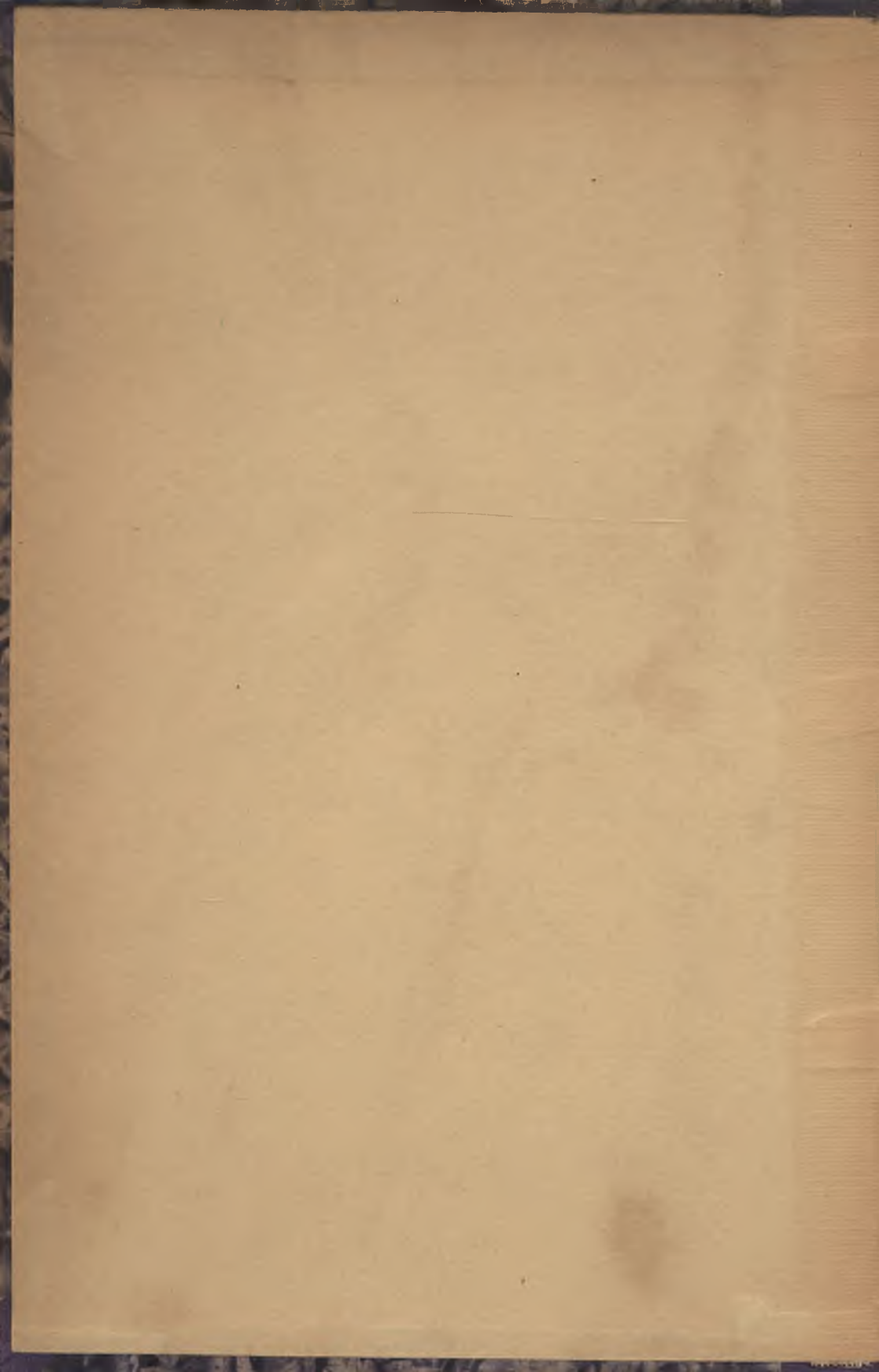


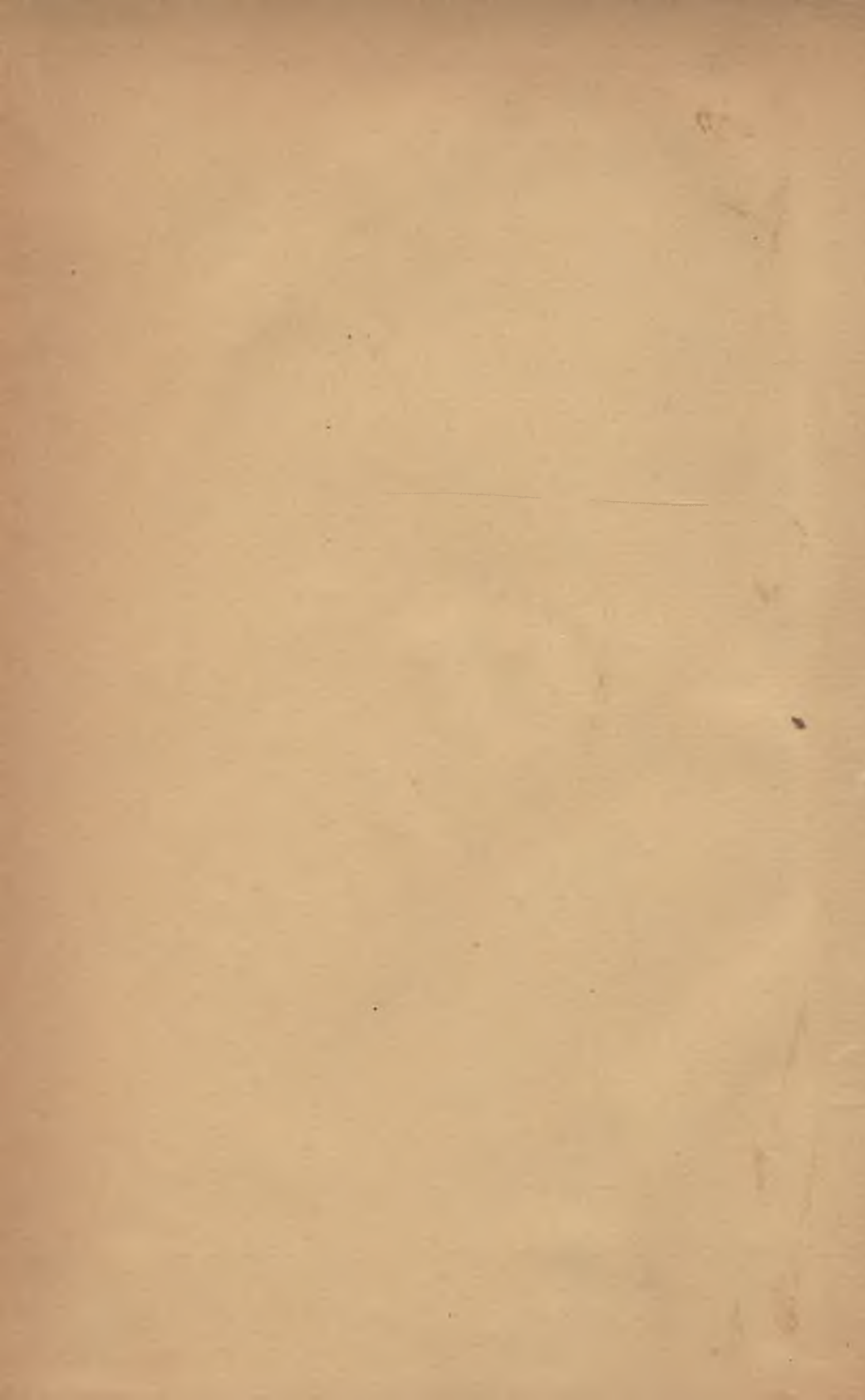
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MATERIALS FOR THE STUDY
OF THE AINU LANGUAGE
AND FOLKLORE

MATERIALS FOR THE STUDY OF THE AINU LANGUAGE AND FOLKLORE

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PREFACE.

I.

The Ainus — that enigmatical people who have aroused amongst anthropologists an interest perhaps keener than any other — are a doomed race. Although at present, — that is in the course of the last score of years, they have not been dying out, owing to the generous endeavours of the Japanese Government and of many excellent private members of that nation, still they are perishing as to the characteristics of their race. They are being swiftly and not unwillingly assimilated with their more civilized neighbours, who, inspired with a desire to atone for the wrong done by their forefathers, have systematically done everything to protect them; and since the beginning of the memorable era of the Meij-ji, they have even raised them to a position of fellow-citizenship with themselves. Of that great tribe — possibly the most ancient of all the white races — which formerly played so important a part in the Far East, there is only a remnant left at the present day: about 20,000, scattered over the most northern island of Japan, Hokaido (or Yeso), the South of Saghalien (called in Japanese Karafuto) and one of the Kurile Islands, Shikotan.

At present the Ainus are in many places engaged in farming, breeding horses, and fishing on an extensive scale; but till quite lately they were semi-nomads and fishermen of

a primitive type. The dog was the only domestic animal they had. In Yeso, it aided the hunter; in Saghalien, it was also used as a beast of burden. The huts were made of bark or of reeds; the Ainus of Saghalien and the Kurile Islands alone built (and dug) earth-houses for winter use.

As to their religion, it shows traces of fire-worship and the worship of ancestors. There is besides a very distinct cult of animals and of anthropomorphic rulers of nature, upon a basis of primitive animism. A widespread faith exists in the magic potency of certain objects and persons.

The Ainus are divided into various territorial totemic groups, amongst which endogamy is the rule, and exogamy the exception. Polygamy is permitted. At present there exists a mixed system of relationship, but the family tie on the female is stronger than that on the male side. The brother of the mother is even at present the head of the family. The sister has, in her own family, more privileges than her brother's wife. The chiefs in each group enjoy hereditary power; but in any particular case of incapacity, the group has the right to choose a more able chief. The assembly of influential elders has legislative and judicial authority.

II.

The whole 18 years and more of my sojourn in the Far East was involuntary. Constantly longing to return to my native land, I strove as much as I could to get rid of the painful feeling that I was an exile, in bondage and torn from all that was dearest to me. I therefore naturally felt attracted towards the natives of Saghalien, who alone had a true affection for that country, their immemorial dwelling-place, detested by those who formed the penal colony there. When in contact with these children of nature whom the invasion of an utterly different form of civilisation had bewildered, I knew that I possessed some power and helpfulness, even though deprived of every right, and during the worst

years of my existence. Besides, having had my schooling at Wilno, in those evil days when cruel attempts were made to force upon the schol contempt of our past and our national culture, and coerce us to speak the foreign intruders' language — I have always endeavoured to live and act so as not to be numbered amongst the hateful destroyers of individual and national rights. I have felt deep pleasure in conversing with men of another race in their own language — even when that language was Russian. I know by my own heart — what has also been confirmed by many experience with others — that for the life of the soul, one's native speech is what the sun is for organic life: beaming upon it, giving it warmth, feeling, and disposing it to disclose its secret places, and to manifest the treasures hidden away in its depths. It has been pleasant to me to bring some joy and the hope of a better future into the minds of these simple tribesmen, troubled by reason of the hardships of life, which continually increase. The hearty laughter of amused children, the tears of emotion in the eyes of kind women, a faint smile of gratitude on the face of a sick man, exclamations of approval, or a light tap on the shoulder given by a good friend as a sign that he was pleased: such was the balm with which I willingly relieved the hardship of my fate.

When, later, I gradually took interest in ethnographical pursuits, and set with a more fixed purpose to gather materials, I recognized how important a factor the knowledge of language is to the investigator. Without this, even the material conditions of a tribe cannot be well studied; and still less can its beliefs, customs, family and tribal life or its past existence and present aspirations be adequately investigated.

It is only by means of conversation in the native language — other indispensable qualities being of course supposed to exist — that an atmosphere of friendly feeling can be formed, in which the object — the living Man — is found to answer the Ainu of research; either breaking a command

of silence imposed by his fellow tribesmen, or else touching painful wounds which he dislikes even to mention.

III.

It was in 1896 that I came in contact with them for the first time, when the prison authorities sent me to the south of Saghalien in order to build and fit out a meteorological station, and also to make a small collection of objects ethnographically connected with the Ainus. I remained with them, however, too short a time to arrive at any decided result. But even then the outward appearance of the Ainu people, — which strongly recalled types to be found in Europe, now reminding one of Jews, now of Russian peasants, and now of Gipsies, — and still more their language, that sounded very melodious to my ear, with its subtle and (as it were) caressing shades of tone, struck me so powerfully that I frequently found myself desiring to know them at least as well as I know the Ghilyaks who inhabit North Saghalien.

In 1902, the desired opportunity came. I was then in Vladivostock. The St. Petersburg Academy of Sciences desired me to return to Saghalien and make a considerable ethnographical collection amongst the Ainus. I started in the summer of that year; but when I had accomplished what I had been sent to do, I was so deeply interested that I made up my mind to remain longer in South Saghalien, in order to become more completely acquainted with it, and with Ainu life. I was kindly assisted in realising this intention of mine by the Russian Committee of the International Society for the Investigation of Central and Eastern Asia; to whose President (V. Radloff, member of the Academy) and Secretary (Dr L. Sternberg) I wish here to express my deepest gratitude. In the course of three years, I received through these gentlemen a sum of about £. 225, which materially helped me in my undertaking. My stay amongst the Ainus lasted till the spring of 1905.

In the summer of 1903, I also visited the Ainus in Hokaido (or Yezo), having got the necessary leave (by the kind intervention of Mr P. Semionoff, the excellent Vice-President of the Russian Geographical Society, in St. Petersburg) to go abroad and join Mr W. Sieroszewski, the well-known explorer of the Yakuts, who was at the time engaged in making researches there. The time of our visit happened to be badly chosen; it was just before the war, and much excitement prevailed among the population; so that we were obliged prematurely to interrupt our work, and leave the purpose of our visit unattained. I nevertheless got a good opportunity of comparing one branch of the Ainu race with the other. Besides, I had now an opportunity, not only of increasing my store of general knowledge of this tribe, by conversation with Mr Sieroszewski — and, as I had started for Saghalien with little previous scientific equipment, that store was of course somewhat scanty, — but also of receiving cheering encouragement from a fellow-countryman, fresh from European civilisation.

