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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 In this publication, we would like to present an unpublished Hokkaido Ainu (Saru) *uwepeker* "folktale" narrated by an Ainu female speaker Kopoanu in Otaru on February 22, 1922 and written down by a Russian scholar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 Nevkij'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 Yoshibumi 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 *korŏ* for the Ainu verb "have" and it was proven later that the *ŏ* 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 Yukie 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 (Gromkovkaja 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 themselves[2]. 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
aeramiśkari wa kinarataśkep 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 aśinumaka
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 приготовляя
poroamma ukaśui kinarataśkep 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 aśaha
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 tutkokaiśam rerkokaiśam
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~~ ajneekraŋke koroka-an ajne oikeśne
ayne *ek* *ranke* *kor* *oka=an* *ayne* *o-i-kes-ne*
finally come.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 porohoŋkoro
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) ~~ворчв~~ 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
jajkośaŋge hineorowano aukoomapkoro
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 jajnuaŋkuśu 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 ~~h~~enehaweani 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) ~~пень~~ бревно вяза будет гнилое ~~пень~~ 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
śonnopoka 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
śonnoka 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
iŋgannewā 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 pirikaśekoro
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 mokoraŋkunak aramuap mokoranaan
somo *ka* *mokor=an* *kunak*
NEG even fall.asleep=4.S going/expected/should.COMP
a=ramu *a* *p* *mokor=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 huśkoćiśe poroćiśean
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 onnerupnemat
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 taanećikotanu-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 anakorõka reraśkatu reŋkajne
sino nispa an korka rera as kat-u renkayne
true rich.man exist.SG but wind stand.SG shape-POSS depending
there lived a truely 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 ruweneaampe 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 ćikiśani 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
pirikakaśkamuikoro 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
aweŋkaśkamuje awejśakamarani 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 sarauśketa 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
kamiaśihoku 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 ~~н~~ekonnojene
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-ihi *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 śanekari 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 kamiaśine

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
eannojnenena itēki eśahaeun itēkiośipino
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 eaśiri 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 matkośampa anhine petturaśi
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 porośiśean
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 jehaweaś

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 hawaśaweaś

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 найдешь~~ 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
aeramiśikari tanijoikiri rampeśkunne
a=eramiskari *tan* *iyoikir* *ram-pes* *kunne*
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
ćiśiturire eŋkaśike niśpamutpe otuśpuśa
ci-si-tur-i-re *enkas-i-ke*
RES-REFL-stretch/extend-TR.SG-CAUS above-POSS-place
nispa *mutpe* *otu-pusa*
rich.man sword many-tassel
is stretching. And over them many tassels of rich man's swords

(73) все ленты развеваются и божественной старец красив
ukopśaśujpakane ćaćakamuika pirikahikeān
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
rupne-mat *kamuy* *ka* *pirka* *hike* *an*
grow.up-woman god even be.good/beautiful one.of exist.SG
or-o-wa
place-POSS-from
The divine old woman is beautiful. Then

(75) божественный старец меня расспрашивает «от войны бегущие люди
ćaćakamui ikouwepekennu tumiśawotpeka
caca *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
eeśinajaśekoro jajnuaŋkuśu 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 ƚireśuwa okaanawa hoŋkorwa
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 iśirepakaśnuwa
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 newaśekoro itakanawa neaćaća
kira=an *ruwe* *ne* *wa* *sekor* *itak=an* *awa* *nea* *caca*
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 nearupnemat
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 aattekpećі śkoetajpa 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 hepaśihepera 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 (ножем) и вот затем домой
aijepekokik aipekpa ajne orowa ćiśeotta
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 *okkay-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 anaŋkorka
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 aeturaśtep 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
anruweanśekoro jajnuaŋkoro ćiśanaana
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 śineanta 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)
ahorkaśuje śojneanine 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
paśaŋgane terekeaŋgane ek-anajne
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 hotkeanaśamamni
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 iŋgaranakuśu
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
kamiaśine 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 eukaohīne 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-īne neauśketa
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
niśkeammaiwakan 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 okkay-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
pośireśiktean pakjuptekpe oariśambe
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.
anekorŏka onnepakno aśaha aośkunrunruwene
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.
śekorŏ.
sekor.
QUOT
It was told.

