zagukavit onyaren,
U vutit chailisa ra-shunyaten,
Vey vutit djakilisa ra-djatyaten,
Vey vutit zakhilisa ra-dayaten,
Vey u zhoyese ra-shtakadimyaten
U vutova palanaafyatu.’*

[315] Ruzay kiinit Feresh onyata u djurova mampisya cheykopyari?” ruvyavor Rozhór-Nal. “Kashá ta feresh bonduivit ba mogese rapilaivit onyara vey kashá ta Taldokasenu rahait danivkirova dafaryaren, kiinizhe keylimishyati?”

Rozhór-Nalova, ta malachit zavachór Aylea-Sintinisa, khadjatya zhoyese malidyava. Raár u makto aularun onyavor vey losh vunit mareley zi vunit danit aulay, ta tantoay ta beneyna vunit usharun, ta Taridarelese zavachyavor. Zhoyese isteryava u dazhini ta Meytlanekavá vey ta Isaekavá savunova kultakait tikhodyavor. Izmuít tanór mogit dzevarsala vey hatrinit vey bogit marfanór onifavit onyavor.

“Djasyaru u Rozhór izmuizhe eypyavor,” Kovorinél ruvyavel. “Ta Fereshbirún Ishkandaria chadit yagusnorit azdalovó, fereshovó, rineshovó vey kalanusovó, chadit sanukirarun vey tantoarun tebyara, ruzay, sheri rahait fereshy ta Taldokasena ba bonduivit ayzana ishyaru, kíin mogit tsorniit tunkiese disuyana.”

Rozhór eypyavor shta, “Ratavilivit vey rabonduivit feresh iid! Iíd moraún onyara kíin layso ta maka ba ta ishdarúd prisya makayaren.”

“Djufi-bolo, ruvyira, malachorey,” Pulán-Shuv dinigadanyavel, *‘Av de magish en de veyserhet es de seyl ineyrte.’* Ta makailu vey ta ishdarudilu ta nikh olutyira.”

“Rahait vofarúr ta Ishdararun ba vutit Makaa harvolýira, helistýaru,” ruvyavel Ananél, “ruzay shukoryaru zhoy u shas layso mu manaukanavarit danivkirey keylibatova zhanya zaradyazha.”

“Djufi-bolo, onyava danivkír kiín zhoyova iizese manukanavyava,” Ishdár-Eníl ruvyavel, vey dini ta odeshesea sait aba bluzit, brustteynivit, ridjegivit kalanusova fidirimoriyavel, ta pelit kiín pe Djol-Tsulaelan zhanyiva, ta harkazan ranti dini ta lakan ta Keguna beneynyavel. Ishdár Kovorinelese klanamadjyavel, rekh, bishyavel, “Beylatsyara u kiinizhe dzevsonsait azilferen harvolivit onyava , kiinizhe shunya makayaray ta teynilu pe djurit eshuruan, ruzay bezyara u ratá djemarkaryiva. Djurit rumelú shassilaviit onyaren. Secha idá ta madjferota Djol-Tsulaela rapalyara tumpi mu nobshetenisova ferivit pe djurit muit rumelan dinilafiyara. Chonyaru u Djol-Tsulaél-sá djurova izá felyavel. Tumpi mu danivkirisese dinilafiyava, ‘Ta Kitsanese ta Tuhibaza Kovorinela zумыate,’ vey idakín, togarizhe u zhoyit satél iizese kadimya harvoliyavel, resh ta ishova mampisya, mudja vuyiney kadimavit onyaru.”

Kovorinél ta prisivit shpatluzhurisova flenuryavel vey ta fereshova djurit muit rumelese anazayavel. “Djasyaru u fedjukayyare, Kakonaleley, ta feresh kuldjemarizhe shasgadanit onyara. Kulizhe shas hait teynova onyara.”

Ishdár-Eníl meymizhe ta fereshova shtamiriniyavel djurit muit rumelese vurshtarizhe. Rahait ferenovó ba hait tamagit damakaeshkit teynovó fulatsyava. Ishdár eypyavel, “Satelkoey, zhoyese fardayyate ruzay ishyaru u djurova shunyavu. Omo-Itlanizhe djurova makbashyavu vey [316] Darór Padján prundji djurova shunyavor, secha djurova makbashya ra-makayavor. Kiinizhe tamagizhe iizese kadimya ishyanu?”

Chalí, idá ta maka onyara khaá,” ruvyavu. “Kiinizhe ferivit itorís emdilesyana dini sholan pilavit zar makbasharesea ruzay daivit tumpi mu vutaris vey rumbiizhe kulizhe voemdilesyana?”

Ishdár ishveyyavel reshkín idá vuyinese tashiizhe ra-terchanyava ruzay ta sivno ta brinkienarun dini ta lakan idá aspalan flanyava.

“Eshkizhe chalí ta maka areyit danivkirovó fidiritavilyanen,” ruvyavel Az-Beyrúm. Eshkizhe ta Talmakus zhirashyara u ta fereshova makbashya makayati.” Ta Talmakusova zhoyese klanadafaryavel.

Mashrá u ta Talmakusova dini zhoyit madjesea lulyavu lashdanit soreyanit taleailu kasiyava. Ishdár teynitedyavel vey zhoyese ta fereshova dafaryavel. Lilizhe mashrá u ta fereshova dini zhoyit geytuit madjese lulyavu losh ta Talmakusey dini ta tugeyit tsey meytlanit zhozhá iküí ta fadan khamanalyava. Ta talglanú dini ta fadan irmanizhe degrimyiven. Ta shirit tsirú dini ta sakruan eait siarana onifyaven. Ta morokelet ta zhozhaa ta nobshetosova mogani ra-savukyava. Mashrá u muku-shtá seti ta fereshan pevshiyavi, glanya mabugyava. Djurova hatrinizhe zумыavu. Dakiit dozhizhe, uridenizhe ba djilfechenizhe brustteynit eshuruova lafiyava kiín namagit shprunit kacheriilu shpativit onyava. Anazaprisivit onyava vey shtakholovit ra-onyava. Pe djurit eshuruan, teyni ta rakeynan vey ta dzaleyban vey eearizhe priponit daldeait taleailu, gidanit, omoit, rasparritalit mudjatéyn onyava. Djeyelit dinidruzhaven zar sonsafegarun losh pitiit klanaküorey onyava. Eshkizhe íid hait meyrandnorit teyn resh ishdarsonsaey ba rivshoen ta ka-teyna (П) onyava, helistya ra-makayavu. Shey mog dini ta duruman, ganabasavit piti ta fereshan onyavi. Ta murnit talea dini ta fadan ta siarit tsirtala ta sakruay vey ta glan tendayarit fidiri ta fereshay-sá

onyava. Ta fereshova anazayavu vey ta Talmakusova pe djurit muit rumelese felyavu kiinizhe tashiizhe seti ta fereshan dini Semerian korunavit onyavu. Ruzay iidku shasiskemizhe. Lilinizhe, eait vey bari budulafit shirtalit fesh onyava. Ta Talmakus koizhe razhgeyrunit khaonifyava. Zhoyit madjova tsirbugafyava vey djurova ta vulese pristiunizhe makalyavu. Djasyavu u ta drevova tsirafyana vey u tsirtsirdusova mabugyana ruzay djurova kevayya ra-ukayavu. Ananél, ishi pashuni ostrobatsit, djemarit ta taldaaris, ta sakruese shpeleparizhe teynivirsiyavel, resh ta brazetova lauraya reshú ta Talmakusova ukaya makayati.

Ta feresh shirizhe glanya mabugyava, vey mashrá u zumyari, djurit sizd vey an mayi mabugyaven. Djurit eshuru luníd dreshirana onifyava vey dinidruzhivit seti ta dzaleyban teyni ta shumeshan yaldrozit dinilugen, tsaya lametidzit sintinisa, djeyelizhe dini ta lunidese-sá dinilugyiva. Zhedjuranba natokasalit rivshoen emdilesyava, tsaya karanchí adunit sonsauna. Djani khaishifyavu u ta shinarit ka-téyn sizd mayiva. Mantaotit avuro ta Itlanit kha-teyna (**FI**) tsorni onifyava – korunivit reshú (**317**) dinisonsaa palyata. Ta brazetilisa, Ananél ta Talmakusova dini asalit pechaese, kiinova ta sakruay lulyavel, birlfelyavel. Dini ta seyranan djurova moganda felyavel.

Az-Beyrúm zhoyese klananaskeyavel mashrá u ta zhozhá mogova divaystandjiryava, “Ta Talmakusova dini ta eshuruese ta ferasha felyate!” Ta buuekhún ta zhozhaa dini ta fadan arifarit onyava. Vuyinova djatya ra-makayavu.

“Kiín?” Fidiriailiyavu, “bashova djatya ra-makayaru!”

“Ta Talmakus ta pelit taatoa ta sizda ta dinilugena pe ta fereshan onyara. Eshkizhe makashpateri onyara!” Az-Beyrúm naskesyavel, “Ta Talmakusova dini ta dinilugenese pe ta eshuruan ta ferasha felyate!”

Ta Talmakusova kevayya djasyavu, bolo, ta munka ta asalit pechaa razhgerit ra-onyava idakín djurova sarmusyavu. Dini ta pechaese pranarizhe, ta Talmakusova zhoyit tugeynit madjilu santiizhe lulyavu. Dini zhoyit madjan gilirit onyava. Ta taldokasivit, prazhenalivit Talmakusova pe ta yaldrozit dinilugenese pe ta shirlunidit eshurua ta shasgadanit ferasha felyavu. Djurova djiryavu makhá u shey yal drozú nirzhuizhe setiulgazifavit onyaven. Idá vesinan, kepesit, bari rayibeshkit rensikeletilu vey burukketashilu ta feresh vey ta Talmakus loshsilanduyiven. Nirzhuizhe draltaatoyaven. Ta zhozhá fayyava, ta tsirtsír shirifyava, vey ta talglanú divay ta kulit fadan irmanizhe shtazarideynifyaven. Luntuilu, ta yavizhe bluzit, vadikgrinkhivit, vey Brustteynivit, ruzay tsorni klanamaivit fereshova anazayavu.

Shasgadanit onyava tsey.

“Ratogeshkizhe!” Ishdár-Eníl ruvyavel, “Tamagit danivkirú lapanya cheykopyaren! Helistizhe! Kiinit makaova artunkiyani resh íid shinarova vomoraya?”

Sheypaú flokhivit vey ubikeyivit shunyiven. Rozhór eypavor, “Beylatsyara u íid chadunizhe ta makaaris onyara u rahait seyonese fargayita.” Pientaizhe talshatsit shunyivor. “Kiinova ruvavit onyare, Sateley Pulán-Shuv? ‘Ta makailu vey ta ishdarudilu ta nikh olutyira.’ Za, frelizhe ta makaaris

ruzay ra ta ishdarudaris lafiyari. Shey ukh iíz kinpaú ba ishdarú ba talmenshunekú onyaren ta Dukhulorova-Kinpá-Shunyara chegyatay mashrá u ta Kutunova ta Ebona tebyaror! Kashá iíd ta sanukír ta Endihona ta Taldokasarun onyara rekh, eshkizhe shey to makaú loshafivit vey loshmeytlanafivit ta kichosilu ta *magisha* vey ta *veyserheta* ta ebonarun, ta Djanarit ishdarúd ta Nordlingarun, ta Talmakus ta Djirtanarun, ta Semeriit [318] Kutún ta Ebona vey ta boduivit Feresh Ebrena, shey loshafivit ta Dukhuloray-Kinpá-Shunyara, ta nikh ta kulit Itlana, onya cheykopyaren. Kesh ra-eshkyana?”

Tsorni ishyavu reshkín vemyavu u Rozhór-Nal mogeylo seti iíd dzevan onyator vey reshkín idalán vunova varemyavu.

“Idaizhe onyata,” ruvyavu mashrá u ta Kutunova fidiri djurit *kutyolay* seti zhoyit yepeturan moriyavu. Sheypaú tansubifyaven vey zhoyese teynikihararizhe, vutit madjovó pe zhoyese felyaven. Losh ta Kutuney dini zhoyit tugeyit madjan muku-shtá zhoyit geytuit madjova pe ta Talmakusese, tsorni silanduivit losh ta eshuruey ta shirit ferasha felyavu. Idatá zhoyese khaishifyava. Ta Uvak ta Lastulantanarun zhoyova *Mikónien* mishtaratyava, parailu: Gadandarór. Zhoyit shagalova ivaridarafyavu reshú makaprón kadimyata. Shas shtrurney ba kortalshosey iíd gadanú dini zhoyit nikhan sizdifyaven, dini zhoyit shagalan loshetarashyaven, sizdova dini zhoyit zakhn lulyaven, vey zhoyit zhotilu eypyiven,

*Ranti ta To Zakhmakaú
ta Untarova brugyazhen,
Idatá eayazha ta Muúd*

Haizhe, djeyel-zhoyandje khaishiyavu u ta gadanovó ta satapit Talruvarora Talór-Shirél Itlana igüaavit onyavu, ruzay iidú hait fereshilu ratá urgyiven ba hait lametidzekay ratá tutyiven. Shubaranti iíd anuvi gadanovó karyavu u tretiizhe vey feynizhe, lashdanit soreyanit talea seti ta difoavá ta ferasha, priponit tobisilisa kiinizhe pitimanalisarit tendayú seti rezit pevlushan fidiritendayya mabugyava. Muku-shtá ta fereshova anazaya sarelyavu, djararizhe kiinova shunyanu ba ra-shunyanu.

Muizhe, zhoyit chaú pevshiyi ra-makayaven vey ta rumél gidanit eskelen ta soreyanit, shirit, dadeaanit, vey drunit taleaa onyava. Shey kiinizhe az sadjurit zerilu vey annorilu tlintlinyava. Mashráu zhoyit shunós idarifyava, gadanú, oybanadjinit vey eirenit yeniferilu sizdyi mabugyaven. Vey iidova makbashyavu,

*Feresh ta Azarun
Mishbat Itlantana – Ta Kheyemház*

[319] Shey ta rumelú ta Feresh banadjinit ferblavkailu diginilyiven. Ííd, feresh ta danivkirarun onyava ra – ííd ta feresh djur-sá fesahanivit ta Adunit Taldokasenay onyava! Ta To Makaú Itlana mu onifyaven!

Sheypaú izá tumpi djanubyaven. Vutit zhotú ta katsalilu bizmutyaven. Karizhe, Kovoriné eypyavel, “Chalí-chalí, marfankoín, ta Fereshbirún Ishkandaria ta azdalova tebyava khay, secha fazhenizhe kadimavit onyava!” Pristiit shumeshkhayova vey alaova ta Natunsavelese Ishdár-Eníl dafaryavel. “Kinzá Djol-Tsulaél ta Fereshova dakyavel vey kinlán sheri djurit dinilafienín, buyukey, ba makaey dayavel eshkizhe ratá ishyazhi. Ruzay, togyaru u imfayizhe zretya makayaru u dini ta sebunit birzaan vey madjan zhanyira djur say. Tsiasukey, ta Fereshova lulyate vey mashrá ta anzonavá kiinovó resh ta damotagey mergolya makayazhi djurova istonyate. Idatá muku-shtá, resh ta draley mogit Birafuney, losheypyazhi.”

“Ra, ta Fereshova lulyazhu zhoy ra!” Plechurizhe ruvyavu. Ta mabugavór ta Birafuna ra-onyaru, ras onyazhu zhoy idapá kinpá ta tsitiveyova ta rozhese sitagyazha. Tumpi ta Manukanavarór vey ta Tuzotarór ta Lipala Pulán-Shuva onyaru zhoy. Ta Feresh vuyinese mishyara.”

“Ruzay ta Fereshova lulya cheykopyare,” Ananél ruvyavel. Ta Taldokasen ta Keneningsbuka *bashese* batinyara! Ta To Makaú dini *bashan* vey radini tamagpaan, shtamuifavit onyaren, vey muifavit samya cheykopyaren. Izmuizhe, ta talshunen Pulán-Shuva vuyinova manukanavyava u bashova zhanyatel vey bashova kiinizhe Manukanavarór vey Tuzotarór demyatel, bolo, ta disuándj ííd makaovó igüaya basha onyara, reshú ta Lipalova djurit metimait karese fulatsyate.”

“Gavizá lufituyare, satelkoe,” ruvyavu. “Kiinizhe shey mog shunyavi, zhoyit meytlán dzeit onyara ranti rakichivit losh idaey ta Talmenshunela. Ta yakinún ta Nordlingit Tantodzevarovó ta merinesea ííd untara fulatsyava ranti Eylova ta Rozha mampisyaven, gavkiinizhe onyava ta yakinún u ta Talruvarór Rozh-Shpiláv ííd brediova kiinizhe ta fazhenit eyl vey Eti-Eylán resh ta Itlanit Sonsadzevarín kekyavor. Tashi inunfranarunizhe veykalyiva, dini ta shikaavá ta adunit sanukirarun, u Nordlingit Satél, Darél ta Djanartanarun, ptapanayinel resh ta rozhova vuyinit untarese teynifulatsya vey ta makaovó ta Shunarora irkarstaya.” Ta Fereshova Pulán-Shuvese dafararizhe, ruvyavu, “Ta Fereshova anazayate vey makbashyate.”

“Feynizhe vey komdjakilu ta Fereshova anazayavel vey kepesizhe vuyinit banadjinit runpovnait Itlanit eypotilu makbashya mabugyavel,

FERESH TA AZARUN
MISHBAT TA ITLANTANA
TA KHEYEMHÁZ

Feresh ta Azarun, ta eaarit azú ta Adisaa Itlana, ta eliseynilu Visiár-Goma, kunarit ferór ta [320] Nailazoarun, ferivizhe. Pe ta Kheyemhazan ta Muúd Itlana sitagyizha.

[1] *Ras Talruvarór, ras Ishdarór, ras Talmenshunór, ras Savór, ras Shuvór onyaru. Murnizhe ferór onyaru vey eliseynova tumpi feryaru kiinova Uramún-Tamú dini zhoyit zakhese felyavad. Ferór Visiár-Gom mishtaratyiru.*

[2] *Vey kadimyava zhoyese u sheylán ta Adisaaris ta Itlantunarun loshferyita reshú shey kurúdj Itlana ta izmuit mishbatova ta rozha vey ta reza ishyata. Chadit onyaven ta Ayzanarú ta Shunishuna⁵³ vey yagusit ta fereshú djura.*

[3] *Ruzay ta prevenú zhoyit nikha idaizhe zhoyese sususiyaven: Fereshova ta Muifosa fidirilulyate u mu ebón vey mu untár onyati. Ta Azovó ta Itlantunarun beyrumyate reshú mog shey mu mishbatova ta Adetala say dzevyati.*

[4] *Chalí vey idakín ta Feresh ta Azarun kari Visiár-Gomey, ferór ta naarun vey ta ilazoarun ta Tayunarun Itlana onifyava. Ta Vanesea Sheya mishavit onyaru vey fidiri ta Shinarbiriena kadimavit onyaru. Shukhrám ta Mishbat Itlantana. Shukhrám ta Feresh ta Dozulosa ta Azarun ta Adisaa Uramún-Tamua. Kadimyatay mu vey shey dini ta Iyamelese ta Rezuna ta Blikhnorga, ta Zakha, ta Shagala vey ta Nikha. Dini ta Talmenese kadimyatay vey bianyatay mu vey shey.*

[5] *Ruzay iidova shprashalyatay, shey kinpaú zhoyit gadanesea djatyaren vey kinpaú ta Bonduivit Fereshova tsorni anazait tashi ukhan voshpatyaray. Onyara Taldokasen resh sheypaín kinpaú ta talmenchaovó lafiyaren kiinilisa shunya: ivarit talmenshunél ta runit skaa ta Shinarenarun shey etsipralenovó zhoyit Ferasha anazayazhel. Klaná ta Tsitiveyan ta Rozhese vuyinova djitayatay.*

Ta Talmenshunél sait makbashosova karyavel.

“Kiinizhe ishyave kiín dini ta Fereshan zhanyina?” Ta Talmenshunél ta chailisa ta mosa vey ta vodaa zhoyese zumyavel.

“Ishyavu ra. Tumpi ishyaru u zi ta dakosay ta Kutuna dini Paluan zhoyit talmenshunós, vey ta aspalshunilisa vey ta salashunilisa, arifyava vey u tsorni ranti-vá u ta sobonova tunkiyaru, zhoyese raaativizhe kadimya beylatsyara. [321] Vey iidova ishyaru, ta Talmenshunél Djanara shey mogova, ta Tsitiveyese ta Rozhese, kiinova sitagya makayarel murnizhe vuyin, narya cheykopyarel. Zhoyit gadanesea djeynatyatay. Ta rozh ta peshelilisa kadimiyazha losh hait zhirashey vey shprunudey kiinova peshorú ta zakhuna vey ta varema ushogya makayaren. Ta Ebonú ta Zar Dzevanzaarun seti ta zakhun Itlana muifyazhen.” Trichizhe dini ta chaesea Pulán-Shuva zumarizhe, ruvyavu, “Satelkoey, basha shibatyaru.”

“Zhoya shibatyare khaá, zhoyit zurhanorey vey izmuit marfanór onyare,” ta Talmenshunél disuyavel, var shunyavu u idarit shunosa vey shprunit talmena onyare. Shprunit ta prana vey ta ridjorga djufi bashit malachuda onyare. Kadimavit onyare vey zhoyit Lipalova ta iskemese manukanavyave. Ta To Makaú zhanavit vey shtamuafivit bashandi onyaren. Tsorni ta Mishbatova ta Rozhese sitagya vadikyari – tsitivéy inu mogit durumit yavtaay teyni mogit eait yazhtaese. líd

⁵³ Shunishún: Shun-ish-ún or Great Visonary Knowledge.

vadiken onyara, kiinova murnizhe mog, ta Ebonú Itlana, losh ta dodjey Odena, vey Vuit varemey, korunya makayari.