But, to return to my Saghalien expedition. When in Vladivostock, I could find in the Geographical Society's Library only one book — a dictionary of Ainu, by Davidoff, that was of but little use to me; and on going to Saghalien, I had to spend the first months almost exclusively in studying the language. My experience amongst the Ghilyaks had taught me that there is no better means of learning than writing out legends from dictation, and trying to make out the sense. Besides, one gets more quickly into intellectual touch with a native by talking with him about things in which he is interested, than by the artificial and tedious methods of Berlitz or Ollendorff. The Ainu folk-lore is, by the general admission of the Far Eastern tribes, exceedingly abundant. The proportion of Ainus acquainted with either one kind or another of these primitive tales is — to my own knowledge — greater than with the Ghilyaks. Their lore of eloquence, of speeches, and of song, is quite astonishing, and

has already been remarked by several travellers. It was not so difficult, then — even from the beginning — to collect those myths and songs which the greatest bard of Poland (Adam Mickiewicz) has called an “Ark of the Covenant fast — Binding in one the Present and the Past ¹⁾”; and which the famous Max Müller has named, “antiquities, preserved for hundreds, it may be for thousands of years, showing us, far better than any stone weapons or stone idols, the growth of the human mind during a period which, as yet, is full of the most perplexing problems to the psychologist, the historian, and the theologian” ²⁾.

IV.

Yet, as always happens with labours of this kind, obstacles were not wanting. First of all, at the time when I arrived, the Ainu were deeply absorbed in husbandry, and having received from the Russian Government permission to fish in certain bays where the Japanese fishermen had previously had their factories, they had started a number of fishing companies; and whereas they had formerly worked as the servants of the Japanese, they were now in the position of masters, and their minds were much taken up with the business details of the whole affair. On one hand, then, want of time, and on the other more advantageous pecuniary circumstances rendered them less eager to accept the small remunerations I could afford. Again, the increasing love of good cheer and festivities, caused by these very circumstances, was a not less untoward factor, since in those drinking feasts of theirs all profitable conversation was out of the question.

Besides, such conversation had mostly to be carried on in winter: at other seasons, people are engaged in other occu-

¹⁾ Mickiewicz, *Conrad Vallenrod*, translated by M. H. Dziwicki.

²⁾ Preface of Max Müller to the “*Myths and Songs from the South Pacific*” by Rev. W. W. Gill, 1876.

pations, and it is an Ainu saying that "the rats will laugh at a man who tells stories in summer". Another drawback was the touchiness they manifested and the great attention they paid to the judgment of others, whether as to the propriety of telling such and such a tale to a stranger, or as to the manner in which it was told. It is also a characteristic of men of the Far East, that they go to the extreme contrary of boasting! and very often it is hard work to get an able man to show his ability, especially in speech. I was often met by such answers as: "A child born but yesterday, how can I tell thee aught?" or "My father died in my infancy, and taught me nothing". Or again: "I am foolish; what will thou learn of me? go to that man, he is wise"; pointing to one known and disliked as a braggart. Let me add that the Ainus believe there is danger from goblins for anyone who talks much of the things of old times, especially when adventures with devils form the subject, that cannot but be offensive to them. To such there often appears a goblin in a whirlwind of sand, demanding to know what has been said about him; the teller has to relate his story once more; and woe to him then, if he does not tell it truly!

In general, the Ainus live under a sense of fear in presence of the unknown powers of nature which they, in their primitive state, have not been able to overcome. That is why, not only during, but even before a sea-voyage, they are loath to speak of any adventures or phenomena connected with the sea; and the same is true of their hunting expeditions. When women go to work in harvest time, they will never tell any legendary lays about the sun or the stars, for fear lest these luminaries should be offended and cause such darkness that they might lose their way home. True, anything is permissible to the old and decrepit, who cannot go outside to work, for no danger can threaten them at home; but these of course have other reasons to be silent; and as a matter of fact they are the least liable to be drawn out. For these re-

asons, I was able at first only to get into touch with men who had had a great deal to do with Russians, and consequently were partly spoilt for my purpose.

There were other difficulties, moreover, which in the first times rendered my labour of translation exceedingly hard. Even those Ainus who lived nearest the penal settlements spoke a fearfully broken Russian, on account of the various nationalities they met with amongst the exiles; and as to the others, they could speak no language but Japanese. So, though unacquainted with that language, I was forced to use a Russo-Japanese pocket dictionary, and often to enlist the services of Japanese gentlemen who lived in Khorsakoff: to whom — and especially to Mr T. Yamaguchi, — I were take the opportunity of expressing my thanks. But even they did not remove my difficulties, for the Ainus often used a special dialect of Japanese which was completely unintelligible to them, and we had to recur to the assistance of Hokaido men of the lower classes.

I hoped I might be aided by those Ainu children who were studying in a school I had managed to start; for I had experience how useful they could be, by the instance of a Ghilyak boy whose education I had undertaken, and who subsequently went to school in Vladivostock, and now was the first teacher in this Ainu school of which I was the manager. But the children made comparatively little progress, with the exception of arithmetic and writing (both in their own language, though the latter was in Russian characters): as to the Russian language, they cared little for it, and asked to be taught Japanese instead; which, however, the authorities did not see their way to permit.

In time, nevertheless, I found some intelligent young men, who understood what I wanted of them in the way of translation. But the difficulty of getting at the precise grammatical forms, and the general tediousness of the whole work, became in most cases so fearfully wearisome that they were very prompt to find various pretexts — domestic duties,

etc., — in order to avoid such mental fatigue. Gradually I made the acquaintance of a larger circle of people, and they came in time to the conviction that I was both friendly and not unable to render them service with the Russians — presenting requests, asking for permissions, taking their part in disputes with the settlers or misunderstandings with the local authorities; — and then they began to be more willing to have dealings with me. Even those elders who had from time immemorial the exclusive privilege of converse with foreigners, came at last to forgive this my breach of tradition, and themselves helped me to find the men most able to serve my purpose.

It was under such circumstances, and in the course of one journey to the South East shore, and another to the North (Bay of Patience), that I was enabled to collect what I think to be the best specimens of all my store of Ainu texts. There was even a certain time when my assistants vied with each other, eager for praise from me for their intelligence, friendliness and perseverance in this work. But at the best of times it was hard work to get them to undertake the weary labour of dictation, instead of giving me a flowing but less important narrative.

Things became very different after the outbreak of the Russo-Japanese war. Everywhere, and amongst the Ainus also, there was feverish anxiety, and uncertainty as to the future: this was but natural, if we consider how near Saghalien is to Japan, whence an invasion might be expected any day. Moreover, great discouragement soon prevailed, on account of the economic losses that the island, which was almost completely dependent upon the trade with Japan, suffered by the war.

When mortality — especially as a consequence of influenza — began to increase, their feelings of dissatisfaction found vent, and I repeatedly heard complaints against a Government 'unable to protect its own subjects'; and the feeling which prompted these complaints was sometimes unfortuna-

tely, turned against me, as a white man more closely related to the Russians than to them. I therefore, being anxious about the materials I had collected, and also convinced that a further sojourn in the territory would be fruitless in any case, betook myself to North Saghalien, where I presently received permission to leave Siberia and to return to my native country, just ten days before the island was invaded and taken by the Japanese.

In this connection, let me thank all the persons in authority in Saghalien, who from the highest rank to the lowest, were ready to assist me, and often even beyond the extent that their official duties required.

V.

For some time afterwards, the feeling that a part of my task remained unaccomplished, — together with other and more personal motives — tempted me to accept a proposal which had been made, that I should return amongst the Ainus to make yet fuller researches. But I had another and a most unforeseen opportunity of meeting my Ainus once more: viz., the Anglo-Japanese Exhibition in London, 1910, where I found four male and as many female natives of Hokkaido, from the district of the Saru river. I had, through the kind influence of Dr E. Divers, President of the Scientific Section of the Exhibition and of Mr Beppu, one of the Japanese Commissioners, received permission from the Exhibition authorities to talk freely with the natives as much as I chose. Notwithstanding the necessary inconvenience and drawbacks of conversation under such circumstances as accompany a public exhibition, I was able to note down a great many valuable data, especially as concerns folk-lore; I wrote out more than fifty tales. They were extremely pleased to find themselves treated, not as curiosities or beasts in a show, but as men; my talks with them raised the level of their dignity as

members of the same human family, and they felt deeply grateful.

It was during this Exhibition that I succeeded in checking my transcriptions. Abbé Rousselot, the illustrious Professor of Phonetics in the Collège de France, came over to London for the purpose of investigating the Ainu speech, and communicated to me the results obtained, several of which I shall notice in this Preface. Although, as I have said, the subjects examined were exclusively from Hokaido, yet the experiments made with them coincided in great part with the observations I had made.

VI.

The whole folk-lore of the Ainus, so far as I am acquainted with it, may be classed as follows:

1) *Učaskoma*, or in the Hokaido dialect, *upaškoma*: (from *u*, a sign of mutuality, + *ča*, or *pa*, 'the mouth', + *š*, or *ši*, 'self' + *ko*, 'to', + *ma*, contr. from *oma*, 'to lay'). These are tales handed down by oral tradition from one generation to another. They contain the history of the Ainus, in so far as this people can properly be said to possess a history. Along with real facts, such as hunting adventures, we find relations of phenomena which have for their basis a belief in magic and supernatural beings. A characteristic feature of these tales, in contrast to those found amongst the Ghilyaks, is that they constantly relate to some local chief, whose name is even not unfrequently mentioned. The Ghilyaks always make their heroes, not chiefs, but plain members of the tribe: a difference that proceeds from discrepancy in social organization. We must surmise that the immense majority of these tales have been much modified since they were first told; for, on one hand, the narrators are mostly old people, with whom memory begins to fail; and, on the other, we often meet amongst the Ainus with people naturally given to imaginary embellishments, which their descendants of course accept as

facts. The story-tellers are usually men; such as since childhood have shown interest in these tales, and being endowed with a good memory, and inclined to question their elders, are willingly entrusted by them with the traditions of the race. Amongst these *učas̄koma*, we should distinguish two varieties: one, *sonno jaj ajnu učas̄koma*, or *ajnu šikax učas̄koma*: "the true Ainu tales", or "stories of the rise of the Ainus"; and the other: *Rurupun nišpa učas̄koma*, "tales about the rich men of Rurupa". These latter are admittedly extremely old, and are held by the Ainus themselves to be fabulous. These I have met with nowhere but amongst the Ainus in Saghalien.

2) *Tuita*, from *tu*, 'two', *ita* 'to speak' (in Saghalien); *huško vebekere*, 'old news', or *tecta vebekere* (in Hokaido), 'fairy tales'; under which heading we may class:

(a) all tales of animals that act and live like men, and yet manifest the characteristics of brutes: viz., the cunning of the fox, the greed of the wolf, etc.

(b) Stories of mutual love and sexual relations between quadrupeds, birds or fishes, on one side, and human beings on the other.

(c) Narratives of molestations on the part of goblins or ogres of all sorts.

(d) Fantastic adventures, as, v. g. that of a man seeking a wife whose feet may fit a shoe which is an heirloom of his; or of a maid who wants to marry a man whose likeness she has seen upon an arrow made and shot by himself.

(e) Anecdotes in endless variety, all relating to two neighbours, one of whom is clever and successful, and the other is a fool who, trying to ape him, either becomes ridiculous or meets his death, and his wife becomes the former's slave. We should note that in all these Ainu stories, the younger man is cleverer or braver than the older one.

The Ainus are of opinion that all *tuita* have their origin in dreams, afterwards told and repeated from mouth

to mouth. Women and children are the usual narrators, and while away the long winter evenings in telling them.

3) *Ojna* i. e. 'ancient'; (but *jaj ojna* means: to relate to oneself). In Hokaido, this genre is also called *kamuj jukara*, i. e. 'a divine song'. Legendary lays, which are tales that usually are sung, with an appropriate burden, often equivalent to a title. Some are quite similar in subject-matter to fairy tales. But the greater part of these lays tell of the first Ainu, a demigod, and his conflicts with supernatural foes and wild beasts; in which he is usually accompanied by his sister and his elder brother, who however do not possess his magical powers. We also find in these poems indications concerning the relations between human beings and brutes, which show us why the Ainus acknowledge kindred with them.

These *ojna* are usually sung in a sitting posture, and by men or women who, in addition to a good memory, possess musical talent and an agreeable voice.

4) *Hauki* literally, 'make-voice' (or in Hokaido, *ju-kara*, 'song'). These are narratives, which are sung about the exploits of heroes, and fights between clans. From the standpoint of the language, they are the oldest, and therefore the most interesting specimens of all. In the battles, which take up a good deal of the narrative, women often bear an active part; which shows that we have to do with the vestiges of quite obsolete customs. The hero is usually brought up by his elder sister, or his aunt; and from these he learns the duty incumbent upon him, of vengeance to be taken for the destruction of his family. This kind of production, if handed down from the ancestors, is called *hengi-hauki*; or 'songs of the forefathers'; but there are also *citara-hauki*, i. e. 'dream-songs', which are composed by modern poets in imitation of the forms of ancient speech and life. — As to the prosody, both of the *ojna* and the *hauki*, each line is generally of five syllables, without rhymes but with a strong rhythmical beat, that the singer marks either with the hand, or (in Hokaido) with a short stick. The last syllable of each

line is always lengthened out with a shake or trill in the voice, somewhat like the final syllables in certain anthems of the Gregorian plain chant in Catholic churches. From time to time the narrator, when fatigued, drops into a sort of recitative; and perhaps this is why the *hauki* are also called, in Hokaido, *sa koro ita*, 'speech having intervals'.

These *hauki*, on account of their archaic forms, are only intelligible to the older people, or to men of special talent for language. Formerly there was a class of people who used to go about in the evenings from house to house, singing these *hauki*, and also the other already mentioned literary productions. How much they were in favour is shown by the very name they bore, of. *ši konupuru jara ajnu*, 'men who force people like them', or *še mina jara ajnu*, 'men who make people laugh'. But when I came amongst the Ainus, there were already no more of them, and new interests were taking up the attention of the people, and filling their lives.

The foregoing species of Ainu literature may be classed as belonging to the genre *epos*; we now come to *lyric* poetry, mostly improvisations made by a poet inspired on some special occasion.

5) *Jajkatekara*, i. e., love-songs, sung both by male and by female lovers, but more especially by girls, and generally when alone. The themes, nevertheless, are somewhat poor, and will not bear comparison with the Ghilyaks' amatory lyrics, full of subtle dramatic force, possibly caused by the severe marriage laws of that race that so often come in conflict with passion, — laws quite non-existent amongst the Ainus.

6) *Snotča*, i. e., recreative songs (from *šinot*, 'to amuse'). These are short songs of a light jovial character, usually sung at drinking bouts, and mostly improvised; only the very best of them catch on, and are preserved in the hearers' memory.

7) *Ihunki*, i. e. cradle songs (from *hum* 'a noise, + *ki*, 'to make'). They are for the most part rhythmical babbling without words, with now and then an improvisation made to

the child about its future career, and asking it to sleep soundly.

