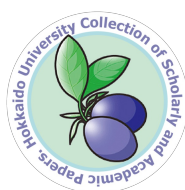




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[Materials and Research Notes]

An Ainu Uwepeker Text by N. A. Nevskij

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Keywords: Ainu, Hokkaido, Nevskij, folklore

1. Introduction

Ainu (isolate) is a moribund language originally spoken in Hokkaido, Sakhalin, and Kuril Islands. Its extensive documentation and description started in the late 19th – early 20th centuries. In this publication, we would like to present an unpublished Hokkaido Ainu (Saru) *uwepeker* “folktale” narrated by an Ainu female speaker Kopoanu in Otaru on February 22, 1922 and written down by a Russian scholar Nikolaj Aleksandrovich Nevskij (1892-1937). The original (F. 69, op. 2, ed. khr. 37, ll. 92-94) is preserved in the archive of the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg (see Photographs of the original text at the end of the article). It contains a phonetic transcription in Ainu and interlinear translation into Russian. There is also a literary translation of this text into Russian stored as a separate item in the archive (F. 69, op. 2, ed. khr. 52, ll. 3-6) but since it was published in Nevskij (1972: 71-74), we do not repeat it here.

We have added to the original a Latin morphophonemic transcription of the Ainu text, English glosses and an English translation from Ainu. The division into lines is original. Each numbered line is structured of the following five lines with the last two lines (iv) and (v) focusing on the text line (iii).

- (i) Nevskij’s original: Russian interlinear translation (Cyrillic)
- (ii) Nevskij’s original: phonetic transcription, no clear word boundaries
(Latin transcription with diacritic marks)
- (iii) Ainu text (Latin transcription accepted for Ainu as in Tamura (1996)):
word structure
- (iv) English glosses (as in Nakagawa et al. 2020): morpheme-to-morpheme
interpretation
- (v) English translation from Ainu text

A question mark “?” was used to indicate that there were questions regarding the interpretation. Personal affixes were indicated by separating with an equals sign “=”.

2. About Nikolaj Aleksandrovich Nevskij (1892-1937)

Nikolaj Aleksandrovich Nevskij (1892-1937) was an outstanding Russian Japanologist.

He graduated from the Chinese-Japanese division of the Oriental Faculty of St. Petersburg University in 1914 and then from 1915 spent 14 years of his research career in Japan (Tokyo, Otaru, and Osaka). After return to the Soviet Union in 1929, he worked at the Leningrad (former St. Petersburg) State University. During the Great Purge in 1937, he was arrested on the charge of being a Japanese spy and executed along with his Japanese wife, Iso (Isoko) Mantani. He was rehabilitated in 1957.

N. A. Nevskij had very broad research interests. He is famous for his studies on Japanese ethnology (Nevskij 1971), mainly the Shinto religion, the Ainu language and folklore (Nevskij 1972), the Miyako (Ryūkyū) language and folklore (Nevskij 1978), the Tsou (Taiwan) language and folklore (Nevskij 1981), and finally for his fundamental research on the Tangut language (Nevskij 1960) of the mediaeval Xi Xia Empire for which he was awarded the Lenin Prize posthumously in 1962. Only a few articles were published during the lifetime of N. A. Nevskij; most of his works were published after his death and many still remain unpublished in the archives of the Institute of Oriental Manuscripts in Russia and Tenri University in Japan.

What inspired Nevskij to study Ainu? According to Gromkovskaja and Kychanov (1978: 78) it was his study of the Shinto god *Oshirasama* that brought him to the Ainu. The cult of *Oshirasama* is particularly common in the north of Honshu and Nevskij suggested that it was of an Ainu origin. Also, the Ainu were one of the key research areas of the Russian anthropologist L. J. Shternberg, whose seminars at the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) Nevskij attended as a student. Importantly, during the first 4 years spent in Tokyo, Nevskij became friends with Prof. Kyōsuke Kindaichi of Tokyo Imperial University, who was a pioneer of Ainu studies in Japan. He attended his lectures on Ainu and was mentored by him throughout his stay in Japan.

In 1919, Nevskij moved to Otaru, where he got a position of a professor of Russian at Otaru University of Commerce. He spent there 3 years until he changed his job to Osaka Institute of Foreign Studies in 1922. During his stay in Otaru, Nevskij collected numerous folklore texts in the Ainu language, which in those days was still widely spoken in the Ainu community. He actively worked with such Ainu speakers as a 65-year-old Ms. Kopoanu from the Shumunkotsi village (紫雲古津 in Japanese; Saru), a 49-year-old Ms. Tannesanno from the Monbetsu village and others (Gromkovskaja and Kychanov 1978: 84-85). According to Nevskij (1972: 43), Kopoanu was a pure-blooded Ainu who knew a lot of folktales and could perform them perfectly. However, not a single Ainu text was published in Nevskij's lifetime; the book *Ajnskij Fol'klor* (Ainu Folklore) edited by L. L. Gromkovskaja appeared posthumously as Nevskij (1972) and its Japanese translation as Nevskij (1991). Yet, many Ainu texts from Nevskij's archive remain unpublished.

The quality of Ainu phonetic transcriptions and accuracy of Russian translations in Nevskij's texts are superb. This is also often noted for his other research areas. In addition to having a natural talent for languages, Nevskij received excellent training in phonetics at a newly opened laboratory of experimental phonetics of St. Petersburg University headed by L. V. Scherba, who was a disciple of Baudouin de Courtenay. The latter scholar, best known for his theory of the phoneme and phonetic alternations, was also working at St. Petersburg University. Furthermore, Nevskij was supervised by a famous Sinologist V. M. Alekseev, who had just returned from China and opened a phonetics studio, where he taught the International Phonetic Alphabet (IPA) to his students (Gromkovskaja and Kychanov 1978: 23). Nevskij also received extensive training in Japanese, both classical and modern, from G. I. Dolja, A. I. Ivanov and Yoshiyumi Kurono (Gromkovskaja and Kychanov 1978: 24-28). All these allowed Nevskij to become an expert on a number of East Asian languages in the future.

According to Tangiku (2013: 124), although Nevskij managed to publish only one article analyzing the genres of Ainu folklore (Nevskij 1935)¹, he “was a forefront folklorist in his time and his point of view was almost the same to today's researchers (p. 124).... It was possible for him to analyze the form of texts, and surely he started rhetoric, stylistic, and poetic studies. (p. 127)” Nevskij also had certain insights into the Ainu language, for example, he wrote *korō* for the Ainu verb “have” and it was proven later that the *ō* sound is not phonemic in Ainu. “Nevskii's writing shows a possibility that he was aware of the R-ending syllables in 1921, a year before a famous young Ainu storyteller Chiri Yuki taught Kindaichi that Ainu language had R-ending in 1922.” (Tangiku 2013: 126).