“Rekh, ta Fereshova lulyazhe, zurhaneley, vey djurova draldrimalu istonyazhe?” Kovoriné latsagyavel.

“Djurova lulyazhu. Ta Shunarór vey ta Kutún muifavit onyaren. Ta Feresh ta Azarun vey ta Talmakus mu onyaren. Resh ta shtadiniulgazifosey ta kulit Vatarana vey resh ta korunosey Fazhenit Sanukira pe Eti-Eylanen shey say lahadyara.

“Idakín resh ta tsorniey yadafroyati,” ruvyavel Kovoriné. “Lan-lan eshkizhe uridyazhi vey damotagyazhi. Ukheyre shey samfadovó lonevafyavu.” Kovoriné bishyavel, “Kiinizhe zhoyit talukhit miaraú lan-lan eshkizhe tashe samyatay. Rahait safova pe ta dersinese bashi damotagosa felyaru, ras ta miaravaremová ta Kitsana ta Tuhibaza divaykhaluryaru. Dralsala!”

Idá vesinilu, sneha dodjdiú, tsaya fidiri ta droziena ta fada, boduivit sonsailisa vey iküibirilisa, pilaivit tumpi ta dodjdisalese ta yuddjada, khaemdilesyaven. Mogova khilizhe inumanukanavya mabugyaven ranti Kovoriné eypyavel shta, “Blidit Pulaney, vey malachit Dorey! Zarzari ukh tashe tantoisilu samyatay. Halanís ta areyit kavisuaris íd nimareynan lafiyari.” Alaunyavel.

“Nelisey, kiín onyara?” disuyavel Pulán. Chadizhe mogeyre yaraspalan korunavit onyare, mashrá u zretyave u kozhá ishyave. Ruzay etikhyave, nagliryaru, u ta ustalú iidizhe fidiribrinkiyanen, kesh ra?”

“Hait lanilu khay,” ruvyavel. “Togyavu u ta Feresh ta Taldokasenarun zhanyi cheykopyava. Komostaryavu u kashá hazá pe Itlanan zhanyina, idá birza ta Fereshbirún Ishkandaria onyana. Ta chadit blavkaovó vey sitkorunivenovó, kiinovó bashit ebón ta byudemay Siarela pesulyava, tebavit vey tuzotavit onyari vey [322] mashrá ta tantoavá vutese gidanizhe fanaavit onyari. Etikhyavu u ta bonduivit blavka íz zhanyina – vey idaizhe brinkiyava!”

“Secha rakarit ta krilirit lokoviey!” fanayavel Pulán-Shuv.

“Kulizhe sebyara, zurhaneley.”

“Chalí, zhoyese ruvyate, Kovorineley, kiinit tamagit ustalova moganda íd nimareynan lafiyari?”

“Shukhrám!” Rekh, Kovoriné sait tugeyit madjilu teyni ta dzaleybese ta khaneya djamó ta seyranan ta drevaküayarun pe kiinavá djanubarit onyaven, kiryavel.

Lilinizhe, muizhe bari rayibeshkizhe, chintalit, harkisit, iküishuneshkit sizd moganu emdilesisyava. Djurit sizd muizhe raduneyeshkit onyava, rekh kul-katsalilu, zhetashi mogit chaavá, shivanyeüayit, shirchait vorinór tansubyor.

Ta leloarit sizd epyavor, “Satelkoev Pulán, kesh idalán franarizhe inuonyave u franartantoit marfanorova ra-duneyyare...?”

“Grun-Oya! Kurudjór ta kurudjorarun Fenrira! Shirchait marfanór! Djas ta pesharun vey marfanór ta ishdaresea! Pulán-Shuv uv bashit vashit vashit vey isait marfanoran surdjeyelizhe kebevlanuyavel.

Djeyelit vey shpruneynit uvakilu epyavor, “Rumbiór ta adunit Vorinarun ta Taleaa vey ta Duruma onyaru, Sateley ta Runa, ruzay iidova ukhese shey ruvyaru, ta Sekáy ta adunit Vorindarora kinpá ta Sintinova feruzyava vey ta durumova pe shey skaesea fulatsyava, onyaru. Losh ta Vataranarey sheya mafaypreyyavor ruzay ptapanaifyavu zhoy, klanamaivit Yesu-Odenonay vey sheyova ta taleaese teynifulatsyavu. Aativizhe ta Satoray Himela, tsorni ragivivit, vobrovivit, vey ratelivit samyazhu. Ta peshit vey nikhunit ardjaovó inukentuyazhu, makhá u kadimyator darit dor, ivarit vey dralit, kinpá zhoyova mudjayazha resh ta kulit untarova inu ta brusteniena tsaradzafya var ta tuzotarór ta Easuna onyaru.”

Grun-Oya, franarsilivit ruzay ratsalivit marfanorey!” ta Talmeshunél buuekhyavel, “Idá Dor tsorni kadimavit onyaror!”

Seti idaan, ta chaú ta shivanyeüayit vorina zhoyese khaikshenyaven vey djamokednait shirit taleailu tlintlínyaven. Vunit eait yeüáy, bari asalit, zhivtalilu irmanyava. Zhoyit yeüayakú arvinuryaven mashrá u ta chariín iküi ta lakan prevyava. Rekh, lan-lan lilynizhe kiinizhe mabugifyava, khanusyava.

Grun-Oya, ta shivanyeüayit, shirchait vorinór ta Talmenshunelese teynivirsiyavor, vey susumarizhe vuyineylo, vuyinova kladjavor. Rekh, mashrá u ta Talmenshunél halalayavel vey shey mog takayavi, Grun-Oya losh sait sateley kiinizhe shtrashtit pasoksu rinyavor vey tukbelyavor. [] “Grun-Oya!” Ta Talmenshunél dazhem ta kahalaladusavá talemyavel, “Tashe, zhoyit prazhartsurova okrintuya cheykopyaru!”

Grun-Oya, ta rumbiór ta Shinarit Vorinarun ta Aduna sait franartantoit marfanelese zumyavor, vey belonova belonyava kiín ta min ardjaovó brugyava!

“Helistizhe khaá, marfaneley, Nordlingit Dareley, helistizhe khaa!”

[324] SIPÁL MINMAK SHIM

“MISHÁR RATÁ TALSHYAVOR U PAGANARESE SHTAMISHYANOR.”

Mishár ratá talshyavor u Paganarese shtamishyanor. Ishi ratá talshyavel u onyana vuyín kinpá vunova izaese teynfulatsyana. Ruzay Tsiasuk-Pron pashni kiratiyavor – vemyavor u Mishár vey Ishi muku-shtá ta Tsunturova Taleaár-Shiraza, ta Natuntadrandarél Starana, kuteyryaten. Líd lipál ta oy gidanit etsipraluda vey chilinuda onyava.

Resh íd drimaley, ta ornenovó ta sashiryona Ishia, Staranit ornensalilu mudjayiva reshú ta yonit khiltéyn eylebit onyata vey shtaanafivit onyava reshú Staranit dralkusdazyón palyata. Kiponit chumak onyava ruzay pristiizhe korunyiva. Haizhe, ta versidjova teyni-shifya lan-lan franarizhe anlatya cheykopyaren. Idá ra-omanyana. Ta imarú Starana ta beneynova teynifulatsya makayanen. Mishár prundji miarayavor u losh ta fazhenit Staranit nalteynín vey khilteyney, gelyi vey vedyi ta Semeritit vey Amrutit imarkhordisaliena anlatya makayanen. Líd lipál pashni etsipralit onyava vey vochapaú sheri vutit tseynakeylín ba pabasín ishyaven.

Ta yonéy *Djirlír Mu*, shtamishtaratyiven. Vesamadjatit ruzay rakulizhe uribit mishtarat onyava, raeylamit nora resh dralkusit yoneyey, dini Ta Staranit Zavachan ta Dralkusdazosa. Mishár-Chan ta farishova Staranit dzevit dralkusdazdiora ritsuyanor, zhirí muku-shta [325] hait sorín onyanor, idakín Mishár-Chan pashni helistyavor u iidova korunya makayanor. Bolo, Ishi rahelistit vey kovroit onyavel sheri dini ta meydashit agarese shtamishya. Sait zurhanorova baribeneynavit fidiri ta yemay vey ta standjirarit koay, dini ta mantait Dzaravá ta Shikaa, moriya zhigutyavel. Ta beneynova muku-shtá tedjya khiyefya dini Staranan, ra-isterzhanyavel. Bolo, Tsiasuk-Pron idarizhe epyavor – ta Natuntadrandarelese Starana shtamisyatay vey íd iküipriponunit lipalova upikyatay. Pulán-Shuv iidese sait djemarit dralgadanova dafarvit onyavel vey Ishi zarzari vutova kalyavel – sait talemorit zarideynilu zarzari vutova kalyavel.

“Ranti dini ta fridadjese Starana klanamishavit onyazhi, murnizhe epyazhu zhoy,” ruvyavor Mishár, mashrá u djamó chadtali goliunavá piti ta Dzaravá ta Shikaa teyni ta Staranit agarkhalese pristiizhe purbenyaven. “Frelizhe ta Staranit povnaaris vey ta gadanainen vutit sholnora dakavit onyaru. Idakín, arheslayana kashá bashlait samyane, zurhaneley.” Ishi foliyavel kinlán sait zurhanór isteryivor u ta matliova vey chilinit farishova íz trevkonyavor. Franartantoilu dini vuyinit sintinan zarideynarit onyavor. Sheytá haizhe rafrelit saova tikhodyavor. Mashrá u snehazá birafarit vey vuyinit shinarenovó korunarit dini ta Runan inuonyavel, raishivizhe ta archadese ta zheyuma, zarideynova omoit sorina kelekavit onyavor, secha beylatsyava u sait aklanova ta birafainen lafiyavor prundji vun. Vunese chadunizhe kizyava u muku-shtá sait arvastriit zurhanelay fidiri nekanteay pesulyi cheykopyavor. Idá chadku yavizhe brinkiavit onyava. Ishi ishvemyavel kashá yibishyavor kiinit talukhen onyava u Tsiasuk-Pronova treba peyratavit onyavor vey vunova suekhdatya dini sait yuddjadan losh Giván-Aney shukoravit onyavor. Idá sheytá ta prevosova ta narena Itlana mayana. Idaova koronavit onyava dzea. Ruzay íd ku valayyava. Vunit ovatif vey meyladjáf ta Staranit Tadrاندariena vunese vey ta kulit Seyranese ta Tainaa farunit ishova vey talatovó ushogyaven. Chilinit vey say shunirit tikhodyavor – vuneyre-sá vey resh kiinova ishyavor

vey kinpaovó pilayavor. Ishi helistya vemyavel u ishyator kinlán vuna pioryavel, bolo, ravemyavel u vuyinova kesiasait gazaryator.

“Kiinizhe ruvyave, zurhanorey, iid ta lipál *basha* onyara vey kozhá ta isharis sheri ta Starantanín vey vutit kayarotín lafiyaru. Dor Tisauk-Pron pashni idaryavor u iid lipalova pitiaatyare bash. Lapisyaru u zhoyit eshkova korunyazhu bashit azhelova ra-khulyatu ba mogit pabasovó vey miaraovó rafidiriteradya.”

Mishár trich-keyliizhe munkaese ta chanzaan ta binabira ta fazhenizhe mishtarativit *Djirlira Mu* iküizumyavor. Vishuova ta hemitsisa lafiyavor. Ishi vuneyre afakyavel. Sait kurudjorova zhanavit onyavor vey vuneylo shtamuifyavor. Sait sebvdiit birzaova dini ta prevarit [326] brinkienavá ta tadrana vey dini ta lipalan ta Seyrana ta Talmenshunela lulavit onyavor, ta Djanarit *Keningsbukova* istonavit onyavor vey djeyeltugit ishova sheri ta Endihoney ta Taldokasenarun dakavit onyavor vey say etsipralit vey priponit ruzay eshkizhe sheymait vey sheylundjagit lipalova, dini birese sait meyladjafa vey sait izmuit varemirela nararit onyavor. Arshprunit vey arvavabiyonit onyavor u Ishi hatá yibishyavel. Ishvemyavel kashá djurova vun-sá yibishyavor. Sait kurudjorova chadunizhe varemeyavel. *Eshkizhe ta oydralit kurudjél ra-onyavu kiín onya makayavu.*, talshavel, *ruzay pioryaru vey kinpaova vey kiinova onifyavor, varemeyaru.*

“Zurhanorey, dini ta Staranit fridajese kadimavit onyari zhe. Krilyavu u Staranit khorimardamú mogese djani dlamyazhen. Kesh lahadyare?” Ishi arbrigoshit shunyivel u Mishár vuyinova hatá shunyavor. Tsorni ta shprunek onya vunese samyava. “*Shekáy, suraneyka!*” sait oydralit Staran-Itlanit povnailu ruvyavor. “Khay, zurhanelga, lahadyaru! Djasyate ra. Dralizhe mishyazha shey. Resh ta Sateley Pulán-Shuv vey Tsirgaey iidova korunyazhi. Iíd skaova vey djurit ebonova pilayaru. Mogit lipalova intevayazhi vey tashi u ishyane, sheri mogit mosit iskemín Tsirtsír-Ramese vugtutarit onyazhi.” Ardyakusit u tikhodyavor, djatyi khiyefyavor, ruzay vunit shprunúd vey sadyakus etarasharit onyaven. Ishi-Pronese malidjyava u Mishár ta dukhulova sait sumishtaratilu mishtaratyavor tsey. Misharese, Dor Tsiasuk-Pron idá kilikit suorís onyanor kinpaova tashi idalán chadit aulavá inubranyavor. Ishi shunya afakyavel u ta varem vutanda morozhshprunit onyavor. Ta aulú, kiinovó perchenayavel seti ta tuzotosan ta dukhulora vey seti ta kulmaosan vey ta bredraosan Givan-Ana dralizhe eravit onyaven. Ta Dor veluzhit vey shprunit etarashavit onyavor. Hatrinurizhe makmú aularun onyavor say, kari vuyinit zhigutey, vey pashni vrunit djamó sait aulavá onyavor. Ta Birafún vunit bliknorgova uruafyava, vunit zakhova forafyava, vunit shagalova otrinafyava vey vunit nikhova eliseynyava. Tanór ta Seyrana ta Tainaa onifyavor, ta muit or iidova korunya vey sait lipalova ta shprunilu vey ta felorailu lulyavor. Ta Satél Pulán-Shuv iid batova nivotsaya sebyavel vey mashrá idalán franarit bonduivit aulavá djureyre sherivadikya tashi idá neyruskít aspalan ranti ta dukhulorova dini ta Derevushan ta Pyagarun munka Shtemorán zeytariyavel. Ta To Makaú ta Taldokasarun dazirit onyaven vey ranti lafiivit onyazhen ta izmuit lipál mabugifyazha. Kesh seti aspalan talvonit manfeysa karyina ba kesh shey varvari ta khulosey, ta garsey, vey ta raamgalalit varemey vonluyazha? Ketash ta yontoberiilu vuyinova sait talshunosay prisyyava.

“Dlamarit imardamey!” djedjit vey tlantlorit uvak aatyava. “Saova azhelafyate vey bashit yakinova vey drimalova fidiriruvyate.” Malidizhe, rahait Staranit khorimardamú dini ta divayan zhanyiven. Onyava ta anarit imarpurbenkozhendiór kinpá epyyava.

[327] Mishár sait oydralit Staran-Itlanit povnailu disuyavor, “Ííd ta dralkusdazyón *Zirlí Munh* onyara. Ta Paganarit dralkusgolesea resh minanzonit peluley teynisopiyari.”

“Bashit yonéy plasyiror,” ta uvak shtazhudanyava. Mishár vey Ishi ra-talemyavi miaraarizhe u ta igriit Staranudit maórn buyukyana vey u ta fazhenit arasazhél okrimnit neymeyryina.

“Dralkusdazyoney, Ovidoopeta *Kadeskes*, Paganarit yonnuva, kul-dralizhe, kari imariküiey dan, teyni shtranakunese min-tik-yál pe danmakan keylimishyate. Draldzév!”

Mishár-Chan nibyavor u sheri ta Staranit ivernirit ayfanalotín ra-ishyavor, var, ta oydralit slazkuilisa, khilmiludjit onyaven. Nibyavor u seti ta maornan ta bondugurova senyakhya cheykopyavor var idá idarit terád ta Runskait azhela ta yoneya sait zurhanela onyana. Zarzari vut, ííd vesinilu, praykonyanen khaá.

“Kul-dralizhe, satorey,” muku-shtá povnaizhe ruvyavor, mogit eshkova korunyazhi resh karimachkaya ruzay hait bivova seti ta ivererisalan lafiyari. Ííd biv, makhá ta tsornian raazhelivit samyara, ruzay djurova imchelya vadikarit onyari.”

“Djurova korunya helistyate,” ta uvak ruvyara. Kinlán ta bakhna bashit yoneysala?”

“Tumpi zhoy vey zhoyit dodjdiél, Runskait bandjél, kiinova mashrá mu dzevan zhoya, lovadyavu.” Ishi vunese bashlait tsinid’zumova teynituuryavel.

“Tumpi zar ukh resh minanzonit korundusey, vey mu Runskatanél onyarel. Idá rafrelit bezyava.” Ta uvak otoreyeynit onyava.

“Satorey, inudjya ra-shtrunyarara,” Mishár disuyavor, vey ispoit vey fanmarit djatyi khiyefarizhe, “Ranti dini ta Paganarit dralkusgolavá teynikadimavit onyari, goldisalova palulya pabasyaru.”

“Kul-dralizhe, chalí. Helistyatay u inu ta pabasay ra-menbatyatay.” Idatá ta toberi khabashlayava.

“Beylatsyava u idá dralunizhe mishyava, zurhanorey,” ruvyavel Ishi, “eshkizhe krazhni dralizhe. Helistizhe mogova hatrinizhe tekzumyazhen. Kiinit bashit pabas onyara?”

“Ta Paganarit dralkusgolú seti hatrinurizhe zardoan golyunaris inu ta depikbiray ta Natuntadrandarela onyaven. Izaese ramilisa mishyazhu. Dini ta tsunturese dlunyzhu ruzay rahaova bashese arruvyazhu. Ardralyana u rahait pilaishova sheri zhoyit pabasín lafiyate. Ta mandagova anlatya aromanyana slazkuilu u ovatyine – vey zhoyese togyate, ta Starantanú korunotovó ta sobonfidirimoriosa kiinovó khilemdalizhe tilya ra-vemyane.”

[328] “Bandjél, khaá!” Ishi ruvyavel. Aruribit tedjprazhenova zhoyeyre deykya makaavit onyane, zurhanorey!” Ishi alayavel. “Secha ta maova brinyaru kiinova dini bashan shunyararu, dini bashit fazenizhe kamizivit nalan vey anaan krazhni siasait ra-onifyate!” Ta eypzér Ishia dralzakhit vey

tukbelizhe oshayit onyava. Bezyava u Mishár-Chan djurova dralizhe peyratyavor. Vugalayavor. “Zurhaneley, helistizhe ishyare u rahait shtinzhotenova harvolyavu, ruzay, ta korunotú, ta Starantanarun, ayfanzizhe ta Runskait yalyenarun, zhimulit vey korshtit onyaren. Enkoshavit onyaru u bazhibonduivit shtariúd vey untarishúd dini ta Staranit kadaran lapanyaren ruzay inunizhe onyara djur inu idaay kiinova, dazhini ta tsenefit skaavá, pilayari vey krilyari. Dini iidaan zhoyit ishova tashe kalyate, Ishiey. Ta Staranit tukbelova tantoisilu tukbelyazhi. Upikeyatsit onya cheykopyari kashá iskemya vemyani.”

“Mashrá franarit fayisan Ishi bashlayavel. “Kiinizhe idalán franarizhe dazhini ebonan idalán sharit, idalán tadransit, samya makayave?” Latsagyavel.

“Ta krioru funduovleyara. Ta kanlayú chadyaren. Ta vavarit stronú pezizhe kashyaren. Ta varlezemú vey ta mafayudú kiinizhe ta sashirú ta uuzhisa dini ta harkazit zhozhaan mishkadimyaren. Dini Staranan idapaú ta feynit zakha lapanyaren vey anuvipáu zhanyiren kinpaú ta rozhesse vey tamagit korunotese kuniryaren. Idaese teynimiarayaru. Talatekovó lafiyaru, kinpaú, kashá ta tanto dralyana vey ta zynamú savukyanen, mogese eshkizhe zhirashyanen.” Mashrá anuvi bashlait vesinavá fayisyavor vey rekh ruvyavor, “Vey daeshkizhe izá varemova zhanyavu.”

“Zurhanorey,” Ishi malidisizhe ruvyavel, “Tsorni kolvendiór vey raaréy sorinór onyare!” Ishi malidyivel u sait zurhanór idalán diit sheri ta buyukey ta Staranit nalyunosa vey kadara onyavor. Ratá tashi sheri iidit estalín chipyi beylatsyavor. Kolvenatsit peshór ra-onyavor. Ruzay zi vunit meyladjafay dini Paganaran maavit onyavor. Vunit blikhnorg iirit, uruit, vey shprunit onifyava. Ta Staranit *Ramvishuit* otova ta Tonsha-Rana istonavit onyavor. Prundji vunit shagál ardjeyelifyava – djamá ta nashkudoravá ta bulsosa ta iveytsa vey ta pushtamit vedjirarun vey ta zhanosa ta pelpusttanarun, inun-makretifarizhe. Ishi veykalyavel u ta maova brinyavel.