8) *Jajjukara*, 'aimless songs'. They are sung to while away the time on a journey, or whilst fishing. They have now fallen into disuse, because the Ainus care less for singing than they did. But if I may judge from the two texts I have by me, sung during work for Japanese employers, they had considerable merit.

9) *Óibo hau*, 'boating songs'. In so far as these have any significant contents at all, they are short outbursts, inspired by the occasion and the circumstances of the journey.

10) *Sinot itak*, i. e., 'funny sayings'. These are short verses containing some joke or quaint saying to create amusement.

11) *Urexreku*, riddles.

12) Speeches, either on receiving or on parting from guests, prayers, Shaman incantations, etc., form a not unimportant part of prose literature.

VII.

The time has not yet come to overhaul Ainu folk-lore, and say which tales are of purely native origin, and which have been borrowed; we have at present too few data for that. It is for the same reason not less impossible to state what parts of it are mere local variations of a common traditions and what parts belong to the whole race; nor into what groups the Ainu territory should be divided with reference to certain folk-lore characteristics. I may, however, venture to give a few hints on these points, with the proviso that I do not consider them as final, and fully recognize that the matter is by no means exhausted. In each text, when it is quite clear that the tale is taken from legends of the Amur tribes, or the Ghilyaks, etc., I have stated this in a note. According to the testimony of the Ainus themselves, the *hauki* and the *ojna* came from Soya (the most nor-

therly village of Hokaido) where there once was a great yearly fair, whither the Ainus of Saghalien used to come to barter furs for Japanese articles of commerce, and often stayed there a considerable length of time. Now, I heard in Hokaido that these very *hauki*, etc., came from Abuta, a village on Volcano Bay, at the most southern extremity of Yezo peopled by Ainus driven back in recent times from the northern part of Nippon (the province of Nambu), called on that account, Nambu-Ainu. This inclines me to surmise that these tales must have been considerably influenced by Japanese folklore. Not being acquainted with the latter, I cannot be sure; but I have met with at least one fact that points to Japanese influence. In a certain *hauki*, a hero is represented as entering a house and squatting on his knees, Japanese fashion, an attitude absolutely unknown to the customs of the Ainus, who sit Turk-wise.

The Ainus themselves admit that there are differences in the traditions as given in some districts and in others. Thus, v. g., the Ainus of the Saru River, can scarce understand the language of the ancient legendary lays of Kusuru, which is held by themselves to be one of the oldest villages, in contradiction to the opinion of many authors that Saru River is the most ancient settlement.

The principal hero of the *ojna* goes by different names in different places. In Saghalien, he is named *Jajresupo* (the self-bred child); in the Saru River, he is *Okikurumi*; in the province of *Tokapci*, he is *Močarok*; in *Atkes*, he is *Kasunre*, in *Iskari*, — *Ikuresuje*; in *Kusuru*, — *Širakte*. As to the differences between the tales themselves, little is to be said, having only had similar legends of the two first places for terms of comparison, and they were much alike.

One characteristic difference between the fables of the Saghalien Ainus and those of Yezo is to be seen in the names given respectively to men and to women. Men are called *horokeupo*, or 'children of the wolf'; women are *moromaxpo*, or 'daughters of the house'. For old women the word *kašima*

(woman of the house) is employed; for old men, *jesu* (a word I have not been able to analyze). All these words are quite unknown in Yeso — at least in Siravoj and Piratori; — they are also not to be found in Batchelor's Dictionary. They are (as I may conjecture) among the most ancient words of the language; for *moro* (a house), for instance, is met with in Saghalien, in certain prayers. It is also a curious fact that I could get no information from the Saghalien Ainus themselves (East coast) as to their supposed descent from a wolf, nor could they explain to me the origin of the word *horo-keupo*; whereas I have by me a legend, written under the dictation of an old man of Siravoj, Yeso, concerning a wolf that became the ancestor of the Ainus. The legend is well known and has been noticed by several Japanese and European travellers, but changing the wolf into a dog, Japanese influence being here apparent.

VIII.

In the present volume I am publishing twenty-seven *učaškoma*, all of them taken down in Saghalien, and reserve the remainder of my 350 Ainu texts for publication at some future time.

The two first texts have been rendered both in a strict word-for-word translation and in another version, freer and more literary. In the others, I have given one translation only. This was as near to the original as I could make it, whilst preserving intelligibility; such words as it was necessary to add for the understanding of the sense, have been enclosed between parentheses. In general, in order to be more helpful to students of Ainu, I have sacrificed style, and even at times grammatical correction.

Each separate texts is followed by remarks (grammatical, ethnographical etc.) which I have made very complete, especially at the beginning: preferring to incur the reproach

of unnecessary completeness to that of insufficiency. The numbers before each remark refer to the lines in the texts.

Last — but surely not least — I desire to offer my thanks in general to the Academy of Sciences in Cracow, and in particular to Prof. Ulanowski, General Secretary, who have made it possible for this work of mine to see the light.

I also return most heartily thanks to Prof. J. Rozwadowski for his kindly aid and supervision as to the philological part of my work, and to Mr M. H. Dziewicki for his corrections of the English part.

Bibliography.

I.

Although there has been written a great deal about the Ainus, not many works can be regarded as sources, and such as supply the Ainu texts are few indeed. Yet these alone are of any use to one who would get acquainted with the language, distinguish its various dialects, discriminate one form of diction from another, determine the sense of many a dubious word, not easy of translation: or collect synonyms, or discriminate between ancient and modern forms of language: — and in general, to any would-be serious and profound investigator of this fast disappearing race of men, and of their peculiar and hitherto unclassified language. It is and has long been high time to do this; let us hope it may not soon be too late.

1) The first Ainu texts to be met with in European literature (for we must needs set aside Japanese books, accessible only to the few who are acquainted with Chinese characters) are found in Dr Pfitzmaier's *Sitzungsberichte der Philos. Hist. Classe der K. Akademie der Wissens. in Wien* 1850. There are three complete pieces, together with the first sentences of a fourth, taken out of an Ainu-Japanese dictionary, 'Mo-siwo-gusa': whose author, if we may judge by the names of places that he gives (*Abaširi*, *Tokapci*) compiled it in the North-East part of Yeso. The renderings of most of the words are also in general mere translations of the remarks in the Japanese dictionary. So far as it is allowed to judge from a transcription that is not over-accurate, the 'Katakana' alphabet does not succeed in representing the sounds of the Ainu language. The first three extracts are ordinary conversations concerning various occurrences of life, but expressed in that special rhythmical style called *sa-koro-ita* (see p. 10). The fourth, of which the beginning is scarce given, is a real *jukara* poem (see above, p. XVII) and deserves to be some day transcribed again, but in Latin characters, and translated as well as possible. At any rate, we must admire the extraordinary industry of this learned member of the Academy of Vienna, who, though having so small a store of words at hand, — and even these diversely transcribed, as in Davidoff, La Peyrouse, and Mo-siwo-gusa — has nevertheless succeeded in correcting several times, and with much perspicacity, the explanations given by the author of the first Ainu dictionary. But the texts in question can be of no use but to persons already well acquainted with the language.

2) Dr Brylkin, a member of Fr. Schmidt's Russian expedition to Saghalien, who undertook to make researches amongst the Ainus, published (in the notes of the Siberian Department, Russian Imperial Geographical

Society, vol. VII, 1864) an Ainu lullaby, consisting of sounds without any meaning. Although Brylkin was once present at a performance, improvised and sung by an Ainu who related a journey of his to the audience, he nevertheless assumed that this people had no ancient songs handed down to them from their forefathers.

3) Dr Dobrotworski, at the end of his Ainu-Russian Dictionary (ed. 1875) gives on p. 90 three short pieces in the Saghalien dialect, which together fill one page. They are: (a) an address of some length to a friend at his departure; (b and c), conversations between two men that, having quarrelled, desire a reconciliation. One of these has no translation appended, and the other two bear no accents. In dividing words, the author not unfrequently sets aside etymological reasons, and writes the words as he heard them (Cf. my own remarks on the subject, p. 9). Several words have not been properly rendered. Besides these, on p. 59 of the same work, Dr Dobrotworski quotes some lines of a song, which are rather the interjections and cries of dancers, and are made up of sounds that now are, and possibly always were, quite meaningless.

4) Dr Scheube in his paper, "Die Ainos" (Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens Band III 1882) gives a text of one short song with a translation.

5) Rev. J. Summers in his paper "An Aino-English Vocabulary" (Transactions of the Asiatic Society of Japan, vol. XIV, 1886) gives 53 phrases in the Saru dialect.

6) "The language, Mythology and Geographical Nomenclature of Japan, viewed in the light of Ainu Studies" by B. H. Chamberlain (Publications of Tokyo University, 1887): in the second part of this book "An Ainu Grammar" by J. Batchelor, there are three Ainu texts with English translations.

7) In 1888—1890, in the Trans. of the Asiatic Soc. of Japan, vol. XVI and XVII, Rev. J. Batchelor published nine specimens of the Ainu folk-lore in Yezo. Besides the translations of these, he also gives a great many philological and ethnographical remarks. It is the most valuable work hitherto achieved in this field; and we can but regret deeply that the writer has not yet published the whole of his rich collection of folk-lore.

8) In the same publication for 1895 (Vol. XXIV) the same writer gives, on pages 66 and 67, a couple of short prayers made before drinking saké in his essay on "Ainu words as illustrative of customs and matters pathological, psychological and religious". From pp. 100 to 105 he gives a text (with translation but unaccompanied by any explanatory notes), a tale about a recent case of a spell thrown, of the efforts of the Shaman's to break the spell, and of a Japanese official's judgement in the matter.

9) The same author, in his book: "The Ainus and their folk-lore", London, 1901, — possibly because this was written for a wider circle of

readers, has given but one text — containing a narrative about a shaman, the same that was mentioned in the work I have already quoted; of course accompanied with a translation. The other tales and legends are only given in a translation which we may surmise to be a somewhat free one.

II.

The following writers have published as materials for folklore certain Ainu translations without the text.

1) B. H. Chamberlain, *The Folk-lore Journal*, vol. VI, 1888: "Aino-Folklore".

2) J. Batchelor in the same No: "Some Specimens of Aino Folk-lore".

3) B. H. Chamberlain, *Aino Folk-Tales* (edited by the Folk-Lore Society, London 1888).

4) Dr B. Scheube in his essay, "Die Ainos", published (1882) in the "Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens" Band III.

What others have written on the subject consists merely of extracts from the authors noticed above.

III.

A list of the principal works written about the Ainus (in european languages).

1) D. Anutschin. Материалы для антропологии Восточной Азии I. Племя Айновъ. Москва 1875.

2) J. Batchelor. An Ainu-English Dictionary (including a grammar of the Ainu language). Second edition Tokyo. 1905.

3) — The Ainus and Their Folklore. London 1901.

4) M. Dobrotvorskij. Аинско-Русскій Словарь и Приложения. Kazan 1875.

5) R. Hitchcock. The Ainos of Yezo, Japan. Report of the National Museum. Washington 1890.

6) Dr Y. Koganei. Beiträge zur physischen Anthropologie der Aino. Tokyo 1893—1894.

7) Dr B. Scheube. Die Ainos. Mittheil. d. Deutschen Gesellsch. für Nat.- und Völkerk. Ostasiens III. (1882).

8) L. Schrenk. Reisen und Forschungen im Amurlande. St. Petersburg 1855—1856.

9) H. Siebold. Ethnologische Studien über die Aino auf der Insel Yesso. Berlin 1881.

10) Ph. Fr. Siebold. Nippon, Archiv zur Beschreibung von Japan und dessen Neben- und Schutzländern. 1835.

IV.

A list of the present writer's papers on the Ainus.

Очеркъ экономического быта Айновъ на о. Сахалинъ и статистика ихъ. Edition of the Society for the Exploration of the Amurland. Vladivostok 1907.

Отчетъ по поѣздкѣ къ Айнамъ и Орокамъ на о. Сахалинъ 1903—1905 г. Published by Russian Committee of the International Association for the Investigation of Central and Eastern Asia. St. Petersburg 1907.

Der Schamanismus bei den Ainu Stämmen von Sachalin. Globus vol. XCV N. 5. Braunschweig 1909.

Das Bärenfest der Ainen auf Sachalin. Globus vol. XCVI N. 3 and 4. Braunschweig 1909.

Die Urbewohner von Sachalin. Globus, vol. XCVI N 21. Braunschweig 1909.

Schwangerschaft, Entbindung und Fehlgeburt bei den Bewohnern der Insel Sachalin. Anthropos Bd. V. H. 4. Vienna 1910.

Szamanizm u tubylców Sachalinu. Lud. Kwartalnik etnograficzny, tom XV, z. IV i t. XVI z. II. Lwów 1909 i 1910.

L'accouchement, la grossesse et l'avortement chez les indigènes de l'île Sakhaline. Bulletins et Mémoires de la Société d'Anthropologie de Paris 1909.

An article in the Encyclopaedia of Brockhaus and Efron. Айны. Second Edition. St. Petersburg 1910.

Specimens of Ainu folklore. American Folklore Journal. 1912. (I have seen this paper in proof, but am not aware yet in what number of the Journal it has appeared).

Les signes de propriété chez les Ainos. Revue d'Ethnographie et de Sociologie. Paris 1912. (Same remark as above).

Errata.

P.	3	l.	16	for pronounced	read pronounced
	12		8	k'esan	kesan
	14		17	Īnkar	Īnkar
	19		3	šen'ramkora	šen'ram kora
	28		33	tumuk'eta	tumuketa
	34		28	okajān tē	okajān'tē
	60		6	moširi	moširi
	79		4	nusotus	nusótus
	"		12	tóntu	túntu
	87		13	tāni	tani
	90		1	kasi	kaši
	103		23	am-manu	ám manu
	106		4	šeočisarā	šeočisarā
	115		7	an	án
	118		14	éci	éči
	119		1	éci	éči
	"		12	Ciráj	Čiraj
	126		10	nāni	nani
	131		21	brother-in-law	sister-in-law
	133		22	ama	áma
	136		24	čiooki	čisoki
	137		10	25—26	26—27
	139		4	ánike	anike
	142		12	sere	šere
	"		14—15	panejajkara	panèjajkarā
	144		4	iječaraójki	ijèčaraójki
	151		12	ekóro	e-kóro
	152		9	ěmpokihí	ěmpokihí
	"		11	konòxrikipuni	konòxrikipuní
	"		"	kánne	kanne
	155		23	kušte	kušte
	165		24	13	17
	195		3	Tambex	Tám̃bex
	207		13	a-jupútarhí	a-jupútarhi
	227		6	máxpóho	máxpóho
	228		10	osíri	oširi
	235		23	91	51

Sometimes, an accent has been placed unnecessarily at the end of a word.