In 1922, Nevskij was invited to teach a course on Ainu at Kyoto University (Gromkovskaja 1996: 248). This shows that having studied Ainu for only three years Nevskij achieved great success. His brilliant work on Ainu awaits further study.

3. Outline of the folktale

The story belongs to the genre of *uwepeker*, which is a prosaic folktale structured of prose without regard to adjusting the number of syllables. As usual, it is told by a human main character, here a younger sister, who wants to record the events of her life before dying of old age.

There lived an older sister and her younger sister and they did not know why they were living by themselves². They cooked vegetables and so they lived. One day, an older sister left and was absent for two or three days, then she was absent for ten days and came back with a big belly. She gave birth to a cute little boy so the younger sister

¹ Nevskij (1935) is reprinted as an introductory article in Nevskij (1972).

² It is rather extraordinary for two Ainu women to live without any men because this means that they were not able to hunt and get meat.

said that she wanted a child too and asked her what she should do to get pregnant. The older sister said that she should go up the river to an old rotten elm tree. The tree was full of snakes, which looked like dry seaweed strips, and there was only a space for one person to lie down. The younger sister did everything as she was told and then she fell asleep on the old elm tree and saw a dream. In her dream, the elm tree said that she was a person to whom there were no equals in having an evil protective god and that her evil nature had turned into snakes who had got on top of her. The older sister spent a night on the elm tree and made love to a snake husband. The elm tree urged the younger sister to leave, otherwise she would have to sleep with the snake husband too. The elm tree also urged her not to return to her older sister. The younger sister went upstream to the source of the river, walked further and then there was a big village. In the middle of the village, there was a big house. She came in and saw a divine old man and a divine old woman, who were surrounded by treasures. She told them what happened to her so the old woman performed a purification ritual by plunging her into the river and beating. After that, in the evening, two beautiful young men returned home. The younger sister stayed with her new family helping to get firewood. But she missed her sister, so pretending to be gathering firewood, she went to the old elm tree. She saw there her older sister with her child: both had human heads but snake bodies. The younger sister got scared and ran back. She married the younger of the two men, had many children and lived a happy long life. However, as she was getting older she mourned for her older sister.

4. The Text

- (1) С сестрою мы живем, каким образом, нас только двое.
 Asaha-an hineokaan neunikiwa okajpeanejāk-a
a=sa-ha an hine oka=an
 4.(A)=older.sister-POSS exist.SG and exist.PL=4.S
neun i-ki wa okay pe a=ne ya ka
 how APASS-do and exist.PL NMLZ 4.A=COP Q even
 There lived my sister, and so we lived. Why were we living together?

- (2) Я этого не знаю, овощами одними только сестра
 aeramiskari wa kinarataškep tampepatek asaha
a=eramiskari wa kina rataskep
 4.A=not.know and grass wild.plants/cooked.vegetables
tan-pe patek a=sa-ha
 this-thing only 4.(A)=older.sister-POSS
 I did not know that. My sister was feeding me only with cooked vegetables

- (3) меня кормит, и так мы живем. Но вот теперь сама я тоже
 Ipareojki korokaanajne taneanakne ašinumaka
i-par e-o-i-ki kor oka=an ayne
 4.O-mouth by.APPL-at.APPL-APASS-do and exist.SG=4.S finally
tane anak-ne asinuma ka
 already TOP-COP 4SG even
 and so we lived. Then I already
- (4) выросши подсобляю овощи приготавливая
 poroamma ukašui kinarataškep akarawa
poro=an wa u-kasuy kina rataskep
 be.big/old and REC-help grass wild.plants/cooked.vegetables
a=kar wa
 4.A=make and
 grew up and we started cooking vegetables together.
- (5) мы их едим. так и живем. За последнее время моя сестра
 aekorokaan peneaike hemtomaniwano ašaha
a=e kor oka=an pe ne hike
 4.A=eat when/if exist.PL=4.S NMLZ COP but
hemtomani wa-no a=sa-ha
 one.day from-ADV 4.(A)=older.sister-POSS
 We were eating them and so we lived. One day, my sister
- (6) куда-то уходит и по 2 дня нет по 3 дня нет,
 hunak-un arpakoro tutkokaišam rerkokaišam
hunak un arpa kor tutko ka isam
 where to/at go.SG when/if two.days even not.exist
rerko ka isam
 three.days even not.exist
 went away somewhere and was absent for two days and three days.
- (7) так стала жить и вот в конце концов
 ayke ajneekranke koroka-an ajne oikešne
ayne ek rankekor oka=an ayne o-i-kes-ne
 finallycome.SG HAB and exist.PL=4.S finally bottom.POSS.PF-APASS-end-COP
 Then she kept coming (and going) and so we lived. Finally, in the end

(8) 10 дней ее нет; так живем; и вот она стала с большим животом.
 wāntokaiśam korokaan akuśu porohonkoro
 wan to ka isam kor oka=an akusu poro-hon-kor
 ten day even not.exist when/if exist.SG=4.S then big-belly-have
 she was absent for ten days and so we lived, then she got a big belly.

(9) и вот однажды то к огню то от огня
 hineokaanaike śineanta heśaśiwa hemakaśiwa
 hine oka=an ayke sineanta
 and exist.PL=4.S then sometime
 he-sa-(a)si wa he-mak-asi wa
 head.PF-front-stand and head.PF-back-stand and
 And so we lived. Then once to the fire from the fire

(10) ~~вороч~~ в родильных муках ворочалась; хорошенького ребенка
 nuwapkoneampe śikiruru pirikapompe
 nuwap-ko-nean-pe-si-kiruru pirka pon-pe
 give.birth-APPL-that?-thing?-REFL-turn be.good be.small-person
 she was rolling around in labor (and) to a cute child

(11) родила после этого мы его нянча
 jajkośange hineorowano aukoomapkororo
 yay-ko-sa-n-ke hine or-o-wa-no
 REFL-from.APPL-front-INTR.SG-CAUS and place-POSS-from-ADV
 a=u-ko-omap kor
 4.A=REC-with.APPL-cherish while
 she gave birth. Then cherishing him,

(12) так я думаю сестра каким образом
 okaanike enejajnuanhi asaha neunikīwa
 oka=an hike ene yaynu=an hi
 exist.SG=4.S but like.this think=4.S NMLZ
 a=sa-ha neun i-ki wa
 4.(A)=older.sister-POSS how APASS-do and
 we lived but I was thinking what my sister has done

(13) принесла ребенка я думаю и потому я об этом спросила у нее
 korpeneruwean jajnuanikuśu akopiśi

kor pe ne ruwe an
 have thing/person COP INFR.EV COP
yaynu=an kusu a=ko-pisi
 think=4.S because 4.A=APPL-ask
 to give birth to a child. Since I was thinking so, I asked her.

