

АДЫГЭ ХЪУЭХЪУ: «ДИ НЫСЭ ФО!»

(КъэбэрдейбзэмкIэ)

[Circassian Toast: 'Our Sweet Daughter-in-law!']

(In Kabardian)

Нысашэ хъуэхъухэм дахэу, кIыхъэу, убгъуауэ заукъуэдий. Мы едзыгъуэ, «Ди нысэ фо!», адыгэхэм жаIэу щытахэт нысашэм щыгъуэ. Мы хъуэхъу кIыхьлIыхьым щыц зы пычыгъуэ шапхъэу къэтхьынуц:



Адыгэ хъэгъуэлIыгъуэр лъэпкъым и гуфIэгъуэщ.
Нысашэм хуэфашэ хъуэхъухэр, щытхъу псальэхэр,
уэрэд дахэхэр хужаIэ нысашэм щыгъуэ.

Circassian wedding.

The ancient ceremony of 'removing the cover'
is symbolized for modern convenience.

The lips of the bride are then ceremoniously daubed
with 'writs'elh (IурыцIэлъ), a mixture of honey and butter used
as refreshment at weddings. (V. Vorokov, 1987, p192)

The elaborate and very popular toast ‘Diy Nise Fo’ (‘Our Sweet Daughter-in-law’) was pronounced during the *Nisashe* ceremony. Part of the long toast is reproduced here:

НЫСАШЭ ХЪУЭХЪУХЭР: «ДИ НЫСЭ ФО!»	‘NISASHE’ TOASTS: ‘OUR SWEET DAUGHTER-IN-LAW!’
<p>Нысэ цыкIу кьатшэр: Фадэм хуэдэу Iушашэу, Мэлым хуэдэу Iушабэу, Джэдым хуэдэу быныфIэу, ХьэфIым хуэдэу Iумахуэу, ШыфIым хуэдэу цIэрыIуэу, Жыхапхьэр ильэфу, Унафэм едаIуэу, ГуашцкIэ Iэсэу, ПщыкьуэцкIэ гумащIэу, Унэр игуу, Лпыр и псэу, Ди нысэмрэ ди шауэмрэ Фомрэ цымрэ хуэдэу зэкIэрыгьащIэ, Я льякьуэ зэхэгьуашцэм, ПхьэидзэкIэ ягуэшыжу, Дунейм фIыгьуэцкIэ тегьэт!</p>	<p>The young daughter-in-law we are escorting: May she whisper like smooth liquor, Be soft-spoken as an ewe, Have many offspring like a hen, Be velvet-mouthed like a pedigree hound, Be as famous as a thoroughbred, Dragging the besom through the floor, Obeying instructions, Be on good terms with her mother-in-law, Be kind-hearted to her brother-in-law,¹ The homestead her heart, Her husband her soul, May our bride and bridegroom Be glued together like hair in honey, If their feet should lose their bearing, They are re-allotted by drawing lots, May they find prosperity in this world!</p>

ЗезыдзэкIар: Жэмыхьуэ Амджэд (Амыш)
[Translated by Amjad Jaimoukha]

¹ A Circassian woman never called her parents-in-law, husband, or her brothers-in-law by their names. In the last case, she used pet names (пщыкьуэцкIэ; *pschiqwets'e*) to refer to them, for example ‘ДыгьэцIыкIу’ (‘*Dighets'ik'w*’) [‘Little Sun’]. It was a secretive appellation that she never divulged outside the family circle. A saying prevalent in the olden times was ‘ПщыкьуэцкIэ мыхьуамэ, кьыджелэ шэхур!’ (‘*Pschiqwets'e mix'wame, qidzhei'e schexwr!*’)—‘Tell us your secret, if it isn’t the pet name of your brother-in-law!’ Among the upper classes, it was considered a mark of courtesy that when the names of a woman’s husband, father, or elder brothers were mentioned, she stood up.

Here is an Adigean version of the bridal toast:

КIахэ хьэгъуэлIыгъуэ хъуэхъу

(АдыгейбзэмкIэ)

ДжэнэкIэхъоу шъэохъульфэу,
Къыльфырэр мыкIодэу,
Ыдырэр мытIэпIэу,
Ыбзырэр мыбзэхъоу,
Тхъа ещI.
Чэтым фэдэу Iушгъашъэу,
Мэлым хуэдэу Iушабэу,
ПхъэнкIпхэр ыльэшъоу,
Ушашъор римыхэу,
Унэгум шыгъуазэу,
Гъогум щымыгъуазэу,
Тхъа ешI.