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Remarks on Ainu phonetics, and on the transcription of the texts.

Vowels.

I.

a corresponds to the normal or pure *a*, as it is in the Slav languages, and more or less like *a* in *father* (the length of the vowel not being taken into account).

e is the open *e*, identical with the same vowel in the Slav languages and in German; like *let* in English (only observing that in English this sound is never final, but always followed by a consonant or vowel-glide).

o is open, as in the Slav languages and in the German word *Stock*; like *stock* in English also (with the same remark as was previously made as to *e*).

i corresponds to the high-front narrow *i*, like *i* in the Slav languages, in French, and the long German *i* (and English *ē*), without taking into account the length of the German and the English vowel.

u is a middle *u*, neither high nor low; more or less similar to the German short *u*, the Slav ordinary *u*, and the English short *ū* (or *ö*): *good*, *foot*, *pull*, *bull*, *put*.

II.

In unaccented syllables, the vowels, *o* and *u* on one hand, as well as *e* and *i* on the other, become nearly un-

distinguishable. For instance, *o* and *e* are apt to become narrowed, and on the other hand, *u* and *i* receive a more open pronunciation. Thus, certain authors write *Aino* instead of *Ainu*; and *inao* for *inau*. *Ivanki* is also used as *ivanke*, *éavke* and *éavki*; *serema* and *sirima*.

This explains the sound *y*, which is occasionally heard, and is akin to the Russian *y* (Ѣ): it may be defined to some extent as a non-palatal, 'hard', low *i*; or as a narrow *e*: somewhat akin to *will*, *whisky*, pronounced by a Scotchman.

It must be noted that in general the localization of the articulated vowel-sounds in Ainu is rather broad. This opinion has also been confirmed by Abbé Rousselot, who points out that *a*, *e*, *o*, in Ainu, may have the three different qualities of tone (timbre) found in the French vowels; *i* and *u* have only the two which are found in these. The diagram is as follows:

Open	Medium	Narrow
â	a	á
è	e	é
ô	o	ó
	i	í
	u	ú

He is convinced that this difference of 'timbre' in vowels depends on their quantity. But it seems that the Ainus make no fixed distinction between short and long vowels; that is, they know nothing of quantity, properly so-called. We can only say that an accented syllable is longer, and may be simply termed *long*; but this *length* is in strict connection with the accent.

However, we do meet with fixed differences in quantity in certain words of which the sound would otherwise be the same; their only distinctive quality is the length of utterance. For instance: *è*, 'to eat'; and *ē*, 'to come'; *rû*, 'the way', and *râ*, 'the ice of the river' or 'a flock of birds'.

As to the manner in which these differences have arisen, I am completely in the dark.

There are also (as in most languages) words that differ in meaning, though pronounced exactly alike, Ex: *ki*, 'grass', 'to do', 'a louse', and 'fat (*subst.*)', *ma*, 'to swim', 'to fry', 'woman' (used in comps. instead of *mat*).

Lastly, there are quantitative differences which are used to lay (or to remove) psychological stress upon (or from) a word. thus increasing (or diminishing) its intensity of meaning. For instance: *tekoro* = very much; *tekorō* = very, very much; *oj* = many; *ōj* = very many.

Semi-vowels.

j and *w* are *i* and *u* become consonants (*i* and *u* are employed instead of *j* and *w* by Indo-European linguists): *j* = English *y*. (when not a vowel); and *w* is identical with the English consonant *w*. — *j* is very frequent; *w* on the contrary, is very rare; it is only an alternative form of *u*, as. v. g., *maw*, which is also pronounced *mau* or *muve*; *haw-hecin*, from the root *hau* or *have*. In many words, as in *aj*, *sej*, *koj*, *ruj* etc. the *j* is always heard as a consonant¹⁾.

Diphthongs.

There is in the Ainu language a whole series of diphthongs. When a vowel is followed by *i*, the latter may at will be changed into *j*, the whole becoming a diphthong. *Kamuj*, 'god' may be pronounced *kamui* or *kamuj* (*j* = the English consonantal *y*), also *atui*, 'the sea' may be pronounced as *atuj*. For *w*, see above (Semi-vowels).

Consonants.

Explosives.

The Explosives are *k*, *t*, *p*; *g*, *d*, *b*.

These two groups are not unrelated. In Ainu there is really only one group; if the sounds occur at the beginning

¹⁾ I have used *j*, because its use is more universal than that of *y*, which is beginning to be given up even by English philologists, especially in works on Indo-European philology.

of a word, their normal sound is *k*, *t*, *p*. In the middle of a word, the sound wavers between the former, the voiceless group, and the voiced group *g*, *d*, *b*. Strictly speaking, these are not identical with their Indo-European corresponding consonants. They are, I should say, neither "*fortes*" nor "*lenes*"; they are *between*. And then — which is yet more important — their conditions of combination. For instance, after *m*, these consonants readily acquire a certain sonorousness of tone, which probably does not last during the whole time of their articulation. The outcome of this was that in very many cases I was unable to determine the nature of the consonant, as I heard a sound that could not be identified either with the former group or with the latter.

At all events, amongst the Ainus of Saghalien, the normal and primary group is *k*, *t*, *p*, (voiceless), possibly less strongly articulated in certain connections. Their corresponding sounds (*g*, *d*, *b*,) more or less voiced, appear only as secondary variations. On the western shore of Saghalien, the latter group is more often to be met with than on the eastern shore.

There is a series of palatals, or rather palatalized consonants: *p'*, *b'*, *k'*, *g'*. (I use this mark (') above short letters and after long ones (according to their shapes), to denote the palatalization of the sounds). This palatalization wavers from zero upwards to the most distinct palatal sound. But I must say that Abbé Rousselot has come to the conclusion that *k* is not palatalized at all and that my Slav ear was at fault in this case. However, the *k* without (') might be read both by myself and many others like the hard *k* in the Polish *kędy* or the Russian *кѣта* ('a kind of salmon'); this last word being often heard in Saghalien, and serving me as a term of comparison with those in which *k* occurred. I therefore, without calling in question the learned Professor's opinion, have nevertheless continued to use *k'* in these cases, supposing there may be a difference in pronunciation between the Yeso dialect and that of Saghalien, which he had no oppor-

tunity to examine. At any rate, *ŕ* is never found but before *e*, and frequently very faintly palatalized then.

Nasals.

The nasals are *n*, *n̄*, *ñ*, *m*.

n̄, which is very rarely met with, is (approximately) the English *ng* in *hang*, *sing*, *long*.

ñ (marked in the Polish way) corresponds to the French and Italian *gn* (champagne, signor). The palatalization is weak, however, and at times imperceptible. It is found either at the end of words, or before *e*. Ex: *niñ*, 'to dry up', *etunñe*, 'to dislike'.

Spirants.

The spirants are: *s*, *ś*, *f*, *v*, *h*, *x*.

s is like the English *s* in *soft*.

ś has no equivalent in English. It is represented in most Ainu dictionaries by *sh*; Batchelor (Grammar, p. 77), gives it as equivalent to *sh* in *ship*. But this is certainly wrong. It corresponds to a sound common in Slav languages, and represented in Polish by the letter *ś*; it is between *s* and *sh*, with a distinct palatalization, or an approach to the position in which *i* is articulated. Abbé Rousselot remarks that *s* is formed by the tip of the tongue held somewhat downwards, and its upper surface (dorsum) raised towards the palate; that *sh* (the French *ch*) is produced with the tip raised, the upper surface (dorsum) somewhat drawn in, and the lips thrust forwards; and that between those two positions there are an indefinite number of others wavering between *s* and *sh*, but never with the lips thrust out, as for *sh*. These positions correspond to the sound (or sounds) represented by various forms of the Slav *ś*. If we take *ś* and *sh* as two extremes, the Ainu *s'* lies between them, approaching now the Russian *s'* (*сѣ*), now the German *ch* (in *ich*), now the Polish *ś*, or a palatalized *ś*. And this explains Batchelor's remark

hat it is often difficult to know whether the sound is *s* or *sh* (Grammar, 78).

In the writer's opinion, we have two classes of words: one that always has *s* pure (mostly in the syllables *sa* and *so*), and the other in which there is a greater or less amount of wavering between the *s* pure, and the *s'*. Examples: *is'am*, 'there is not'; *s'umari*, 'a fox'; the latter is often heard nearly as *sumari*. When I heard it thus, I wrote it down with *s* pure.

The origin of this *ś* is sometimes due to the influence of a foregoing *i*. Ex: *sam*, 'to marry'; *is'am*, 'to marry me'. Now and again the sound *x* becomes *ś*, as: *Ipošni* (a proper noun), and *Ipošni*; *Inunuxnaj* and *Inunušnjaj* (the name of a river).

s, so far as I am aware, is always voiceless. I noticed that the Ainus always pronounced Russian words in which *x* occurred, as if it had been *s*.

f occurs but seldom, and as a secondary sound, produced by the influence of the neighbouring vowel *u*. Examples: *fura*, 'smell', *furaje* to 'wash', *kuf* or *kux* or *kuči*, 'a girdle', *nuf* or *nu*, 'a plain, a tundra'. Sometimes *p*, when weakened, becomes *f*, but always accompanied by *u*; *čup* or *čuf*, 'the sun or the moon'; *tup* or *tuf*, 'to change one's place'. — *v* is always voiced; it occurs only at the beginning of words and between two vowels. Examples: *ven*, 'bad'; *ivan*, 'six'; *keve*, 'to drive away'. In some words *v* takes the place of *u*: *vare* for *uare*, 'to cook'; *have* for *hau*, 'the voice'.

h has the sound of the English aspirate *h*. It is about the same as the German *h*, which is a glottal spirant, naturally voiceless, but which in combination, may become voiced.

x corresponds (more or less) to the German *ch*, or to the Spanish *j* and *x*. At the beginning of a word, *x* is rare, uttered more feebly, as in *xunara*, 'to seek'; *xonive*, 'an oar'; in the other cases, it is quite identical with the above-mentioned gutturals. Examples: *xoni*, 'the belly', *ax*, 'a fish-hook'.

But when *ś* happens to be changed to *x*, the above rule, as I have noticed, no longer holds. Example: *x* in the word *Ipoʒni* (same as *Ipoʒni*, the proper name of a man) is feebler than in *ax*, and almost identical with the Polish *ch*.

x is only found in Saghalien. In Yeso, it is changed either into *p*. or *t*. or *k*. Examples: *axto*, 'rain'; in Yeso, *apto*; *paxči*, 'a kind of lacquered vessel'; — *patči*; *ojaxta* 'in another place'; — *ojakta*.

Affricates.

These are: *č*, *ć*, *ǰ*.

The Ainus have no sound of *c* as *ts*, like the Polish *c*, or the German *z*: *c* is always somewhat palatal. There is also no pure *č* (*ch* in *chalk*). The sound always vacillates between a palatalized *č*, and something akin to the sound of the Polish *ć* (peculiar to that language).

There is no sharp line of demarcation between the palatalized *t* and the distinct affricate, like the Polish *ć* (which consists of *t* + *ś*). It may therefore very well happen that from individual to individual, or from one dialect to another, there may be differences in pronunciation. This explains why the Russians, who as a rule have no affricate *ć*, have represented this sound amongst the Ainus by *t* (of course = *č*), as Dobrotworski has done (Ainu-Russian Dict. Preface, p. 63; for inst. *тiмe* 'a house'). And again my friend Mr A. von Friken, Instructor in Agronomy, writes the word *čiše* with *тиce*, and *čoxča* with *тoхчя*, for the same reason, in a small dictionary compiled by him.

There also exists a sonant variation of *ć*, the palatal *ǰ*, which is only met with in very few words, after a nasal consonant. Example: *unǰi*, 'the fire'; *tunǰi*, 'the interpreter'.

Liquids.

I have not met with *l* amongst the Ainus of Saghalien. Therefore they always pronounce it like *r* in the Russian

words in which it occurs. For instance, for молоко (milk) they would say *moroko*, for хлебъ (bread) they said *xreb*. But amongst the Ainus of Yeso, and in the village of Shiravoi more than in Piratori (the only two villages that I am better acquainted with) I have quite clearly heard *l*, pronounced by many persons instead of *r*. Neither Batchelor, nor any other writer of Ainu dictionaries (J. Dixon, *The Ainu Language*. Chrysanthemum Magazine, 1883; or J. Summers, *An Ainu-English Vocabulary*. Trans. of Asiatic Soc. of Japan 1886; and Furet, *Vocabulaire Aino*, Hakodate) have remarked the fact; but Abbé Rousselot's investigations confirm this observation of mine. He says: *l* exists only as a modification of *r*; the tongue, having its tip pressed against the palate, is able to vibrate along its edge.

R has certain peculiarities in Ainu. Dobrotworski, in his paper on the transcription of Ainu words (Preface to the Ainu Dictionary) says that *r* at the beginning of words has always a guttural (uvular) timbre, and besides is mostly heard as *tr*, which means that before the *r* there is an occlusive element. He represents this occlusive element by *t*, yet distinctly remarking that this *t* is articulated considerably farther up than the usual *t*. And he distinguishes three variations of this: 1) When *t* and *r* are equally distinct, 2) When the 'velar' *t* is more distinct, 3) When the guttural *r* is more distinct. Whilst he gives such elaborate details of these variations, he adds that they all may occur in one and the same word. Professor Rousselot finds that *r* between vowels has its normal sound, but that at the beginning of words *r* is, as it were, semi-occlusive. By means of an artificial palate, he obtained the following variations: *r*, *tr*, *kr*, *tl*; and after *n*:—*dr*, *dl*, *r*, *l*, *d*. He says that the artificial palate showed the spot which characterizes an occlusive produced behind the teeth: which would explain the *tr*; and a contact of the velum in the place where *k* is produced: which explains the *kr*.

This contact, however, does not always take place; when

it fails, only *r* or *l* is heard. He advised me notwithstanding, for the sake of simplicity in the graphic signs, to represent all this by *r*.

For my part I only noted down *tr* or *dr* when I heard these with absolute distinctness (which only occurs after *n*), and in such cases, I wrote a very small *t* (or *d*) above the line; for instance, *pen^tram*, 'the trunk (of the body)', *ken^tram*, 'famine'. I had therefore no difficulty in following the learned Professor's advice.

There is also to be noted the frequent interchange of *t* and *r*, especially amongst the Ainus of the North, according to my own observations. The naturalist Schmidt has also made the same remark¹⁾.