- (14) «Что делая ты родила ребенка? научи меня,
makanakeikiwa epokonruweān ijepakaśnu
makanak e=i-ki wa e=po-kor
 what 2SG.S=APASS-do and 2SG.S=child-have
ruwe an hi i=e-pakasnu
 INFR.EV exist.SG NMLZ 4.A=about.APPL-teach
 “Tell me what you did to give birth to a child.

- (15) я тоже если бы родила, ребенку была бы рада!»
aśinumahem pokorajjak pohene ajajkopuntekna
asinuma hem po-kor=an yak po hene
 4SG also child-have=4.S if still.more for.example
a=e-yay-kopuntek na
 4.A=about.APPL-REFL-rejoice.at SGST
 I too, if I had a child I would be really happy.”

- (16) так я сказала. Тогда так она сказала: «Отсюда
śekor-itak-an kiakuśu henehaweani tewano
sekor itak=an ki akusu ene haw-e-an hi
 QUOT speak=4.S do then like.this voice-POSS-exist.SG NMLZ
te-wa-no
 now/here-from-ADV
 I said this. Then she answered: “From here

- (17) вверх по реке если пойти далеко в горах возле дороги
petturaśi pajeanajne toopkimta rutekśamta
pet turasi paye=an ayne toop kim ta
 river upstream go.SG=4.S finally faraway mountains at
ru teksam ta
 road near at
 if you go up the river, near the road faraway in the mountains

- (18) ~~нень~~ бревно вяза будет гнилое ~~нень~~ бревно
ćikiśaniśamamni *ruwēmuniśamamni*
cikisani *samam-ni* *ruwe* *munin* *samam-ni*
elm.tree fall.sideways-tree big rot fall.sideways-tree
a fallen elm tree, a big rotten fallen tree
- (19) будет по всей поверхности словно сушеные полосы морской капусты
anruwenewa kaśiepitta *kombuśatkeruneno*
an *ruwe* *ne* *wa* *kas-i* *epitta*
exist.SG INFR.EV COP and top-POSS all.over
kompu-sat-ke *ru* *ne-no*
seaweed-dry-CAUS track as-ADV
will be there. All over it like dry seaweed strips
- (20) лежат змеи посредине пня, чтобы только лечь одному
kamjaśian-ma śamamninośkita śinenhotkepakno
kamiyasi *an* *wa* *samam-ni* *noski* *ta*
snake exit.SG and fall.sideways-tree middle at
sine-n *hotke* *pak-no*
one-person.CLF sleep till-ADV
snakes are lying. And on the middle of the fallen tree for (only) one person to lie down
- (21) свободное место ~~есть~~ будет; поэтому туда отправившись
śarauśikean *naŋgorkuśu* *orota* *earpawa*
sara *usi-ke* *an* *nankor* *kusu* *or-o-ta*
be.open place-POSS exist.SG probably because place-POSS-at
e=arpa *wa*
2SG.S=go.SG and
there must be space. So if you go there
- (22) если ты ляжешь, забеременеешь» так сказала
ehotkejakun *ehoŋkonnaŋkorwā* *śekor-awean*
e=hotke *yak-un* *e=hon-kor* *nankor* *wa*
2SG.S=sleep if/then 2SG.S=belly-have probably and
sekor *haw-e-an*
QUOT voice-POSS-exist.SG
and lie down, you will for sure get pregnant.” She said.

- (23) я обрадовалась, вверх по реке я пошла и вот
 ajakopuntekkuś petturaśi arapaanajne
a=e-yay-kopuntek *kus*
 4.A=about.APPL-REFL-rejoice.at because
pet *turasi* *arpa=an* *ayne*
 river upstream go.SG=4.S finally
 Since I felt happy about it, I went upstream and then
- (24) на самом деле возле дороги больше бревно
 šonnopoka rutekśamta porōśamamni
sonno *poka* *ru* *teksam* *ta* *poro* *samam-ni*
 truly only road near at big fall.sideways-tree
 really near the road (there was) a big elm tree,
- (25) гнилое бревно лежит, а на нем по всей поверхности
 muninśamamni anineorowa kaśiepitta
munin samam-ni *an* *hine or-o-wa* *kas-i* *epitta*
 rot fall.sideways-tree exist.SG and place-POSS-from top-POSS all.over
 there was a rotten tree and all over its surface
- (26) свернувшись кольцами (змеи) лежат по середине бревна
 takaśāpekoro śir-an śamamninośkita
ta *kasa* *a* *pekor* *sir-an*
 at hat/umbrella? sit.SG? as.if appearance-exist.SG
samam-ni *noski* *ta*
 fall.sideways-tree middle at
 (snakes) were coiling up. In the middle of the fallen tree,
- (27) действительно, чтобы лечь только одному свободное место есть
 šonnoka śinehotkepakno śarauśikeān
sonno *ka* *sine-n* *hotke* *pak-no*
 truly even one-person.CLF sleep till-ADV
sara *usi-ke* *an*
 be.open place-POSS exist.SG
 there was really a space for only one person to lie down.
- (28) посмотревши, когда я взглянула я перепугалась
 ingannewā akipnekoroka weniśitoma

inkarne wa a=ki p ne korka wen-i-sitoma
 in.actuality and 4.A=do NMLZ COP but very-APASS-be.afraid.of
 I only looked at that and got very scared.

- (29) и вот « если ты ляжешь, будет ли хорошо» так
akiwa ehotkićikihe pirikašekoro
a=ki wa e=hotke ciki he pirka sekor
 4.A=do and 2SG.S=sleep if Q be.good QUOT
 “Would it be good if you lay down or what?”

- (30) я подумала и затем легла, я боялась, а потому
jajnuanajne orowa hotkeanruwene iśitomaanhike
yaynu=an ayne or-o-wa hotke=an ruwe ne
 think=4.S finally place-POSS-from sleep=4.S INFR.EV COP
i-sitoma=an hike
 APASS-be.afraid.of=4.S but
 I thought so and then finally lay down. I was scared so

- (31) уж не заснуть мне так я думала, но заснула.
śomoka mokeran̄kunak aramuap mokeranaan
somo ka moker=an kunak
 NEG even fall.asleep=4.S going/expected/should.COMP
a=ramu a p moker=an aan
 4.A=think PERF.SG but fall.asleep=4.S ADM
 I thought I wouldn't fall asleep, but it turned out that I fell asleep.

- (32) и вот вижу я сон, будто старый дом большой дом стоит
akuśu wentarapaŋkuśu huśkoćiše poroćiše an
akusu wentarap=an kusu husko cise poro cise an
 then have.a.dream=4.S because be.old house be.big house exist.SG
 Then I saw a dream. There was an old house, a big house.