“Krazhni tilavit onyaru,” disuyavor. “Chadizhe silavit onyaru. Ruzay ta oyubuit estál fidiri sheyiena onyava idá kiinova inudafaryavu ba inubranyavu shas ta garova ishya kiinova idá zhoyese vey zhoyit varemiresea ayenyana vey shas ta chiimudova yibya kiinova idá raraanlateshkizhe rumbibranyana. Djufi-bolo, Tsirtsirova shtazhanyavu, kinpá saova Tsiasuk-Pron say mishtaratyavor vey ratá shta iidit fedjukayovó korunyazhu. Ratá vunova inubranyazhu kashá haizhe zhoyit zhirashova tunkiyanor. Bashese sonya cheykopyaru, zurhaneley, varvari u vunova dini mogit zarideynesea fulatsyave. Vunova dralizhe ralyave. Kashatum arversidjarit onavit onyaru.”

“Kesh nibú, zurhanorey?” Ishi kepesizhe eypyavel.

[329] “Otserarór vey varakarór, birafarór vey mampisarór ramishtarativit shonshonekarun resh zhoyit pushtey, vobogit zarenuramór vey tramilarit ushór onyavu. Layso dini zhoyit kelekivit ispoan kiinizhe sorinór, rahait gidanit iskemova ra-lafiyavu. Iidovó vokorunya ra-makayaru, ruzay, shtamabugya makayaru. Ta Talmenshunél Djanara iidova zhoyese tavilyava. Shukhrám, rakár kiinova fargayazhu ra.”

Ishi ordarizhe djeynatyavel. Chadit zhigutivenú dini vuyinit zakhese vey nikhese diniprevunyaven. “Basheylo onyaru, Shargaey, kiinizhe ishi, basheylo onyaru. Ta dral ta kulit Itlana ta kheyemit

seyona mogit tsorniit lipala skoryara. Ra-vonluya cheykopyari. Chagurisarizhe sait madjova pe ta tsamese Mishara felyavel vey ruvyavel, “‘Bandjél’ chalí onyaru, zurhanorey zhoya... tumpi iida krazhi ayfanalifyate ra!”

(*)

Ta *Djirlír Mu*, kiinizhe ta yonéy tsorni pilayira, kiinizhe chesit lirlír dini ta ilazoit vey raversidjarit imardamgolese tidjguizhe ta Paganarit dralkusdazbiran pevulifyava. Ta yonéy, rakorunivit losh ta sebit Staranit addersinit erisaley vey nalteynín, vey losh ta nalit mishmergoley ta imararuniit kozhenay Paganara, areyit nuvós ba lindienú losh ta nalekín ra-tunkiyyinen. Djufi-bolo, Mishár-Chan rahaova venetuyavor. Ta tedjsatovó zarku pentuyavor, kiinú vunese ta nalkorunariena ta Seyrana ta Talmenshunela ushogyiva. Pulán-Shuv imruizhe sheyova istonavit onyavel. vey vuyinit eshkova korunyavel u rahait tug raversidjivit samyata. Mishár chadizhe djakusyavor u vunit pabas iskemyana. Zarzari Tsiasuk-Pron vey Pulán-Shuv djurova dralzhanavit onyaven. Tsirtsirova piorafyanor, talshyavor. Miarayavu u pelizhe tikhodyanel Ishi-Pronár. Muku-shtá nibyavor u mashrá iid lipalan ta bondugurova mitsoravit ra-onyavor. Ta yoneyova, inu ta ishveamarit chaiena, mashrá vutit inuonosan bonduya brinavit onyanor.

“Ardralyana u murnit dini ta Depikbirese mishyatu,” ruvyavor Mishár. “Taleaár-Shiraz zhoyova pilayarel vey la ta latsagainen sheri zhoyit shtakadimey ba ustalín dini Paganaran onyazha. Haslazkuilu, varvari ta zinamín mogit kreyifa, ra-ishyaru kiinit peyratdusova kamizyazhu.” Ishi ta nashkudorilu vey ta djamzhanilu vunese zumyavu.

Mishár bishyavor, “Zhoyit harvól vey ta vem Tsiasuk-Prona onyara u Taleaár-Shirazese-sá trichizhe mishyatu vey vuyinese ta bamidova ta rozha vey ta lundjagova argidanit tadransa Pulán-Shuvay, dafaryatu. Secha ta Starantanú ta Mazhalova Gashana vokalyaren vey ta Amruttanovó kaluzyaren, djufi-bolo, ta Nordlingovó Djanara gidanizhe djasyaren var kozhá vuteyshe ishyira. Dazhini ta Starantanú paruvyira u vutit maka vey ishdarúd pashni shprunit vey bari [330] rafayeshkit onyaren. Ta Mayukéyl Starana trichit Djanarit khordiit dinivavosova ra-shudjyazhen.” Fayishyavor. Ishi ra-disuyavel.

“Sheri bazhivulit itafidey, pirenizhe ta Depikbira ta Natuntadrandarela, kiín zhoyova trichizhe dini vuyinit fadsalese kapolanyana. líd itafíd murnizhe Taleaár-Shirazese-sá vey vuyinit arhatrinit marfanesea vey zheyumtanesea pilayira. líd itafíd idalán etsipralit onyara u girtekú izá ratá ukhtalyiren. Ta Depikbirese dinimisharizhe rahait guribosova zeytariyanu ras silekiyinu. líz samyate, Ishiey, vey ta yoneyova tuzotyate. Ta nobsheteriovó bilasit tebyate, kashá shtapesulyi tunkiyazhu,” bochutargiit alailu ruvyavor, “ba kashá zhoyay mashrá brol gleyavá ra-djatyazhe, bashit eshkova korunyate ta Seyranese shtamishya vey Pulán-Shuvese vey Tsiasuk-Pronese sheri zhoyit vonluey shtrunyata.”

Ishi rayibeshkizhe alayavel. Ishyavel u vunit pabasovó inu vuyinay tebya ra-makayavor. Genivit dini ta oydralit sorinit genbonan, ta yoneyay fidirimishyavor, djurova lan-lan dralizhe imfayafarizhe. Ishi-Pronár inubranayavor.

Mishár vochadit bivovó ta Paganarit dralkusgolovó iküimishya teyni ta itafidese lafiyavor, ruzay, krazhni rayizhe tamagit gurkibdiiena vadikarit dini ta dralkusgolavá fayyivor. Dini ratunkiirit kavisueseá vey dini peyosese resh kiiney kulizhe shasradit onyavor, vunova moriyaven. Djamó sheyan, helistya ra-makayavor, kinpaú eshkizhe losh ta Staranit girteksaley vadikarit onyanen vey vunit vavivó zumarit onyanen.

Ta itafíd kapolanarit ta Depikbirese ta Natuntadrandarelese Starana gilirit vey tungoit onyava, ruzay djedini frelizhe iküizgorikivit onyava. Ta itafíd omoit onyava, rahá piri ta vuley. Djurit talnat leyshiemilisa arshprunafivit onyaven. Vetáy ta mantaudavá ta itafida, seti zar masagavá, eto-piyene, nambilit pindjisú ta glanena, mishyaven. Vlorsildjit, praslait, shirit taleaova fidirimasinyava. Blamonit ta chaesea ruzay ardralit u kulit ich ta taleaa onyava. Mishár nakeyizhe keylimishyavor. Secha helistyavor u rahait girtekú zhanyinen ruzay dini tantoavá ta tadransa shey mayira. Layso mashrá ta oydralit tantoavá, vadikarova ba shonshonekova Taleaár-Shiraza, meymarizhe vetáy ta itafidan ta chayagilu ba ta tayamalilu, pa zeytariya makayana.

Karizhe, Mishár ta karese ta itafida maldjayavor vey uv ta kilikit, djumit, shassparitalit sonsaan tansubnyavor. Kiinizhe ishi rashpativit onyava. Izmuizhe, kulizhe shas hait rodjey onyava. Ta lapán-sá ta sonsaa krazhni etsipralit reshú hapá inudjyata. Mishár ta sonsaova anzayavor vey iküiramyavor. Dini durumit fadisan onyavor, fadís idalán kilikit u murnizhe zar peshú peltantoizhe dinidraltaatoyanen. Seti ta tamagit masagan chey ta dinibiran ta itafida halán ta taleaaris iküi yostan bonduivit sonsamalka dinistrachniyava. Dini ta salabirese Taleaara kapolanyava. Zhigutivenú vugdini **[331]** vunese prevunyaven, zhigutenú razhgeyrit, shonafit, bonduluntuit shonshonosa, ranti, kiinizhe meyladjtanór, ta versidjova ta Tadrandarela shifyavor. Talshavit onyavor idatá u istavi vunit sadafarosa vuyinese sait otrinudova shtadakyavor, ranti dini ta kilikit vey shasshapit fadisan bonduifyaven vey shonshonyaven, ranti Taleaár djasyavel u shonshonarit losh ovativit Runskait sorinorey enkoshyinel. Ratá etikhyavor u ta varem dinivavyana vey ta estalovó arpiradjafyana vey arzaradafyana. Togyavu u dini idá gilirit, durumit birzaan, ta seylarova vutit shonshonosa zhesilekiya makayavor. Ruzay, eshkizhe idá vunit seylár kulizhe ra-onyava. Eshkizhe tamagpaovó lulavit onyavel...

Resh hait kelety seti ta tamagit masagan ta sonsamalka versidjatsizhe djeynatyavor. Beylatsyava u ta pushtbír Taleaár-Shiraza shastanit onyava ba u salaarit onyavel. Rahait talemosova djatya makayavor. Nakeyizhe, bashlaisizhe, ta sonsamalkova anazayavor. Rahaizhe keletyava. Sait shimtoova fidiri djurit khishyolay moriarizhe, dini ta lakese, ta priponnakeyilu, ramyavor. Mu sundjit ramova uv ta tamagit felarizhe, ratalemarizhe, miaraarizhe u ta fad shastekit onyata, dinimishyavor.

Pristiizhe divayzumarizhe, khaishyavor u murnit onyavor. Idá shey ra-onyava. Ta fad vakesivit onyava. Hapá ta fadova kreymoriyava. Mashrá tantounan ta fad igüaivit ra-onyava, eshkizhe mashrá zar palenavá ba ar. Parmaú dini pechaan pe ta fergolan Taleaara khuvyaven dzea. Hauróun ta pushtamyasta, hatrini ta parmapechaan dzea imbesiyiven. Rapá izá mashrá tantounan onyava. líd dralyara ra, talshyavor. Ratá talshyavor u ta Natuntadrandarél dini ta Depikbiran ra-onyatel. Eshkizhe dini ta natunshatan Paganár kulizhe ra-onyavel khaá! Eshkizhe ta itafidilu tayamalyavel, ruzay, idá slazkuilu, hazá onya makayavel. Ta samenova ta Depikbira iküimampisya makayavor

ruzay idá shudjeynit onyana. Vunit naglír ta luntua vey ta kadimazhit karklava etarashyava. Talemdusunova dinilulyavor. Saova rezafya khiyefyavor pevshiarizhe ta Ayteria sherieypirit dini ta ayzanenavá ta Ramvishua, kiinova tilavit onyavor mashrá u losh ta girteksaley Taleaara ralyivor. Tretiizhe sait talemós ardjeyelit vey arrozhit onifyava. Pevshiya mabugyavor.

Ta nobshetnezureri arhatrinit sait zhoyese panaarizhe, dini djurese kepesizhe eypyavor. “Ishiey, disuyate, Shukhrám Mishár. Rumbi anuvit brigoshafit taakavá, disu kadimyava.

“Shukhrám Ishi.”

[332] Ta ketásh vuyinit uvaka, kiinizhe ishi, vunova oderzhunyava. “Ishiey, Taleaár iíz ra-onyarel. Eshkizhe iid arfranarizhe u pabasyavu, naeviyazha. Djasyaru u Taleaár ba peshlulyivel ba tayamalyavel. Rahait kirenú zhanyiren u ta itafidova igüaavit onyarel. Ta branivekbirú⁵⁴ resh ta bonduifosay nukmenyanen, ruzay, izaese mishya ta archadova ta Depikbira klanaya cheykopyazhu. Idaova anlatya khiyefarit onyavu, djuji-bolo, idá zhoyese ta sarmusova dafaryana shunya kashá dini hait tamagit anaman ta sitaga onyarel vey khitaya kiinova eshkizhe izá brinkiyava. Tashi ta ean ta yazhaspala ta yoneyese shtakadimya khiyefyazhu. Kashá zhoyay tashi idatá ra-djatyare, zhoyova zhanya ra-khiyefyate. Pulán-Shuvene shtamishyate vey ta shtapabasilisa keylimishyate.” Seti ta tamagit masahan ta nobsheterian – bashla.

“Bashit aatilu, zurhanorey!” Dini ta uvakan Ishia, Mishár djatya makayavor u iidova brinarit ra-onyavel.

(*)

Ta samen ta Depikbira ta Tadrاندarella chiimit onyava. Shas ketashey. Shas peshey. Shas layso mu amey. Shas dzudzuey. Kiharyava rahá. Ta birza djustonizhe bashlait vey muldarit onyava tsaya djurit talemós varvari ta kriley fayisyava.

Mishár frel-pristiizhe vomorayavor u ta sitág meymizhe inubranivit onyava. Ikúí ta iküibiravá manaragarizhe vey iküí ta seyranit chanzaavá ta sonsaarun zumarizhe, chadit zhigutivenú vunese shtakadimyaven. Anuvi mosogyaven, anuvit chadizhe antoyaven. Shey djuraris zhigutya ravemyavor ruzay ras shey djuraris tsalya vemyavor. Taleaarova zhanya cheykopyavor tashi u hapá vunova zhanyata. Kashá ta Lipál Pulán-Shuva vey Tsiasuk-Prona keylimishyata, Taleaarova zhanya vey vuyineylo losheypya cheykopyavor. Ta nizontuova vutit tsornia vuyinese idarafya cheykopyavor. Ta varema, kiinova garminavit onyaven, karvayavor vey miarayavor u vunese ratenyanel u tayamalavit onyavor. Zhirí muku-shtá vuyinova shtashunya tunkiyavor resh sheyova lan-lan eshkizhe sebviniya. Vey shtaruzay, onyava ta nobsheten Doray Tsiasuk vey Pulán-Shuvay kiinova pridavya cheykopyavor.

⁵⁴ Branivekbír: In modern Itlani, *meyladjizhér*.

Ta dinibirese ta branivekbarun, kinzá ta ovativú ovattebyiven, teynisopiyavor. líd manarág onyava kiinova chadku tashiizhe korunavit onyavor vey kiinizhe ubikeyivit am fulatsirit ta briburese, ras keyli ba vug mishya makayavor. líd dralit zhigutivenovó ra-vugfulatsyava. Ruzay, Taleaaroova zhanya cheykopyavor vey ta branivekbarú ta murnit samarit mampisheskit birzáu onyaven, kiinú [333] dini ta safavá ta Depikbira onyaven. Mashrá u ta dzifpeylanova keramyavor, uvakovó djatyavor. Ta iküibirese dinimishyavor, ta iküibír shey ta meyladjtaniena mishtarativit *ta iküibír ta beneyna*. Ta birza ta shonay vey ta uzay skazulkyava. Ta gilirit mirleg Brusteynivit vey sputusivit onyava. Ta uvakú fidiri menanamay kiín ishi vunese, kiinizhe meyladjtanór, brogovit onyava: ta samfadú ta girtekarun. Mashrá u arhatrinifyavor, santiyavor. Mu fadsál dini iid menanaman onyava, kiinova pilayavor vun *khaá* vey kiinova ratá shtakuteyrya vemyavor – ta chovnabirú. Ruzay mu estál, ta uvakú, vunese ta miaraova dafaryava. Ta uvakú ra-onyaven vut kiinovó sheyaspalizhe djatavit onyavor ranti kiinizhe meyladjurivit bandjór ta Staranit Tadrandarela tebyivor. líd ta uvakú korshtit girtekarun vey shastaborit khipedjdiarun ra-onyaven. líd ta uvakú flakoshivit peshelarun vey dukhularun onyaven.

Rekh, kul-lilinizhe, mu uvak, fidiri shey tamagit uvakiena khaobragyiva. Shukhrám ta uvak Taleaara! Pilaivit djurit zerilu ta nala vey ta aata, ruzay, haizhe arkepesit, lavlorsildjit, arvohelistit, djemarit ta ushana onyava. Mishár ta iküizaay, iküi ta yostan ta geüedit sonsaa, djatyavor. Vunese malidyava u girtekú ra-zhanyiven. hatrinurizhe minmak peshú dini ta lana zhanyiven – archadizhe peshelú, dukhulú vey shimdji vastriit vey urzit peshorarun.

“Uplieley, rezifyate tashe. Halanís arfranarizhe iid imfayyazhi. Ta lapán iid branivekbarú, layso Zovirorese Vakes-Lug, chadizhe raishivit onyara. Shey ukhova imfayit iizay pesulyazhu. Sheri idaey helistyatay. Ta rezúd vey ta pevshí mogit ardralit zhirasharú onyaren.”

Mishár-Chan ta sonsaova feynizhe anazalugyavor vey diniramyavor. “Taleaarkoey, kesh zhirashya makayaru?”

“Vesdjirsorinór Runskaa! Kesh kiinizhe meydashór Starana ba kiinizhe khulavór ta zakharun iid onyare? Bashese chuushyara u shey zhoyit girtekú zhoyova inubranavit onyaren ba resh ta shatova tuzotyá mishyaven var kashá ra, aatyanu u shtalulyite vey bashit meyladjlakese resh dini klenatsit tungoese ustalgya, shtadinifelyite. Kiinizhe onyara u ta leypasova ta Depikbirese dakavit onyare? Reshkín shtakadimavit onyare?” Vuyinit chaú feshyaven mashrá u vuyinit vishu ta nagushtilu vey ta boshilu shirifyava.

Mishár onebizhe vey saoderzhizhe eypyavor. “Ta bonduivit Itafidunilu kadimiyavu. Bashova izá razhanarizhe vey shunarizhe u ta birza dini gidanit ubikeyan vey shasnulakudan onyava, ta Depikbirova muizhe iküimampisya veykalyavu. Vey shukhrám zhoy.”

Taleaár vunese votogilu zumyavel. Bishyavor, “Izmuyara u seti mogit kreyifan chadunizhe raveykalavit vey vohelistit sheri zhoyit mishbatey onyavu, bolo, idaova djamomishyavu dzea vey kozhá ta tantoaris djurova sherieppya zolyara. Tamagit korunenovó zhoyeylo lafiyaru say kiinú ta kulit Itlanova mayazhen vey ta zarideynovó chadizhe vunit [334] kurudjainen pesulyazhen. Kesh zhoyese djeynatyazhe?” Mishár gidanit tuunudilu eypyavor. Tsorni ta vartán Taleaara rahelistit vey

voveykalavit shunyi onyava. “Kesh shunya ramakayare u ííz etiavit onyari, shey mog mogit beneynovó djarizhe? Ta Tadránún ta Satuzotosa dralizhe ra-mishyava vey stronú ííz zhanyren say kiinú zhoyova mafayyaren. Djeynatyazhu ruzay ííz ra-eypyazhu.” Peshelese, trichizhe piyene djimetsifarizhe, ruvyavel, “Meylár-Liruney, naryate bash makhá u shtakadimyatu. Makhá idatá shey ukh ííz imfayyazhay. Zhirí mu dralizhe byorlafiit vey talkorizhe ralivit tadránarór dini ta Depikbiran onyara say. Djasyatay ra, shtakadimyazhu.” Mishár-Chan ratá tashi talkorizhe ralivit tadránarór mishtaratyivor. Idá isteryava. Rekh, Taleaár-Shiráz Mishár-Chanova sait salaazemiese kapolanyavel kiinizhe chadku tashi korunavit onyavel.

(*)

Vochadizhe ta tantoaris resh ta djanubosey dini ta vonulakivit emdalit fadsalan ta Tadránarela Starana zolyava. Taleaár ta pushtova menmanalyavel vey djanubifyavel.

“Ruvyate, chalí, khulavór vey sorinór, reshkín shtakadimavit onyare?” Ta vishu Taleaara kovarnit vey shasadalit shunyiva. Vuyinit uvak yemudyava.

“Kesh tumpi idaova zhoyeyshe talshyavor, Argaey? Togyavu u haova ar u idá garminyavi. Bashi tedjtekú resh ar sheri ta dukhulorey tilya zhoyova inuivitamyaven. Djufi-bolo, vochadizhe bashese ruvyavu, vey shey bashit khiyefú vunova zhanya vey lulya skrifizhe vonluyaven. Ishi, ta shprunudilu zhoyit zurhanela Ishi vey ta makailu ta Djanit Tantodzevararun tuzotyivor. Bash-sá dini bashit pushtese zhoyova khalulyave, zhoyit abiyonova urzafya khiyefarizhe. Idailu, zhoyova iküitedjya khiyefavit onyave. Zi u muizhe bashova shunyavu bashova varemyavu, bolo, zhoyova bashese dafararizhe, bashit dgorstamova ekhdatyá talshyavu reshú ta mishbatova ta tayamalosa zhanyatu. Idailu, *bashova* iküitedjyavu. Idakín bashit nakeyova urzafarizhe, zhoyese eshkafyave u Staranova inubranyatu. Piri zhoyit blikhnorgova vey zhoyit zakhova, rahaova bashese dafaryavu. Mashrá shey ííd tantoan, inunizhe basha, kelzhenyavu vey mayivu, ruzay, sheri bashey talshya ratá fayyavu var ta oydralit dafarenova fidiri sheyiena zhoyese dafaryave, djeyelit vey izmuit varemova kiinizhe ratá pilayavu. Djamó shey ta zergentiavá ta tedjosa vey ta khulosa, djurova naglirya makayaru. Djurova nagliryaru layso say.”

“Chali, kesh mogova martedja karizhe fayyazhi?” Taleaár shasadalit djatyivel tsey. “Reshkín ííz onyare?”

