



HOKKAIDO UNIVERSITY

Title	第3部
Author(s)	池上, 二良
Relation	池上二良採録・訳注, ウィルタ口頭文芸原文 = Uilta oral literature : a collection of texts. 増訂, 大阪学院大学情報学部, 2002, vi, 149p., (科学研究費補助金(特定領域研究(A))研究成果報告書, 環太平洋の「消滅に瀕した言語」にかんする緊急調査研究), (ELPR publication series, A2-013), (ツングース言語文化論集, 16).
Citation	ツングース言語文化論集, 16, 139-148
Issue Date	2010-03-31
Doc URL	https://hdl.handle.net/2115/56954
Type	report
File Information	06partthree.pdf



第 3 部

Orok Texts

with English Translation

Preface

Orok (=Uilta) is a dialect of Tungus, which is spoken in Sakhalin. The present Orok texts were collected by me in Hokkaidō from two Orok women, Napka and Kayo. They were both born about 1910 in southern Sakhalin and emigrated to Hokkaidō in 1947. They speak Orok and Japanese. I present here the texts which I recorded with a tape recorder in 1955 and 1956, and supplement them with some parts of the same texts dictated to me in 1949, 1950 and 1951.

Orok has the vowel phonemes /ə, a, o, ɐ, u, i, e/ and the consonant phonemes /p, t, č, k, b, d, ʃ, g, m, n, ɲ, ɳ, l, r, s, x, w, j/. On the phonemics and grammar (morphology) of Orok, cf. the following works:

A.NAKANOME, *Grammatik der Orokko-Sprache*, Osaka, 1928.

J.IKEGAMI, *Uilta-go Jiten (A Dictionary of the Uilta Language Spoken on Sakhalin)* (Sapporo, 1997), pp.xi-xxi.

———, *Tungūs-go Kenkyū (Researches on the Tungus Language)* (Tokyo, 2001), pp.3-135.

In Orok a word-final phoneme, especially *i*, or word-finals which exist in a word said by itself are often dropped when the word is said together with other words, especially in fast speech before another word. The following are examples from the present texts.

kongor=*kongori* ‘a kind of seal’, *um*=*umi* ‘while saying’,
puttəb=*puttəbi* ‘one’s own child’, *gorop*=*goropči* ‘old-time’.

Besides, *t* appears often instead of *č* which is immediately before the dropped word-final or word-finals. E.g. *mapaat* = *mapaačča* ‘old man’, *mooluutudut* = *mooluutuduči* ‘at their fire-wood cutting places’.

The Orok ending *-nda* (∼*-ndə*) ‘it is said (that), I am told (that)’, which we find usually at the end of a sentence in these texts, is left untranslated throughout in the English translations below.

1. A Fox

The informant Napka.

1. goropčinnee saxurixani saxurindamaa 2. daa xajilaččee 3. geeda
suli namu kirraani dөөrөхөніndə 4. geeda wasaa gasa sindaxanindaa
5.sullee taapalarraa nammoo taisai orokčiniindaa 6. nammoo taisai orokkočči

namu buwaatattain tugbuxənindəə 7. suli namu kirataini əurrəə soḡoxonindaa 8. ammaijaa ənnəijəə naaduči biwwiləxəmbə sijoo sijoo wasaa əpəə pukuuxəni sijoo sijoo um soḡoxoninda suli 9. geeda koḡori agbiččinindaa 10. jeeji sulee xaim soḡeese 11. soḡeewii bii 12. jaajjaamee goči 13. čaəḡaamee goči uččinindəə 14. koḡor čuup iidxənindəə 15. suli gočiddaa soḡoxonindaa 16. ammaijaa ənnəi naaduči biwwiləxəmbə sijoo sijoo wasaa əpəə pukuuxəni sijoo sijoo um soḡoxonindaa 17. koḡor gočiddaa agbinduxanindaa 18. jeeji sulee xaim soḡeese 19. soḡeewii bii 20. jaajjaamee goči 21. čaəḡaamee goči uččinindəə 22. koḡoree ĵeesilči barai 23. min ĵeesilbi nammoo čakkagəə biiči 24. sulee ĵeesilči barai uččinində koḡori 25. min ĵeesilbi jəə buwaatamba čakkaa biiči uččindəə 26. koḡoree ĵeesilbi gaanduu 27. biiddəə ĵeesilbi gaanĵittaa uččində suli 28. koḡor čuup iidxəndəə 29. suli čakki bultai pukčixəndəə pokto baramban andumi 30. tədəddəə koḡori nammoo čakkagəə agbiččičindaa 31. saa sulee ĵeesilči uččinində koḡori 32. simbee xalačimĵee idamar gəəm ḡənuwəči uččində suli 33. koḡoree xoonee baraččo 34. bii taunĵittaa 35. əmmənĵəər əmmənĵəər um tauččinindaa 36. əmmənĵəər əmmənĵəər taumi məən naatak dauduxanindaa koḡorree taumi