* *

Certain final consonants are not completely articulated, and only very faintly heard. Ex: *tarap*, *čup*. Words that have a final vowel often end in a quite indistinct manner. On account of this, a part of the preceding vowel is blurred in pronunciation; sometimes more, sometimes less. In such cases the vowel is breathed out like a weak *x*, which I have indicated by a small letter (^x), or sometimes with the sound of an *f*, that I have designated in like manner (^f). It is probably in connection with this fact that the same word may terminate in sounds that have no relation to each other. As, v. g. *čup* and *čux*, 'the sun'; *čep* and *čex*, 'a fish'.

Syllables.

The Ainu language has a natural tendency towards open syllables; and in speaking, this tendency is clearly shown, independently of the division of the words. Examples: *inkara najke* instead of *inkar anajke*; *ankora čaha* instead of *ankor ačaha*; *pinne patuita* for *pinnep atuita*.

As a general rule, I have divided the words in the following texts according to their etymology.

¹⁾ Beiträge zur Kenntniss d. Russ. Reichs. Bd. XXV.

Accents.

The Ainu language has not the same place for the accent in all words, as for instance the last syllable in French (e *mute* apart), and the penultimate in Polish. In the following texts, we have, in order to simplify the printing, omitted to place an accent on any oxytone word (accented on the last syllable); for I have found that a very great many words are thus accented. Monosyllables on which stress is laid have been marked with an accent; so that, where there is no such mark, there is no stress on the word.

There are, as in English, primary (stronger) and secondary (weaker) accents (stresses); as, *con'gratulation*. In these texts, the primary accent is marked thus (''); the secondary, thus (').

The accents are in general invariable for the same word. But there is a certain loftier style, used in poetry, prayer, public debates, receptions of guests, etc., which is called *Sa koro ita* (speech with intervals). These intervals or pauses, which occur after every two or three words and are represented by commas in our texts, render the style highly rhythmical, and often cause the tonic accent to be removed from the place that it has in common language. For instance, on line 6 of tale Nr. 1, the word *oròpeka*, is accented on the last syllable, whereas, in common speech, the accent is on the penultimate: *oropeka*. And again, l. 119 of the same, we find *the same word* bearing different accents: *noxrú*, *nóxru*. And (lines 89 and 90) *mintará* — *mintara*.

There are, however a very few words which cannot change their accents without a change in meaning; v. g., *átaj*, 'a chair', *atáj*, 'payment', *án koro*, 'my, his' and *an koró*, 'I have', 'he has'; *śiri*, 'the earth', *śirí*, 'a payment'; *úma*, 'a horse', *umá*, 'also'.

One peculiarity of the Ainu accent (mostly in Saghalien) is that in continued speech the last word of the sentence — i. e., the word which precedes a pause — is accent-

ed on the last syllable, whilst the voice often rises, instead of falling.

We have marked with a special sign (ゝ) a similar kind of pitch, by which the voice is raised and then falls suddenly, with an acute tonic accent. See l. 79 in Nr. 1: *oka-jān te*. This takes place when the speaker, having ended a sentence, suddenly adds *te*, by which the final verb is changed into a participle, and the former sentence joined to the next, with a complete change of construction.

A longer syllable will be marked (ー); a shorter one (ゝ).

The use of Hyphens.

It has been found impossible to use hyphens with perfect consistency in these texts. We often cannot, in languages of such structure, distinguish with absolute certainty between suffixes and members of a compound word. Consequently we are unable to make a distinction between words that are homogeneous (whether for the time being or permanently) and mere group words. Ex: on one hand *tu-o-hajne*, 'to fear'; on the other *tubiškan*, 'all'; *mirokupo*, 'a girl'; *ankoro—kanne*, 'having', etc. At times it has been necessary to follow the etymological divisions; at others, those of actual speech. For instance, in *čisé-koro*, 'house-possessing' the hyphen serves to denote the fact of the two last syllables having no independent accent. In reading, we have to distinguish, v. g., between *or-o* 'to put inside', and *oro* 'from'.

I have written the often-recurring word *an koro*, as *an-koro*, when it meant *my*, *his*, *her*, and *ankoro* when it signified *I have*. I have dealt with *an* in the same way, when it occurred in other words.

Ucáškoma.

Tales or traditions ¹⁾.

(Words written in parentheses are not translations of the Ainu text, but added to make it clearer).

Nr. 1.

Dictated by Numaru, aged 53 years, of Tunaitchi; May, 1903.

Ainu text	Word-for-word translation.
Šine kotan	One village
oxta, temána	in, what
ankíte,	I making
ŭše kina	uncovered grass
5 tum ànkojajenupá,	among awaked,
oròpeká, ìnkara	then, I looked round
anáko, šine	when, one
poro pínni,	great ash-tree,
káni pínni,	iron ash-tree,
10 kitàj ketá, ónnneu	top on, eagle
pínne, ónnneu	male, eagle
máxne, ónnneu	female, eagles
tú ^f , óíše	two, house
koròkánne okaj,	having live,
15 ànnukará.	I have seen.
Ib'e rusui,	Eat wish
rám ànkoró.	mind I had.
I'ncar-anáko,	I looked when,
inóxpò keta,	my neck by the side of
20 sòkapax tūki,	very thin cup,
sòkaparà ita,	very thin tray,
voruś onnàjkehé,	sunk into

¹⁾ All of these come from Saghalien.

ib'e ō ane.	food put in, I ate.	
Váxka rájki án.	Water I killed (I was thirsty).	
Rámma, an-tiójnephí	Also my vessel	25
ōnnajkehé, váxka	into water	
ó, ankú.	put in, I drank.	
Anerāmusinne,	I was satisfied,	
tóxsé-án-ránke,	sleeping-often	
mosan, k'esan to	awaked. Every day	30
éxko, ōnneu	came when, eagle	
máxne ékápu,	female bird	
éikō-ib'e ampa,	to me to-eat carry	
ijèkarakará anájne,	to me making,	
tú pa kájki,	two years (<i>See note</i>),	35
ré pa	three years	
kájki, okajan.	(<i>See note</i>) I lived.	
Obokinno, ōnneu	Many times eagles	
éká, ukójtakaxéí,	birds with-each-other talked	
annútex okajan.	I hearing lived.	40
Tani kooman,	Now is-going-to (at length)	
éikax itak	bird-speaking	
háu kajki,	voice	
annuno. Šinè	I understood. One	
tó okajanájne,	day living	45
ókajō éká,	male bird	
nākeni ománua,	somewhither having gone	
išam. Ore-tō	was not. Three days	
kašpa, antére	exactly I waited	
jaxka, xošibi	although return	50
kájki han kí.	not did.	
Taj šinè	This one	
tó okajan,	day I lived	
tani ašiš, neja	now at last this	
éká eširepa.	bird arrived,	55
Čika ukójajra,	birds relating one-to-another	
háu annu ene ani:	voice I heard. Thus:	
'an réske hekaci,	'We brought up child	

kesáento éxko,
 60 ančarójki kusu,
 okaj anájne, keštóno
 súj anréske
 hekáci, súj
 ančarójki kusu,
 65 hopuni an, jájke,
 atuj utufta,
 šine mošíri
 áńkoékari. Mošíri
 pákehe, koérikitanáš,
 70 mošíri kešehe,
 erepun noči,
 šuma-noxru,
 nóxru pákehe,
 čitáne turi.
 75 Inkar án, šine
 poro pínni,
 eróški-kánne án.
 Hóm utúrukehé
 oxta okaján-té;
 80 inkar án.
 Mošíri pákehe,
 síno horíko
 sínúpuru kamúi,
 ošínox mintarha,
 85 míntara pákehe,
 čijarijari-kanne
 ám manu.
 Rawketa, axéan
 kamúi, ošínox mintara,
 90 míntara nóškikehé,
 erikitanáš-kánne
 ajšírhi ánnukará.
 Néte, neja
 ní oxta,

every day came when
 nurse in-order-to
 living, not long ago
 again by us brought up
 child, again
 nurse in-order-to
 I arose, when
 seas between
 one island
 I met. The island -
 head high stretched,
 the island-end
 going into the sea cape
 stone (beyond) cape road
 (beyond) the cape road head
 long was stretched-out.
 I looked: one
 large ash-tree
 standing was.
 The branches among
 in staying
 I looked.
 The Island head
 very from above
 very mighty gods
 playing-yard
 the yard-head
 trodden
 was (*See note.*)
 Lower weak
 gods playing-yard
 yard the middle
 high stretched
 was, I have seen.
 Thereupon this
 tree in

hóm uturukehe	branches among	95
oxta réusi ân.	in passed the night.	
Tanipo kanne,	Now	
nişkan kotoru,	sky's boundary's	
kamúi utara	god-people	
şinox erân-kusu,	to play to descend	100
jâjkarakará	(of) preparing themselves	
havehe annu.	voice I have heard.	
Tani nişat ekasu,	Now very early morning above	
kamúi ráx manu.	gods descended. (<i>See note.</i>)	
Neja şinox	This playing-	105
mintara, şinúpuru	yard very mighty	
kamúi, uşinoxte,	gods amused one another	
míntara kata.	yard upon.	
Tutáno éán	Next weak	
kamúi, oşíno	gods playing-	110
mintara, mintarā	yard, yard's	
pāketa,	beginning upon,	
kamúi uşinoxte.	gods amused one another.	
Néte hemáxpá,	Thereupon finished,	
tani şístóno	now break of-day	115
bánki-kanne, moşíri	nigh-ly, island	
keş-ta, erepun	end at, going into the sea	
nočí, suma	cape, stone	
noxru, nóxru	(beyond) cape road, cape road	
pāketá,	beginning at	120
kamúi utara	god people	
paje. Néte	went. Thereupon	
kamúi utara,	god people	
hoşkino, júkara	firstly songs	
ukokişi. Orovano,	made one with another. After	125
tutáno háuki	next heroic songs	
ukokişi, tûtáno	made one with another. next	
učas̄koma rámma	tales also	
ukokişi. Orovano,	made one with another. After	
kamúi utara,	god people	130

- ójna súj
 ukokiši manu.
 Orovano, túita
 súj, ukokiši.
 135 Hemákate tani,
 áístóno kusu kara.
 Hánkí ná,
 júkara ná,
 nér ámpé
 140 nejáxka, ukoki
 hemákaxcí téx, orovano,
 kamúi utara
 jasumixcí, nísetox
 oxta rikipáši,
 145 hemáxpa manu.
 Neja kamúi
 ušinoxte, ànkoekári,
 ànkonúpuru kusu,
 tani paxno mójre
 150 anhi né manu'.
 Ónneu éká,
 pínne ékáphu,
 tanína mácihi
 né ampe,
 155 ekovébekéré.
 Anokaj, ráuta
 okajan. Tani
 kooman, iréske
 éka iráka
 160 háuhe, piríka
 annu. Neja orova,
 íšran tónne ànkoró.
 Okajanájne áнноški,
 iréske éka
 165 oxta oman,
- legendary-lays again
 made one with another.
 After fairy-tales
 again made one with another.
 Having finished now
 break-of-day for made (it made
 for).
 Heroic songs also,
 songs also,
 any thing
 also made one with another
 having finished, after
 god people
 reposed, sky
 to ascended,
 finished.
 These gods
 playing one with another I met,
 I liked because;
 now till slowly
 I was'.
 Eagle bird,
 male bird,
 now the wife
 then (*See note*)
 narrated to.
 I beneath
 was. Now
 is going to me bringing up
 bird speaking
 the voice well
 I heard. That after
 wish toward I had.
 Living (at) midnight
 me bringing up bird
 thither went

moširi oxta
 paje an-rusúi,
 rámhú ànkoró.
 A'nnoski pájki an,
 nejajke, inu
 anáko, iréske
 éká utara,
 toxse humhišin
 annu. Pinoxpónne
 jajkarakará an,
 otakáta sapan.
 Makúnni keururu,
 písónni keururu,
 anocásax kí.
 Húsko pón
 éis šine
 án, nanun
 kirihe, ám
 pón tékihi,
 aneuf kara,
 ota kurukáta
 ajsánkŕe, xonívehe
 káiki koàrurenká,
 kámŕe kuruka
 anorepúnke.
 Tán kúnne-to oxta,
 ireske éká
 oxta oman,
 moširi oxta,
 paje án-rusúi kusu,
 éibo an, anèajgá,
 néva-káiki
 éibo an-kanne
 paje anájne,
 obokinno éibo,
 aneas̄kaj. Éibo anájne

island to
 to go wish
 the mind I had.
 (At) midnight I rose,
 when, I have listened 170
 when, me bringing up
 bird-people's
 the sleeping noises
 I have heard. Stealthily
 self prepared, 175
 by-the-sea-shore went.
 Close to the forest, sea-bank
 close to the sea, sea-bank,
 I run did.
 Old little 180
 boat one
 was, prow's
 the cross-beam (with) my
 little hand
 I seized made, 185
 sea-shore upon
 I dragged the oars
 put-in-position
 sea surface-upon
 moved towards the sea afar. 190
 That' dark day in
 me bringing up bird
 thither went
 island to
 go wishing 195
 I rowed, I was unable,
 nevertheless
 rowing
 going,
 many times rowed, 200
 I was able. Rowing