- (33) в него я вхожу; и вот престарелая старушка
orota ahunanaan akuśu onnerupnemāt
or-o-ta ahun=an aan akusu onne rupne-mat
 place-POSS-at enter.SG=4.S ADM then be.old grow.up-woman
 It turned out that I came in there and an old lady

- (34) находится и ко мне повернувшись так говорит «(сия) девушка!
 anhine ikohośari eneaweni tammenoko
an hine i=ko-hosari ene
 exist.SG and 4.O=to.APPL-turn like.this
haw-e-an i tan menoko
 voice-POSS-exist.SG NMLZ this woman
 was (there). She turned to me and said the following: “Young girl!

- (35) что я тебе скажу, ты слушай, а именно, в той вашей деревне
 itakanćiki einukatu eneanī taanećikotan-*ta*
itak=an ciki e=inu kat-u ene an i
 speak=4.S if 2SG.S=APASS-hear shape-POSS like.this exist.SG NMLZ
taan eci=kotan-u ta
 this 2PL.(A)=village-POSS at
 If I speak, you should listen. It was as follows: “In that village of yours

- (36) был (даже) старшина но явилось поветрие благодаря которому
 śinoniśpa anakorōka reraśkatu renkajne
sino nispa an korka rera as kat-u renkayne
 true rich.man exist.SG but wind stand.SG shape-POSS depending
 there lived a truly rich man but since the wind blew,

- (37) вашей деревни люди умерли двое вас только
 ećikorkotan ājnuśakka tunećinema patek
eci=kor kotan aynu sak-ka tu-n eci=ne wa patek
 2PL.A=have village human lack-CAUS two-human.CLF 2PL.A=COP and only
 the wind has eliminated the people of your village and only two of you

- (38) живы остались как твоя сестра
 ećioka ruweneaaampe eśaha paknō
eci=oka ruwe ne aan pe
 2PL.S=exist.PL INFR.EV COP ADM but
e=sa-ha pak-no
 2SG.(A)=older.sister-POSS till-ADV
 remained.

- (39) несчастливых совсем нет таких
 kaśkamujewempe oar-iśam peneaanhine

kas-kamuy-e wen pe
top-god-POSS be.bad thing/person
oar-isam pe ne aan hike
completely-not.exist NMLZ COP ADM but
It appears that there is no one whose protective god is as evil as your sister's.

(40) *я же сама вяз есмь*
aśinuma anakne ċikiśani aneruwenehike
asinuma anak-ne cikisani a=ne ruwe ne hike
4SG TOP-COP elm.tree 4.A=COP INFR.EV COP but
As to myself, I am an elm tree but

(41) *боги тоже плохую судьбу имеющие бывают*
kamuika weŋkaśkamui korikeka okapeneruwene
kamuy ka wen-kas-kamuy kor hike ka
god even be.bad-top-god have one.of even
oka(y) pe ne ruwe ne
exist.PL NMLZ COP INFR.EV COP
even among gods there are ones having an evil protective god.

(42) *хорошую судьбу имеющие тоже бывают более*
pirikakaśkamui koro hikekaoka penehike pakno
pirka kas-kamuy kor hike ka oka pe ne hike pak-no
be.good top-god have one.of even exist.PL NMLZ COP one.of till-ADV
Ones having a good protective god also exist.

(43) *дурной судьбы, скверного рока, чем у меня*
weŋkaśkamui wejśakanram korpeiśampe
wen kas-kamuy wen sakan-ram kor pe
be.bad top-god be.bad quarrelsome-heart have thing/person
isam pe
not.exist thing/person
I am a person to whom there are no equals in having an evil protective god and evil nature.

(44) *нет состарившись я разрушаюсь и вот*
aneruweneawa onneamma horakamma ananhike
a=ne ruwe ne awa
4.A=COP INFR.EV COP while

onne=an wa horak=an wa an=an hike
 be.old=4.S and fall.down=4.S and exist.SG=4.S but
 I got old and is lying.

- (45) *моя злая судьба мой скверный рок эти вот*
awenkaśkamuje awejsakamarani ta enē
a=wen-kas-kamuy-e a=wen-sakan-ram-i ta ene
 4.(A)=be.bad-top-god-POSS 4.(A)=be.bad-quarrelsome-heart-POSS at like.this
 My evil protective god in my ill nature

- (46) ~~змеи~~ гадюки суть на меня влезли ~~так~~ и вот
tokkonineokawa ikurkaśike oruwe eneanianeawa
tokkoni ne oka wa i=kurka-si-ke
 snake as exist.PL and 4.O=above-POSS-place
o ruwe ene an i ne awa
 enter INFR.EV like.this exist.SG NMLZ COP then
 has turned into snakes and got on top of me. Then

- (47) *твоя сестра сюда придя на свободное место легла*
eśaha orotaekwa sarausketa hotkeruwenē
e=sa-ha or-o-ta ek wa sara
 2SG.(A)=older.sister-POSS place-POSS-at come.SG and be.open
us-ke ta hotke ruwe ne
 place/time-place at sleep INFR.EV COP
 your sister came here and lay down on the spare place.

- (48) *змея мужем имела так она делала, а потому*
kamiasihoku korwakuśu eneikihi ekkororowano
kamiyasi hoku kor wa kusu ene i-ki
 snake husband have and because like.this APASS-do
hi ek kor or-o-wa-no
 NMLZ come.SG and place-POSS-from-ADV
 She made love to a snake husband and she once came (to her husband). After that

- (49) *2 дня (дома) не бывала, 3 дня не бывала, [так и жила и вот]*
tutkokaiśam rerkokaiśami neruweneawa
tutko ka isam rerko ka isam
 two.days even not.exist three.days even not.exist

hi ne ruwe ne awa
 NMLZ COP INFR.EV COP and
 she was absent for two days and three days. Then

- (50) *тебя научила и ты пришла, если ты будешь медлить*
eepakaśnuwa eekśirinejakun emojrejakne
e=e-pakasnu wa
 2SG.O=about.APPL-teach.to and
e=ek siri ne
 2SG.S=come.SG VIS.EV COP
yakun e=moyre yakne
 if/then 2SG.S=be.late when
 she taught you and you came and if you get slow

- (51) *то и ты змея-мужа должна будешь иметь*
eanika kamiasihoku ñekonnojene
eani ka kamiasi hoku e=kor noyne
 2SG even snake husband 2SG.A=have look.as
 you too will have to sleep with a snake husband.

- (52) *одна моя природа злая/дурная другая природа добрая/хорошая*
aarśakanrami wen aarśakanramihi pirika
a=ar-sakan-ram-i wen
 4.(A)=one/half-quarrelsome-heart-POSS be.bad
a=ar-sakan-ram-ih i pirka
 4.(A)=one/half-quarrelsome-heart-POSS be.bad
 One part of my nature is evil, another is kind.