37. gočiddaa namu kirraan dəərəxənindəə suli 38. geeda əmməə baaxanindaa 39. dəptuitəxənindəə 40. simbee əsiw dəpəəndə uččinindəə 41. dəənnəe gəjjisuu 42. sinĵii dabdapee dəpəəḡittə uččinində əmə 43. suli bultai pukčixənindəə 44. əmə suli xudutəin liḡasi daksaxanindaa 45. pukčigəəčč pukčigəəčči xamasai itəduxənindəə 46. taa dulleeləni əmə saa sulee mimbee dabĵisi uččinindəə 47. tamačču gočiddaa guuliččindəə suli 48. gočiddaa suli xudutəin liḡasi daksanda əmə 49. suli bultai pukčixəndəə 50. pukčigəət pukčigəəčči xamasai itəduxənindəə 51. xamasai moris itəduxənindəə 52. əmə gočiddaa taa suli dulleeləni saa sulee mimbee dabĵisi uččinindəə 53. suli əmməə əm dəpturəə xoĵixaninda 54. əməĵi dabdaxanda suli

55. tamačču ĵobbee mapaačča kaattuwbəni itəndəduxəmbən baaxanindaa akpaččimbəni itəndəduwəčči 56. ĵobbee mapaat buččinii boglosi 57. booktonĵeeduu boglosi 58. naa illuumbəni boglosi um soḡoxonindaa 59. lalunĵ buččini umbummii mauriḡulluu suḡunĵi buččini umbummii nauktanullu soḡoxonindaa suli 60. bəjə baran bəjə sindaxanindaa 61. sirə baran sirə səəpə baran səəpə məədəə baran məədəə xələ baran xələ sindaxačindaa 62. xaiddəə bəjəni mastaa bara sindaxačindaa 63. mapaaččamba ĵilin niruktəni taundun ḡaalan taundun ḡaalan kotoon taundun bəĵĵini taundun bəĵĵini kotoon taundun xosiktan taundun dapaačindaa tətuwən taundun 64. čakkagəə dapagaččeeri duktain iraduwačindaa 65. ĵobbee mapaat duktaini čakkaa iigəčindəə 66. mamaḡun nəərrəə čokkombii utəbbii gəəm dakkačixanindaa 67. mamaḡumuna paačimari waagačindaa mastaa baramba 68. čikəə biččinində goropč saxuri

Translation

1. The following is a fairy-tale which men of old told. 2. *Daa xaŋilaččee.*⁽¹⁾ 3. A fox prowled about for food on the seashore. 4. A bird, a *wasaa*, came. 5. It clutched the fox and brought him out to sea. 6. It brought the fox out to sea and dropped him on an island in the sea. 7. The fox went down to the seashore and cried. 8. The fox cried, saying, "I wish I were in the land of my father and mother, *sijoo sijoo.*"⁽²⁾ Yet a *wasaa* has carried me off, *sijoo sijoo.*" 9. A seal⁽³⁾ appeared. 10. "Hallo, Fox! Why are you crying?" 11. "Am I crying? 12. I am singing. 13. I am *čaŋa*-ing,"⁽⁴⁾ said the fox. 14. The seal popped in. 15. The fox cried again. 16. He cried, saying, "I wish I were in the land of my father and mother, *sijoo sijoo.* Yet a *wasaa* has carried me off, *sijoo sijoo.*" 17. The seal appeared again. 18. "Hallo, Fox! Why are you crying?" 19. "Am I crying? 20. I am singing. 21. I am *čaŋa*-ing," said the fox. 22. "Seal! Have you many companions?" 23. "I have my companions all over the sea. 24. Fox! Have you many companions?" said the seal. 25. "I have my companions all over this island," he said. 26. "Seal! Fetch your companions. 27. I will also fetch my companions," said the fox. 28. The seal popped in. 29. The fox ran there with all his might, leaving many tracks. 30. Really! Seals appeared all over the sea. 31. "Fox! Well, what about your companions?" said the seal. 32. "Having waited for you in vain, they have all gone back," said the fox. 33. "Seal! How many of you are there? 34. I will count. 35. One,two. One, two," he said and counted. 36. Counting the seals: "One, two. One, two," he went back across the sea to his country.