śístóno, cibo ʼan
 rokájne, onúman
 hekota, śine
 205 moširi, ajsétoko
 nukara. Neja
 mošir oxta
 japan. Japánte,
 ínkará anájke,
 210 sónno kájki,
 iréske éká,
 onnéu éká
 oxta oman,
 moširi oxta paje an,
 215 japan. Iréske,
 éka oxta
 réuši ni,
 tám poro
 pínni, tekihi
 220 ehora éiuni,
 jámuhu empoketa,
 ʼan-éipihí,
 annújna · té,
 anókaj éiš
 225 samáketa jáj
 nújna an. Nejájne
 sónno kájki,
 iréske éká
 jējnēno,
 230 nískan koto
 kari, kamuj
 utara śinox
 eran-kusu,
 kamuj jajkarakará,
 235 anáuhe annu.
 Néte tani asi,

break of day, rowed
 sitting evening
 towards, one
 island me in-front-of
 have seen. This
 island to
 I landed. Having landed
 looked when,
 certainly then
 me bringing up bird
 male bird
 whither went,
 island to I went,
 landed. Me bringing up
 bird where
 passed night tree,
 this large
 ash-tree, branches
 falling (earth) touching tree,
 leaves under
 my boat
 having hidden,
 I boat
 beside, myself
 hid. This being
 just
 me bringing up bird
 (he) told as
 sky boundary
 through god
 people to play
 to descend
 gods prepared themselves
 their voice I have heard.
 Thereupon now at last

kamúi vēciú.	gods came together.	
Šinúpuru kamúi	Very mighty gods	
šenramkora, ošinox	as (before) playing	
mintara, mǐntara	yard, yard	240
káta, šinúpuru	upon the very mighty	
kamúi ušinoxte.	gods amused each other.	
Táva hemaxpa,	Thereupon finished	
axéan kamúi,	weak gods,	
ošinox mintara	playing yard	245
oxta, kamúi	at, gods	
ušinoxte. Táva	amused-one-another. There-	
	upon	
hemaxpa, néte	finished. After	
sónno kájki,	just	
iréske cká	me bringing up bird	250
jejnōno, moširi	(it) told just-as island	
keš-ta, táj	at end this	
suma nóxru,	stone (beyond) cape-road	
erepun nočihi,	going into the sea cape,	
nóxru páketa,	cape-road at beginning	255
kamúi utara	god people	
paje. Pajéte.	went. Having gone	
uháukire ám manu.	made-one-another to sing.	
Hoškino	At first	
júkara an, tutáno	songs were, next	260
ucáškoma an, tutáno	tales were, next	
háuki an, tutáno	heroic songs were, next	
ójna an, tutáno	legendary-lays were, next	
túita an. Náte	fairy-tales were. After	
hemaka. Hemákate	finished. Having finished	265
tani, sístóno	now break-of-day	
hánki, kamúi	near, god	
utara jasumixci.	people reposed.	
Samáketa pinoxpōne,	By-side stealthily	
reje an-kane ankújraši,	crawl-ing hiding-myself	270
kamúi utara	god people	

samáketa paje an.
 Ná haćiko
 máxneku kamúi
 275 imi aśínke,
 ikúšta aj
 śuma utúruketa,
 ahúnke núnja,
 neja imi
 280 an-u, pom
 máxneku imi
 ajjájkokari-kari.
 Náte tani, kamúi
 utara, jasumi
 285 hemakaxéi. Hemákate,
 niśéto oxta
 rikipaxéi. Okáketa.
 kamúi póm
 máxneku hekaći,
 290 imi mí-kusu
 é. Nejájke
 ajjájkokari-kari, úf
 rusúi kojakuś.
 Maxnéku hekaći
 295 an-újna, ankiśma.
 Kamúi utara,
 ríšta rikin
 hemaka, okáketa,
 kamúi póm
 300 máxneku, an
 éíphi oxta,
 antura xośíbi,
 an éíphi
 ajśánke; onnajketá,
 315 kamùj póm
 máxneku anamaté,
 an kotánhu

near went.
 The most little
 woman god
 robe took-off,
 there being
 stones between
 put in hid,
 this robe
 I took, little
 woman's robe
 rolled-up-myself.
 Thereupon now god
 people repose
 finished. Having finished
 sky into
 ascended. Afterwards
 god little
 woman child
 robe in order-to put-on
 came. This being
 I-have-rolled-up-myself,to-take
 wished, could not.
 Woman child
 I seized I held.
 God people
 upwards ascended
 finished, afterwards
 god little
 woman my
 boat to
 I led returned,
 my boat
 I dragged; inside
 god little
 woman having-put,
 my village

hekóta, cibo an.	towards I rowed.	
Tani širúkuni	Now twilight	
hemáka. Cibo anájne,	finished. Having rowed	310
annoški, an	(it was) — midnight, my	
čiše oxta	house to	
širepan. Neja	arrived. These	
iréske óká,	me bringing up birds	
tani širúkuni kusu,	now night being	315
utóxáeka rúhešin án.	both-sleeping apparently were.	
An čiše,	My house	
kina čiše,	grass-house	
óxt ahupan,	in entered,	
kamúi póm	god little	320
máxneku, ántura-káñne	woman leading	
ahupan. Néjte	entered. Thereupon	
šinkejke šístóno,	the-next-day at-break-of-day	
iréske óká,	me bringing up bird	
mačihi oxta	the wife to	325
ita háuhe	the speaking voice	
án: „anréske	was: “by us brought up	
hekáči, tán Túrupun	child, this Turupa-ic	
hekáči, tani	child now	
páxnno anreske,	till we-bring-up,	330
nejájke óxt	that-being thither	
oman rúhe án.	went apparently.	
Náx án-kusu,	Thus being	
temána ankíki	what (should) we do,	
pirika hetaneja?	well (<i>See note</i>)?	335
Tani anréske	Now by us brought-up	
hekáči, tani	child now	
óxkajo né	adult-man became	
oman, máx	went, wife	
kájki koro.	also possesses.	340
Anokaj aneramušinné	We satisfied	
kusú, an	being, our	
kotánhu óñne	country towards	

- hemàxnarajé an-kusu iki".
 345 Néte iréske
 éká, tám
 poro kani
 pínni, kitaj
 keva, ireske
 350 éka, itak
 háuhe ene-ani:
 „tán ekoro
 kotanhu réhe,
 Rúrupun kotan.
 355 Kotan pírika-kánne,
 ekoro henki
 utárikehé, utárix
 tura poróno
 án, ánhí
 360 néva kájki, hemáta
 vén kamujhe,
 Rúrupun kotan
 vénte. Táha kusu,
 eani sínéne
 365 eómekahá, kamuj
 oxta ukójtakhi án;

 Rúrupun kotan
 níspa, urénka-kánne,
 ináu karájke,
 370 nér an
 kamúi neanaxka
 ekanuf, síri
 pirika kusu,
 eani eréskekekun
 375 kamúi, kamuj
 ukopágari jaxka,
 sínó eréskekekun
 kamúi ísam,
 kamúi emújke
- go-up we-shall".
 Thereupon me bringing-up
 bird this
 large iron
 ash-tree top
 from, me-bringing-up
 bird's speaking
 the voice thus:
 "this thy
 country the name
 Rurupa-ic country.
 Country rich being
 thy grandfather
 the people comrades
 with many
 were; was
 however what
 the bad god
 Rurupa-ic country
 ravaged. Therefore
 thou sole
 thou remainedst, gods
 among, (they had) the talk-
 together;
 Rurupa-ic country
 rich men setting-in-order
 'inau' made when
 whatever being
 god also
 meeting took, land
 beautiful being,
 thou thee bringing up
 god, gods
 consulted together although
 very well thee bringing up
 god was not,
 gods all

ejajtúkari kojákuš kusu,	near to impossible being,	380
kamuj oxta kamuj	gods at, gods	
ukopágari, kuáni	consulted together, me	
anaxne ékax	as regards, bird	
ku né,	I am,	
kapáxcí tonó,	eagle chief,	385
sónno an	true my	
réhe, Kapáxcí	name, Eagle	
éká tonó,	bird chief,	
am mačí	my wife	
tura, kamuj	with, gods	390
orova anirèskeresí.	by, bring-up us made.	
Eanine keráj-kusu,	Thee also thanks-to	
tani kamuj	now gods	
orova, máx	from wife	
kájki anakondéši kusu,	thee gave because,	395
náxte ekoro	thereupon thy	
kotan, tán	country this	
Rúrupun kotan	Rurupa-ic country	
oxta, ean	in thou wilt be	
kusu-néjke, ináu	if, 'inau'	400
ekara kusu-néjke,	thou wilt make if;	
„iréske éká	'me bringing up bird	
kapáci tonó,	eagle chief,	
kapáci éika“	eagle bird'	
eje ranke,	thou-saying- now and-again	405
eináu kara,	thou 'inau' wilt make,	
moširi koro	earth possessing	
kamúi, kamúi	god, gods	
šémpaxno, ináu	also 'inau'	
ekaráte, ekóndy	thou making, thou give	410
kus iki, kusu-néjke,	wilt, if,	
ekúrukaší, kamúi	thee above gods	
orova, kamúi	from, gods	
oinkará kusu-néjke,	look above will if,	
néjpaxno nejaxka,	any time also	415

ekóro kotan,
 rámu ráxki-káñne
 án-kusu néjke,
 náte orova
 420 ner ámpé nejaxka,
 ekohájta háñnex
 kí-kus iki". Neja
 orovano, kapáxcí
 éká réske
 425 Rúrupun hekáci
 orova, ináu
 kara-ná,
 kána—suj hetúkuhu
 né. Náxte
 430 orova, kamúi
 ucáškoma, anókaj
 keráj-kusu, júkara
 ná, háuki
 ná, ucáškoma
 435 ná, ójna
 ná, túita
 ná, orovano
 kapáxcí tóno,
 kapáxcí éká,
 440 réske Rúrupa
 hekáci orova
 hetúku-pé.
 Júkara ná,
 háuki ná,
 445 ucáškoma ná,
 ójna ná.
 túita ná,
 hetúku né manuj.

thy country
 soul suspended
 will be if;
 thereupon after,
 any thing also
 thee fail not
 will do". That
 after eagle
 bird brought up
 Rúrupa-ie child
 from, 'inau'
 making also
 again the origin
 is. Thereupon
 after divine
 tales, us
 thanks-to, songs
 also, heroic songs
 also, tales
 also, legendary-lays
 also, fairy-tales
 also then
 eagle chief,
 eagle bird
 brought up Rúrupa
 child from
 coming-forth things.
 Songs also,
 heroic songs also,
 tales also
 legendary-lays also
 fairy-tales also
 come forth are.

Literary translation.

In a village, by some means, I awoke among the grass. When I looked around, I saw at the top of a great 'iron' ash-tree two eagles, one male and the other female, which lived there having a house. I wished to eat. And I saw beside me a delicate cup and tray, with food inside which I ate. I was thirsty; into my vessel they put water and I drank. I was satisfied. I went to sleep and awaked. Every day the female eagle carried food to me. In this manner we lived two or three years. I many a time heard the conversation of the eagles and at last I understood the birds' language. One day the male bird went away and did not return. Three days I waited, but he did not return. At last one day the bird came home. The talk, when the birds conversed one with the other, was as follows: "Every day I think about the child nourished and brought up by us. Some days ago, when I went to feed it again, I found an island in the midst of two seas. One end of the island was high and stretched afar. At the other end of the island there was a cape jutting far into the sea, and beyond it there extended a long reef of rocks. I looked around. A large ash-tree stood there. Placed among the branches, I looked out. There was at one end of the island a beaten playground; one part of it was for the highest and very mighty gods; the middle of it for a playground for the lower weaker gods. It was high and stretched out. That I saw; and then among the branches of the tree I passed the night. Now I heard the voices of the gods, who prepared themselves to descend and play. A little before dawn the gods descended. The very mighty gods played one with another on this playground. Afterwards the weaker gods played one with another at the beginning of the playground. At last they finished, when the break of day was near: the gods went to the end of the island to the cape with the reef of rocks. Then the gods sang ditties to one another. Afterwards they sang heroic songs, then they told stories, then they sang legendary lays, and then they related fairy-tales.

When they had done, day-break began. When the gods had ended their heroic songs and the ditties and all the rest, they reposed and ascended to the sky. I met these gods at play; I liked to see them, and therefore I was so late". This was related by the male eagle to his wife. I was below. I distinctly heard the voice of the bird that brought me up, as it spoke thus. After that I had a wish to go thither. At midnight I desired to go to the island, where the bird that brought me up had been: such was my intention. At night I rose and listened. I heard the sounds made by the birds in their sleep. Stealthily I got ready and went to the sea-shore. I ran along the sea-bank close to the forest, and came down to the beach. There was a little old boat. I seized with my little hand the cross-beam that was at the prow, and dragged it along the shore. I set the oars aright, and made for the open sea. That night, wishing to get to the island where the bird that brought me up had gone, I rowed; but could not at first. Nevertheless by rowing more and more, I at last learned to row. I rowed till the break of day. I rowed till the evening; at last I saw an island before me. I landed and looked around. Certainly I had landed on that island to which the male bird had gone. Among the large ash-tree's branches that drooped to the ground, and wherein the bird that brought me up had spent the night, having hid my boat under its leaves, I also hid myself. Afterwards, just as the bird that brought me up had said, I heard the voices of the gods, who prepared to descend for play, passing the boundary of the sky. Now at last the gods came together. The very mighty gods, as before, amused each other on their playground. When they had finished, the weak gods amused one another upon the playground. When they had finished, just as the bird which brought me up had said, the gods passed to the end of the island at the extremity of the reef which went far into the sea beyond the cape; and when they were there, they invited one another to sing. At first they sang various ditties, afterwards they

told stories, then they sang heroic songs and legendary lays, and then related fairy tales. At last they concluded. They having finished, it was near daybreak; and the gods rested. Stealthily crawling and hiding myself from them, I went along close to the gods. I took the robe which the youngest goddess had taken off and putting it in between the rocks had hidden; and I rolled myself up in this robe. Then the gods, their rest coming to an end, ascended to the sky. Afterwards the divine girl came also to put on her robe. Because I had rolled myself up she wished to take it, but could not. I seized the girl and held her. The gods had ascended to the sky, and I returned, leading the divine girl to the boat. I dragged it down, put the divine girl inside, and rowed towards my village. The twilight was over, I rowed till midnight and arrived at my house as it was night. Both the birds that brought me up seemed to be asleep. I entered my grass house with the divine girl. The day after, at dawn, the bird which brought me up spoke to his wife as follows: "This child brought up by us, this child of Turupa, which we have brought up till this day, has clearly left us. What have we to do? He has become a man, and has gone away to get a wife. We are satisfied and shall return to our country". Such therefore was the voice of the speech of the bird which brought me up, that came from the top of the large 'iron' ash-tree: "The name of thy country is the Rurupa country. It was rich, and thy ancestors lived with many companions; however a certain evil god ravaged the Rurupa country. Therefore thou alone remainedst. The gods talked together: the rich men of Rurupa country arranged an 'inau', all the gods accepted it graciously, and the land became flourishing: therefore the gods consulted together to find a god that should bring thee up well. It being almost impossible, the gods consulted together and obliged us — me the chief of the eagles, my name being 'The chief of all Eagles' — with my wife, to bring thee up. Now thou hast received a wife from the gods. Therefore, if thou wilt live in thy country, this Rurupa country, if thou wilt make

an 'inau', and wilt say: "O bird that brought me up, Chief of eagles, eagle-bird", if thou wilt make and give the 'inau' to the god who is master of the earth; and if the gods will look on thee from above; if thou wilt live quite satisfied at all times in thy country: thou shalt never want for anything". This was the origin of the making of the 'inau', by the child of Rurupa, brought up by the eagle-birds. And the tales of the gods, the ditties, the heroic songs, the stories, the legendary lays and fairy tales are also owing to me, being things that proceed from the child of Rurupa brought up by the chief of eagles, by the eagle-bird: from him come the ditties, the heroic songs, the stories, the legendary lays and fairy-tales.

Remarks to N. 1.

This tale was taken down in the village of Tunaichi (*Tunajči*) on the south part of the eastern shore of Saghalien, a village famed from ancient times for people acquainted with old traditions and songs. This characteristic has remained in that part of the island till the present day. Old Numaru was one of those skilled in Ainu oral literature. Asked about its origin, he dictated this tale to me. It is one of the specimens dictated in an absolutely pure Ainu style. Numaru did not understand Russian, and had not been under the influence of white men, like many others of his tribe, who employ a peculiar sort of 'broken Ainu' in speaking with foreigners.