- (53) *и вот доброе/хорошее настроение когда сошло (на меня) ты пришла*
pene-awa pirikaakeutumu śānekari eekśirinewa
pe ne awa pirka a=kewtum-u sa-n
 NMLZ COP while be.good 4.(A)=spirit-POSS front.place-INTR.SG
ekari e=ek siri ne wa
 exactly.at.that.time 2SG.S=come.SG VIS.EV COP COP
 You came exactly at the time when I was in a good mood.

- (54) *по-другому если бы я была (настроена) ты тоже змея оборотнем*
mosmano ananjakun eanika kamiasine

mosma-no an=an yakun eani ka kamiasi ne
 another-ADV exist.SG=4.S if/then 2SG even snake COP
 If I were in a different (mood), you would also

- (55) *сделалась бы не смей к своей сестре возвращаться*
eannoijnenena itēki eśahaeun itēkiošipino
e=an noyne ne na
 2SG.S=exist.SG look.as COP SGST
e=sa-ha eun iteki hosipi no
 2SG.(A)=older.sister there.at/to PROH return and
 have turned into a snake. Don't go back to your sister!

- (56) *отсюда если ты убежишь будет хорошо.*
tewano ekirajak eaširi pirikanojne
te wa-no e=kira yak pirka noyne
 here from-ADV 2SG.S=run if be.good look.as
 It would probably be good if you ran away from here.”

- (57) *так она сказала слова еще слышались*
neruwenenaśekoro hawean huminēpekoro
ne ruwe ne na sekor
 this? INFR.EV COP SGST QUOT
haw-e-an humi ne pekor
 voice-POSS-exist.SG NONVIS.EV COP as.if
 It felt like she said that.

- (58) *как будто когда я спрыгнула и вверх по реке*
jajnuan matkošampa anhine petturaši
yaynu=an mat-kosampa=an hine pet-turasi
 think=4.S stand.up-suddenly.INTR.PL=4.S and river-go.upstream
 I thought so. So I jumped and upstream

- (59) *я пошла, и вот к истоку реки я поднялась; со стороны пришедшей реки*
arpaanajne petetok aohemesu ojakwaekpet
arpa=an ayne pet-etok a=o-hemesu
 go.SG=4.S finally river-source 4.A=to.APPL-climb/go.upstream.SG
oyak wa ek pet
 different.place from come.SG river
 I went. And so I went upstream to the source of the river. And

(60) в долину/ущелье я спускаюсь иду вниз по реке и вот на хорошую дорогу
 ruworkeaoran petpeśśanan ajne pirikaru
 ru-w-or-ke a=o-ra-n pet pes
 road-EP-place-place 4.A=to.APPL-low.place-INTR.SG river downstream
 sa-n=an ayne pirka ru
 front.place-INTR.SG=4.S finally be.good road
 I came down to the riverside of the incoming river. I came down the river and

(61) выбравшись я спускаюсь немного; многодомная деревня стоит;
 tomoaośma śanantekkoro innekotan an
 tom-o a=osma sa-n=an tek
 middle-POSS 4.A=get.into/enter front.place-INTR.SG=4.S momentary
 kor inne kotan an
 when/if be.numerous village exist.SG
 got to a good road, went down a bit, and there was a big village

(62) по деревне иду по середине деревни большой дом стоит
 kotajśejakuś kotannośkita poroćisean
 kotan soy a=kus kotan noski ta poro cise an
 village outside 4.A=pass village middle at be.big house exist.SG
 I went through the village. In the middle of the village, there was a big house.

(63) снаружи его на кучу отбросов (мусора) я села и сижу
 sojketa mimtarotta ānine ananakuśu
 soy-ke ta mimtar or ta a=an hine
 outside-place at rubbish.heap/yard place at sit.SG=4.S and
 an=an akusu
 exist.SG=4.S then
 I sat down outside on the rubbish heap and there I stayed.

(64) тогда хорошенькая девочка вышла наружу и меня увидела
 orota pirikamenokopo śojnehine inukarhine
 or-o-ta pirka menoko-po soy-ne hine i=nukar hine
 place-POSS-at be.good woman-DIM outside-COP and 4.O=see and
 Then a cute girl came out and saw me.

(65) затем снова (в дом) вошла; о том, что я сижу сказала
 orowa hetopoahūn ananhi jehaweas

or-o-wa *hetopo* *ahun* *an=an* *hi* *ye*
 place-POSS-from back enter.SG exist.SG=4.S NMLZ say/tell
hawe *as*
 REP.EV stand.SG

Then she went back (into the house) and told that I was sitting (there).

(66) тогда «чтобы ни было раз хочет войти, то если может ходить

akuśu nepeneka ahuprusuikuś arkipnejakun

akusu nep ene?/hene? ka ahup rusuy
 then what like.this?/for.example? even enter.PL DESID

kusu arki p ne yakun
 because come.PL NMLZ COP if/then

“If she came because she wants to enter for whatever reason,

(67) пусть войдет, те тали?» такие голоса слышатся.

ahunteike makanakśekor hawaśaweas

a=ahun-te hike makanak sekor haw-as hawe as
 4.A=enter.SG-CAUS but what QUOT voice-stand.SG REP.EV stand.SG
 we should let her in, shouldn't we?” That's what was heard.

(68) затем, наружу выйдя меня пригласили войти; тогда

orowaśojne kiakuśu ijahuntejakje orowa
or-o-wa soy-ne ki akusu i=y-ahun-te
 place-POSS-from outside-COP do then 4.O=EP-enter.SG-CAUS
yak ye or-o-wa
 COMP say/tell place-POSS-from

Then she went outside and invited me to enter. After that

(69) то ползком (отталкиваясь руками), то на четвереньках я вошла

śinuaŋgane rejeaŋkane ahunanruwene

sinu=an kane reye=an kane ahun=an ruwe ne
 crawl=4.S doing.so creep=4.S doing.so enter.SG=4.S INFR.EV COP
 crawling and creeping I entered.

(70) и вижу что за прелесть такое барство ~~не найден~~ есть ли еще

iŋgaranike ineapkuśu niśpanewa śirajjak-a

inkar=an hike ineap kusu nispa ne wa
 look=4.S but dear.me because rich.man COP and

sir-an *ya* *ka*
appearance-exist.SG Q even
I looked around. Dear me! A rich man I've never seen before!