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

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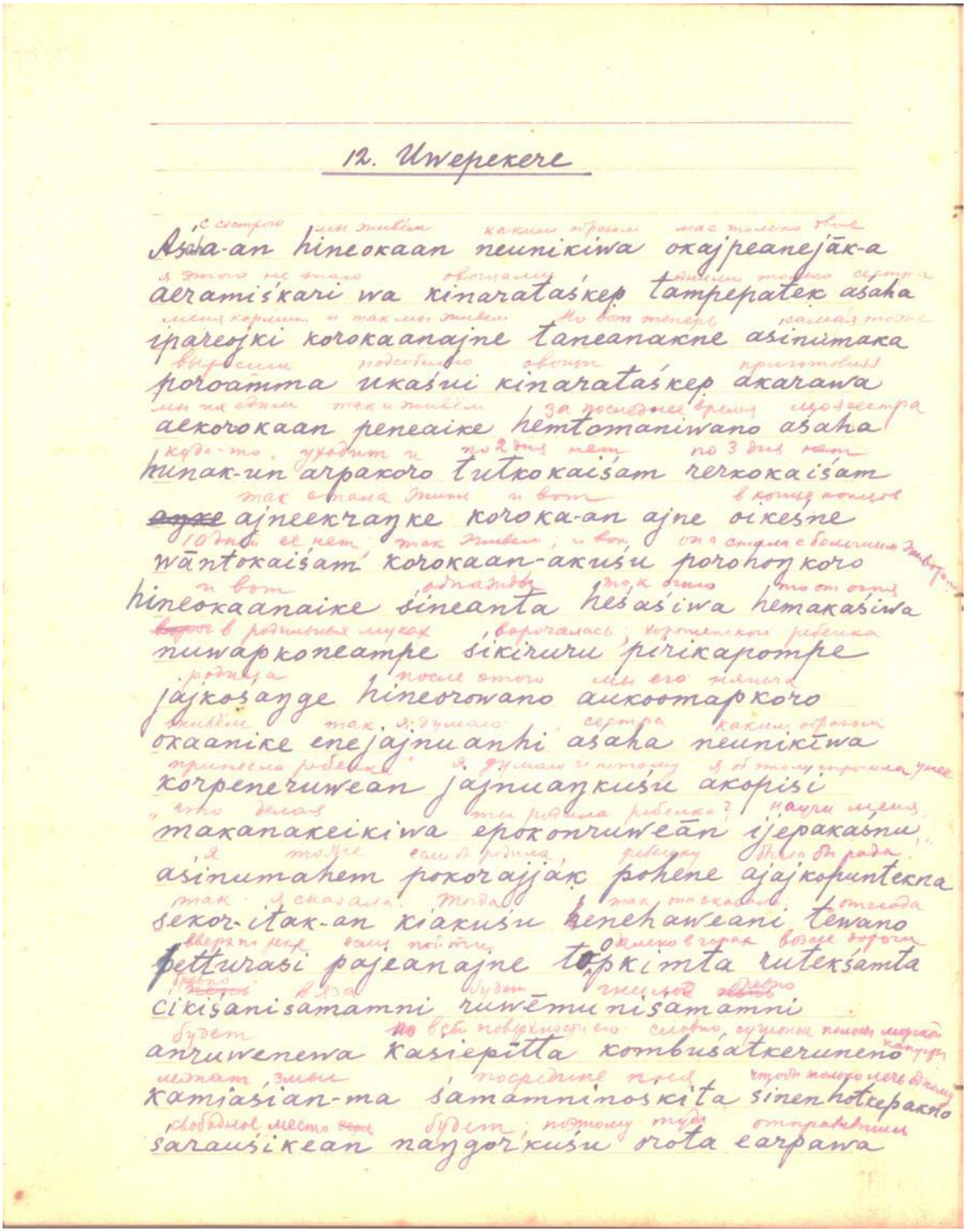
Abbreviations