1. ¹⁾ *kotan*, 'a village, a town, a district, and also, the earth'.

2. *oxta* or *ta*, 'in, to', a postposition.

3. *ankite* is a kind of participle of *ki* 'to do, to make'; *an* is a formative of a verb in the 1-st and 3-rd pers., standing before or after it; *an* seems to be the verb *an*, 'to be'; *te* is a sign of the participial form.

5. *tum* or *tumu*, 'a space', is used in compounds only; as *nitum*, 'a forest' (*ni*, 'a tree'). Here it seems to be shortened from *tumuk'eta*, 'among, in'.

¹⁾ The figures refer to the preceding lines of the Ainu text, as I have numbered them.

ankoajenupa comp. of *an*, (see 3) + *ko*, a particle prefixed to verbs, meaning 'to' + *jaj*, 'oneself' + *e*, a particle used before a verb in the second person (cf. 3), or, as here, a mark of a transitive verb, whether with or without a direct object + *nupa*, a special form of *nu*, 'to hear'.

7. *anako*, instead of *anko*; *an* belongs to the preceding verb *inkara*, (see 3), *ko* after a verb has the meaning of 'when'; it seems to be an abbreviation from *koro*, 'to have'.

8. *pinni*, 'an ash-tree'; *Fraxinus excelsior*, *Fraxinus Mandschurica*. This tree is often met with in Ainu folklore and may be one of the proofs that the Ainus are of southern origin. The ash-tree is absent from the north part of the Ainu territory in Saghalien, from 49° N. L. In the southern part of the island, this tree is found in the valleys of rivers, oftener on the western shore, where the climate is milder. The ash-tree is to be seen all over the island of Hokkaido (Jeso) and also in the island of Honshu.

9. *kani* is a Japanese word: *kane*, 'metal'. In Ainu it means 'iron'. In some stories and fairy-tales, trees or houses receive this epithet. I suppose this adjective is used, not because the Ainu believe trees or houses can be of iron, nor because they wish to say that these things have the properties of iron, e. g. strength and solidity. I think that in such cases the Ainus express their highest admiration, and wish to say that this tree had the highest quality in any sense. It is known how much iron was prized in ancient times; the Ainus got it with great difficulty from the Japanese and the Manchurians. De Vries, the first European traveller who gave an account of his journey to Saghalien in 1620, says that the Ainus in Aniva-Bay asked only for iron, and seemed to like it more than silver or gold. ("Geographical and ethnographical elucidations to the discoveries of M. Vries in the east and north of Japan", by von Siebold. London, 1859).

10. *Keta*, 'in, upon, by the side of', is a postposition used only in compounds; see 19.

onneu or *onneu éka*, 'eagle, *Aquila clanga* Poll., or

Aquila naevia. One of three kinds of Saghalien eagles, distinguished by the Ainus and their neighbours the Ghilyaks. The Ainus in the northern part of the island name it *samaxka*. *Onneu* seems to come from the root *onne*, 'old, aged'. The reason is naturally that, since what is old is in general larger than what is young, *old* has become in many cases synonymous with *great*. Thus the Ainus of Saghalien call the sea bear *onne*; those of Yeso call the albatross *onne čikap*.

11. *pinne* or *pine*, 'male', is comp. of *pi*, 'a kernel, a grain' + *ne*, 'to be, being'. *Noxpi* is the name of the testicles.

12. *maxne*, 'female'; is comp. of *max*, 'a woman' + *ne*, (see 11). *Max* or *mat* is pronounced simply *ma* in compounds: *Kasima*, 'an old woman', *košma*, 'a daughter-in-law'. Names of women also have the same termination: as, *Inuma*, *Pirosanke-ma*, *Mojkošamma*. *Ma* seems to come from the old name of the vagina. This word consists only from a prolonged sound *m*, pronounced by stretching out the lips and drawing them in without opening the lips while articulating. It sounds something like 'hm, hm' in English. I have met with this sound only among the Ainus of Yeso. A sound like it, though not quite the same, means 'yes' in the north of Saghalien.

13. *tuʹ*, 'two'; the *f* is heard very feebly; we have here a case of a soundless vowel-ending.

čise, 'a house'. Seems to be comp. of *či*, a prefix used in many cases; here, I suppose, it comes from the pronoun 'I, my'; + *še* or *šex*, 'a nest, a flour, a seat'.

14. *Korokanne* is a comp. of *koro*, 'to have, to possess', + *kanne* or *kane*, placed after the verbs, giving them the meaning of the participle, or rather of the gerund.

15. *annukara*, comp. of *an*, (see 3) + *nukara*, 'to see'.

16. *iče* or *e*, 'to eat'.

17. *ram* or *ramu*, 'a mind, a soul, a wish, to think'.

18. *inkar* for *inkara*, 'to look at', cf. 15.

19. *inoxpo keta*, comp. of *i*, 'me, him, her, us, them' + *noxpo*, 'the fore part of the neck'; *keta*, see 10.

sokapax, abbreviated from *sonno*, 'very, truly' + *kapara*, 'thin'. To make a thin vessel is very difficult for the Ainus, and therefore in their opinion the thinness of the vessel makes its quality better.

20. *tuki*, 'a wooden lacquered cup' which the Ainus use to drink the rice-wine *sake*, and which they got from the Japanese.

22. *onnajkehe* or *onnajketa*, 'inside, into'; comp. of *onnaj*, 'inside' + *kehe*, is a syn. of *k'eta*. See 10.

23. *ane*, comp. of *an*, see 3, + *e*, see 16.

24. *vaxka rajki an*; a paraphrase for, 'to be thirsty'. *Vaxka*, 'water' + *rajki*, 'to kill (a compound from *raj* 'to die' + *ki*, 'to do')' + *an*, see 3. Similarly we have *okojma rajki*, 'to wish to urinate', cf. 2, 151.

25. *an-čiojnephi*, comp. of *an* before substantives 'my, his, her, their' + *čiojnephi*, a name of any quite personal food vessel and seemingly a comp. of *či*, (see 13) + *o*, 'put in' + *ine*, 'where'; *p* for *pe*, 'a thing' + *hi*, which, like other particles *ha*, *he*, *ho*, *hu*, is placed after substantives or adjectives and gives them a determinate signification.

28. *aneramu šinne*, comp. of *an* + *e*, (see 3), and 5, + *ramu*, 'the soul' + *šinne* or *šine*, 'to rest'. These two words together mean 'to be satisfied'.

29. *rankē* after a verb gives an iterative form and also turns the verb into an adverb.

30. *mosan* 'I awoke', comp. of *moš* + *an*.

31. *kesanto*, 'every day'; less frequent than *kesantexko*, literally, 'when every day comes'. An analogous form is: *sakitexko*, 'in the summer'. — *exko*, comp. of *ex* or *ek*, 'to come' + *ko*, see 7.

32. *čkapu*, or *čkap*, or *čka*, or *čika*, or *čikap* 'a bird'.

33. *čiko*, comp. of *či* 'I', (see 13) + *ko*, 'to'.

34. *ijekarakara*, instead of *ijekara*. This repetition of certain verbs is used to lay stress upon the continuity of an action; *ije*, comp. of *i*, 'to me' + *e* changed into *je* after soft *i*.

anajne, comp. of *an*, belonging to the preceding verb,

and *ajne*, which seems to be a comp. of *an* 'to be' + *hine*, a particle changing the preceding verb into a kind of participle.

35. *tu pa*, 'two years', *re pa*, 'three years', should not be taken literally. These two numbers are used in Ainu folklore to express an indeterminate but not very short space of time. But the most frequently used number in such cases is six, *ivan*.

kajki, a particle which cannot be literally translated into English; its signification may be termed *emphatic*, intensifying the idea to which it is added.

38. *obokinno*, 'many successive times', has for its root *obo* or *opo*, 'following', used in compounds only: *oponi*, *jboni* + *ki* 'to do' + *no*, an adverbial termination.

39. *ukojtakaxci*, comp. of *uko*, 'together' i. e. a particle signifying that the action is mutual + *ita* or *itax* or *itak*, 'a word, to speak' + *ka* or *kara*, 'to do' + *xi*, a plur. sign of the verb.

40. *annu-tex*, 'having heard'; comp. of *an*, see 3 + *nu*, 'to hear' + *tex* or *te*, see 3.

41. *tani kooman* is an expression equivalent to 'at length'; *tani* means, 'now' and *kooman* is a comp. of *ko*, 'to' + *oman*, 'to go'.

45. *okajanajne*, cf. 34.

46. *oxkajo*, 'a man' (opposed to *maxneku*, 'a woman') or 'male'; it seems to be a comp. of *ox* (the cry which the Ainus are wont to make whenever they pull the oar towards them in rowing: an onomatopoeia) + *kajo*, 'to cry'. *Oxkajo* or *oxkajpo* is a name reserved for adults, from 20—25 to 55—58 years. Very young or aged persons, who are not employed in the hard work of rowing, receive other names: a fact which sufficiently demonstrates this explanation.

47. *annuno*, comp. of *an* (see 3); + *nuno*, 'to hear well, to understand'.

omanua comp. of *oman*, 'to go' + *ua* or *va*, one of the signs of the participial form.

48. *Ore to kašpa*, poetical form instead of the common *re to pahno*, 'just three days'.

51. *han* or *ham*, 'no, not'.

52. *taj* for *tan*. *N* before *s* \Rightarrow *j*. For instance, *poj šeta* for *pon šeta*, 'a little dog'; *aj sikhi* for *an sikhi*, 'my eyes'; *vej sanu* for *ven sanu*, 'a bad custom'.

55. *ėširepa* or *širepa*; comp. of *e*, see above 5, + *širi*, 'a place, a land' + *pa*, 'to find'.

56. *ukojajra*, comp. of *uko*, see 39, + *jaj*, see 5, + *ra*, which seems to be contr. from *iraya*, 'to admire'. This word is used to denote a conversation between the members of a family who had been away, and those who had remained at home. Hitherto this custom has been kept up, sometimes with great ceremony in the case of a return from a long and dangerous journey.

58. *anreske*, comp. of *an* (see 3) here means 'by us' + *reske*, 'to bring up', of which the root is: *res* or *resu* + *ke* (= *ki*), 'to do'.

hekači is the name for a child or young person; the girl is named *matekači* or *matkači*; for *mat*, see 12. An analogous form is *mat-ajnu*, 'a woman'; *ajnu*, 'a man' (in opposition to an animal).

60. *ančarojki*, comp. of *an*, (see 3) + *čarojki*, 'to nurse', which is a comp. of *ča*, 'the mouth' + *oro*, 'inside' + *iki*, 'to come, to go'. An analogous compound is: *pu orojki*, 'to go to the storehouse and come back' (*pu*, 'storehouse'); *ėše orojki*, 'to walk inside in the house'.

kusu. This particle adds to the preceding verb the idea of causality or purpose.

62. *suĵ* and *šuj*, 'again', see Rem. on Phonetics, p. 6.

65. *jajke* or *jajne* or *ajne*, see 34.

66. *atuij* or *atui* is the word most often used for 'the sea'; synonyms: *rep* (used in comps.), *ruru*, see 328; also *kambe*;

utuŋta, contr. from *uturu*, 'interval' and *oxta*, 'in'; *uturu* is comp. of *u*, a prefix adding the idea of company, plurality or reciprocity + *tu*, 'two' + *ru*, 'a way'.

67. *moširi*, 'land, country, island', comp. of *mo*, 'little' + *siri*, 'a place, earth'.

68. *ankoekari*, — comp. of *an*, see 3; + *ko*, see 5, + *ekari*, 'to meet'.

69. *pakehe*, comp. of *pa*, 'the head' + *kehe* or *he*, see 22; this determinative particle is placed after this word instead of *moširi*. In every island, or village the Ainus distinguish between 'the head' and 'the end'. 'The head' is the eastern or sometimes the northern part; 'the end' *keš*, (see 70) is the western or sometimes the southern part.

koerikitanaš, comp. of *ko* + *e* + *ri*, 'high' + *ki*, 'to do' + *tan(e)*, 'long' + *aš*, 'to arise, to stand'.

70. *kešehe*, see 69.

71. *noči* or *not* or *nox*, 'a cape'.

suma, cf. 62.

72. *noxru*, comp. of *nox* (see 71) + *ru*, 'a way, a path'. It is the name of a series of rocks sometimes met with as the prolongation of a cape.

73. *noxru*. As to the accent, see Rem. on Phonetics, p. 10.

74. *čitane turi*, instead of *tane čituri*; *tane*, 'long'; *turi*, 'to stretch out'; *či* is a sign of the passive, cf. 13. Similarly *nukara*, 'to see', *činukara*, 'to be seen'; *ronnu*, 'to kill', *čironnup*, 'a thing killed, a fox'; *kusa*, 'to ferry', *čikusa*, 'imported'; *tugan*, 'to shoot', *čitugan ni*, 'the tree at which people shoot'. See also 86.

77. *eroški kanne*; comp. of *e* + *roški*, 'to stand'; *kanne*, see 14.

78. *uturukehe* or *uturu keta*, 'among'; see 22 and 66.

79. *okajān tē*, see Rem. on Phon. p. 11.

82. *šino*, 'very, greatly', is an adverb from the adjective *ši*.

horiko, a comp. of *ri*, 'high'; *ho*, a prefix of some adverbs, meaning 'from'; opposed to *he*, 'to, towards'; *heriko*, 'upwards'. Analogous forms: *hekimoš*, 'to the forest', *hokimoš*, 'from the forest'; *hepišo*, 'to the sea', *hopišo*, 'from the sea'.

83. *šinupuru*: *ši* is contr. from *šino*, see 82; *nupuru*, 'mighty, powerful (magically, but not physically); also 'food with taste,' 'wine with effect'.