“Kiinizhe etikhyave, zhoyit kurudjór, Tsirtsír-Ram, kinpá tsorni Tsiasuk-Pron mishtaratyira, loshizhe losh ta Djanarit Talmenshuneley [335] vadikarit onavit onyaror resh ta khiyefovó Starana Amrutova trazhya gelemya. Vutit pitimoytoit tseynakéyl vey vem onyava u ííd tadránova djanuni karafyaten.

“Ta tadránós ta untarit vey ta Staranit korunót onyara, bolo, trazhya mogit tsenakéyl ra-onyava,” Taleaár dinspoyava, “Resh Staranova tuzotyá mafáy ta Gashanit vemín Aeaese vey mafáy vutit Amrutit azburatsit loshnuvnadiín tadranyari.” Taleaár vunese ta mosogilu vey ta shaarilu zumyavel.

“Ta Gashantanú arshasvarazit onyaren u togyare,” Mishár bishyavor, “vey rapaú ta safiit byudemova Starana vemyaren, kiinizhe talshyare.”

“Raizmuizhe eypyare, sorinorey. Ta Gashanit pale dini Aeaan franartantoilu Staranese vranetyava. Mebír ta nuvnaosa, ta pabasarun, ta etsipralarun, vey ta preyosa onyara. Shey mogit khiyefú sheri ta podavey Aea chishtya voiskemyaven vey rapaú mogese djeynatyanen. Ranti Amrút ta nalkorunova ta Rezit Mazhala Gashana mogeyfa semekhyava rahait kelek mogese samyava u Staranova tuzotyati. Chadpaú mogova mafayyaren. Tumpi samoga skorya lafiyari. Zhoyit ebonova ra-inubranyszhu ras vutova ta bandjudilu tamagit ebonesea fidiribulsyazhu. Tamagit mishbat onyara ra.”

“Tamagit mishbat onyara khaá, ta mishbat ta rozha.” Mishár miarayavor u Taleaár ta veyrova vey ta aanova sait uvaka djatyanel.

“Seb-seb khaá! Ta rozh ta loshvarlezemivit meydashesea Starana rahaova pirit ta kulit laáf ta Staranit Mayukeyla dini ta azburatsit vey ravavatsit badjudese parayara. Ta rozh tumpi antriit bondutedjenit lokovi onyara kiinilu ta meydashú Starana sait pabasovó mogeyfa shas hait guribey ba travasey bishafya makayanen. Djurova ra-peyraryazhu! Eshkizhe rapáú samyaren kinpaú resh ta tunkiín Starana tansubifyazhen, var layso tsorni-sáy chadpaú dazhini zhoyit zoviravá zhoyova inubranavit onyaren, djufi-bolo, senyakhlyazhi zhoy ratá! Ta tunkiovó Starana cherechevarizhe beneynyazhu zhoy vey mashrá kadimazhit aulchovodavá ruvyizha u Taleaár-Shiráz, Natuntadrandarél Starana, resh ta draley sait ebona tansubiyavel vey sait karit klopanilu sait zhivtura vutova cherechevyavel.”

Ta zakh Mishara ta murozhese lulyiva ranti ta izmuit varemova, veyrova, vey enhalova kiinilisa Taleaár sheri sait eboney epyavel. Pe ta pushtese djanubifyavor vey sait pranova vuyinandi felyavor.

“Argaey,” ruvyavor, muku-shta ta akdjamishtaratova vuyina igüaarizhe, “Dayaru, izmuizhe khaá, tashe zhoyova togyate, ruzay ardralit lokovi onyara. Ta rozh ras bondudiginíl resh ta tedjey ras mishbat ta urzuda onyara. Mishbat ta palanaafosa, ta etarashosa, vey ta shprunuda onyara. Beylatsyara u ta tadránós sait parmaovó lafiyara, bolo, tumpi ta garova, ta beneynova, ta byudemova vey ta kunirova ta zvunese fulatsyara. Izmuvara u ta tunkiú shey ebonarun ukipyi cheykopyaren, ruzay, ta Mishbatilu ta Atontala izaese maldjaya makayari, ta durumit iküibirovó vey masagbatovó ta gara vey ta beneyna anlatarizhe.”

[336] Taleaár latsagizhe vunese zumyavel. Dini vunit uvakan ta prusarit veyrova djatyavel. Vunese togya vemyavel. Ta tadránós ta seyonova vunese ra-teynifulayava kiinova franartantoizhe mukhtaavit onyavel. Vunit gadanú izmuit djatyiven. Sait shumeshova keteynyavel vey mashrá u idaova korunyavel, Mishár keylitedyavor vey vuyinit tsimovó sepyavor.

“Kesh zhoyese togyare?” Sususiyavor.

“Khay, ba zhirí vemyaru. Secha Amrutese, Gashanese, ba Djanarese, ba ta tamagit skaesea kinpaú igriizhe mogeyfa vavyaren, ra-kalyaru, bolo, *bashese* kalyaru khaá. Kesh ta kalova venchulyare, Misharey, ba kesh iid timpí mu fazhenit tedjen resh ta tseynameylovó bashit kurudjora vey vunit Nordlingit ishnarela keylilugya onyara?”

Mishár Taleaarese ta murozhit varemilu zumyavor. Ha, ha vakhtit vey franarizhe djetsirarit, vutanda khashtatsirifya bezyava ranti grakheneshkit onyavel. Vunova separya kiharyavel, vunit kamsaova menmoriarizhe. Dini taakavá marsanokarizhe lohsundjit onyaven. Mishár tsalavit onyavor kinlán dralit ta cheg peshela pe sait kunzayan tikhodyiva, kinlán razhegeyrisit, kinlán forit, kinlán vakhtit onyava. Vuyinit seylár kiinizhe idá ta naanarun, anarizhe klaná ta ilazoit bevuravá Runskaa – fechivit losh ta avtuey, onyava. Vunova vakhtyava.

Khiyefarizhe shtatalemya, ruvyavor, “Argaey, bashova varemýaru. Tashe zhoyese togyate. Kreyifyati ratá-shtá.”

“Ta naglír kiryara u iid eshkizhe raheslait onyana ruzay djufiizhe bashova shtavaremýaru khaá.” Pe Misharese moytorinyavel vey dini vunit chaesea chauryavel. Vutit shonshonós razhegeyrisit, chayantoit vey murozhit onyava. Djemarit ta franarizhe zhodirit vey rairit strivnaa onyava. Tsorni dini ta miaraesea fazhenit mabugarun ontrinifyava.

Sheri ta tantoey kiín djamomishyava, ra-ishyaven vey ra-nashkudorifyaven. Halanís ta tantoaris resh shtarezifya tunkiyaven.

Taleaár muizhe epyavel. Santiforhiizhe epyavel tsaya idá vuyinese garafyava. “Ta zovirú kinpaú zhoyese khulyaven, vut onyaven kinpaú rumbi ta mozhan dini Tamelunan, resh ta rozhey varoyya vemyaven, bolo, ravemarizhe ta prakhorova inubranya, idaova vutese brogyavu. Kesh danivýare u vutese vey idapaesea kinpaú iid tadranova karafya vemyaren, loshifyatu? Vay kesh iidova resh Staraney ba murnizhe varvari ta varemey korunarit onyanu?”

Resh ta draley bashit ebona vey resh ta varemey bashit zakha ta rozhdiese loshifyate!” ruvyavor Mishár. “Kashá mishbatova ta rozhese zhanya ra-makayari shey ta skaú Itlana Staranova helistizhe ta udjatit mozhese teynifulatsyazhen secha parabantiizhe vey makhá ta beneynan khoryatay. Ta krioru Aea imchelyi makayara, iidova korunya makayari! Kesh ta neyrúsk tumpi mu shata ta beneynovó chadchovod pesharun faryara?”

”Sheri ta neyruskey mu shata epyate ra, Shargaey. Ta neyrúsk vey ta yavta ta kulit Starana iida skoryaren. líd ta urgós mogit zarideynota vey kayara onyara. Kashá kari bashit aatisey korunyanu, kiinova dakyazhu? Vey kiinizhe Starán ingeelyazha? Kesh aulchovodú ta narena vomalakifyazhen? Kesh shey kiinova sitagavit onyari, dini ta tungoese vey ta chendjesea byudemiyizha?” Vuyinit uvak ubuit vey mozhivit djatyiva.

“Starán dakyazha ranti kar ta perneyosa vey ta beneynafosa kumenteryizha. Ta rozh kadimiyazha vey rekh ta shmi vey ta parem shey skaarun fazifyazhen.”

Vey zhoy, Misharey, kiinova ta Natuntadrandarél ta Staranit Mayukeyla vuyinit adolay bashit pabasese, dakyazhu?” Sait flenú feynizhe klaná vunit maban moriisyavel, vunit avtuudit seylarova dinitalemarizhe.

“Zhoyova dakyazhe.”

[338] SIPÁL MINMAK BROL

“TA KITSÁN TA TUHIBAZA KOVORINELA BIRZA TA DAMOTAGA,
TA ROZHA, VEY TA ISHUNA ONYARA.”

Ta Kitsán ta Tuhibaza Kovorinela birza ta damotaga, ta rozha, vey ta ishuna onyara. Mogit anzonú dini Lazenan vey rozhit vey zhigutalit onyaven, bolo, ranti mogit izait samtantoova chorya khiyefyaru, beylatsyara u ta gadanovó, kiinú djurova klananobshetya, zhanya ra-makayaru.

Tsaya ta karit rozhit birza ta yavyoa vey azafada dini ta untaran onyava, imfayit etibír inu ta pulaniena kiinú mogova divayyaven. Ta pushtú forit, ta eypú djeyelit, vey ta uridú razhgeyrit vey seylarit onyaven.

Seti ta aspalan mogit inumisha, Kovorinél inudzevit muuridova lonevyavel kiinova tsalyazhu zhoy ratá. Ta franarit namagit labam dini ta natunit uridzaan veluzhit kutsunduranit iveytsilu diginilyiva pe kiinan, resh vey ta taleaey vey ta seylarey, felyiven, kiinizhe sparitalenú, izizá, misulanit, kutsundurseyarit, likoit talglanú vey ostatuú ralepafivit ananarun vey djilarun dinifulatsivit ta bevuriena vey ta derevushsaliena kiinú ta runit khalovó ta shata Lazen divayyaven. Shey kladibbír dresiarunit zikit kladibay, masagurivit daldeaanit taronkhashay, lonevivit onyava. Piti shey talpeylzaan mu murnit tuhibáz, kiinizhe dafaren Satelay Kovorinél, felyiva.

Zavachú, orit vey elit, kladibunovó uutarit uridenarun mogese teynifulatsyaven, misuleynit sobanchenovó priponizhe sparitalenivit ta klennaarivit ambaziena, stranit kladibovó chadit yagusarun, uutarit razhegeyrit simoovó, parmaovó, tarshuridovó ta seylarit shirenarun, kimsiizhe korunivit yasyasova, razhgeyrisit tsey, pe kiinan bevurnemú felyiven, vey gidanit haurounovó avtuurivit kavaa vey chaya misulurivit ta kimsiit pushtamyastay, vey prundji yagusit gilirit faelovó ta doroma vey ta parmaa – shey íid vey ar, gidanit lanunilisa.

[339] Mogit dzevarsál loshkadimyava, mogit bulea zhanalit vey otorzakhit onyava, mogit todjiú dralizhe uridurivit vey olutivit ta salaosay, ta urideniena, ta marfanuday, ta loseyposay, ta vey ta anufosay vey ta sabashlaay onyaven, kiinú ta Sikalunova Kovorineal djemarafyaven. Tumpi zar inu ta labamay ichyaven mashrá u loshkadimyavi: Pulán-Shuv vey Kovorinél, ruzay, tamagizhe, seti idá banadjinit eaan, rahaova tunkiyavi. Etikhyavu u zar vut hazá okanizhe mareyparit onyaven. Hakín seti idá dralunit eaan idá vochadizhe nashkudoryava. Sheri kiiney eypyavi, halalayavi, vey pronyavi idá eaan mashrá u diváy ta labaman ta kiaraatsa Kovorinela djanubyavi kozhá zhigutyaru, ruzay iidova zhigutyaru, zhoyit nikh fazhenit vey zhoyit talmen shtakimsiafivit tikhodyava.

Rumbi sneha anzonavá ta damotagaris vey ta takaaris ta tanú mogit dzevarsala sait trevkonenovó nedenarit onyaven vey resh ta mishey lonevarit onyaven. Secha Rozhór vey zhoy rakreyafeshkit onifyavi, murnit dini zhoyit samfadan karit dlinovó nedenarit onyavu ranti ta Satél Pulán-Shuv resh eypya khadiniramyava. Grun-Oya, ta vorinishdarór, vuyineylo onyavor.

“Dralea, Satelkoeý, bash vey Satelko Kovorinél seti ta muuridan mogese ichyavay. Kesh shey dralyara?” Zhoyit nedenosay ptazumyavu. Pulán-Shuv prundji shtakimsiafivit vey shtafazhenafivit bezyavel.

“*Delfinsong, var frend min, du hav ikom en ilette min Beduling til hets sil!* Tsiasuk-Pron, zhoyit blidit marfanorey zhoya, kadimavit onyare vey zhoyit Lipalova ta iskemese manukanavavit onyare!” Pulán-Shuv zhoyese sait eylebit Djanarit sholilu epyyavel vey zhoyese gidanit murozhilu vey djeyelit marfanudilu zumyavel.

“Helistizhe, Satelkoeý, ta mishbat franarit vey dorstinit onyava, bolo, ta To Makaú ta Taldokasenarun zhanivit vey shtamuafivit onyaren. Kashá ta adunit ruvenú ta Isaekarun izmuit onyaren khaá, rekh, rahá piri vutit fazíf samyara.”

“Kesh otorayare u ta Taldokasenú izmuyaren ba u uv mogit chaavá zarideynifya makayaren kiinizhe korravyaven ta Isaekú?” Ta Talmenshunél, sait dralpilaivit barialailu zhoyese zumyavel.

“Ta gadanovó ta Talruvararun ba ta Ishdararun ra-otorayyaru vey ta maka vey ta ishdarúd helistizhe sait birzaovó lafiyaren, ruzay ta Mishbat ta Introlosa helistizhe franaryazha vey zaradyazha. Ravirivit korunót idá onyazha, kiinizhe ratá vesamadjatyavi ras salashunyavi. Ta Taldokasenú mantait vey mantanikhit tseynameylova, mogese kupasoyaven, eshkizhe djamó ta maldjaan safafivit pesharun, kiinizhe mog...”

“Frel-izmuizhe, zurhanorey zhoya, ruzay ta zakhú shey ta ebonarun Itlana ishi mu onavit onyaren, var ta zakhú resh ta rozhey vataranivit onyaren vey djureysya damotagya ra-makayaren. Mogit shagalú franarizhe marmentsiryiren var ta lotalú chadyaren vey ta bashla ta nikha izá etiova ra-kamizyara. Djamó shey iidan rahait muifavit abiyón zhanyira u ta tsitivyova ta rozhesse klanamishyati vey izá vey fazhenit vey mosit untarova sitagyati. Ta bluzit mishbatú ta gara vey ta beneyna, secha djemarit ta sekaya vey ta bugarun kiinú palanaifya brasyaren, draldzevivit onyaren vey idalán eylurivit dini vutit sanokan tikhodyari. Tanto onyara dzea u íid inuridjegovit vey militantit korunotovó inubranlyati vey fazhenit eylanesea djemarit ta djasiena, ta otorayiena, vey ta rahelisteniena, ruzay, burakhivit ravesamadjatovit eshkenilisa keylibatyati. Kesh ta tsitivyova ta rozha zhoyelo klanamishya lahadyare?” Pulán-Shuv fayisyavel, zhoyese ordarizhe zumarizhe.

Rasizhe vey ta helistudilu disuyavu, “Bashova rekhtayya, satelkoeý, kiinizhe seti ta aspalan mogit inumisha fidiri Shtemoray onyavu, ranti zhoyova muizhe fidiriuvakyave. Djufi zhoyit otorayín, djufi zhoyit ravirivit malachudey, vey djufi ta ichey ta isha idatá, ikúí mogit kulit Birafunan, bashova ratá otorayyavu. Kinzaese-vá manukanavyazhe bashova rekhtayyazhu. Kashá ta lipál lanela Ishi vey zhoyit ushora dini Staranan iskemyata, idatá karizhe ta rozhova lafiyazhi vey íid misdjunit tadrán karyizha. Eshkizhe, idatá, Linddorese shtamishya cheykopyanu resh zhoyit turebova zhanya.”

“Zheytúm arhatrinyara u talshyare, malachit dorey. Ta shon rayizhe arbogit u ta tur onyara vey ta marfanú arblidit u ta zheytúm. Djufi-bolo, ta mishbat kiinova shunyarú moganu arkiponit u ha, kiinova hapaú tsorni indjedyaren onyazha var ar u fayova ta tsorniit tadrana pabasyaru. Ta skaovó Itlana teyniuvakyazhu vey shey vutit narovó gidanit imchelunese ta tadarun vey rasis misaunese

bisharit muuda vey loshivadikosa kiponyazhu. Kashá mogit tseynakeylú kuldjemarit ra-onyaten ta seyón urzit vey urzarideynit onyazha. Mogit amusten gidanunit vey maldjaunit onya cheykopyara. Kesh ííd ta izmuit harvól ta Endihona ta Taldokasenarun ra-onyara? Ta tseynakéyl mantayara vey inunit belatsyara ruzay, Muskaova ta Maktó Skaarun bazhi mu muifavit kulbrediit nalyuna bamidyazhu. Raaréy ta ebonú Itlana ta tadransese kiinizhe istaveri ta intevaa ukhit tseynakeylarun, kesh mantait ba surit, zumyazhen. Ta Muúd ta misaún ta rozha onyara vey ta rozh ta ekhdatbír ta shmia onyara. Sait vartanilu, ta shmi ta oygidanit rozhese vey muudese kapolanyazha. Kesh iidova shunyare? *Vi eyr ala Atlandera op eyn vereld. Vi eyr eyn folk eynli, e len folk unter de Grottrej Igdrasil!*”

Sait ruvosova Itlanizhe karyavel shta, ta Nordlingit togesea djegarizhe, kiinovó ra-dayavu. Ruvyavel, “Shey mog Itlantánú pe mu bredian onyari. Onyari mog murnizhe mu, mu ebón bazhi ta Derevushan Ígdrasil.” Zhoyit djeshunilu ta amustenova muifavit Bredia shunya makayavu ruzay kiinizhe idaova intevayani shunya makayavu ra. Bezyava u Pulán-Shuv ta otorayovó kiinovó djetebyavu, nagliryavel.

“Otorayyate ra, malachit dorey,” ruvyavel, “var iidova ta Fereshay ta Azarun tilavit onyaru, ta blavka ta Kheyemhaza:

‘Vey ranti ta Tantoú ta Rozha hatrinyaren
Vey ííd Bonduivit Feresh vozeyshyizha,
[341] Idatá sheypaú ishyazhen u ta Kulún
Ta Uramuda djemaryara
Vey u shey dlinú, taleait ba durumit
Ta dralese atsyaren vey izá rasimchelyiren,
Var idait ta Abiyón Uramún-Tamua onyara.’

Pulán-Shuv zhoyese gidan-flanizhe zumyavel. Idatá khadayavu u ta Feresh ta Azarun, ta bondublavka ta Kheyemhaza ta etsipralit shpateri ta iskemit voodeshosese ta muuda vey ta rozha resh mogit iküiteyradjivit untara onyava. Ta Uramún ta Kuluna, ta Vataranár sheya mogova imfayizhe ta tseynakeylese manukanavyazhad vey mog, ta Zavachekú ta Vataranara kiinizhe prundji shey ta Ruvenú vey Ferenú ta Isaekarun, tumpi ta istaveriú pe ta Mishbatan kiinova ta Vataranár mogese keleyavad, onyaven. Mantanikhit amusten onyava khaá, ruzay iidova ishyavu, zaradit vadikós, iküiaynliivit ta paydivokadesaainen vey ta zaradenainen, venyina.

“Kesh, chalí, malachit dorey, ta Loshuvakdusese ta Maktó Skaarun zhoyova rekhtayyazhe vey ta Tsitiveyova ta Rozhese fazhenit eaese ta muuda, kiín ta vananova misgidyara, zhoyeylo klanamishyazhe?”

“Satelkoey, ííd sheytá bashit birafún vey zhoyit yakinún onyava. Kiinizhe tamagizhe korunyatu? Basheylo onyaru.”

Dlinovó dini zhoyit dzevneyese felya bishyavu, mashrá u eypyavi. “Tumpi mu ar latsagova bashese felyanu, satelkoey, tashi u mishyati. Ruvyare u ta zhey túm hatrinyara vey u Linddorese shtamishya resh zhoyit pelturtanovó zhanya vey zhoyit sebvdiit birzaova losh zhoyit eboney lulya, meymya ra-tunkiýaru. Kiinizhe ííd? Vey kiionova ííd zhoyese parayana?”

Franar-uruizhe zhoyese zumyavel, ta adalovó keprakarizhe kiinizhe vuyinanse ratá tashi shunyavu. “Ta djemarit prazhen bashit vanana vey bashit kadimós ta shatisese Shtemór bazhi ta ekhdatan zhoyit talzurhanela vey bashit tiforiit trebifa Misharay vey Givanay ruvizhit prazhen samyara, vey ruvya izmuyara u bashit shtamishosova Linddorese misgidyara, bolo, bashit yakinún dazhini ta ebonavá Itlana shandi rakulizhe teradyiva.”

“Satelkoey, korunya idaova kiionova cheykopyaru, lahadyaru. Kashá resh iidey vananyivu, rekh, ta Mishbatova helistizhe rammishyazhu kinzaese-va idá zhoyova manukanavyazha,” ta oderzhilu disuyavu.