37. Again the fox prowled about for food on the seashore. 38. He found a shell-fish.⁽⁵⁾ 39. He set about eating it. 40. "I will not allow you to eat me," said the shell-fish. 41. "Let us two race. 42. If I am beaten by you, I will allow you to eat me," said the shell-fish. 43. The fox ran with all his might. 44. The shell-fish stuck fast to the tail of the fox. 45. After having run and run, he looked back. 46. Far away in front of him the shell-fish said, "Well, Fox! You will beat me, eh?" 47. After that the fox started again. 48. The shell-fish stuck fast to the tail of the fox again. 49. The fox ran with all his might. 50. After having run and run, he looked back. 51. Turning round, he looked back. 52. Again, far away in front of the fox, the shell-fish said, "Well, Fox! You will beat me, eh?" 53. The fox ended without eating the shell-fish. 54. The fox was beaten by the shell-fish.

55. After that he found a poor old man who had gone back to look after his trap (for catching foxes), who had gone back to look after it and had lain down. 56. "The poor old man died, *boglosi.* 57. *Booktonŋeeduu boglosi.* 58. *Naa illuumbānii boglosi,*"⁽⁶⁾ the fox said and cried. 59. "Although one may think that he died of hunger, he has slices of fish. Although one may think that

he died of cold, he has dry grass in the boots (for keeping out the cold),” the fox said and cried. 60. Many bears came. 61. Many wild reindeer, many sables, many otters and many squirrels came. 62. All kinds of beasts came in very large numbers. 63. They held the old man by each hair on his head, by both of his hands, by each finger of his hands, by both of his feet, by each toe of his feet, by each nail and by each piece of his clothing. 64. They held him by every part and carried him back to his house. 65. They entered the house of the poor old man and crowded into it. 66. His old wife went out and covered both the smoke hole and the doorway. 67. He and his old wife struck and killed a great many beasts. 68. So that was the old fairy-tale.

Another text of the same fairy-tale dictated to me in 1950 gives the following more detailed account: *koŋgori j̄iliduni taasumi pukčimi tauččini* ‘Treading and running on the heads of the seals, he counted.’

This fairy-tale is also found in :

M.TAKAHASHI 高橋盛孝, *Karafuto Giryaku-go* 樺太ギリヤク語 = The Gilyak Language of Sakhalin, Osaka, 1942, pp.128-129, 131-133.

On the first part of this fairy-tale, cf. the tale of the White Hare of Inaba in *Kojiki* 古事記, one of the Japanese classics.

- (1) The introductory words of a fairy-tale (*saxuri*).
- (2) *sijoo* is the cry of the fox. *əpəə* in the text is obscure in meaning.
- (3) *Phoca hispida ochotensis Pallas*.
- (4) *čaaŋa-* is obscure in meaning.
- (5) *Cryptochiton stelleri Middendorff*.
- (6) *boglosi*, *booktonjēduu*, and *naa illuumbənii* are obscure in meaning but cf. *boo* ‘heaven’, *naa* ‘earth’.

2. Devils’ Doing

The informant Kayo.

1. ənijjəətəkki nimərimi ɣənəxənindəə ulaaʃi puttəbi oroŋmi 2. ulaabi bookki uigəčči puttəb atuwačči iiwuxənindəə əmuwə məgdəmbə 3. nari mastaa bara biččičindəə 4. tutadumi ɣənuxənindəə 5. čimanaan čimai itəndəduxəni 6. xaiddaa anaandaa 7. soŋomi ɣənuxənindəə

Translation

1. She went to visit her own mother and her mother’s family on a reindeer, bringing her own child. 2. She tied her reindeer outside the house, unbound

her child and let it in with the cradle. 3. A great many people were there. 4. Fleeing back, she returned. 5. She went back to see it early on the next day. 6. There was nothing. 7. She returned with tears.

This incident was caused by *čagdu* ‘a kind of devil’,⁽¹⁾ which ate the child.

(1) Kayo uses this form, but Napka uses another form *čagju* with the same meaning.

3. The Conflict between Ainus and Oroks

The informant Napka.