(71)я не знаю.	ряд драгоценностей	словно висячий обрыв		
aeramišikari	tanijoikiri	rampeškunne		
<i>a=eramiskari</i>	<i>tan</i>	<i>iyokir</i>	<i>ram-pes</i>	<i>kunne</i>
4.A=not.know	this	treasure.shelf	low-cliff	as
A row of treasures like the bluff end of a mountain				

(72)тянется	а над ним	барские мечи	с массой лент
ćísiturire	eŋkaśike	niśpamutpe	otuśpuša
<i>ci-si-tur-i-re</i>			<i>enkas-i-ke</i>
RES-REFL-stretch/extend-TR.SG-CAUS			above-POSS-place
<i>nispa</i>	<i>mutpe</i>	<i>otu-pusa</i>	
rich.man	sword	many-tassel	
is stretching. And over them many tassels of rich man's swords			

(73) все ленты развешаются и божественной старец красив
 ukopśaśujpakane ćaćakamuika pirikahiķeān
u-ko-pusa-suy-pa *kane*
 REC-APPL-tassel-shake-TR.PL doing.so
caca *kamuy* *ka* *pirka* *hike* *an*
 old.man god even be.good/beautiful one.of exist.SG
 are swinging. The divine old man is beautiful.

(74)и божественная старица	красива	тогда			
rupnematkamuika	pirikahikeān	orowa			
<i>rupne-mat</i>	<i>kamuy</i>	<i>ka</i>	<i>pirka</i>	<i>hike</i>	<i>an</i>
grow.up-woman	god	even	be.good/beautiful	one.of	exist.SG
<i>or-o-wa</i>					
place-POSS-from					
The divine old woman is beautiful. Then					

(75) божественный старец меня расспрашивает «от войны бегущие люди
 ʒaʒakamui ikouwepekennu tumiʃawotpeka
 casa kamuy i=ko-uwepekennu tumi sawot pe ka
 old.man god 4.O=to.APPL-ask battle escape thing/person even
 the divine old man asked me: “(There are) people fleeing from war

- (76) и от голода бегущие люди бывают, от чего
kemśawotpeka okajpenewa makeikiwa
kem sawot pe ka okay pe ne wa
 famine escape thing/person even exist.PL NMLZ COP and
mak e=i-ki wa
 how 2SG.S=APASS-do and
 there are people fleeing from famine. Why
- (77) пришла сюда», так он сказал. и вот, «чтобы там ни было
eekruweanśekoro hawean hikuśū neunaniun
e=ek ruwe an sekor haw-e-an
 2SG.S=come.SG INFR.EV exist.SG QUOT voice-POSS-exist.SG
hi kusu neun-an-i-un
 NMLZ because how/where-exist.SG-NMLZ-FIN
 have you come (here)?” He said. “For what reason
- (78) разве ты скроешь?» так я подумала и потому «так-то и так-то
eesinajaśekoro jajnuanķuśu tapnetapne
e=esina ya sekor yaynu=an kusu tap-ne tap-ne
 2SG.A=hide Q QUOT think=4.S because this-as this-as
 will you hide it?” Since I thought so, I (said): “It is for this reason that
- (79) моя сестра меня воспитала и мы с ней жили, когда она забеременела,
aśaha ķireśuwa okaanawa honķorwa
a=sa-ha i=res-u wa oka=an awa
 4.(A)=older.sister-POSS 4.O=raise-TR.SG and exist.SG=4.S then
hon-kor wa
 belly-have and
 my sister raised me and so we lived. Then she got pregnant.
- (80) я этим восхищалась, поэтому к бревну пойти меня научила и
aekojtupaakuśu śamamniorun isirepakaśnuwa
a=e-ikoytupa akusu samam-ni or un
 4.A=about.APPL-envy then fall.sideways-tree place to
i=sir-e-pakasnu wa
 4.O=appearance-about.APPL-teach.to and
 I envied that so she taught me to go to the fallen tree.

(81) я пошла, и вот я увидела сон после которого
 ek-anawa tapnekane auwentarap akorwa orowa
 ek=an awa tap-ne kane an wentarap a=kor wa
 come.SG=4.S while this-as doing.so exist.SG dream 4.A=have and
 or-o-wa
 place-POSS-from
 I came (here) and saw a dream, then

(82) убежала» так я сказала; тогда тот старец
 kiraanruwe newašekoro itakanawa neačáča
 kira=an ruwe ne wa sekor itak=an awa nea čaca
 ran=4.S INFR.EV COP and QUOT speak=4.S while that old.man
 I ran away.” I said. Then that old man

(83) подтыканную одежду опоясывает та старица
 orikineampe kutkoro nearupnemmat
 o-riki-nean-pe-kut-kor nea rupne-mat
 bottom.POSS.PF-top-that?-thing?-belt-have that grow.up-woman
 tied with a girdle again. The old woman

(84) подтыкавшись опоясывается и схватив меня за руку вытаскивает (из дому); к
 реке
 orikikutkoro aattekpeči škoetajpa petotta
 o-riki-kut-kor a=at-tek-pet-i
 bottom.POSS.PF-top-belt-have 4.(A)=one/half-hand-river-POSS
 si-ko-etay-pa pet ot ta
 REFL-to.APPL-pull.out-TR.PL river place at
 tied with a girdle again. She dragged my hand towards herself, and to the river

(85) спустившись вниз по реке, вверх по реке меня окуная, ходит
 rapanhine hepašihepera aijeraukorarpa
 ra-p=an hine hepasi hepera
 low.place-INTR.PL=4.S and downstream upstream
 a=i=y-e-raw-ko-rar-pa
 4.A=4.O=EP-APPL-underwater-APPL-hold-TR.PL
 we went down. And towards downstream and towards upstream she plunged me
 into the water.