“Djuþi-bolo, shey mog, mashrá ííd nikhlulit anzonavá, ta korunarú ta mishbatarun onya uvakyiri, var tsorni ta shandi ratimeturivit mishbirovó dzevyari. Franarizhe dokasirit Fazhenit Sanukír vananeayara vey ta chumakún eshkizhe ta oygidanit kiionova hatá nikhpeyratyavi, onyara.” Muku-shtá vuyinit baribonduivit barialailu zhoyese zumyavel.

“Kashá iidit onyaten ta tantoú, disuyavu, “lahadyaru.”

[342] SIPÁL MINMAK DAN

“BRINKIYAVA TASHI RATÁ IIDIT LOSHIFÚN TA SKAARUN ITLANA.”

“Brinkiyava tashi ratá iidit loshifún ta skaarun Itlana.” Vey say maktó onyaven, var ta Bonduivit Dorska Linddora, *de Prinsland av Linddor*, boduivit raaréy onyava.

Fidiri ta inunit agariena Itlana, ta Talmenshunél Djanara, Darél Nordhema, vey dralvaremirít Feyhanél ta Nordlingarun shey tanovó ta Seyrana ta Tainaa vey ta Narovó ta Maktó Skaarun ta Chayit Karfeyesea, zheshenizhe Peleshirskaa, var izá vutese lapisyavel u ta rivshodiú ta Mayukéyl ta Tadrandararun Starana naldvokimova ta rozha peferyana kiín ta tadranova fayafyana vey ta brediova shtanulakafyana. Ta mu korven onyana u shey ta narú shey skaarun Itlana setionyaten vey vavarizhe ta kulit nalilu dafarivit vutese vutit eboniena, u ta muudilu, shey ta kreyafenovó vutani fidirivadikyaten vey ta nulakovó fidiricityaten kiínilisa sheytait loshivadikós iküihelistryata. Iíd omanit chumak ra-onyana, bolo, Pulán-Shuv sobonova Mishár-Chanay vey Ishi-Pronaray kamizyavel u ta Natuntadrandarél Starana, vuyin-sá, iidit loshkadimova setionyanel kashá iid korven alavanyanel. Iidilu, Taleaár-Shiráz ta pakrihanudova Starana dazhini ta skaavá helistafyanel, nulakyanel u ta podáv Aea dini ta korunritarenese resh ta imchelifye felyita, vey hait aatovó ba pabasovó ta zvuna ba ta vuzhkienarun korsimyanel var helistyavel u chadpaú ta igüaosova ta forgrilurararun mafáy Amrutey radjani tsalyanen.

[343] Ta teyl ta loshkadima, mishtarativit ta Tsitivéy ta Rozhese, resh min shirelenavá rumbi ta muit teyniuvakosan Pulán-Shuva ta skanaresea resh iid loshkadimey, kholovyiva. Secha anuvi nalyunú etikhsatit onyaven, shey vut ta rozhova vemyaven. Kashá Starán shukoryana, ta estalú keylikiharyanen. Darór Padján-Hadín Amruta teynishagalyavor vey kiryavor u setionyazhor. Mazhaldarór Gashana, prundji, mushagala onyavor. E布伦 shukoryava vey Satél Kovorinél hazbatu ta Chayit Karfeyesea onyavel dzea resh ta Seyranese zhirashya estalovó lonevya. Zarzari ta Darór Semeria vey ta Djirait Nal vutit brevudova vey varzenova kiryaven. Layso ta *Landsrat* Djanara dyonya brevuyava, secha dini ta estalavá djamó vutit khalavá diniprisya vutit korunót ra-onyava. Aylea-Sintinís Peleshirskaese upeneyyavel u ta loshkadimova tebyata djur vey ta skanarú Runskaa, Stovuna, Mashtoa, Mavvivula, Djapura, vey Linddora shey ruvyaven u setionyazhen.

Ta Chayit Karfeyú banadjinit loshkadimbír onyaven – ivarunit, shasebonit, razhegeyrunit geydán khaá. Sitagú sitagyi cheykopyaven resh ta samfadsalovó resh ta dyonarín, mashrá ta losheypavá, ushogyá. Nukmenit Sikalún, resh ta losheypdusín vey ta savín, sityi cheykopyava. Prundji musavet, resh ta anufdusín vey ta savín ta Natunsavela-Mantaushela Ishdár-Eníl-sá, sitagyiva. Chadizhe ta anikebesarís vananyiva mashrá u sheypaú iidova kiínizhe fazaraizhe fazhenit mabugova resh tadrangrunuzhit untarey shunya mabugyava. Ta shprunúd, ta dazhikáts, vey ta meytlanit emdalúd Pulán-Shuva, chadizhe iidova avonyaven, ruzay etikhú shprunyaven vey ta bugú tretiizhe palanaifyaven. Ta Seyrán ta Tainaa shey iid tugovó redjyava vey fidirivadikyava vey ruvyiva u Djanár ta archadova ta yerallanaris ushogyava. Ta ilazoit zelún ta talatarun vey zotvecharun kiínova ta Seyrán lafiyava, tsorni diniuvakyiva vey bilasyiva. Ta aulú ta vadikosaris Pulán-Shuva djamó ta zlinshunan, tsorni khapilaifyaven. Sheypaú katsalyiven u idalán ta tugainen, vey gidanit vey kilikit,

idalán pristiizhe sait birzaovó zhanyaven. Kiinizhe vutruvyaren, *'Tendayisú pevlushunú onifyaren!'* Shey resh ta Aspaley ta Loshkadima lonevivit onyava.

Vey tsorni ta Aspál ta Loshkadima kadimavit onyava.

Ta yoteynú ta To Skaarun mantait dini ta zhozhaisan ta pevlushay kobresiarizhe lapuyaven. Kiinizhe glushú ta ana vey ta taleaa, ta Sikalunova ta Rozha, kiinizhe mishtaratyiva, iküitaleayaven, kiín galarit vey eakoit dini ta daldeapadjanit Talortalan vutanis, tansubyava. Djurit ulgazú, vey chesstranit vey miteynit, ruzay, beylatsyaba u haizhe ta djetalova shey meresaa, shey kayara, shey ebona Itlana shtpirenyava. Iíd sitagosót rakulizhe rapilaivit, var iidizhe resh ta kukuit kulbrediit Tukbelunín, brinkiafivit dini tantoavá ta rozha, rayyizhe korunyiva. Ruzay sheypaú ruvyaven ta fazhenit sitagsál dini ta Karfeyavá ta Rozha kulizhe pientait onyaven. Ta anikebes argidanifyava.

Ta danvalú fidiri shey ta To Skaiena, darú, mazhaldarú, zovirú, savekú, tadrandarú, kanú shey dini ta Sikalunese nalavoizhe, gidanit moroilu ta keleta, ta ana, vey ta vavatsa, rammishyaven. Ta iküitekós iíd aspalan iktiyyava ruzay ra ta Itlanit tsimú! Kobresiú ta ana vey ubikéy chadit sholarun sheyzá shunivit vey djativit onyaven!

Mudji-mudji, ba zarenilisa ba salisdji, ta oyalavanivit kiaraú teynikadimya mabugyaven. Onyaven vut idapaú kinpaú gidanizhe dini mogit Birafunan farishyaven. Mazhaldarór Ko-Kitsán vey ta talmenshunél Az-Beyrúm muizhe tenikadimyaven. Aylea-Sintinís, Küanka-Chime, vey Darór Chumüato Semeria djani rekhtayyaven. Padján-Hadín, Darór Amruta vey sait ushór Dafár-Madj, shan Ananelan, ta Ribildarél Ribila Tarón, diniramyaven. Ianél Ishi, zhoy, vey Pulán-Shuv djeonyava dzea. Mashrá ta franarit eaan seti ta lonevavá styalit onyavi. Ta anikebes gidanit onyava, ta kreymirsiós ta buduna keletunit vey diniubikeyivit onyava, ruzay rapaú ta nikharasova ba ta anikebesova laafya vemyava. Tsaya fazifarit eliseynen onyava. Hatrini Rozh-Nalan samyavu. Zhoyit tardjenit marfanór vey emdalit dodjdiór onifavit onyavor vey lapisova vuneyre alavanya lafiyavu tsey. Shey estál idalán moroit vey sheypaú idalán freuirit bezyaven u ishvemyavu kashá shey iíd korunenovó ta aspala shasbizhe fidirkorunya izmuizhe makayanen. Helistizhe khiyefyani. Iíd aspál franarunizhe misgidirit onyava. Ta sef djura dinivulifyava seti ta aspalan ranti ta Talruvarél Miara ta marzurhanovó Varem vey Parem, ta mabugavú mogit pamlesheva, vananyavel. Idá urzit tarshsu varemeynizhe klanafelyiva vey olutyiva ranti Rozh-Shpiláv ta ebonova ta kimsiit brediese Itlán naryavor vey muizhe, ta Shenit Dzevanzailu, dini ta Gimlaese ta Zarideyna iküiramyavor. Tsorni, uv ta chaavá sheypaarun, ta seyónú chadchovód aularun ta perneyosa vey ta gara vey zaradit rakararun khafidirishtraazhit onyava.

Lilinizhe, ta budún kreyifya mabugyava, shprunit uvakú sususiú, buuekhú vey achoú ta khamalida onifyaven. Klaná ta gidanit bristazaan koit chendjeynua, uv ta Sikalunan ta Rozha, kadimyava ta oykorkrilivit miara fidiri sheyiena – ta Natuntadrandarél ta Mayukeyla Starana, Taleaár-Shiráz.

[345] Vey vuyinova shanramarizhe, uyinit madjova tebarizhe, genbonivit dini ta oyveluzhit Staranit khordiit nalgenilu, onyava zhoyit ushór, Mishár-Chan.

(*)

Djani shey ta keurivit kiaraú dini ta Sikalunan djanubifavit onyaven. Gavkiinizhe lapisyiva, shey ta skaú vutit danvalovó, naririt sait nariema masinavit onyaven. Ta Darór Runskaa, Tas Satór Shir-Lirliris, dini sait vankeanit savit abavá talvonunit shunyiva. Rivshodiél Linddora, Vergard-Sterling, ta Darmoskadiél ta Linddorit Nalaküaya sait birzaova dazhini tamagpaavá lulyavel. Min binaarú, prundji, setionyaven, ta Golér ta Muifavit Musavetarun Itlana, rivshoirit Ishdár-Enilay, danvál ta Vlorinekarun Vlorinzaa vey ta Uvak Lastulana losh sait disaley.

Ta Mantaushél, Ishdár-Eníl, ishafyavel u ta Golér ta Muifavit Musavetarun pashni arvavatsit stron dini ta fazhenit Itlanan onyana ruzay saova ta talmenit vey peshzhirashit estalesea safafyava. Ta Vlorinekú Vlorinzaa luyaven u sait skaudova batsyita vey secha chadpaú vutit aatesea djorstamizhe pezumyaven, ruzay samyaven kinpaú etikhosarit onyaven tsey. Ta amustú ta Vlorinekarun Vlorinzaa ta shtanulakosova ta bredia vey ta shtakaranchiosova shey ta timetarun Itlana eliseynyaven. Pakrihan-plechurizhe ta Lastulantanú fanvayyaven u rahait-va podavova vemyaven vey u tumpi vemyaven zarideyna branya murnit dini ta rezit rozhan dazhini ta Dzaravá ta Shikaa vey ta tamagit darskaavá sait kreyayunasa, kiinizhe mashrá ranentivit, rabakhnavit aulavá korunyaven. Raazdizhe onyava, bolo, u hapaú ta degilovó kiinovó korunavit onyaven dini ta Birafunan Pulán-Shuva tsalyanen.

Karizhe ta estalú mabugizhit onyaven.

Pulán-Shuv tansubifyavel vey ta gavralyoese manaragyavel. Satova manta-ptaiizhe piti sait shumeshan, eypya mabugyavel. Djanarizhe vey rumbi Itlanizhe eypyavel. Mashrá u mabugyavel, ta bud, seti ta djatan ta Nordlingit ruvan, eypirit idalán otrinizhe ta muit kuan, brigoshizhe leloyiva vey saese sususiyava.

“Velkom ala, Letera en Forsprekera av de hemlanda! Frenda, med des Ensing de Krig es y-endte! Dralkadimavit onyaten sheypaú, Narú vey danvaldiú ta skaarun! Marfankoín, iid Shukorferilu ta Tadrán karivit onyara! líd Kasilailu, peferivit ta zakhunit vey vasurishagalit Natuntadrandarelay Starana, Taleaár-Shiráz, Daroray Padján-Hadín Amruta vey Mazhaldaroray Ko-Kitsán ta [346] Rezit Mazhala Gashana, ta khorós karifavit onyara! Tsorni, ta franarizhe kuniririt rozhova chendjdji-chendjdji sitagya makayari!”

Idatá, uludrumudit khachakún diváy ta kulit sikalunay panaifyava. Mudji-mudji sheypaú tansubifyaven vey uvakú ta kabralosa vey ta valanosa shey drozay ptaliryaven. Onyava tsaya shey ta dinitibirrit ubu, ipók, benéyn vey gar vey shey ta amustú, talmenshunú, vey miaraú ta aulchovodarun seti iid vesinan, mu blamodjait buuekhunilu, khafidirimergolifyaven!

Ta zhirashilu Mishár-Chana, ta Talmenshunél kul-nikhilu vadikyavel u ta rozh dazhem Staranan vey Amrutan mashrá ta yavaspalavá veykalyita vey peferyita. Pashuni helistyavel u inserienova resh ta loshifavit narín dini ta Sikalunan ta Rozha, lafiya cheykopyanel kashá ta estalovó layso arkeyliese neygumya makayatel. Djamó shey tamagenan, ta kar ta khorosa muizhe kadimya cheykopyava.

“Sabutovó ta Talmenshunelese Djanara,” mupá fidirbuuekhyava, vey rekh tamagit vey rekh tamagit loshuvakyaven, “Sabutovó ta Talmenshunelese Djanara, Pulán-Shuvko, Fulatsarél ta Rozha, Dafarél ta Zarideyna, Kumpezarél ta Miaraa! Sabutovó! Sabutovó!”

“Marfankoín, tashe,” Pulán kiryavel u sheypaú djanubifyaten vey bashlaifyaten. “Marfankoín! Zhoyit gadanesea djeynatyatay! Kiinizhe ta Tantodzevarú gareynizhe tilyaven, *‘De end av krig mak neyt fred.’* Ta kar ta tadransosa ta rozhova ra-korunyara. Likhtáy dini ta budan, hait raidarit zuzuós vey rahelistúd rekh ar ta bashlaaris, iküitenadayisyava.

Pulán-Shuv Djanarizhe eypya bishyavel, saova mashraizhe neymeyrarizhe. *“Ey yom Frihet-Vulffrend,* zhoy kinpaova kiinizhe Pulán-Shuv pilayaray, zhoyit ebón Frihet-Vulffrend mishtaratyara. *Eyr vi neyt eyn sib? Shal vi neyt eyn folk bie?* Kesh mu zheyúm ra-onyari? Kesh mu ebón onyati mog ra?

Muku shta dazhem ta lofifavit kiaraavá bulúkh khashunyiva. Djufi-bolo ta setión ta Nordlingit Darela zhindinevaniit onyava. Shey muku-shtá bashlaifyava.

“Marfankoín, ta tadrán karivit onyara ruzay slusheyara ta rozh. Ta rozh ra-onyazha makhá u hegova zhanavit onyazhi u ta tadránós onyazha ratá. Ta Endihón ta Gadanarun ta Isaekarun vey ta Feresharun ta Satapekarun mogova iid birzaese teynifulatsavit onyara. Ta Loshíf ta Taldokasenarun iid Tsitiveyese ta Rozha manukanavyava. Kesh ra-klanayati?”

Pa ta danvalay ta Vlorinekarun Vlorinzaa tansubifyava ey ta Talmenshunelese vugnakesyava, “Pesheley, iid uredokasú, iid isait vey satapit gadanú, kiinizhe vutova mishtaratyave, tumpi ta frindjaturen adunit gadanlirekarun, mishderit ta lasheylay, vey ta salashunenú ta talmenshunekarun, inuakriivit ta bibutay salarumela, onyaren. líd ubikeyeypovó rahaizhe kalyari. Idaova dayaru kiinova yibyarú vey idá kiinova pilayaru onyara ta rishunós vey ta tabrila vey ta pevlusha, ta byudemosa ta urzekesea [347] ta shprunekilisa, vey ta khalulós inu idapaiena kinpaú sait trevkonenovó tebya ra-makayaren. Shukhrám ta prevót ta narena. líd mayizha ra!”

“Lufityare!” Teyni ta gavralyoese pristiizhe virsiyavu resh shan ta Talmenshunelan tansubya. Zhoyova kozhenya ra-makayavu aréy. Katsilya ra-makayavu u hapá ta Satelese lan irolunilu eypyata. “Fedjukayare! Ta To Makaú zhanavit vey shtamuafivit onyaren. Ta Etsipralú ta Silivit Ferasha ta Kheyemhaza teradyiven. Fazhenit mishbat uv Itlanan zhanyira resh sheypaín, kinpaú frelizhe shprunyaren djurova dzevyá. líd mogit aspál onya makayara! Ta Tsitiveyova ta Rozhese klanaramya vey ta mishbatova ta tadransosa moganis tsirafya makayari reshú izaese shtamishyati ratá, reshú iid tsirovó ta kaluza vey ta kazura ta blikhnorgilisa mogit beneynafivit kurudjarun, zurhanarun, usharun, vey uramarun ratá shtaolutyati. Ardralizhe korunya makayari! Ta naren shtafazhenifya makayara. Ta yavta mogova tebyara ra! Otrinit onyari mog khay! Muska onyati! Mu muifavit ebón! Ta Ebón Itlana! *Lat os bie eyn Dreger! Eyn forente Folk! De Folk av Atland!*”

Lilinizhe ta peshelovó ta Seyrana ta Tainaa, kreyafivit dini ta Sikalunan, sait pronova ta kunirosa vey ta miaraa loshpronya djatyavu. Muku tashiizhe iidova djatavit onyavu...

Kadimyavor, kadimyavor,
Mogit shprunit zurhanór...
Talmenshuyavor khay khaá,
Rozhit untár, fazhenit da!

Mampisyavi, mampisyavi!
Dininikhan, shagalilu,
Fazhenit Muska ta rozhreza,
Otrnudova khay zhanyavi.

Mogit Dor, ey Mogit Dor!
Tsiauk-Pron, Talmenshunór...
Shunya, onya, shprunya, pronya,
Loshdzevyavi, Muafarór!

Mashrá u sait makapronova pronyaven, chadit chaú chadozhakyaven. Shey uvak khabashlaifyava vey shey nikh ta fazhenit miarailu vey tashiizhe rashunivit eliseynilu dinitirifyava. Beylatsyava u idá aspalan, dini ta zakhavá chadpaarun, leloyava ha. Onyava idatá u ta fazhenit vadík ta muafosa mogit untara mabugifyava. Chadpaú idatá medjifyaven vey omoit izmuova tilyaven, secha ratá tashi djurova [348] daavit onyaven: **tadranova fayafya yavyo onyava khaá, ruzay ta tadransova ra-fayafya rahá piri ebtetey onyava. Tadrán ta karit tadrán ratá onyava makhá u ta tadrán ratá shta kelek onyara.** Istavi ta vadikarun ta Talmenshunela Pulán-Shuv vey ta Seyrana ta Tainaa, ta ebonú Itlana sait chaovó, idá aspalan, ta Eylanese djimetsyaven. Ta visova Itlana vey ta zakhova vuna, resh sheytaey, mayava.

Zi idá aspalay, kiinizhe ta narisór ta losheyparun resh ta proshosey Mayukeyla ta Maktó Skaarun zavachya kelekjivu. Ta vadík zaradit vey djemarit chadizhe ta yavyoaris vey ta gararis, ta bedraaris vey ta rugtuarisonyava. Chadit ramfelú keyliyaven, chadit ramfelú vugyaven, ruzay sheypaú ta eliseynenova ta izmuit vey bishit rozha dayaven. Resh iid eliseynenova dersinatsit vey auratsit korunya, djurova dini ta fazaraese ta zarideynosa vey ta telessala bunuurya ratogeshkit chumak onyava, ruzay mogit abiyón shprunyava vey ta talmentál ta Atonarun mogova manukanavyava. Fazhenit miara dini ta zakhavá ta nararun Itlana vananivit onyava vey djufi shey zaradenín, senyakhya ra-makayaven. Chadlán ta fidirivadikandjit tugú moganis zhanyiven u vutova grimya rashtrunizhe mogit prazhenova franarafyana vey ta gidanunit grunuzhova ta makbasharesea ba ta djatarese fulatsyana. Ruvya frelyara u mogit anikebes argidanifyava mashrá u ta talvonit tseynakeylese Muskaova ta Skaarun Itlana proshya teynidlamyavi. Fidiri shey ta estaliena, kiinovó ta narú Itlana mashrá ta yavit brol shirelenavá ta Loshifan ta Tsitiveya ta Rozhese neygumafyaven, chadit ruvandjit samyara vey yazhsanukirit narendiú sheri iid mazhín chadizhe feryazhen. Ruzay grimya frelyara u mashrá iid tantoan ta Natunteles ta Itlanit Mayukeyla dini shey sait argidanit andronikavá feryiva vey djurit naláf kiinizhe ta odnoksát ta Itlanit Muskaifuna mabugifyava.