1. goropčidu kuujji uiltəə waaligači təəluŋundəməə 2. goropčinne uilta geeda duxu biččinindəə 3. puttəni dəə xusə puttə biččinindəə 4. nəudumə puttəni duridu biččinində 5. aagduma puttəni ambaa daajindaa 6. andailli kuuji nimərixənindəə 7. təjəbuŋji čaiwa puijuuxənində 8. čaiwa puijuuwəčči təjəxənindəə 9. ulaa numissəəni təjəxənində 10. əmiddə dəptə ŋənuxənindəə andailli andaxa kuuji 11. tar xamarakkeen puttəmunə niməribuŋji dəəbə ulaaba dapaxanindaa 12. dəə ulaaji nimərigəčindəə puttəmunə kuuji gasattain 13. kuuji gasambani aaptuwačindaa 14. aaptuwat kuuji bookkeekkeeni əksəxənindəə ulaabi 15. puttəb əttəuwəəččində 16. puttəb əttəuwəə andailbi duxutaini iixənində 17. iigəčči təəŋdəxənindəə 18. geeda mama soŋomii əktənnə alimattoon miinəčinindəə 19. tamačču ulaaabi itəndəŋŋiləmi uččində 20. aapumb dapaduxandaa 21. tamačč nəəduxəndə 22. ulaatakki isuxanda 23. puttəmunə məəŋ məəŋə ulaatakkeeri uuduwačindaa 24. tamačču tuksaudum tutaduxanda 25. isuxan 26. čaa dolbonne kuuji kaalčičindaa 27. kaalkaččeeri gidaji gidamar waaričindaa 28. gidaji gidamar waariduči aagduma puttəni kəikkəi nilau əltələkki pəččəxənindəə 29. tuksam ŋənəxəndəə ulaab okkotoin 30. ulaabi doom tuksaanda 31. kuuji taagda soondoo pukčīn uməri itəčigəčindəə puttə tukseewan 32. tamačču kuuji ŋənuxənduči duktakki isuxanindaa 33. aminnii əninni xaaŋan buččil 34. duridu bii nəuni bultai soŋoxonindaa 35. nəuwi təəwuxəndə duriduuni 36. nəuni kosonji anaalundaa 37. kuuji gidani kosondulan turpaččinda 38. tamačču ulaa kəəmbəni kəkkəuxəndəə 39. ulaa xumambani kəkkəuxəndə 40. kəəččəəčim uŋixənində 41. nəun ambaa daaji oččindaa 42. ulaa ojoduni təəluxənində 43. tamačču doro naataini ŋənnəenindəə 44. dorolo ŋənəgəčči nəuw uŋixənində 45. nəuniddəə daaji oččinda 46. nooniddaa daaji oččindaa 47. nari suuwani aaptuwačinda daaji omori 48. tamačču naatakki isubuŋji ulaabi silmačinda kəələ ulaaba 49. geeda xaktawwəə geeda namiwwəə silmačininda 50. aŋdainneepa geedanneepa ŋeelačinindaa doro

naalani aldoo gadubuddooni 51. tamačču xakta ulaa puḡḡapukkeeni əninə səəppəə uixənindəə 52. nami ulaa puḡḡapukkeeni amina səəppəə uixəndə 53. tamačču dolbonjin inəḡijin dolbonjin inəḡijin tuksauduxanda xamačikkaaddaa lamussooddaa xamačikkaaddaa boowoddoo gəəm luktulimi 54. tamačču isumi səəktə naataini isuxanindaa 55. tamačču saudaanula manaxanda kuujjee 56. tamačču mutudumi kuuji nəəṭəin manaxanda 57. suḡdattaa ločokkeenneepa siikkeeč gidam waaxanda 58. moo moolisinneepa mooluutudut waaxanda 59. čadu geeda kuuji biččinindəə 60. buččinnee xoldoskotoini ḡənəxənində 61. geeda burigbəə geeda tadawwə dapaxanindaa 62. dapiččinda garpabuḡji 63. xulin təktəsi xəṭudəxəndə 64. tamačču tau duwəṭəin manneeduči geeda mama kəsəni biččinindəə 65. nimmaa naaxuu kəṭṭəḡ kəṭṭəḡ um činəḡundəm soḡoxonda duxu dooloni 66. geeda patala biččinindəə kuuji xaapan patala ajani patala 67. čaa patallaa pulləuwəčindəə kuujjee manamari 68. čaa patallaa pulləuwəččeeri doro naataini gaduxandaa 69. doro naataini gaduwačči əəktəə bəəmi əəktəə činəḡpulləuččindəə 70. čikəə biččində gorop təəluḡu