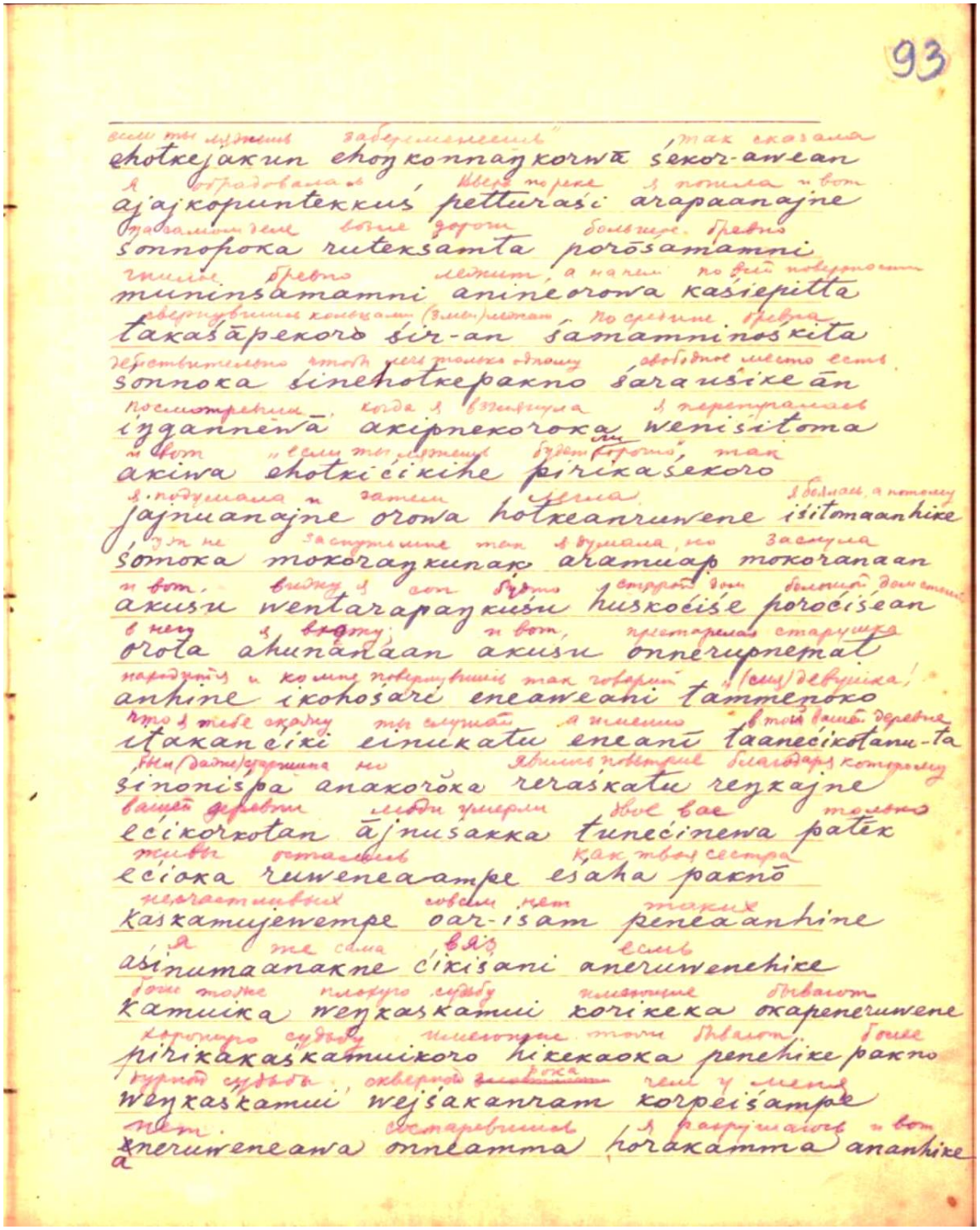
1/2/3/4 = 1st /2nd /3rd /4th person, A = transitive subject, ADM = admirative, ADV = adverbial, APASS = antipassive, APPL = applicative, CAUS = causative, CLF = classifier, COMP = complementizer, COP = copula, DESID = desiderative, DIM = diminutive, EP = epenthetic consonant, FIN = final particle, HAB = 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.