Ta narú ta Maktó Skaarun mashrá ta brol shirelenavá iid kullestriit chishtavá kadimmisharit onyaven. Chadpaú halán sait nalaris fidiridafarya djasnyaven, chadpaú zaradit chumakova sait

ebonesea vey nalyunesea sheri ta kedesaín iíd fazhenit nulaka upeneyya lafiyaven ruzay sheypaú ta gidanit eshkenovó untara kinzá ta tadránós, kiinizhe imcheleri ta voshukorarun, votelesit onyana, shunavit onyaven. Ta oygidanit preyen vey ta oygidanit van ta otoraya ta imruit tunki ta [349] agarovó ta dyonarit skaarun shaskhordiafya onyava. Rapaú togya ras imfayit tikhodya makayaven u sait hatrinekú ta byorovó inubranyanen resh dini ta rozhan zarideynya. Darór Shir-Lirliris Runskaa ta manfeysarit sakafova bamidyavor. Ruvyavor, “Shey ska sait khordisalovó ta tabrila, ta pevlusha vey ta fridadja vey hait tsorniizhe trevkonirit khordisalovó teblafiyatay ruzay bazhi mu kulbrediit aatosan onyaten. Iidizhe tumpi resh ta rozhova vey ta kadamimova ta agararun okrintuya igüayizhen vey ratá resh ta hatrinekovó mundroya.” Idaizhe brinkiyava u ta Muifavit Khordisalit Aát vananyiva vey ta karit paydien mafáy ta muudey iküimanfeysyiva. Kinlán arrozhezit onyana shey ska ishya u pabas ta kulbrediit sayunosa vey saimfayafa lapanyava kiín idait lornizhe kedesait odnokova ortuduya makayana!

Seti ta aspalan ta nalpradosa ta Natuntelesa ta maktó skaiena, palonit yavyo vey gidanit vosivno chadyava. Mavvivúl ta karit guribár onavit onyava, astivalova fidiri ta loshkadimavit danvaltaniena venarizhe u ta kulbrediit natunsát pe sait agarova, mafáy djurit terpusey ta Natuntelesese ta Pelesona Itlana sitagyita.

Pulán-Shuv tsorni shey narovó resh ta nalit muatiey ta Kulbrediit Muskaifuna vuguvakyavel. Muku-shtá ta Sikalún ta Rozha kiarakoiena vey nalekiena shey skaarun djemarifyava. Muku-shtá ta anikebes ptamantaifyava. Tashi u ta vaflaós mabugifyava, Satél Pulán-Shuv zhoyova masagese moriyavel.

“Franarit dzev onyava, marfanorey zhoya. Zhoyit Lipalova ta iskemese manukanavyave. Ranti djatya ra-makayavu, zhoyeyre djakyave, ranti shunya ra-makayavu, zhoyeyre chayave, vey ranti tikhodya ra-makayavu aréy, onyave bash ta zakh, kiinova zhoyandi zhanya ra-makayavu. Zurhanorgaey zhoya, malachit dor, Tsirtsír-Ram, vey Tsiasuk-Pron, kiinit pronizhit pronovó lafiyare bash tsey?”

“Satelkoey, fidiri zhoyit shatisay pe ta hazbatese ta peshoruda felyave, zhoyova zhoyit izmuit yakinunese uvakyave, ruzay basheysha rahá onyanu, tumpiit dukhulit, khaderit madjuzdiór shassopiit dini sait fereshavá vey timetavá, sheri ta birafosey salashunarizhe, resh ardralit untarey, vey varemirit mukhtairey miaraarizhe. Ta paraova ta izmuit marfanuda vey ta burakhenova izmuit zheytuma zhoyese tilyave. Shey iidova ishya ra-makayanu div u dini Shtemorese, seti idá banadjinit Ananosit aspalan resh zhoyova fidiriuvakya kuteyravit onyave. Satelkoey, basha shibatyaru...”

[350] “Zhoya shibatyare ra, malachit Dorey,” disuyavel, “ta kulit Itlana shibatyare.”

(*)

Ta budún din ta Sikalunan keletatsit vey anikebesivit onyava. Rapá dini ta kulit narenan mogit untara iidit estalova ratá tashi shunavit onyava. Peshú shaskozhenizhe chadozharit onyaven dzea,

var, dini ta zakhavá chadpaarun, ta prazhen ta franarit aulchovoda ta gara vey ta perneyosa, ta tadransosa, ta kaluza, vey ta beneyna ta iküitalivit eaese ta miaraa sumalvayava. Lilizhe shey khabashlaifyava mashrá u Kakonalél Ishdár-Eníl, Mantaushél Itlana vey Loshdarél Amruta, ta gavralyoese dlamyavel.

“Loshifavit kiaraín,” mabugyavel, “alavanivit nalekín shey skaarun, ta muit peshú *Itlantanú* mishtaratyí, sabutovó vey burakhovó Uramún-Tamua pe shey ukhese onyaten!”

Keletunit vey valandeit chakós sheyzaay dini ta Sikalunan khafidirishtrayava. Ta Natunsavél madjkiryavel u sheypáu muldaryaten. Muku-shta ta bashlaúd.

“Mogit bohatit prusova vey yavyopronova Uramún-Tamuese panayati!” vey iidova, rekh, zerruvyavel:

‘Muúd, muúd! Ta yavyo ebarun!
Dini Eaan, talzakhit meytlán,
Ta Hazbat Kuluna, ta VemNikhunarun.
U muifyata shey mogaris, kiinizhe Itlantán!

Mashrá u Ishdár-Eníl karyavel vey sait aküayese shtamishyavel, ta Satél Pulán-Shuv ta gavralyoese mishyavel vey eypya mabugyavel, “Marfanú, loshvadikarú⁵⁵ shey! Yaraspál ta aspál ta Muskaifuna ta Bredia vey ta Ebonarun Itlana onyara! Yaraspalan, ta Pelesona Itlana vananyira. Yaraspalan, ta tadránós onyazha ratá! Yaraspalan mu onyari mog shey tsorni vey sheytá!”

[351] Satapprón idatá panaifyava, pronivit muku-shtá, ta pesheliena ta Seyrana ta Tainaa. “Eéy Itlán! Mogit blidit Eylún!” ta pronivit gadanú pronyaven vey mashrá u pronyaven yotéyn shirit, daldeaanit vey drunit, pe ta pelesan hiznu ta gavralyoan, fidiririnyava, ta Minanit Yotéyn muifavit Itlana. Sheypáu khatansubifyaven vey chakyaven, pronyaven, sanokyaven, sepyaven, vey rinkasyaven. Layso ra mu cha shas ta dozhakín zhanyiva.

Seti idá azudit ean, dini ta eait Talortalan fazhenit sanukira, ta miara shtavananyiva.

⁵⁵ Here in the excitement, Pulán-Shuv forgets to use the vocative case, “*Marfanín, loshvadikarín...*” Her words were recorded very carefully so we assume the manuscript is correct. It must be remembered that Itlani was not Pulán-Shuv’s first language.

[352] SIPÁL MINMAK YAL

“TA YOTEYNÚ FAZHENIT UNTARA DIVÁY TA SIKALUNAN TA ROZHA SHEYZÁ FLIFLIYAVEN .”

“Ta yoteynú fazhenit untara diváy ta Sikalunan ta Rozha sheyzá flifliyaven.” Beylatsyava u franarit tanto onyava zi u shey mog, dini ta Chait Karfeyavá dlamyavi vey ta sitagosova ta Sikaluna, ta Koit Musaveta, vey ta tamagit sitagarun, kiinú ta losheypunese ta Tsitiveya ta Rozhese zavachyaven, pitinaryavi. Bezyava u sanukír djamomishyava zi u ta priponit vadík sheri ta Natuntelesy, djurit nalpradosey ta Maktó Skaiena, vey ta karit muatiey ta Muuda Itlani brinkiavit onyava.

Silivit dini zhigutivenavá vey ishvemarizhe kiinova ta yazhta teynifulatsyan, diváy ta bristazaan, uv ta Sikalunan, kunyavu. Pulán-Shuv izá zhoyova zhanyavel. Resh losheypya dlamyavel.

“Sabutyaru, Dorey. Iíd karfeyú idalán chayit onyaren. Chadizhe zhoyese ichyazhen ranti iizay inumishyazhu.” Zhoyese zumyavel vey mu vuyinit feynit barialaainen dafaryavel, kiinovó, mashrá ta anuvit yavaulavá, chadlán pilaarit onifyavu. Vugalayavu, secha zhoyit zakh nurivit onyava.

“Sabutyaru, satelkoey,” ta Talmenshunelese, dini ta eaeait Talortalan vuulchaarizhe, ptazumyavu. “Banadjinit aspál onyava khaá, djufi-bolo, sheri ta yazhtaey inudjyaru. Kesh mogit vadík izmuizhe aurtebyizha? Kesh ta skaú ta korunotovó ta rozha tilya makayazhen? Eshkizhe ta tadransese vey ta kazuresse atsyari vey djurova izmuizhe inubranya ratá makayazhi. Shukhrám ta djas zhoya.”

Pulán-Shuv zhoyese ta murozhit nashkudorilu vugzumyavel. “Chadizhe gidanit inudjú resh chadizhe malachit peshorey! Ra-togyaru u ta mishbat omanyazha vey chadit tilandjit rakarú samyazhen, ruzay iíd mogit kelevit mishbat onyara vey chonyaru u ta ebonú Itlana djurova teynitebya makayazhen. Cheykopyari. Ta obsagen ratalsleshkit onyara. Shim aulú [353] ta Maktó Skaesea dafaryiven reshú saovó kari ta odnokín ta Natuntelesa shtanulakyaten vey raaréy maktó skaú onyazhen, ruzay ar u mutali pakrihanit Tayú onyazhen, vey shey vut astivalavit ta Muudese Itlana vey ta nalyunese ta fazhenit Pelesondarese onyazhen.

“Chalí, iíd mosafit karfeyú izmuizhe ta karfeyú ta rozha onyaren?” ruvyavu.

“Dralizhe talshunavit onyaren. Dini Djanaran ruvyira, *‘Fram ut de Rek av de Vundera til di Eylanda av de Fred – so shal di Eynhet kome.’* Fidiri ta Darskaay Shinara, teyni ta Karfeyesea ta Rozha – idaizhe kadimiyazha ta Muúd. Iidú, izmuizhe, Karfeyú ta Rozha onyaren vey iíd mishtaratilu mashrá kadimzhit aulchovodavá pilayizhen. Etikhyaru u ta fazhenit Pelesondár iizay nalyunyazha makhá u ta fazhenit kulbrediit natunsát pe ta karfeyan Shirit Shishaa dini Mavivvulan karyita. Ranti ta fazhenit Pelesondár kelevit onyazha, mogit iizit vadík karivit onyazha. Kesh idatá Shtemorese shtamishyazhe ba kesh trichizhe Linddorese? Etikhyaru u bash vey bashit ushór chadizhe ta shtamarpilaifosaris korunya lafiyazhay. Zhoy-sá ta gilirunit avelese ta Runa kuniryaru vey zhoyit inubranivit eylskaova muku-shtá shunya vemyaru.”

Pulan-Shuvese ta malidilu zumyavu. “Satelkoe, iidova talshunyar ra,” disuyavu. “Chad-tamagizhe mishyazhen ta estalú. Vochadizhe sheri djurey tsorni ruvya makayaru ruzay ranti ta *Mantanál*, ta fazhenit Kulbrediit Valmetún resh ta fazhenit pelesondarova kelekya loshkadimyazha, idatá ishyazhi kindju mishbatova dzevya cheykopyazhi.”

(*)

Ta losheypú ta Mantanala etsipralit onyaven vey Tuhibavusilu brinkiyaven. Resh ííd mabugvanit loshkadimey, vey ííd muit chilinunit losheypín, rahait zhanalit vaflá, rahait pautoit sav, brinkiyava. Ta kelevit danvaltanú ta Maktó Skaarun trichizhe dinivadikifyaven. Kari ta Natuntelesy, ta chumak, ííd mu kuan, ta muit Pelesondarova Muifavit Itlana kelekya, vutese pefelyiven. Rahá vutova sonrayava., djufi-bolo, komostaryiva u mu vutaris kelekya.

[354] Rumbi iidan, dini ta yazhtaan, vey ta Danvalú ta Mantanala vey ta Pelesondár-sá ta eboniena ta yagusit Tayarun kelekynen, ruzay ra iidku. ta kulit mezabéy fazhenyava vey sheypaú brigoshit vey rahelistit onyaven. Bolo, chadpaú dini ta Maktó Skaavá tardjenit otorayovó sheri ta Muskaifuney tebyaven vey layso chadit danvalú-sá sheri djurey ra-upeneyiven. Ishvem yavu u kashá, shas ta kovalit devzhegozey ta Talmenshunela Djanara, ta rasúd ta chadpaarun piti ta otorayavá ta anuvipaarun iküitebyina. Tanto tavilyana.

Djani, ta chadpaiena misgidirit aspál teynikadimavit onyava. Ta Mantanál ta kuldjemarudova sait vadikosa kiravit onyava. Pelesondár kelevit onyava. Seti djemarit loshkadiman ta danvaltanarun vey ta kiarakoarun vey ta nalekaun shey skaarun fesahanyina. Kashá ta kelevit shukoryana, nulakovó resh idapait abunifosey korunyizhen ey Itlán sait muit kulbrediit kumenterivit nalyunova lafiyanor. Rapá otorayava u ta naren dekuvaybinairit onyava. Sheri ta nareney, kiinova korunarit onyavi ra-inudjyavu ruzay sheri kiinizhe ta narenova dini ta yazhtaan neymeyryani. Hatá ta talshunós raishi burákh onyara.

Ta danvalú ta Maktó Skaarun pe sait aküayesea djanubifyaven vey shey ta keurivit kiaráú dinisarunyiven vey anikebesizhe djanubafyiven. Dzuós ta anikebesa visliosa onyava. Ta vadaós shtrastyava, ruzay ralayso danivís ba kirenís fidiri ta Valmetit Lakunay tayamalyava resh ta rahemisteshkit ishvemova zhoddegrimya ba ta tsirovó ta brigoshit peyosa, kiinú diváy ta Sikalunan norshtayyaven, roya.

Ta Mantaushél Ishdár-Eníl resh ta chilinunit fesahanova korunya kelekylivel. Nalavoizhe teyniramyavel vey bigoshizhe seti ta gavralyoan tansubyavel. Eypyavel, muizhe ratsudilizhe, rekh, vuyinit uval arshprunit vey arhelistit onifyava. “Loshifavit danvalín, kesh darova muifavit Itlana kelevit onyaryay?” Sheypaú dini ta Sikalunan teyni ta djanubarit danvaltanesea zumyaven.

“Khay, Kakonaleley.”

“Idakín, zhoyese ta seyonova ukhit nalavoit kelekosa tashe pridavyatay.” Ta Danvalsaldarór, Sashír-Oléyn, tretiizhe, brigoshizhe, ta fulatsirit satey mashraizhe sheribulukhisarizhe, ta gavralyoesse teynimanaragyavor. Ta satova ta Kakonalese Ishdár-Eníl klanamadjava vey sait aküayese shtamishya mabugyavor. Ishdár-Eníl pristiizhe vunit madjova endjiyavel vey sususiyavel, “Tashe zhoyeylo tansubystate.” Rekh, ta satova djurit savumay inulularizhe, ruvyavel, “Pelesondarova Muifavit Itlana lafiyari! [355] Fayís onyava. Sheypaú shastalemit visliilu misgidyaven. Ishyavu u kinpaova eshkizhe kelekyina, anuvipaú zivadatsizhe afakyanen, vey tamagpaú mosogizhe boshyinen. Ta Maktó Skaú resh ta lutarín vey ta avoney praktyaven tsey. Bluzit nesú slintyi brasyaren.

Ishdár-Eníl bishyavel, “Ta Dar mogit fazhenit muifavit untár Pulán-Shuv Djanara, Yavtalmeshunél vey Yavfeyhanél idá skaa, tsorni Tas Satél Pelesondár Itlana onyara!”

Rekh, ta Sikalún khatansubifyava. Tendáy rumbi tendayan ta chakosa iküí ta Sikalan panaifyava. Ta Klinklinún dini ta kitsanan ta Sikala keletunizhe fidiriklinyava vey djureylo shey ta klinklinú dini shey ta bristazaavá vey pe shey ta prazharit sitagavá Itlana prundji khaklinyaven. Klaná ta bredian ta sobonen sheyzá feshyava vey ta zakhú ta oychada ta yavyoilu vey ta miarailu, ratá tashi shunivit mashrá ta franarit durumit narenan ta untara, djamonurivit onyaven. Djufi-bolo, ta shagalú hapaarun mursiyiven.

Ta Mantaushél, tansubarizhe losh ta Danvalsaldarorey, ta Satelova Pulán-Shuv, ta Talmenshunél Djanara, ta Feyhanél ta Nordlingarun, ta gavralyoesse teyniuvakyavel. mashrá u keyliramyavel, ta chadozhakú pe sait vishuan prevarizhe, kimsiit tendáy ta chakosa iküí ta Sikalan batyiva.

Madjilu kirarizhe u sheypaú muku-shtá bashlaifyaten, Ishdár-Eníl bishyavel, “Satelkoey Pulán-Shuv, kesh iid zavachanaova resh Itlaney peyratyare?”

“Peyratyaru,” ruvyavel Pulán-Shuv.

Fazhenit sanukír idá aspalan vananyiva. Ta ebonú Itlana mu onyaven.

(*)

Lonevú resh nukmenit Abunifosey korunizhit samyaven vey yagusit diú sheri ta savín savova sevolya mabugyaven kiín resh ta fazhenit anaey nukmenyana. Ab vey nalveshún prundji sevolyiven kiínú resh ta sheytaey ta nalgen ta Pelesondara Itlana onifyanen ranti-vá u dazhini ta prazharan emdilesyana. Helistizhe idá anuvi anzonovó venyava vey shey mog ta tantoova tunkiyavi resh ta bari sheyaspalit fazhenit fazaraenarun ayfanalifya. Pashuni stayalyavu kiinizhe ta emdalit *Ferkán ta Pelesondara* – fazhenit nalyunana vey ta muit *ferkanór* onifyavu zhoy. Idá zhoyese pashni dralizhe nukmenyava. Izmugadanu, ta vadikova varemyavu. Fereshú vey timetú, timetú vey fereshú, ta makbashós vey ta ferós vey ta sholú! Líd biráf dralunifarit onyava khaá, kahy vey kheyem!

Tas Satél Pulán-Shuv ta mezabeyova sait nalyunova shubaizhe kupasoya vemyavel ruzay mu antrinit estál samyava kiinova muizhe dlekeshya cheykopyavel.

Dafár-Madj ta tantoatsit vadikdariese Pulán-Shuva imeryivor. Mashrá u vuyinit sonsaese dlamyavor, foliyavor u rahait girtek izá sefrayiva. Murnizhe mu murnit shirchait, shivanyeüayit vorín izá djanubyava, vunova ordarizhe zumarizhe. Shas ta imurey djamomishyavor. “Darorey Dafár, dralkadimavit onyate. Yibyaru u Grun-Oya bashova, kiinizhe zhoy, dralzhanyaror!” Mashrá u dinikadimyavor, ta fazhenizhe kelekivit Pelesondár krilatsizhe ta yavdarese Amruta zumyavel. Bishyavel, “Var bashit kurudjorova Padján kiinizhe darór Amruta abunafyave, tsorni otrinit onyare.”

“Khay, Satelkoeý, otrinit bashese zavachya kiinizhe-vá vemyane.”

Khalatság klaná ta vishuan Pulán-Shuva flifliyava rekh pelpristiizhe khainunusyava. “Seti mogit Lipalan dralizhe korunavit onyari, kesh ra?”

Khay, Tas Sateley Pelesondár,” Dafár-Madj ruvyavor, ta fazhenit teynikiyamova resh ta darese ta Pelesona teynieppya igüaarizhe. Ta Tsitiveyese ta Rozhese mogova teynifulatsavit onyare vey klaná ta djilastuún ta tadransa mogova manukanavavit onyare. U Uramún mogova shprunafyatad u ta bluzit, durumit yavotesea ta gara,ta perneyosa vey ta beneyna ratá shtamishyati.”

“Imuizhe fidiriruvyare, blidit marfanorey zhoya, ta mishbatú Odena vey Yesua, mishbatú ta rozha vey ta varema onyaren. Zi ta tantoiena zhoyit dukhuluda, pe ta mishbatan ta Shadjit Onkoota ta vey ta Ayzanenarun Odena vey Sait atonit Kurudjora, Oden vey Uranún mu Pitiatón onyara secha vopelizhe Vunova mishtaratyari. Kesh djamó ta gadanáv shey ruva vey ta daavá shey ebonarun ra-onyaror? Djufi-bolo, ayzanyaror u ta rozh vey ta varem ta murnit manukanavenú ta zarideyna vey ta zarideynosa onyaren. Ta namagit pranilisa ta sadafarosa ta Kulunova ta ushanilu djamó ta daan, djemarunafyaror. Kesh lakorunya ivdiyari? Kesh ra-panaifyati idaese resh kiiney izmuizhe vananyivi? Kinlán dralizhe ta gadanovó Yesua, shehaku makbashivit dini ta *kirka av di Odentru* zhoyit dukhuluda,

‘Ukhova ruvyaru, ukhit meydashovó varemyatay, vey resh ta khulavín anufyatay,
vey ta kaluzaresea lestriyatay,
vey resh ta kazurekín vey ta pazharín anufyatay,
u kurudjú ukhit talmenit Ushora onyatay,
Kinpá ta sintinova pe ta dralan vey pe ta dzelashtan panaafyara,
[357] vey ta dozulova pe ta aanekesea vey pe ta shasaanekesea lokhafyara.
Kashá ta varemarovó varemyaray, kiinit chokhova lafiyazhay?’

“Kesh Talór-Shirél Uramuna iidovó prundji ra-ayzanyaror? Ta Satél Pelesondár ta djeyelit varemilu dini ta chaesea ta yavdarora zumyavel. Djurova ta miarailu foliyavor.