Translation

1. The following is the legend about the conflict between Ainus and Oroks in old times. 2. There was an Orok of old in a house. 3. He had two sons. 4. The younger child was in a cradle. 5. The older child was somewhat bigger. 6. A friend of his, an Ainu, visited him. 7. He made tea in order to treat the visitor. 8. He made tea and treated him. 9. He offered him the stomach of a reindeer. 10. His friend, the visitor, the Ainu, went back without eating it. 11. After that he caught two reindeer in order to visit the Ainu with his child. 12. He and his child visited the Ainu village on the two reindeer. 13. They arrived at the Ainu village. 14. They arrived and left their reindeer outside the house of the Ainu. 15. He had his child watch them. 16. He had his child watch them and entered the house of his friend. 17. He entered it and went to sit down. 18. An old woman was weeping and cutting the uterus of a woman. 19. After that the Orok said, "I will go to look after my reindeer." 20. He took his cap again. 21. After that he came out. 22. He came back to his reindeer. 23. He and his child each remounted their reindeer. 24. Then making them rub back, they fled home. 25. They came back. 26. During the night Ainus stole up to the Oroks' house. 27. They stole up and, piercing them with spears, killed them. 28. While they were piercing them with spears and killing them, the older child leaped up, stark-naked, through the part above the doorway. 29. He went running to the pasturage of his reindeer. 30. He ran among his reindeer. 31. The Ainus saw the child run, saying that a white fawn was galloping. 32. After that, when the Ainus had returned, he came back to his own house. 33. His father and mother were already dead. 34. His younger brother who was in the

cradle cried bitterly. 35. He helped his younger brother rise from his cradle. 36. The younger brother has a necklace with metal ornaments. 37. The Ainu's spear had been stopped by the metal ornaments. 38. Then he made him drink reindeer milk. 39. He made him suck reindeer marrow. 40. He made him drink and nursed him. 41. His younger brother grew somewhat bigger. 42. He began to get on a reindeer. 43. Then he goes to the northern region. 44. He went to the northern region and brought up his younger brother. 45. His younger brother grew up. 46. He also grew up. 47. They grew up and reached man's estate. 48. After that they selected their reindeer — speedy reindeer — so as to come back to their native place. 49. They selected one male and one female. 50. He had a man — a man belonging to a different clan, to keep company — in order that he bring word to the northern region. 51. After that they tied a female sable to the whip for the male reindeer. 52. They tied a male sable to the whip for the female reindeer. 53. Then making their way all through deep snow and any weather, they made them run back night and day, night and day. 54. Then coming back, they returned to Shisuka.⁽¹⁾ 55. Then they exterminated Ainus to Niitōi.⁽²⁾ 56. After that turning back and advancing towards the Taraika-gawa,⁽³⁾ they exterminated them. 57. Spearing them, they killed the men who were angling for fish and pushed them into their ice holes (for fishing). 58. They killed the men who were cutting fire-wood at their fire-wood cutting places. 59. There was an Ainu there. 60. He went to the coffin of a dead person. 61. He took one bow and one arrowhead. 62. He drew the bow in order to shoot. 63. The bowstring snapped off. 64. After that, while they exterminated Ainus, advancing towards Cape Kita-shiretoko,⁽⁴⁾ the words of an old woman were heard. 65. She said, “Still *naaxuu*,”⁽⁵⁾ and wept, walking *kōtōj kōtōj*⁽⁶⁾ with a stick inside the house. 66. There was a girl, an Ainu beauty, the prettiest girl of girls. 67. They exterminated Ainus but spared the girl. 68. They spared the girl and took her to the northern region. 69. They took her to the northern region and made her attend a woman when she was given in marriage. 70. So that was the old legend.

According to another text of the same legend dictated to me in 1951, the Oroks exterminated Ainus and burnt their houses. The passage of the text is as follows :.....*kuujjee manamari dugbači dægjīčiməri*..... .

This legend is also found in:

S.ISHIDA 石田収藏, *Orokko to Ainu to no Ikusa Monogatari* オロッコとアイヌとの戦物語 = Story of the War between Oroks and Ainus, *Jinruigakuzasshi* 人類學雜誌 (*The Journal of the Anthropological Society of Nippon*), No.294, Tokyo, 1910, pp.476-477.