(86) меня в воде бьют, рассекают (ножом) и вот затем домой

aijepekokik aipekra ajne orowa císeotta

a=i=y-e-pe-ko-kik

4.A=4.O=EP-APPL-water-APPL-hit/beat

a=i=pet?-pa ayne or-o-wa cise ot ta

4.A=4.O=cut?-TR.PL finally place-POSS-from house place at

She beat me in the water and cut me. Then

(87) мы вернулись затем вечером

arkianruwenē akuśu onumaŋkane

arki=an ruwe ne akusu onuman kane

come.PL=4.S INFR.EV COP then evening somewhat

we came home. In the evening,

(88) двое красивых парней вернулись и потом

tuokkajpopirikap iwakruwene hine orowano

tu okay-po pirka p iwak ruwe ne hine

two man-DIM be.good thing/person return INFR.EV COP and

or-o-wa-no

place-POSS-from-ADV

two beautiful young men returned home. After that

(89) (там) я жила хворост принося и помогая я жила, но

anan hike ninaka aejkaśui koro anañkorka

an=an hike nina ka a=e-kasuy kor

exist.SG=4.S but gather.firewood even 4.A=with.APPL-help.sb when/if

an=an korka

exist.SG=4.S but

I lived (there) helping to get firewood. “But,

(90) с сестрой только вдвоем жила а потому «что она, делая,

aśaha attakupi aecturaśtep neawa manakikikoro

a=sa-ha ar-takup-i a=he-turas-te

4.(A)=older.sister-POSS one/half-only-POSS 4.A=head.PF-ascend-CAUS

p ne awa manak i-ki kor

NMLZ COP then what APASS-do when/if

I used to live only with my sister. “How is

- (91) живет?» так думая я плакала
 anruweansekoro jajnuankoro cisanaana
an ruwe an sekor yaynu=an
 exist.SG INFR.EV exist.SG QUOT think=4.S
kor cis=an a an a
 when/if cry=4.S ITR exist.SG ITR
 she living there?” Thinking so, I cried and cried.
- (92) и таким образом однажды как будто бы собирать хворост
 kor-anan ajne sineanta ninapkatun
kor an=an ayne sineanta nina p kat-un
 when/if exist.SG=4.SG finally sometime gather.firewood NMLZ shape-belong.to
 One day, I pretended to be gathering firewood
- (93) с таким видом наружу выйду как я сюда пришла (той же дорогой)
 ahorkasuje sojneanine eneekaanahineno
a=horkasuy-e soy-ne=an
 4.A=pretend-TR.SG outside-COP=4.S
hine ene ek=an aan a hi neno
 and like.this come.SG=4.S ADM PERF NMLZ as
 and went outside. And as I had come here (the same way),
- (94) бегом вприпрыжку пошла и вот
 paşangane terekeangane ek-anaajne
pas=an kane terke=an kane ek=an ayne
 run=4.S doing.so jump=4.S doing.so come.SG=4.S finally
 running and jumping, I came.
- (95) в прежние дни где я спала (то) бревно
 teetakane orota hotkeanaşamamni
teeta kane or-o-ta hotke=an a samam-ni
 long.ago somewht place-POSS-at sleep=4.S PERF fall.sideways-tree
 To the fallen tree where I used to sleep before
- (96) к нему тихонько я подошла и увидела что
 orota orapunno ekanhine ingaranakuşu
or-o ta or-apun-no ek=an hine
 place-POSS at completely-quiet-ADV come.SG=4.S and

inkar=an akusu

look=4.S then

I came in silence and saw that

- (97) то что было моей сестрой только голова человеческая а туловище

Aśahaneap śapatakupi ajnune netopakehe
a=sa-ha ne a p sapa takup-i

4.(A)=older.sister-POSS COP PERF NMLZ head only-POSS

aynu ne netopa-ke-he

human COP body-place-POSS

in the body of my sister, only the head was a human and the body

- (98) змеиное, ее мальчонка тоже одна голова

kamiasine korhekaćika śapahapatek

kamiasi ne kor hekaci ka sapa-ha patek

snake COP have boy even head-POSS only

was a snake. And (in the case of) her boy too, only the head was

- (99) человеческая прижавшись ею (к голове матери) они спят

ajnunewa eukaohine mokorwaoka ruwe

aynu ne wa e-u-ka-o hine mokor wa oka ruwe

human COP and APPL-REC-top-enter and sleep and exist.PL INFR.EV

a human. He nestled against (his mother) and they were sleeping together.

- (100) только взглянувши, назад я побежала и туда где я

anukattekkoro hetopo kiraan-ine neaušketa

a=nukar tek kor hetopo kira=an hine

4.A=see momentary when/if back run=4.S and

nea us-ke ta

that place/time-place at

Just glancing at them, I ran back and to the place (where I lived)

- (101) жила я пришла как будто собирала хворост с таким видом

ekanine ninapkatun aśkopajarwa

ek=an hine nina p kat-un

come=4.S and gather.firewood NMLZ shape-belong.to

a=si-kopa-yar wa

4.A=REFL-mistake-CAUS and

I came. I pretended to be gathering firewood

(102) захватив хворост я вернулась. затем я жила, жила и вот
 niškeammaiwakan orowano ananajne
 ni-ske=an wa iwak=an or-o-wa-no
 wood-carry.on.one's.back=4.S and return=4.S place-POSS-from-ADV
 an=an ayne
 exist.SG=4.S finally
 so I returned carrying firewood on my back. I lived so and after that

(103) из тех парней младший был мне отдал
 nerokokkajpo poniunehikehe ajkorewa
 nerok okay-po poniwne hike-he a=i=kor-e wa
 those man-DIM younger one.of-POSS 4.A=4.O=have-CAUS and
 I got married to the younger one of the two men and

(104) детей много из меня; такой работницы как я не
 poširešiktean pakjuptekpe oarišambe
 po-sir-e-sik-te=an pak yuptek pe
 child-appearance-by.APPL-be.full-CAUS=4.S till hard.working thing/person
 oar isam pe
 completely not.exist thing/person
 had many children. I worked harder than anyone else.

(105) имеется, но по мере того как я стареюсь сестру я все больше жалею.
 anekorōka onnepakno aśaha aoškunrunruwene
 a=ne korka onne pak-no a=sa-ha
 4.A=COP but be.old till-ADV 4.(A)=older.sister-POSS
 a=oskur ruwe ne
 4.A=regret/mourn INFR.EV COP
 But as I was getting older I mourned for my sister.

(106) Сказала.
 šekorō.
 sekor.
 QUOT
 It was told.

[Диктовала Кopoанy 22/II 1922 г Oтaру] (Dictated by Kopoanu 22-2-1922 Otaru)

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Abbreviations

1/2/3/4 = 1st /2nd /3rd /4th person, A = transitive subject, ADM = admirative, ADV = adverbial, APASS = antipassive, APPL = applicative, CAUS = causative, CLF = classifier, COMP = complementizer, COP = copula, DESID = desiderative, DIM = diminutive, EP = epenthetic consonant, FIN = final particle, HAB = habitual, INFR.EV = inferential evidential, INTR = intransitivizer, ITR = iterative, NEG = negation, NMLZ = nominalizer, NONVIS.EV = nonvisual evidential, O = object, PERF = perfect, PF = prefix, PL = plural, POSS = possessive, PROH = prohibitive, Q = question, QUOT = quotative, REC = reciprocal, REFL = reflexive, REP.EV = reportative evidential, RES = resultative, S = intransitive subject, SG = singular, SGST = suggestive (final particle), TOP = topic, TR = transitivizer, VIS.EV = visual evidential.