“Kiinizhe ruvyare, Satelkoeý, dini ta Fereshan feryiva,

*Pe ta mishbatan tamagpaarun manaragyate
kiinizhe pe sasait mishbtan manaragyare,
vey ranti vutit ramú
ta chendjiena vey ta bandoriuniena ta zarideynosa turyaren
prundji bashit ramú turyazhen.
Vey ranti vutit zakhú
ta yavyoiena vey ta burakhiena, ta zheyuma, ta palanaa, vey ta shmia, yuyaren
prundji bashit zakh vuteylo yuyazha.
Sheypaovó varemyate, rapaovó kaluzyate.
Kiinizhe burakhyine, sheypaesea burakhyate,
vey kiinizhe kalstinyi anlatyane
hapaova kalstinya anlatyate.*

“Rekh, iidova ruvyaru, blidorey,” Pulán-Shuv disuyavel, “Ta Atonit Varem sheyzait onyara. Ta ushán Uramuna rahait khalovó lafiyara vey rahait safovó peyratyazha. Ta Fereshova ta Kheyemhaza, anazaivit ta Talmakusay makbashavit onyaru, vey djuranpe darosova ta Miaraa, ta Varema, vey ta Parema proshyazhu kinzá sheypaú otrinit onyazhen vey rozhrezit tikhodyazhen. Ruzay mu varem zhoyese ichyara tsey...” Pulán-Shuv Dafarese isharit vishuilu, djemarit ta itoveda, ta miaraa vey, ta krilatsa chauryavel. Dafár-Madj vuyinese arhatrinifyavor.

“Satelkoeý, kiinova ruvya ishyaru ra,” Dafár inuzumarizhe disuyavor. Ishyavor khaá gavkiinova ruvya vemyavor ruzay shtinruvya djasyavor.

Pulán-Shuv zarzari vunit madjovó dini vuyinit madjesea lulyavel. Vuyinit seylár vunit shagalova, zakhova vey blikhnorgova ta kunirilu djemarafyava. Kiinizhe dukhulór sait muit varemirova zeytariarizhe, urzit vey grakheneshkit tikhodyavor. Dini vuyinit shprunit, djeyelit chaesea zumyavor.

Pulán-Shuv shtaeypyavel, “Ranti muizhe bashese aatisyavu, tashi aulavá beylatsyava, Koit Shatardjaese dzevya ta rozhova nivotsaya, vavya ra-santiyave. Ranti sheri zhoyit harvoley ta kapolanova ta loshifa ta Taldokasenarun djitaya bashese ruvyavu, zhoyova ra-otorayyave. Ranti Djanaray inubranyavu resh ta [358] Linddorit Dorova mampisya vey layso ta Tantodzevarú Djanara zhoyese meydashyaven, zhoyova shassafizhe semekhyave. Ranti di ni zhoyit Lipalan ta Birafuna resh ta rozhey ta zaradenovó zeytariyavu vey layso ta *Landsrat* zhoyit eylskaa zhoyova inubranyava, bash, kulbonduivizhe, kinzá rapaú shunya makayaven, zhoyova ta varemilu vey mavdonilu keylivenedyave vey lan-lan eshkizhe vavyave. Idá mavdón vey idá varem onyaren kiinovó tsorni mampisyaru. *‘Ey leyb di med ala min hart. Vult du bie min stirman?* Kul-zakhilu bashova varemyaru. Kesh zhoyit uramór onya shukoryane?”

Muchovód shunenú rapilaivit untararun dini ta zakhan vey ta nikhan Dafár-Madja anazaifyaven. Prevú ta varema, chadit aulchovodarun ta otua, fidiri talmenivarit ardjaena, vunit shagalova djemarunafyaven vey vunit blikhnorgova medjyaven. Rahaizhe disugadanya makayavor. Resh vunit tsimovó dudj idaavá Pulán-Shuva, ta fazhenizhe kelekivit Satél Pelesondár Itlana, kruzhya keylitedyavor. Rahait aludova vuyineylo onya nagliryavor, layso la vuyinova iidizhe lulya, djufi-bolo, raaréy santiyazhor vun. Aulú ta voveykalosaris vey ta saotoraya vunit kurudjorova ipokyaven, vey vunova ta tedjenovó Djol-Tsulaela shasgazarizhe peyratya vey ta ebonova Amruta kashá shas djurova ishya, shtinmanukanavya afyaven. Iidit fedjukayovó korunyanor rashtá. Iidku ta izmuit manukanavenovó sait zakha rekhtayyanor.

“Helistizhe sabashit izmuit uramór onyanu,” murozhizhe disuyavor.

“Vey kesh zhoyeylo daryane resh ta burakhovó ta Pelikiluna ta Satapit Todjia, sherieypivit dini ta Fereshan ta Kheyemhaza, shey ta ebonesea Itlana teynifulatsya?” Pulán djemarit ta shprunudaris vey ta vavabiyonaris onya bezyava. Beylatsyava u idá vuyinay branyara ratá.

“Iidova pashuni helistizhe korunyazhu zhoy,” disuyavor.

“Kadimyate, chalí, Loshpelesondár, mishyati.”

(*)

Ta Abunifós ta fazhenit Pelesondara Itlana ta karit ramfél klaná ta Tsitiveyan ta Rozhese onyana.

Anriit banadjinit, eaizhe Talortalatsit aspál piti ta fazhenizhe muifavit Itlana teynikadimyava. Ta korísh ta adunekarun gidanyava var mogit untarova *Itlán* mishtaratyaven, ta etieylán, vey seti iid aspalan sait dafarivit mishtaratova upikyana, fazhenit eylán kinzá shey ebonú etiyanen vey ta rozhova zhanyanen. Veykalyiva u ta Savún ta Abunifosa munkaiizhe brinkiyana vey kiinit nukmenit veykál idá onyava. Uramún vey ta Atonú helistizhe mogese alaarit onyaven.

Maktó altindaú, eait vey anatsit, fidiri ta to droziena ta bristazaa, mu fidiri shey sopiunay, ta runay, ta pirenay, ta shenay, vey [359] ta valmashay, nalavoyaven. Shey seti ta dzaleyban ta bristazaa uv ta Sikalunan ta Rozha loshkadimyaven. Prondisalú dukhularun, shey khil manregova ta ananarun vey hilegisovó ta notsia fulatsarizhe, pronyaven mashrá u danvalú ta Skaú ta To Makaanun, Djanár, Djira, Semeri, vey Ebren, ta dzaleybese ta bristazaa keskandiyaven.

Uv ta peylanan ta Sikaluna, omoit ruzay giderit nalaküáy kumunivit kiyasa zhanyiva. Shanizhe, marnasarizhe, lagidanit aküayú, resh ta setionarit kiaraín ta Maktó Skaarun ragilisa fidirifelivit onyaven. Pulán-Shuv losh ta danvaley Djanara djanubyavel.

Ta runay, ta Djanarit danvalova, ta Pelesondarit nalveshova fulatsarizhe, naryavu. Ta pirenay, Az-Beyrúm, ta fidiriteynivit rivshodiél sait ebona, ta Djirait palanadiovó, ta Talmakusova fulatsarizhe,

naryavel. Ta valmashay, Darór Chumüato Semeria, losh ta *Savuturo dj'Ilauru*, ta Kutún ta Ebona, pe djurit shirit karvantit nevisan. Vey ta shenay, ta Tebarel ta Kitsana ta Tuhibaza, Satél Kovorinél, ta Fereshova ta Azarun, ta blavka ta Kheyemhaza, fulatsyavel.

Ananél, Ribildarél Ribila Tarón, kiinizhe savdarél kelekyivel. Ta budunese teynieypyavel.

Itlán piorit vey aurit yaraspalan tansubyaror, ta durumit vey ta iküimurivit yavtaova hiznubranarizhe vey ta fazhenit vey eait Sanukirese ta Taleaa, ta Muuda, vey ta Rozha teynizumarizhe. Seti íd aspál dazhini ta aspalavá, vuyín, kinpá mogova manukanavyava, mogova tuzotyava, vey mogova íd dafarenilu burakhyava, sait birzaova pe ta nalaküayan tebyazhel. Shey shukorarú, iidizhe tsorni kabralyatay,”

Lilinizhe fidiri shey uvakiena dini ta bristazaan, uvakunit treybuuekhú ta gadanarun, “*Khay vey Kheyem!* shey drozay panaifyaven.

“Idakín, vuyín ta kelekivél, keylikadimyate!” Ananél teyni ta Djanarit danvalse kirteynyavel.

Tretiizhe, nalgenivit dini ivarkoit aban, ta nerdichilisa ta shirana, ta daldeaana, vey ta drunana seti ta kichatan, ta ritenan, vey ta prozan ibivit, ta fidiriteynivit Satél Pelesondár vuyinit dinidjanubizhit nalaküayese dlamyavel. Ratá tashi ta Satelova idalán taleynit vey banadjinit shunyi shunyavu. Vuyinit blikhnorg iirshprunit onyava, vuyinit yehukanit hadín pe vuyinit tsamavá lokhyava. Vuyinit vishu ta djetalilu vey ta vavabiyonilu eayava.

Ianél Ishi vey zhoyit ushór, Mishár-Chan, ta masagiena dlamyaven. Ta Pelesondarit Nalveshova vutese teynifulatsyavu. Mashrá u dlamyavu, Pulán-Shuv zhoyese pristiizhe chagurisyavel vey shumeshkiryavel. Zhoyit birzaese seti ta Djanarit altindaan shtamishyavu.

Ananél muku-shtá eypyavel, “Kelekiveley, kesh íd nalanaova vey íd chumakova ta disuandja otrinizhe peyratyare kíin tsorni bashese khapefelyira?”

“Khay, peyratylaru.” Ta uvak Pulán-Shuva rasit vey shprunit onyava.

[360] Idakín, uv shey ta loshifavit kiaravá ííz, ta Lapisunova ta Abunifosa makbashyate.”

“Iltantanín!” Ta Satél Pelesondár inu ta korferivit dvokimay prisyvél, “tashi u ta Lapisunova korunyazhu kiinizhe ta muit Pelesondár, zhoyova djatyatay! Varvari ta kaley vey ta varemey kiinovó yaraspalan zhoyese dafaryavay, sonatsylaru ruzay lapanyara pa shas kinpait shprunudey vey vavabiyonudey, shas kinpait semekhey vey shaslatsagit kaley, seti íd Birafunan iskemya makaavit ra-onyanu. Shas ta Dukhulorey kinpá talmenshunyaror, Tsirtsír-Ram, tsorni Tsiasuk-Pron, ta kurudjór Mishár-Chana vey Giván-Ana, shey zhoyit khiyefú vonluavit onyanen. Dukhulorey kinpá talmenshunyaror, keylikadimyate!”

Rekh Pulán-Shuv, zhoyit izmuit ishnarél, zhoyova uv ta budunan fidiriuvakyavel. Zhoyit madjova dini vuyinit madjan tebarizhe, vey djurova mantaizhe ptapanaarizhe, ruvyavel, “Valán ta

Dukhulorese-Kinpá-Shunyaror, vun kinpá, secha malachit, shprunit ta prana vey ta ridjorga, izmuit shprunit isaór djamó vunit aulavá onyaror.”

Shey ta loshkadimavainen uludrumudit buuekhovó ta shaleylaosa vey ta valanosa fidiribranyaven. Ta djanubarú khatansubifyaven vey ta tansubarú keylikiharyaven. Zhoyit zakh vey chaú djemarifyaven. Bevlanuunilu vutit sabotovó ta varema vey ta parema batsyavu. Ta Seyrán raprivit vey kuldjemarit onyava. Sneha sinú shtrunyanen u ta bud muku-shtá rezifyata. Zhoyit birzaese dini ta muit ragan ta davbiekarun shtamishyavu.

Idatá lanél Ishi vey ushór ta Nalveshova piti ta shumeshan Pulán-Shuva ptapanayaven mashrá u ta Lapisunova shprunizhe vey uvakunilu makbashyavel, “Shey iizit loshkadimavesea vey ta ebonesea Itlana, mu vey shey, nalavoizhe lapisunyar u ta mayukeylit skaovó Itlana olutyazhu vey tuzotyazhu vey ta ivdiovó sheypaarun kinpáu vutandi depikyaren, kari ta tsorniizhe fidiritavilivit Natunteleseey vey ta isaey ta Feresha ta Azarun cherecheyazhu. Ta Pelesón Itlana, muifavit, shprunit, vey otrinit mashrá chadit shandi ra-shagaltsurivit, franarit sanukiravá ipulyata. Iidova lapisunyar u vey kheyemyaru.”

Ananél idatá, sait uvak ta chadalilu prisyostarizhe eypyavel, “Idakín, ta Minanit Nalveshova ta Pelesonit Dara kamizyate!” Rekh, lanél Ishi, vey sait zurhanór, zhoyit ushór, ta Nalveshova piti ta shumesha Pulán-Shuva vey pe vuyinit tsamesea kefelyaven. Idá sinan, ta budún dinimoroifyava! Itlán ratá-shtá pelyanor.

Sheypáu misgidyaven u ta Satél Pelesondár eypyata. Karizhe, ta budún frelizhe rezifyava u djatyí makayatel.

“Zhoyit muit nalváv kiinizhe Satél Pelesondár Itlana, vey kiinese aatisyaru u sheypáu teynishagalyaten, onyara u zhoyit izmuit vey murnit varemirova, Dafár-Madj, kiinizhe Loshpelesondár, stalyaru resh zhoyeylo Itlanova zhoyansha loshdarya.”

[361] Dafár-Madj, tsorni Satór Loshpelesondár Itlana, Pulán-Shuvese teyniramyavor vey sait pranova divay vuyinan felyavor. Muku-shtá ta budún khadinimoroifyava. Togyavu u idá aspalan alakhifyanu var ratá idalán faranarizhe vey shprunizhe djavahiyavu vey krivetyavu, vey chadozhyavu. Aspál dazhini aspalavá onyava khaá.

Rekh, eyparizhe shta, ruzay iidku Djanarizhe ruvyavel, “*Var es de yong vo sey? Kom fort!* Kinzá ta dukhulór kinpá talmenshunyaror? Keylikadimyate.” Sheypáu zhoyese krilatsizhe shtazumyaven. Ta Talmenshunelese kul-zakhilu djemarizhe virsiyavu. Vuyinanu bevlanuyavu, ta nukmenit naldvokimova raisharizhe tsorni u ta Satél Pelesondár nalizhe onyavel. Kulizhe ra-ishyavu kashá hait naldvokím layso lapanyava khaá. Zhoyit madjova shtalulyavel vey zhoyova teyni ta budunese djimetsyavel.

“Tsiasuk-Pron, Tsalivit Dor Linddora, zhoyit Lipalova ta iskemese kapolanyavor. Shey loshkadinavesea zhoyanu say ruvyaru, ‘zhoyit oyblidit marfanór, malachór isait djamo sait aulavá, shprunit djamó kandzan vey snavaran, djemarit ta talmenaris, djamó ta taatoan ramishtarativit

ardjaarun onyaror vun. Kiinizhe pientait burákh ta shatisese kíin mashrá chadit franarit aulavá vunova tuzotyava, ayzanyava, vey olutyava, ta podavova ishiit shatardjaa dazhini ta tamagit azavá ta Maktó Skaarun naldafaryaru. Vunese, khilizhe, ta sefraova djamomantait Pelesondarit Ferkana, ver birzaova zhoyanu kiinizhe pientait marfanór, kalirór vey amgaldiór, lan-lan u daryatu vey djamó, kashá Oden idaizhe burakhyanor, dafaryaru.”

Muku-shtá, shaskozhenit buuekhú ta yavyoa vey ta dralzhana fidiri ta loshkadimavit kiaraiena khaptaklinyaven.

Rekh, ta madjova Dafár-Madja dini sait tugeyit madjese, vey zhoyit madjova dini sait geytuit madjese lularizhe, pe ta nalaküayese, artugafivit ta drindaotit i-teynilu pelizhe ta shirit, daldeanit vey drunit shishaa ta vuotia Talór_Shirela, djanubifyavel.

Shey khabashlaifyava vey ta bud ta khavisliilu ta krila leloyava. Tansubifyavu vey ta birzaese kinzá ta Makaenú nalavo-savizhe moganu felivit oyaven, teyniramyavu.

Ta Fereshova ta Azarun, ta Talmaukusova vey ta Kutún ta Ebona ptatebarizhe, zhoyit uvakova shprunshprunizhe fidiristronyavu, “Ta Muúd ta Bredia Itlán ukhese say muatiyaru.” Sheypaú fidiribuuekhyaven, “Itlán onayari!”

Seti idá aspalan ta muit ta Aulainen ta Muskaifuna mabugifyaven.

[362] SIPÁL MINMAK SHA

“TA TAINAA EAUNIZHE MOGANI TANSUBYAVA.”

“Ta Tainaa eaunizhe mogani tansubyava.” Ta brinkienú ta yavit aspalarun vey shirelenarun krinovó vey nusovó djeyelizhe dini mogit zakhavá vey shagalavá branyaven kiinú bakhyi ra-makayaven. Inululeshkit, huvonivit tsurú ta manfeysarun vey ta ipokarun, ta dakarun vey ta silarun, ta miaraa vey ta shasganakafa teynvisifyaven, inunusyaven vey teynvisifyaven shta. Darór Dafár-Madj sait izmuit uramorova, Tuhíb-Tuúr, ta voynbyorilu yofriora, silavit onyavor, sait darskaova inudafaryavor, sait kurudjorova vey kurudjelova dini ta uramelilu sait kururdjora, Isdár-Eníl, shtadakyavor, vey sait izmuit varemirelova zhanyavor, ta zarenifova losh Pulán-Shuvey dakavizhe. Az-Beyrúm. sait veremirit eylova dini ta Runit Karfeyavá inubranayavel, diváy sait ritan ta Talmakusova fulatsarizhe vey ta malachit tonsha-randiit shuvorova Ko-Kitsán, shtazhanyavel, kinpaova ishi varemavit onyavel. Zhoyit ushpor, Mishár-Chan, sait uramelova, zhoyit ushél, lilinit kazureynit khabeneynilu, silavit onyavor, vey kurudjorova vey brogivit varemova, Taleaár-Shiraza, ta Tadrandarél Starana, shtadakyavor, verem kiín onya ratá aravyava ruzay ruzay kiín, djufi-bolo, onyava. Ishi-Pronár, zhoyit dralvaremirit ianél vey ishnarél, iíd birafese, kiinizhe tuzotarél vey bonduivit zhirasharél dinimishyavel. Fidiri sheypaiena, iíd chilinunit binkieniena ta oyraakabaivit samyavel. Fazhenit vey argidanifarit paremova resh sait armalachit zurhanorey, zhoyit ushór, dakyavel, ruzay djeyelizhe vuyinandje sait murnnikhúd etarashyava. Küanka ta kalalit amgaldiór Darora Chumüato onifyavor, vey Ananél Ribilese Tarón djani shtamishyanel ruzay ta oyhatrinit ta nalaküayan ta Pelesondara samyavel. Ta Satél Pelesondarél, Pulán-Shuv, ta semekhova sait ebona vey ta Tantodzevararun Nordhema silavit onyavel ruzay vutova muku-shtá dakyavel. Dini ta pevlusha silyivel, sait meytlaniena vey sait helistuday shasafivit onyavel, vey rekh kumpezyivel. Vuyinit Lipál kulkarivizhe, kiinizhe ta muit Pelesondár muifavit Itlana kelekyivel vey vuyinit vadik mabugizhit onyava zhe. [363] Djamó sheyan, dini Dafár-Madjan, peshorova kinpá vuyinese sheyizhe pakrihanyaror zhanyavel. Iíd varem, shprunit vey murozhit onyava, kiinit ratá tashi pilayavel. Ta Dzevarsál ta Maka kumenteryiva evy dini ta Itafidese ta Taleaarun dinimishyava, ta Kutunova ta Ebona zhanyava, vey rekh kreymishavizhe prisyyiva. Papár-Klotashél ta meytlanese ta Kutuna lokhyavel vey inu sait zurhaneliena vey ta Seyranay silyivel, ruzay vuyinit pesulíf kadimazhit onyava. Aylea, Taridarél Sintinisa Runa, ishi sadarit vey shinareynit, kiinizhe ishi sait avusovó neymeyryavel vey sait ruvenovó ruvyavel. Djol-Tsulaél rahá piri tochtit zhiguten onyavel, vey Kovorinél ta Kitsana ta Tuhibaza ta Fereshova ta Azarun, kiinova Djol-Tsulaél fidiri ta dzevsonsafaday vitamyavel, zhanya zhirashyavel. Zhoy-sá ta beneynova dini ta dozhavá ta Valmashit Pevlushunan vey pe ta zhakavá Semeria iküiperneyyavu. Ta zaridenova shtadakyavu. Tashi franarizhe, beylatsyava, ta rezit aringonshatisova inubranavit onyavu vey pe ta mishbatese zarideynmait birafa mabugyavu. Ushelova silyavu, ushorova dakyavu, eylova ta timetarun vey ta feresharun branyavu vey untarova ilazounit naarun vey ta zakhishova djamó taatoan kribavit onyavu. Djamó sheyan, marfanovó vey zheytmoma kribyavu kiinizhe ratá tashi lafiyavu ba vesamadjatyavu u zhyanu. Otserarór vey varakarór, kiinizhe zhoyit ushór, tumpi sundjramit birafatsit dukhulór sjemarit ta salashunenainen vey ta miaraainen onyavu. Peshór onifavit onyavu. Mashrá u dini ta idarbirese ta kashtira manaragyavu, rainunizhe ta Sikalunay ta Rozha, ta chadozhakú zhoyit chaovó djemarafyaven, vey zhoyit vishuay keprevyaven. Muldyavu ra. Zhoyit

zakh ta garova ta kreyifosa peyratya ra makayava. Seti padjandaldeait, taleaeynit ean ta Ananosa, tashi chadit shirelenavá, dini ta dralkadimafit sanokese ta dzevarsala ta Talmenshunela lulivit onyavu. Kiinizhe djurova hatá shtabranya makayanu.?