Photographs of the original text (F. 69, op. 2, ed. khr. 37, ll. 92-94)



12. Uwepekere

Aśaha-an hineokaan neunikiwa okajpeanejāk-a
aeramiśkari wa kinarataśkep tampepatek aśaha
ipareojki korokaanajne taneanakne asinumaka
poroamma ukaśui kinarataśkep akarawa
aekorokaan peneaike hemtomaniwano aśaha
hunak-un arpakoro tutkokaiśam rerkokaiśam
ajneekraŋke koroka-an ajne oikeśne
wāntokaiśam korokaan-akuśu porohoŋkoro
hineokaanaike śineanta heśaśiwa hemakaśiwa
nuwapkoneampe śikiruru pirikapompe
jajkoṣaŋge hineorowano aukoomapkoro
okaanike enejajnuanhi aśaha neunikīwa
korpenerwean jajnuaŋkuśu akopisi
makanakeikiwa epokonruweān ijepakaśnu
asinumahem pokorajjak pohene ajajkopuntekna
sekor-itak-an kiakuśu henehaweani tewano
petturasi pajeanajne topkimta rutekśamta
cikiśanisamamni ruwēmunisamamni
anruwenewa kasiepitta kombuśatkerunenō
kamiaśian-ma śamamninoskita śinenhotkepakno
śarauśikean naŋgorkuśu orota earpawa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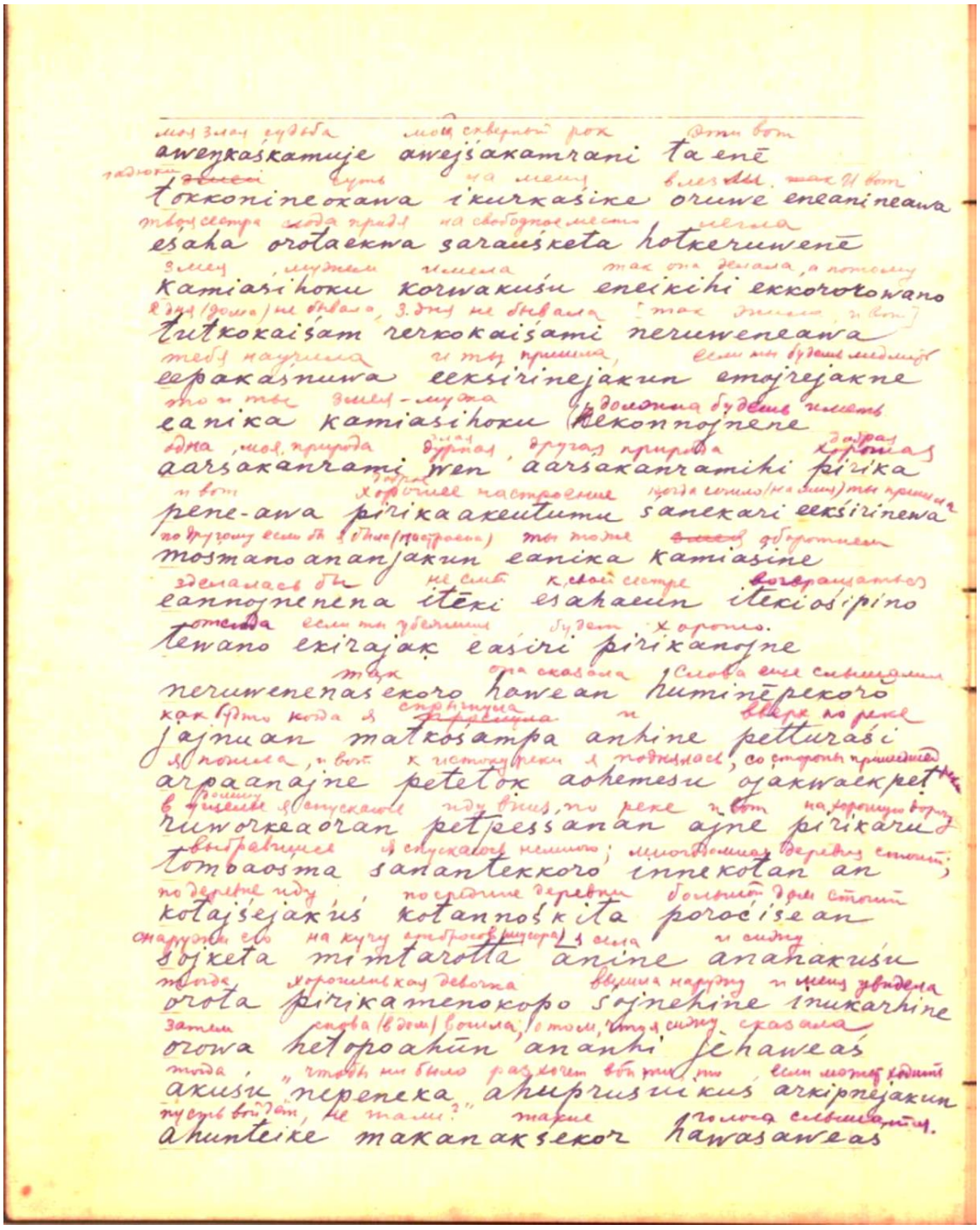