A. NAKANOME 中目覺, *Karafuto no Hanashi* 樺太の話 = Essays on Sakhalin, Tokyo, 1917, pp.78-83.

J. BATCHELOR, *Ainu Life and Lore*, Tokyo, 1927, pp.29-33.

T.SEKIGUCHI 関口龍嗣, *Orokko Soga Monogatari (Taraika Ainu to Orokko no Tōsō)* オロッコ曾我物語(多來加アイヌとオロッコの闘争) = The Soga Story of the Oroks—The Conflict between Taraika Ainus and Oroks, *Karafuto Jihō* 樺太時報, No.38, Toyohara, 1940, pp.62-67.

E. ISHIDA 石田英一郎, *Hōryō Minami-Karafuto Orokko no Shizoku ni tsuite*(1) 邦領南樺太オロッコの氏族に就いて(一) = On the Clans of Orokko of Sakhalin(1) [*Minzokugaku-nempō* 民族學年報 (Annual Report of the Institute of Ethnology), Vol.Ⅲ, Tokyo, 1940-1941], pp.369-371.

- (1) Поронайск.
- (2) Новое.
- (3) The water-course which connects Lake Neva (озеро Невское) and Patience Bay (залив Терпения).
- (4) Cape Patience, мыс Терпения.
- (5) According to the informant, this word is a corruption of the Orok word *naaluu* 'raw'.
- (6) The sound of tapping with a stick.

4. Riddles

The informant Napka.

goropčinneē gajauxani gajaundamaa

I . 1. gaŋ gaŋ gajawoo 2. boo toptonŋoor 3. naa toptonŋoor 4. xaigəək 5. toksiik unuu 6. boo unigərinnee suŋdatta xəsiktənnii 7. toksiik

II.1. gaŋ gaŋ gajawoo 2. nammoo taisai geeda xočči taptaččini 3. tari xaigəək 4. dargi laaxuniik

III.1. gaŋ gaŋ gajawoo 2. xujunnee jilimačigači 3. xaigəək 4. toksiik unuu 5. aundau čokkoniik

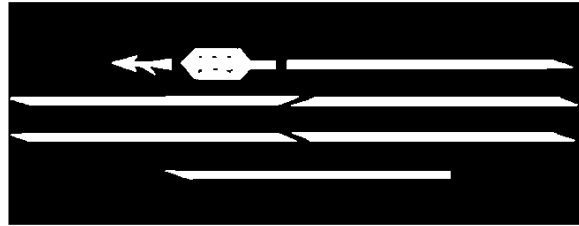
IV.1. gaŋ gaŋ gajawoo 2. amimbii ənimbi andučimbani doorimmaa əmi itəɾəə sagdaččini 3. tari xaigəək 4. atta doorimaniik

V.1. gaŋ gaŋ gajawoo 2. axaa xalačču 3. nuxəə xalačču 4. tari xaigəək 5. giraxxuriik

VI.1. gaŋ gaŋ gajawoo 2. geeda omoo kiraduni xujunnee xuju urəktəji sapčigaači 3. xaigəək 4. isal sirumuktaniik

VII.1. gaŋ gaŋ gajawoo 2. dəə kada aldaakkeeni iirəə geeda koŋgori buunixəni 3. xaigəək 4. peumburiik

VIII.1. gaŋ gaŋ gajawoo 2. amimbii ənimbi andučimbani jawaamba əmi itəɾəə sagdaččini 3. xaigəək 4. seenkəək



Figures of a harpoon for catching seals — the head of a harpoon (*Jogbo*) (upper left), a board for floating (*laaxu*) (upper center), and shafts (*dargi*) — after cut-outs by Napka.

IX.1. gaŋ gaŋ gajawoo 2. nammoo taisai tangu daa maatuŋi maatulapula
3. xaigəək 4. piiriktəək

X. 1. gaŋ gaŋ gajawoo 2. taagdannee moo iwəčirräə səəgdənee
moo iwučirräə 3. tari xaigəək 4. kərəktuu sinnuu

XI.1. gaŋ gaŋ gajawoo 2. geeda omoombo čakkagəə xujuu bəkkə
čolmoowoči 3. tari xaigəək 4. ənuwə puisiniik

XII.1. gaŋ gaŋ gajawoo 2. pəduu kumultə poktoni nəmdəə uuwu kumultə
poktoni darammii 3. tari xaigəək 4. pəduu kipərruu uuwu kipərruu

Translation

The following are the riddles put by men of old.