12. Uwepehere

^{с сорого} ^{и мнѣ} ^{какимъ образомъ} ^{мнѣ} ^{мнѣ}
~~Asia-an~~ hineokaan neunikiwa oxajpeanejāx-a
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~alarami'skari~~ wa kinarata'skep tamperatek asaha
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~ipareojki~~ korokaanajne taneanaxne asinimaka
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~poroamta~~ ukasui kinarata'skep axarawa
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~alexorokaan~~ peneaike hemtomaniwano asaha
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~kunax-un~~ arpakoro tutkokaisam rerkokaisam
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~ajneekrayke~~ koroka-an ajne oikesne
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~wāntokaisam~~ korokaan-akusu porohojkoro
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~hineokanaikē~~ sineanta he'sasiwa hemakasiwa
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~nuwar koneampe~~ sikiruru pirikarompke
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~jajkozayge~~ hineorowano aukoomarkoro
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~oxaani~~ ene jajuankhi asaha neunikiwa
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~korpenewean~~ jajnuaykusu akopisi
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~maxanakeikiwa~~ epokoruwēan i'epakabnu
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~asinumahem~~ pokorajjāx pohene ajajkopuntēna
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~sexor-itax-an~~ xiakusu kenehaweani tewano
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~petturasi~~ pajeanajne topkimta rutexsamta
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~Cikisanisamamni~~ ruwēmu nisamamni
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~anruwenewa~~ kasiepitā kombusatxeruneno
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~kamiasian-ma~~ samamninokita sinenhotēpakto
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}
~~sarausi'kean~~ najgor'kusu oota eapawa
^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ} ^{и мнѣ}

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^{суду мот. ил. мот. забеременевших} ^{так} ^{экзема}
 ehotkejaxun ehojkonnajkornā sexor-awean
^и ^{отрадована} ^{всего} ^{пожал} ^и ^{помоща} ^и ^{вот}
 ajajkopuntexkus petturas arapaanajne
^{пожалуйста} ^{вот} ^{горю} ^{доброе} ^{спешно}
 sonnopoqa rutexsamta porosamamni
^{мне} ^{спешно} ^{идти} ^а ^{на} ^{но} ^{но} ^{но} ^{но}
 muninsamamni anineorowa kasiepitte
^{забегу} ^{конец} ^{вот} ^{по} ^{спешно} ^{спешно}
 takasāpekoro sir-an samamni noskita
^{не} ^{мне} ^{мне} ^{мне} ^{мне} ^{мне} ^{мне} ^{мне}
 sonnoka sinehotkepakno sara usixe an
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 iggannēwā axipnexoroqa wenisitoma
^и ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 axiwa ehotkecihihe pirikasekoro
^и ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 jaynuanajne orowa hotkeanruwene isitomaanhike
^и ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 sonoka mokoragkunax aramuap mokoranaan
^и ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 axusu wentarapagkusu huskocise porocisean
^и ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 orota ahunānaan axusu onnerupnemāt
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 anhine ikohosare eneaweani tammenoxo
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 itakan cixi einukatu eneani taanecikotane-ta
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 sinonispa anaxoroqa reraskatu rezkajne
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 ecikorkotan ājnusakka tunecinewa patex
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 ecioqa ruweneampē esaka pakno
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 kaskamujewempe oar-isam penexanhine
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 asinumaanakne cixisani aneruwenehike
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 kamuike weyxaskamui korikeka okapeneruwene
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 pirikaxaskamui xoro hixekaoka penehike pakno
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 weyxaskamui wejsakanram korpeisampe
^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но} ^{но}
 aneruweneawa onneamma horakamma ananhike
 a

^{мог змат егдѣ} ^{мог сабегнові рох} ^{домі вом}
 awenkaskamuje awejsakamrani ta enē
^{також} ^{вѣдѣ} ^{ма} ^{мелу} ^{блес бл.} ^{мак 41 дом}
 tokkonineoxawa i kurkasine oruwe eneanineawa
^{мѣст селѣ} ^{сѣда прадѣ} ^{на сѣбѣ} ^{мѣсто} ^{мѣста}
 esaka orotakwa sarausketa hotkeruwene
^{звѣз} ^{мѣстѣ} ^{мѣста} ^{мак она дѣлава, а номѣ}
 kamiari hoku korwakusu enekih i ekkorotowano
^{2 дѣл (дома) не дѣлава, 3 дѣл не дѣлава} ^{мак дѣлава, 4 дом}
 tutkokaisam rerokaisami neruweneawa
^{мѣст нагрѣва} ^{и мѣст пригрѣва} ^{если мѣст дѣлава мѣстѣ}
 eepakasnuwa eeksirinejaku emojrejake
^{оно и мѣст} ^{звѣз} ^{мѣста} ^{доушма дѣлава мѣстѣ}
 eanika kamiari hoku ekkonnojnene
^{дѣла, мѣст, пригрѣва} ^{дѣлава} ^{дѣлава пригрѣва} ^{дѣлава}
 aarsakanrami wen aarsakanramihi pirika
^{и дом} ^{хотѣла на сѣбѣ} ^{хотѣла сѣбѣ (ма дѣла) мѣст пригрѣва}
 pene-awa pirika akeutumu sanexari eeksirinewa
^{по дѣлава сѣбѣ} ^{дѣла (доушма)} ^{мѣст мѣст} ^{дѣлава дѣлава}
 mosmano ananjaku eanika kamiarsine
^{дѣлава сѣбѣ} ^{и сѣбѣ} ^{хотѣла сѣбѣ} ^{хотѣла сѣбѣ}
 eannojnena iteki esakaen itekiosipino
^{хотѣла} ^{если мѣст дѣлава} ^{дѣлава} ^{хотѣла}
 tewano ekirajak easiri pirixanone
^{мак} ^{она сѣлава} ^{сѣлава сѣбѣ сѣбѣ}
 neruwene nasekoro hawean huminēpekoro
^{как бѣло мѣста} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 jajnuan matkosampa ankhine petturaši
^{и номѣ} ^{и дом} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 arpaanajne petetox aohemesu oaxwaekpet
^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 ruworkeoran petressanan aye pirikaru
^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 tombaoma sanantekkoro innexotan an
^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 kotajsejaku kotanno kita poro'ise an
^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 sojketa mimitarotta anine anahaxisu
^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 orola pirikamenskopo sojne hine inukarine
^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 orowa hetopoahun ananki jehaweas
^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 akusu nepeneka ahuprusukus arkipnejaku
^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ} ^{и сѣбѣ}
 ahunteike makanaxsekoro hawasaweas

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Summary

Nikolaj Aleksandrovich Nevskij (1892-1937) was an outstanding Russian Japanologist who spent 14 years of his research career in Japan focusing on the study of Ainu and other East Asian languages. Most of his works were published posthumously, yet, many remain unpublished. After *Ajnskij Fol'klor* (Ainu Folklore) (1972), this is the first publication of an Ainu folklore text from Nevskij's archive preserved at the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg. The text was narrated by an Ainu female speaker Kopoanu in Otaru on February 22, 1922. We have added to the original a Latin morphophonemic transcription of the Ainu text, English glosses and an English translation from Ainu. As usual for an *uwepeker* "folktale", the story is told by a human main character, here a younger sister, who wants to record the events of her life before dying of old age. The synopsis of the story is as follows. Two sisters lived together. Then the older sister made love to a snake husband, gave birth to a snake child and turned into a snake herself. The younger sister would have repeated the same fate unless she was warned by the old elm tree.

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