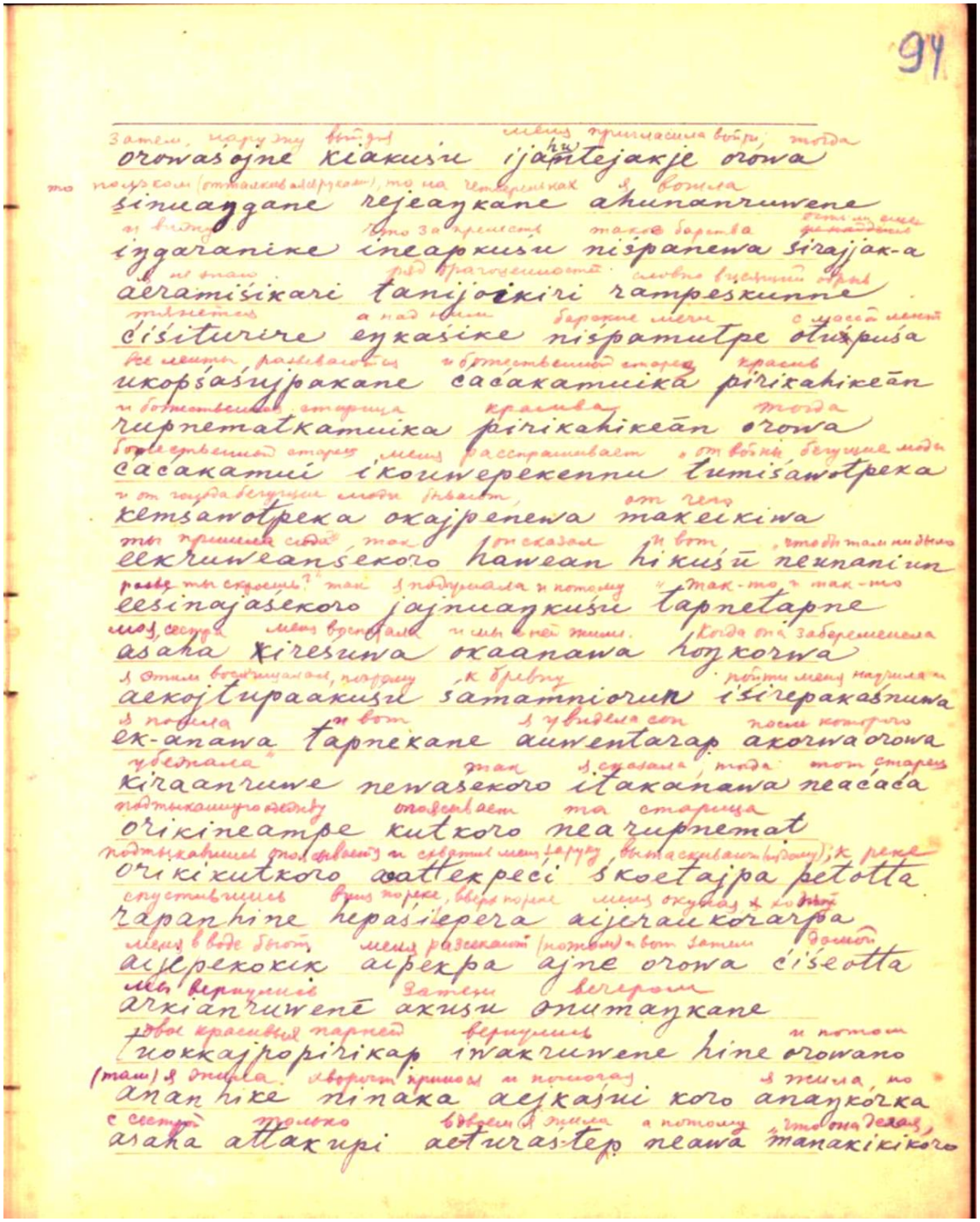

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Затем, наружу выйдя меня пригласила войти; тогда
orowaśojne kiakuśu ijahuntejakje orowa
то ползком (отталкивая ся руками), то на четвереньках я вошла
śinuaŋgane rejeaŋkane ahunanruwene
и видну что за прелесть такое барства есть ли еще
iŋgaranike ineaŋkuśu niśpanewa śirajjak-a
я не знаю ряд драгоценности словно висящий обрыв
aeramiśikari tanijoikiri rampeśkunne
тянется а над ним барские мечи с массой лент
ćiśiturire eŋkaśike niśpamutpe otuxpuśa
все ленты развеваются и божественной старец красив
ukopśaśujpakane caćakamuika pirikahikeān
и божественная старица красива тогда
rupnematkamuika pirikahikeān orowa
божественной старец меня расспрашивает „от войны бегущие моды
caćakamui ikouwepekennu tumiśawotpeka
и от города бегущие моды бывают от чего
kemśawotpeka okajpenewa makeikiwa
ты пришла сюда? так он сказал и вот „что бы там ни было
eekruweanśekoro hawean hikuśū neunaniun
разве ты скроешь?" так я подумала и потому „так-то и так-то
eeśinajaśekoro jajnuaŋkuśu tapnetapne
моя сестра меня воспитала и мы в ней жили. Когда она забеременела
aśaha xireśuwa okaanawa hoŋkorwa
я этим восхищалась, поэтому к бревну пойти меня научила и
aekojtupaakuśu śamamniorun iśirepakaśnuwa
я пошла и вот я увидела сон после которого
ek-anawa tapnekane auwentarap akorwaorowa
убежала" так я сказала, тогда тот старец
kiraanruwe newaśekoro itakanawa neaćaća
подтыкающую одежду опоясывает та старица
orikineampe kutkoro nearupnemat
подтыкавшись опоясывается и схватив меня за руку вытаскивает (одну); к реке
orikikutkoro aattekpeći śkoetajpa petotta
спустившись вниз по реке, вверх по реке меня окунает и ходит
rapanhine hepaśiepera aijeraukorarpa
меня в воде бьют меня разсекают (потом) и вот затем домой
aijepekokik aipekpa ajne orowa ćiśeotta
мы вернулись затем вечером