I. 1. *Gaŋ gaŋ gajawoo!*⁽¹⁾ 2. In heaven there are spots. 3. On earth there are spots. 4. What are they? 5. Riddle me. 6. The stars in heaven and the scales of fish.⁽²⁾ 7. Correct.

II. 1. *Gaŋ gaŋ gajawoo!* 2. A merganser fluttered out to sea. 3. What is it? 4. The board (float) attached to the harpoon (for catching seals).⁽³⁾

III. 1. *Gaŋ gaŋ gajawoo!* 2. Nine men bumped their heads together 3. What is it? 4. Riddle me. 5. The smoke hole of a conic hut.

IV. 1. *Gaŋ gaŋ gajawoo!* 2. He grew old without seeing the path which his own father and mother had made. 3. What is it? 4. The path on the back (the furrow down the middle of the back).

V. 1. *Gaŋ gaŋ gajawoo!* 2. Wait, older man (elder brother). 3. Wait, younger woman. 4. What is it? 5. Walking.

VI. 1. *Gaŋ gaŋ gajawoo!* 2. Nine men whipped the border of a pond with nine willow sticks. 3. What are they? 4. Eyelashes.

VII.1. *Gaŋ gaŋ gajawoo!* 2. A seal went between two cliffs and howled. 3. What is it? 4. Breaking wind.

VIII. 1. *Gaŋ gaŋ gajawoo!* 2. He grew old without seeing the *ǰawaa*⁽⁴⁾ which his own father and mother had made. 3. What is it? 4. The ears.

IX. 1. *Gaŋ gaŋ gajawoo!* 2. A lasso a hundred fathoms long has been thrown out to sea. 3. What is it? 4. A crack in the ice.

X. 1. *Gaŋ gaŋ gajawoo!* 2. A white man cleaves wood and a red man puts in wood. 3. What are they? 4. Teeth and tongue.

XI. 1. *Gaŋ gaŋ gajawoo!* 2. Crowding in a pond, nine hunchbacks bend and stretch their bodies. 3. What is it? 4. A pot bubbles.

XII. 1. *Gaŋ gaŋ gajawoo!* 2. The trace of the lower fur-lined ski is narrow and the trace of the upper fur-lined ski is wide. 3. What are they? 4. The lower rack (over a fire for making smoked fish) and the upper rack.

Gilyak and the other dialects of Tungus have some riddles which are identical with or similar to the Oroch riddles given above. They are found in the following:

1. P. SCHMIDT, op. cit., pp. 232-233.

2. Г.М.Василевич, Сборник материалов по эвенкийскому (тунгусскому) фольклору, Ленинград, 1936, pp.133-135.

3. М. ТАКАНАШИ, op. cit., pp.113-116.

4. Т. ХАТТОРИ 服部健, *Giriyāku—Minwa to Shūzoku* ギリヤーク—民話と習俗 = The Gilyaks—Their Legends and Customs, Sapporo, 1956, p.129.

On I, cf.No.3 in 1.

On II, cf.No.16 in 3.

On III, cf.No.29 in 2.

On IV, cf.No.12 in 3.

On V, cf.No.5 in 1 and No.17 in 3.

On VI, cf.No.12 in 2, No.9 in 3 and No.3 in 4.

On VII, cf.No.17 in 3.

On VIII, cf.No.11 in 3.

On IX, cf.No.10 in 3.

On X, cf.No.2 in 2, No.1 in 3 and No.1 in 4.

Dr. R. AUSTERLITZ has shown me a manuscript of Gilyak riddles he collected in 1954 and 1956. Among these some are identical with or similar to III, V, VI, X and XI.

(1) Introductory words for riddles. *gajawoo* is the exclamatory form of *gajau* 'riddle'. *gaŋ* is a kind of reduplication of *gajau*.

(2) In 1949 and 1955, I received another answer to this riddle: *boo unigərinnii naa siduxunnii* 'the stars in heaven and the berries on earth'.

(3) See the figures on page 147.

(4) The informant seems not to know the meaning of *ǰawaa* with certainty. She said that it may mean 'ear'. Cf. Olcha *džaua* 'hats or coverings for the ears in cold weather' according to P. SCHMIDT (ŠMITS), *The Language of the Olchas* [Acta Universitatis Latviensis VIII. Rīgā, 1923], p.248.