Ta Seyrán ratá shta pelyana. Idaova ishyavi. Shey mogit dini ta taleaan spoyirit mu murnnikhit irmanarit Tainay tansubyavi. Shasfridadjazit harkáz onyava. Ta sintinisú Vesha Tala ta idarit harkazit fridadjova iküitsirakisyaven. Eypyava rapá.

Tas Satél Pelesondár teynikadimyavel vey mudja sait ayfanalit birzaova dazhini ta loshifavit Seyranan lulya ta dzaleybese ramyavel, shan ta razhegeyrisit taleaan ta Tainaa tansubarizhe. Rozhór-Nal vey vunit zurhanél, Rezél, vuyinova rekhtayyaven. Birzaova mogani dini ta Seyranan lulyaven.

Tas Satél Pelesondár eypyavel. “Zurhankoín, dralkadimavit onyatay shey vey mu. Ta hazbat ta Seyrana ta Tainaa ta Tsitiveyese ta Rozhese franarit vey zaradit onyava. Chadit ukh zhoyelo seti zhoyit Birafunan zi ta mabugay onyaven, secha anuvipaú silyiven. Chadpaú munka ta Seyranan prundji shprunizhe vadikyaven resh iküihelistafya u ta Rozh kadimyata vey u ta tadránós brinkiyazha ratá-shtá. Ta Seyrán iküidersinya cheykopyara. Djurova inubranya ra-ivdiyari. Resh ta Rozhdiín [364] rahait damogtág onyara. Ta kaús ra-beneynya cheykopyara. Ranti dukhulél onyavu, iidova tashi chadit franarit aulavá, fidiri ta *Gudtidingsbukay* zhoyit ebona, djatyavu:

*Burakhivit onyaren ukhit chaú kiinú shunyaren
vey ukhit djakú kiinú djatyaren.
Ukhese ruvyaru khaá,
Chadit talruvarú vey aanekú shunya kiinova shunyaray kuniryaven,
vey shunyaven ra,
vey djatya kiinova djatyaren,
vey djatyaven ra.*

Burakhivit ta Rozhdiú onyaren, var ta kurudjú Uramuna mishtaratyizhen vut.

Ta Satél Pulán-Shuv bishyavel, “Fazhenit nosú zhoyese kadimavit onyaren vey zhoyit vadík franarit vey zaradit onyazha, bolo, ta chumakova resh ta bishit rozhey vey shmiey Itlana vadikya mukhtayaru. Djasyaru u trichizhe losh ta Seyraney ta Tainaa vadikya makayazhu kiinizhe, makhá ta tsornian, mashrá chadit franarit aulavá korunavit onyavu. Tamagpá zhoyit birzaova lulya vey ta Seyranova djurit fazhenit chumakesea vey kiponesea ta yazhtaa manukanavya cheykopyara. Ruzay, mu karit chumakova lafiyaru kiinova upikyanu tashi u ta Tainait taleaova ta astit Manukanavarese ta Seyrana klanadafaryanu.”

Pulán-Shuv zhoyese tlintlinchailu teynizumyavel. “Tsiauk-Proney, Rozhór-Naley, keylikadimyatay.” Gorduya cheykopyavu u kulizhe ra-ishyavu kiín brinkiarit onyaven. Ruzay, iidova ishyavu, ta Talmenshunelova ishi kalya makayavu. Losh zhoyit zarideyney-sá vuyinova kalayanu.

“Tsiauk-Proney, blidit marfanór losh Rozhór-Naley onifyave, kesh ra? Ruvyira u tsorni rakreyafeshkit onyaray, kesh izmuyara?” Muizhe epyyavu, “Khay, satelkoey, Zhorko ta oyblidit marfanór onyaror, kinpaova hatá lafiyavu.”

“Dukhulorey, pashuni kiskayaru!” Ta Talmenshunél otorzakhizhe zhoyese halalaarizhe dazhemdisuyavel.

“Ra-harvolyavu u... harvolyavu u...”

“Shey dralisyara, marfanorey zhoya,” ruvyavel. “Dersinyazhu khaá!” Zhoyese chagurisyavel.

“Vey bash, Rozhorey,” ta Talmenshunél ruvyavel, “Kiinova ruvyare bash, kesh Tsiasuk-Pron bashit izmuit marfanór onyaror?”

“Onyaror, khaá, satelkoey. Vunova blidizhe varemyaru,” Rozhór shaskizizhe ruvyavor.

“Idakín, raaréy marfanorú onyaray, ruzay zurhanorú. Franarizhe, ta shontelúd meresa vey ta Runit vey ta Shenit ebonarun Itlana onyava. Kiinizhe Satél ta Seyrana, kiinizhe Satél Pelesondár Itlana, ukhova kiinizhe izmuit vey sheytait zurhanorú telyavu. Tsaya ta pelit satapit vanvanay fidiritsaroyavay, tsorni shontelorú onyazhay lan-lan franarizhe u [365] zarzari vut vemyazhay. Kesh iidova vemyaray?” Ta Talmenshunél sasarmusu zumyavel.

Shas keyliluley muuvakilu epyyavi, “Vemyari, satelkoey.”

“Idakín, tsorni-sáy ta dzeparova ta shonteluda mardafaryatay vey ishyatay u ukhit lapis ta kulit Seyranese vey shey ta meytlanesea Himela⁵⁶ fidirigyoririt onyara.”

Rekh, Rozhorese petsamit dzeparisova dafaryavu vey pelizhe zhoyese pe ta tsaman dzeparisyavor. Ta shivanit talea ta sintinisarun, pitiizhe zumarizhe, zhoyit zakhova ta yavyoay djemarafyava. Rozhór zhoyese alaunyavor.

“Dorey Tsiasuk, bashit birzaova dini ta Seyranan tashe shtalulyate.” Shtamishyavu izaese kinzá tansyubarit onyavu, zhoyit loshzurhanú muku-shtá zhoyeyre govafarizhe.

“Rezeley, tashe keylikadimyate,” ruvyavel ta Satél Pelesondár.

Rezel sait birzaova shan sait zurhanoran lulyavel, brigoshit vey rahelistit shunirizhe.

Pulán-Shuv vutit madjovó dini sait madjesea lulyavel. “Ta tanúd dini ta Seyranan oysatapit kaliven ishi onyava.” Rozhór pristiizhe zhoyese khapatalsayavor mashrá u ta Satél iidova ruvyavel. Vunit vishu eayara, dini vunit chaesea ta chadozhakú kadimyaven. Pulán-Shuv bishyavel, “Bolo, ra-

⁵⁶ Here Pulán-Shuv uses the Djanari word for heaven: *Himel*.

onyazha djur idá kiín ishi sheytá onyava var tsorni, ratá tashiizhe shunivit ba dekuvayivit, ruzay franarunizhe talmenshunivit, Fazhenit Untarese dinimishyari. Dini ta chaesea Rozhora vey Rezela sasarmusu zumarizhe, ta Satél Pelesondár ruvyavel, “Kesh ta tanudova dini ta Seyranan ta Tainaa vemyaray?”

“Iidova ishi vemyavu,” ruvyavor Rozhór, budalayova paydiagronarizhe.

“Prundji iidova vemyaru, satelkoev,” Rezél fanayavel.

“Idakín, idaizhe onyata, ishi vey sheytá,” Pulán-Shuv, alaunarizhe, ruvyavel.

Ta astivalú lulyiven vey ta lapisú dafaryiven, ta latsagú keylifelyiven vey vutit disuú peyratyiven. Seti shasfridadjazit harkazan, seti ta Harkazan ta Shivanit Sintinisarun, zar fazhenit tanú, Rozhór vey Rezél, ta zheytumese ta Seyrana fanayiven. Ta sivno ta tsornitait brinkienarun venyava u vutit savit bianú vey Tanifú misgidyaten.

Ta Satél Pelesondár ta urafivit mabugafova shprunit vey meytlanit uvakilu karyavel, mashrá u zar talmendjariú ta zurhanesea fulatsyiven, kinpáu dini ta dzaleyban ta Seyrana ta taleaa mu murnnikhit Tainaa tansubyaven. Iidova fidiripronyavel:

Shukhrám ta Sonsa ta Talmena!
Ta Tsitivéy ta Rozhese onyara!
Ta Bralán ta Duruma onyara!
Ta Mishbat ta Etsipalarun onyara!

Kashá isayare,
Kashá zakhunyare,
[366] Kashá ta izmuova mampisyare,
Kashá ta Teyniuvakova ta Shinara djatyare,
Iizese dinimishyate!
Ta Seyranova ta Tainaa dinimishyate!
Zavachek Itlana tsorni onyate!

Rozhór vey Rezél sait birzaese mogani dini ta Seyranan shtakadimyaven. Teyni shey mogese zumarizhe ta Satél Pelesondár bishyavel, “Ta Taina fidiri ííd satapbiray djani inumishyazha vey tamagit satapbirese, sait kelekivit Tebaray inufulatsyizha. Ruzay idaova kiín yaraspanan ííz brinkiyava, ratá tsalya cheykopyari: u ta Seyrán ta Tainaa, kiín idalán resh ta Rozhey vadikyava, ranti zhanyiva rapá kinpá djurova eshkit talshyava, dersinyava shunya u sait oymantait tseynakéyl, uv ta chaavá ta kulit untara, intevayita. Ananeley, kadimyate vey ta Tainaoova lulyate, djurova zhoyanu tebyate.” Ananél keylikadimyavel vey kiinizhe aatyivel, korunyavel. Ta Talmenshunél, pe mu embaese kunaarizhe, sait talmendjariilu semekhivizhe, sait madjova feynizhe pe ta vulan felyavel seti ta biran kinzá ta Tainaa djanubyava. Rekh, Nordlingit pronova ta Tantodzevararun

Nordhema, ratá djativit munká ta khalavá vutit skaa, kepezizhe pronya mabugyavel. Vey iidova pronyavel:

*Vater, vater, vater av Living,
Kom til os nun!
Vi nun di bruk, up fra midgard
Neyr nun os vel.*

*Vater, vater, vater av Hoping,
Va kan vi doe on dey?
Bles os med starkhet, giv likht til vor oya!
Teg vor durst so vi kan goe!*

*Vater, vater, vater af Zuking
Nun vi dey dank for ala blesinga!
Fra di vi teg, av dey vi giv, up fra de midgard,
Neyr nun os vel!*

[367] *Vater av Grunsten,⁵⁷ vater av Blesing,
Vi di dank det du hav os ihelpte.
On din help, on din starkhet,
Veri forlorte i de heyli vey vult vi bie.*

*Dozhey, dozhey, dozhey ta Zarideyna,
Mogese kadimyate say!
Tsorni bashova fidiri ta vulay igüayari
Mogova dralizhe olutyate.*

*Dozhey, dozhey, doshey ta Miaraa,
Kiinova basheysha korunya makayari?
Mogova ta shpunilu burakhyate vey mogit chaesea ta taleavoa dafaryate!
Mogit kadayova lulyate reshú mishya makayati!*

*Dozhey, dozhey, doshey ta Mampisosa,
Varvari bashit burakhín bashese say sonyari.
Pta ta vulay bashay luyari vey basharis dafaryari.
Mogova dralizhe olutyate.*

⁵⁷ Grunsten: “Greenstone,” a type of stone similar to sandstone said to bestow healing properties on any water that filters through it. Such water promotes the growth of bioluminescent microbes from which it is believed the healing properties of the water are derived. It is considered almost magickal by the Itlani.

Dozhey ta Shirchendja, dozhey ta Burakha,
U mogova zhirashyave say sonyari.
Shas ta zhirashey basha, shas ta shpruney basha,
Chadizhe shassopiit seti iid talmishbatan khay onyani.

Lilinizhe, kilikit nuzhit tikís pe ta roan emdilesyava. Ishi argidanit etarashyava vey fidirafroya vey rikaya mabugyava. Sait makailu vey sait satappronilu ta Satél Pelesondár Pulán-Shuv banadjinit, vataranit tambiova dini ta zarideynese fidiriuvakavit onyavel! Sheypaú dini ta Seyranan dini ta kedunan tansubyaven. Ta shirit vey ta shirit zhivtalilu tlintlinarizhe, idá tambi, diváy kiinan kimán vey iyamél dini ta franarit rumbiit aulavá sitagivit onyaren, layso tsornitá prevyara tsey.

Ta Satél Pelesondár, sait pronova ta Dozha ta Shirchendja kararizhe, eypavel, “Ananeley, ta Tainaova Ribilese Tarón tashe teynifulatsyate. Izá djurova tuzotyate makhá u muku-shtá tunkiirit onyata, ranti shey vut, kiinizhe tanú ta Seyrana ta Tainaa dini ta losheypese seti ta tantoan ta tunkia Itlana shtakadimyazhen. Teyni Pulán-Shuvese [368] ranti-vá u zhoyova tunkiyaray. Kadimyazhu. Ananél, ta Tebarél ta Tainaa, mudja zhoyey, onyare bash. Mashrá u iid gadanovó ruvyavel, sait madjova pe ta tsamese Ananela felyavel, vey mashrá u iidizhe korunyavel ta tambi arshprunizhe fidirafroyava vey ramantaizhe ptarikayava. Eait fridadjchéndj pitizhe khadjamoiruyava ta shunosova sheypaarun teyniovatarizhe mashrá u ta Shivanit Sintinisú moganpi fidiri ta mantaiena zumosyaven.

Ta Lipál ta Seyrana karivit onyava.

[369] blank

[370] cover illustration

[371] KARGADÁN

“MABUGAVIZHE, ÍD PRAZHENOVA KHAKARYA RA-SHYARU.”

Mabugavizhe, íd prazhenova khakarya ra-ishyaru. Chadit aulú zi zhoyit eylshatisay seti idá neyruskstranit aspalan, vey tsey rumbi idalán aulavá, ta prevbatova, kiinova zhoyit zaridéyn geldjitaya, ranti pe ta mishbatan, ramsundjit dini ta üanan, dalí togya makayaru. Iküimísh onyava idá kíin ishi vey sheytá ta zarideynova Tsirtsír-Rama vey ta zakhova zhoya mayana.

Vastriór onyaru say. Idaovó kiinovó zhigutyaru perumelavit onyavu. Ta estalovó sheri kiinín chadpáu, kinpaú shey iidovó ishyaven ba djatyaven, feravit onyaru. Zhoyit chaú urzifyaren, zhoyit shagál rakulizhe idarot samyara ruzay zhoyit zakh zhigutyara.

Raaréy mushiltrasutór onyaru. Zhoyit kandzú givanit vey misabarit onyaren vey zhoyit blikhnorg zhoyese garisyara, djufi-bolo, idalán arruvyi cheykopyara u shey ta fereshunú dini ta Fereshbiran Ishkandaria shey ta tseybonduivit prazhenovó kiinú dini ta lakavá zhoyit zakha vey dini ta bralanisavá zhoyit shagala zhanyiren, dinitebya ra-makayanen. Kashá Uramún zhoyova frelit anzonilisa vey shprunudilu dralgadanyatad, ta djaridaova muku-shtá teynilulyazhu, kashá ra, tamagpaú zhoyanru ta prazhenovó, kiinovó rasilaviivit samyavu, feryazhen.

lidlán bashova ruvya say makayaru.

Darór PadjáHadín dini Tamelunan, ta banadjinit natunshát Amruta, losh sait banadjinit Dareley vey Natunsaveley Ishdár-Eníl, daryaror tsey. Vutit kurudjelú, prundji, shprunit, heslait, vey banadjinit, hatá sait birzaovó dazhini ta talnaravá Itlana lulyazhen.

Ko-Kitsán vey Az-Beyrúm zarenifyaven vey zar kurudjorovó vananyaven. Mu vutaris piti ta ilazoit shenit Mazhalan, kari ta kelekotín tsorni demirit dini Tayan Gashán, heslaizhe yunyara tsey. Ta tamagit dini ta Atontalan ra-samyavor vey vunit durumit prazhen ferizhit dini ta narenesea ta Pelesonan Itlana samyara.

Aylea, ta blikhnorgova inubranavizhe, dini ta Ardjaesea ta Atonarun ptamishyavel vey vuyineylo ta farish Sintinisa Runa, var ubuizhe, Taridár ra-onyara aréy.

Sheri zhoyit ushorey, Mishár-Chan, vey vunit kurudeley, zhoyit ianél Ishi, chadizhe ruvandjit onyara ruzay idaova ííz ferya ra-makayaru. Ruvya anarkyaru u shey vutanse dralmishyava.

Ta Taina dini Ribilan Tarón depikyara tsey vey ta Satél ta Ananarun, Ananél, ta Ribildarél, kiinizhe ta pitinarél ta Seyrana ta Tainaa, djurova ishi vey sheytá tuzotyarel.

“Ruzay kíin sheri ta Talmenshuneley Pulán-Shuv, ta Nordlingit Darél, ta Muafarél ta Untara, ta muit Pelesondarél Itlana? Kíin-vá vuyinese vey sait uramorese, Dafár-Madj, karbrinkiyava?” eshkizhe

latsagyazhe. “Kiinizhe mishyara ta Pelesón Itlana vey kíin sheri ta rozhey kíin idalán grugunilu, tashi frantantoizhe fidiritemyava?”

Idá-sá mosunit prazhenún onyana khaá.

[373] EY YOM E LENSAM VANDERER

*Varm kap ipakte runt min sten-kald beyna,
Ruysak iladte met soma yestertidlik teksta,
Min Gesondingtash hangende fan min midshband,
Grotstek i min hand, om velka forhang det ey vet...*

Ey yom e Lensam Vanderer reysende smartsamli.

*Durk stadlet na stadlet ey vander,
Stifela trashende tungli, slitsamli vanderende,
Limsam slingtrada provende til halde mey, men ey yom fri
En len. Min futfal es ala det ey hor.*

Ey yom e Lensam Vanderer reysende smartsamli.

*Eyntid ey kent e plats av trüst ikalte min eyen.
Antid ey vul halte dar bey de für.
Hart-ishirte ey vul ayen tege de vey,
Teyra falende op di inan, kald morn nomende.*

Ey yom e Lensam Vanderer reysende smartsamli.

*Samsaker ey hav neyt uter min fa tinga.
Va mer vul ey dok besuk for min utspliting?
For ey may vilte fan de komel lik en vardoyer –
Len en fri, hart-ishelte en av e forsiktik seyl.*

Ey yom e Lensam Vanderer reysende smartsamli.

**Djanarsholit Vanavuro*

[374] MURNNIKHIT KUNARÓR

Razhgeyrisafit ses hirzunivit diváy ta chendjilirit kandzavá zhoya
Ta nedennéy djemarit ta adunit blavkaarun,
Ta makanéy zhoyit sannishtailu marinarizhe,
Talmendjari seti zhoyit madjan, shas hait sopiey u ishayaru...

Murnnikhit Kunarór onyaru zhoy, garizhe dzevarizhe.

Shatisdji-shatisdji ikükunyarú,
Zhoyit vesetú selamizhe ramunyarén, flokhizhe kunarizhe,
Iglatsit kabakflenú zhoyova tebya khiyefyaren ruzay otrinyaru
Vey murnyarú. Zhoyit ramfelova murnizhe djatyarú.

Murnnikhit Kunarór onyaru zhoy, garizhe dzevarizhe.

Hatá-hatá azafadbirova sazhoja ishyavu vey trevkonyavu,
Haku-haku izá shan ta sakruan khasamyanu.
Zakhreysakhivit, shta ta mishbatova mishyanu,
Chadozhakú diniizhe lokhyanen, gilirit ea shasyibafyanen..

Murnnikhit Kunarór onyaru zhoy, garizhe dzevarizhe.

Tamagizhe u zhoyit vochadit lafienu shas pelpushttaney onyaru.
Kiinova tamagizhe resh zhoyit kreyifosey tunkiyanu?
Var eshkizhe kiinizhe chugeynón inu ta zhigutay nusyanu –
Murnit vey otrinit, zakhreysakhirit vey kurmozit nikha.

Murnnikhit Kunarór onyaru zhoy, garizhe dzevarizhe.

*Itlansholit Tarumen

[375]

FIDIRI TA KARFEYAY ROZHA

(Pron Tsiasuk-Prona)

*Fidiri ta Karfeyay ta Rozha nikhizhe grimishyari
Shey kipón, shey miara, vey talshunova versidjyari
Untarese ta Muuda vey ta Rozha say hatrinifyari
Tikhodovó ta Durumuda vey ta Djasa moganis zabranyari*

*Shta losh ta zheyumín, vey varemín loshyavi
Shta mogit eylesea, vey mogit skaesea shtamishyavi
Nikhú mantaifyaven, shagalovó shtarozhafyavi
Var ikúí ta nikhgarunan, mogit eshkova korunyavi*

*Var say ta Sanukír ta Sitagosa mabugifyava,
Fazhenit zaridéyn shas hait karey,
Vey zhoy, vastriór say, kinzá shey isayava
Otuit khay sheypá kinpá pitimanfeysyava*

*Ta yoteynú drunana, shirana vey daldeaana
Ta vishuú lan malachit, lan shprununit, lan onebi
Chaú lan miaraatsit kiinú keylizumyaven
Kiinú ta vadikese tsorni say atriifyaven*

*Shukhrám iíz prazhenya khafayyaru
Raaréy birafovó say keylipronosyaru
Pronú ta Varemosa vey fazhenit Brediuda
Lirílisa ta Miaraa, mogit untár say eayara!*

*Kinzá ta dralit prazhenún say khay fayyazha?
Kinzá ta Lipalún damotagyazha...
Var djamó ta togeshkudan iid ksevyazha
Vey ta Naren shey mogaris iid onyazha!*