arkianruwenē akuśu onumaŋkane
двое красивых парней вернулись и потом
tuokkajpopirikap iwakruwene hine orowano
(там) я жила. хворост принося и помогая я жила, но
ananhike ninaka aejkaśui koro anaŋkorka
с сестрой только вдвоем я жила а потому „что она делая,
asaha attakupi aeturaśtep neawa manakikikoro

живет? так подумала я плакала
anruwean śekoro jajnuaŋkoro ćiśanaana
и таким образом однажды как будто бы собирать хворост
kor-anan ajne śineanta ninapkatun
с таким видом наружу выйдя как я сюда пришла (той же дорог)
ahorkaśuje śojneanīne eneekaanahineno
бегом в припрыжку пошла и вот
pasaŋgane terekeaŋgane ek-anajne
в прежние дни где я спала (то), бревно
teetakane orota hotkeanasamamni
к нему тихонько я подошла и увидела что
orota orapunno ekanhine iŋgaranakuśu
то что было моего сестрой, только голова человеческая а туловище
aśahaneap śapatakupi ajnune netopakehe
змеиное; ее мальчонка тоже, одна голова
kamiaśine korhekaćika śapahapatek
человеческая прижавшись ею (к голове матери) они спят
ajnunewa eukaohīne mokorwaoka ruwe
только взглянувши, назад я побежала и тогда где я
anukattekkoro hetopo kiraan-īne neauśketa
жила я пришла как будто собирала хворост с таким видом
ekānine ninapkatun aśkopajarwa
захватив хворост я вернулась затем я жила, жила и вот
niśkeammaiwakan orowano ananajne
из тех парней младший был мне отдан
nerokokkajpo poniunehikehe ajkorewa
детей, много из меня; такой работницы как я не
posiresikte an pakjuptekpe oarisambe
имеется, но. по мере тех как я стареюсь, сестру я все больше жалею
anekorōka onnepakno aśaha aoskunruwene
сказано
śekorō.

[Диктовала Короани 22/II 1922 г. Отаги]

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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 Nevkij'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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