Kamui is one of the most interesting words in the whole language. Even men so learned in Ainu as B. H. Chamberlain and J. Batchelor have had controversies concerning its origin (Transactions of the Asiatic Society of Japan, 1888, 17—32 and 33—38 p.). It is very like the oldest Japanese word for God, *kamu* (modern form, *kami*). Chamberlain thinks it has been simply taken from the Japanese, whilst Batchelor (Hastings Encyclopaedia of Religion: The Ainu) derives it from the Ainu words: *ka*, 'over', *mu*, 'spreading, creeping', and *i*, a particle that may change other parts of speech into nouns. So *kamui* would be 'That which covers'. For my own part, I rather incline towards Dr. Dobrotworski's opinion, viz, that *kamui* comes from *kam*, 'flesh, meat', + *ru* 'great' (Aino-Russian Dictionary, preface, p. 48); or I might suggest an even better alternative: *kam* + *us*, 'possessing'. I must explain this more clearly. At present, *kamui* signifies either a god or an evil spirit or an animal in general, or in fact any being whatever; and when prefixed to other nouns it means 'beautiful'. Now, my opinion, like Dr. Dobrotworski's, is that *the first of all these senses was* 'animal', i. e. a being having valuable flesh; and that this meaning was afterwards extended to what was prized, respected, beautiful, and at last generalized to the idea of a being and of deity. This became all the easier because of the mixed animal-worship and anthropomorphism that is so clearly seen in their folk-lore. That *kamui* is not the primitive name for a god is certain; I have been assured by several intelligent Ainu in Saghalien, who were my friends, that the primitive name for a god is *serema*, 'a guardian', but they do not like to use his name 'in vain' and without real necessity.

As Batchelor's derivation is plausible, and Aston (Shinto, London 1905, p. 7), too, derives the Japanese *kami* from *kaburu*, 'to cover', I must point out that *kamure* (the Ainu word for 'to cover') has a much grosser derivation, closely connected with man's struggle with the elements: *kam*, meaning 'flesh' + *ure*, a special word, designating the burying

(and therefore covering, by the hunter) of such parts of his quarry as he could not carry away with him at once.

84. *osinnox* is a poetical form of *šinot* = *šinox*, 'to play' *mintarha* for *mintaraha*; for *ha*, see 25.

86. *čijari-jari* is a reduplication of the root *jari*, see 34. For *či*, see 74.

87. *am* for *an*; *manu* is a particle very often placed at the end of the sentence in a narrative sense.

89. *rawketa* or *rauta*; comp. of *rau*, 'below, under' + *keta*, see 10.

axčan or *čan* is opposed to *nupuru* (see 83) and means 'weak, without (magical) might', also '(food) without taste', or '(wine) without effect'.

90. *noškikehe*, derived from *noški*, 'middle' and *kehe* for *keta*, cf. 22.

92. *ajširhi* for *an širhi*, cf. *širi* 55; a particle, placed after verbs, indicates that the action is still going on.

93. *nete* seems to be comp. of *ne*, 'to be' + *te*, see 3

96. *reusi*, a special word, meaning 'to pass the night'.

97. *tanipo* or *tani*, 'now'. *Kanne* is also used after adverbs, cf. 14.

98. *niškan* or *niškoro*, or *nišoro* or *niš*, 'sky, heaven'. *Kotoru*, or *kotoro* is the side of anything, mostly the front side

99. *utara*, comp. of *u* (see 66) + *tara*, 'that'; this word means 'men, people, persons, comrades, relations', and is used to express the plural of names of living things. Here *kamui utara*, 'gods'. Similarly *ajnu utara* 'men', *šeta utara*, 'dogs'. The other plural sign *čin* (or *šin*) is usually employed for objects that are not living. But these affixes may be interchanged according to the value ascribed to an inanimate thing, or *vice versa*. So: *pohočin*, 'children', *saha šin*, 'elder sisters' and *ikoro utara*, 'precious things', *kosondo utara*, 'silk garments'.

100. *eran* contains the root *ran*; for *e* see 5; *kusu*, see 60.

102. *havehe* or *hau*, the voice of any living creature; *hum*, a noise of any object.

103. *niſat ekasu*, a locution equivalent to 'the dawn'.

104. *kamui* sing. instead of pl. The number of nouns is very often not denoted, but understood by the context. Similarly, see 83, 89; cf. 99.

rax, pl. of 3rd person of *ran*.

107. *uſinoxte*, a special form for the 3rd person pl. of *ſinox*. An analogous form is: *ujaxte* from *jan*, 'to land'; *euroxte* from *rok*, 'to sit'. *Te* is a particle used to change some intransitive into transitive verbs, like *oman*, 'to go', *omante*, 'to send'; *ċiſ*, 'to cry', *ċiſte*, 'to make cry'; *uſ*, 'to go into', *uſte*, 'to put on'; for *u*, see 66.

108. *kata* or *kasketa*, 'upon, on the top'.

109. *tutano*, derived from *tu*, 'two'.

110. *oſino* or *oſinnox*, see 84.

114. *hemaxpa* seems to be the pl. of 3rd pers. of *he-maka*, 'to finish'. Cf. 141.

122. *paje*. pl. of *oman*, 'to go'.

124. *hoſkino*, comp. of *hoſki*, 'previous, antecedent', + *no*, a particle changing the adjectives into adverbs; *hoſki* is perhaps a comp. of *oſ*, 'back, behind' + *ki*, 'to do'.

jukara, see Preface, Chap. VI, 8.

125. *ukokiſi*, comp. of *uko*, see 39 + *ki* + *ſi* or *xċi* is a pl. sign.

126. *hauki*, see Preface, Chap. VI, 4.

128. *uċaſkoma*, see Preface, Chap. VI, 1.

131. *ojna* " " Chap. VI, 3.

133. *tuita* " " Chap. VI, 2.

136. *ſiſtono kusu kara*, 'the break of day was very near'. Similarly' *oman kusu kara*, '(he) prepared himself to go', *esapa riſara kusu kara*, 'thy head is near being (is becoming) bald'.

ampe, comp. of *an*, 'to be' + *pe*, 'a thing'.

143. *jaſumixċi*, pl. of *jaſumi*, a word taken from the Japanese; the pure Ainu for 'to rest' being *ſine*.

niſetox or *niſeto*, comp. of *niſ*, 'the sky' + *etox* = *etok*, 'a limit'.

144. *rikipaſi*, 3rd pers. pl. of *rikin*, 'to ascend'.

148. *ankonupuru*, comp. of *an* + *ko* + *nupuru*, see 83.
150. *anhi ne*, instead of the more usual *an ne*; *ne*, 'to be, to become'.
153. *tanina*, comp. of *tani*, 'now' + *na*, 'also'.
154. *ne ampe* means almost the same as the particle *kajki*; see 35. It also corresponds sometimes to the English 'then, but'.
155. *ekovebekere*, comp. of *e*, see 5; + *ko* + *vebekere*, 'news'.
156. *anokaj*, 'I' or 'we'.
158. *ireske*, comp. of *i*, see 34, + *reske*, see 58.
162. *išrantonne* is perhaps comp. of *i*, 'me', + *š* = *ši*, 'self' + *ran* = *ram*, 'thought, wish' + *onne*, 'thither'. Whether the *t* has any etymological value, I cannot decide.
163. *annoški*, comp. of *an*, 'night' + *noški*, 'middle'.
165. *oxta* is here not a postposition, but an independent adverb, meaning 'thither, there', cf. 193.
169. *pajki an*, 1st person sing. of *numa*, 'to rise'.
170. *nejajke*, comp. of *neja*, 'that' + *an*, 'was' + *ike* = *hike*, 'when, whilst', see 65.
173. *humhišin*, comp. of *hum*, see 102, + *hi* + *šin*, see 99.
174. *pinoxponne*, comp. of *pi*, 'secret'; + *no*, see 124; + *x* (seems to be euphonic) + *ponne*, also an adverbial particle.
176. *otakata*, comp. of 1) *ota*, or *otaka*, 'a part of the sea-shore between the *pečara*, 'the part of the shore under water at high tide', and *masara*, 'the higher part of the shore, always covered with grass'. *Otaka* is always sandy and therefore bears this name (*ota*, 'sand'). 2) *ta* or *kata*, see 108.
- sapan* is the 1st pers. sing. of *san*, 'to go down, to go from the house to the sea'.
177. *makunni*, poetical for *makun*; it is comp. of *mak* or *max* (in the word *maxta*), 'the direction from the sea landwards' + *un*, which, placed after words, makes them adjectives.
- keururu*, poetical for *masara*, see 176.
178. *pisonni*, poetical for *pišun*; *piš*, 'sea' used only in compounds; *un*, see 177.
179. *očasax*, poetical for *čas*, 'to run'.

181. *čis*, instead of the more common *čip*, 'a boat'.
182. *nanun*, comp. of *nan*, 'the face' + *un*, see 177.
183. *am* for *an*, 'my'; *n* before *p* and *b* = *m*.
185. *aneuf*, comp. of *an*, see 3 + *e*, see 5 + *uf*, or *uk*, 'to take'.
186. *kurukata*, comp. of *kuru*, 'a surface' + *kata*, see 108.
187. *ajsankke*, for *an sanke*, cf. 52; *sankke* is comp. of *san*, 'to go down' + *ke* is a particle that renders an intransitive verb transitive. So *ran*, 'to descend', *ranke*, 'to let down'; *asin*, 'to go out', *asinkke*, 'to take out'.
188. *koarurenka*, comp. of *ko*, 'to' (i. e. the oars to the boat) + *ar* = *ara*, 'quite, entirely' + *urenka*, 'to bring up, to arrange (symmetrically), to prepare'; *urenka* is comp. of *uren*, 'a pair' + *ka* or *kara*, 'to do'. Ainu boatmen usually row with two oars apiece: whence may have come this derived meaning of order and symmetry.
190. *anorepunke* comp. of *an* + *o*, 'to be in' + *repun* 'to go far into the sea' + *ke*, see 187.
191. *kunne to*, literally, 'dark day', means 'night'.
195. *an rusui kusu*, see 3 and 60.
196. *aneajga*, comp. of *an* + *e*, making the verb transitive, adds the general idea of an object; + *ajga* or *ajka*, or *ajkap*, 'unable, to be unable'. The Ainus give also this name to the left hand and call the right hand the able one, *aškaj*; see 201.
197. *nevu kajki* or *va kajki*, 'nevertheless'.
201. *aneaskaj*, comp. like the word *aneajga*, see 196.
205. *aj šetoko*: *aj* instead *an*, cf. 52; *šetoko* comp. of *ši*, 'self' + *etoko*, 'in front of'.
208. *japan*, 1st pers. sing of *jan*, which is the opposite of *repun*; see 190.
219. *tekihi*, 'the hand, or the branch of a tree'.
220. *ehora* is the transitive form of the verb *hora*, 'to fall'.
- čiumi*, comp. of *čim*, 'to prick, to sting' + *ni*, 'a tree', is 'a tree, whose branches touch the earth'.
221. *empoketa*, derived from *pok*, 'under'.

229. *jejneno*, comp. of *je*, 'to say' + *ineno* or *nenno*, 'like, the same as'.

235. *anauhe*, comp. of *an*, 'their' + *hau*, 'voice' + *he*.

237. *věciu*, comp. of *ve* denotes the action of two or more persons. For *ciu*, see 220.

239. *šen'ram kora*, a poetical word, comp. of *šem*, 'like' + *kora* or *koračino*, 'like'. *Ram*, see 162.

243. *tava*, comp. of *ta*, 'this' + *va* (contr. *orova*), is the opposite of *ta*, *oxta*, see 2.

258. *uhaukire*, comp. of *u* + *hauki*, 'to make a noise with the voice, to sing' + *re*; 3rd pers. plur. of *hauki*, cf. 107. The particle *re* placed after verbs, meaning 'to force, to oblige', also changes an intransitive into a transitive verb, like the particle *te*, (see 107) or *ke*, (see 137.) So *ib'ere*, 'to nurse', *ib'e* 'to eat'; *xošibire*, 'to return (active verb), to give back', *xošibi*, 'to return (neuter verb); *nu*, 'to hear', *nure*, 'to cause to hear'.

264. *nate* or *naxte* seems to be contr. from *nax*, 'so' + *an* 'was' + *te*, see 3.

270. *ankujraši*, comp. of *an* + *kujra*, 'to go stealthily' + *ši*; this pl. sign is not on account of the subject ('I') but because the object (the gods) is in the pl. Similarly: *ajnu utara anekovebekereši*, 'I informed the men'; *ta ajnu epiškan kamui onne čiruj anaši*, 'this man was insolent towards all the gods'.

274. *maxneku*, 'a woman'; comp. of *maxne*, see 12; + *ku* or *kuru*, 'a person'.

275. *imi*, from the root *mi*, 'to clothe'.

ašinke, comp. of *ašin*, 'to go out' + *ke*, see 187.

276. *aj* for *an*, 'being'.

278. *ahunke*, comp. of *ahun*, 'to go in' + *ke*.

280. *an-u*, comp. of *an*, see 3, + *u* or *uf*, cf. 185.

283. *aj jajkokarikari*, comp. of *aj*, instead of *an*, (*n* before *j* = *ǰ*) + *jaj* + *ko* + *kari*, 'to envelop'; concerning the duplication, see 34.

291. *e* or *ek*, 'to come'; but *ē*, 'to eat'; see 23.

293. *kojakuš* or *kojajkuš*, 'impossible, to be unable', comp. of *ko* + *jaj* + *kuš*, 'to pass over'.

297. *rikin*, cf. 287 (*rikipaxči*). Here the verb is sing. and the subject. pl.

302. *antura*, comp. of *an*, see 3 + *tura*, 'to lead'.

315. *širukunni* or *širikunne* has two roots: *širi* 'the earth the weather, the time' + *kunne*, 'dark'.

316. *utoxšeka*, plural form of *toxše*, cf. 258.

ruhešin an is the pl. of *ruhe an*, 'it is evidently' + *šin* for *ši*, see 125.

322. *nejte* or *nete*, 'after, thereupon'.

328. *Turupun*, comp. of *Turupa* + *un*, see 177. *Turupa* or *Rurupa* is the name of an ancient village (or district) no longer in existence, mentioned by many of the old traditions, which I have taken down in writing among the Ainus of Saghalien. It was (so they say) a place where they dwelt in very ancient times. *Turupa* is compound of *turu* or *ruru*, 'the sea' + *pa*, 'the head, the beginning'.

335. *hetaneja* or *hetanana* are particles sometimes placed at the end of an interrogative sentence.

339. *max*, see 12; is used here instead of *mači*, 'a wife'.

343. *onne*, a syn. of *oxta*, 'into, in'.

344. *hemaxnaraje*, comp. of *he* + *max* (see 177) + *raje*, 'to move'.

an-kusu iki; *an*, see 3; *kusu iki*, are particles denoting the future tense.

352. *ekoro* 'thy'; comp. of *e*, the sign of the 2nd person + *koro*, see 14.

353. *rehe*, comp. of *re*, 'the name' + *he*, see 25.

355. *pirika*, 'good, beautiful, rich,' according to the context.

356. *henki* or *hengi*, 'grandfather' or 'ancestor'.

357. *utarikehe* or *utarihi*, see 99.

utarix or *utarihi* has here an independent meaning, 'the comrades, the relatives'.

358. *porono*, comp. of *poro*, 'great' + *no*, see 124.

361. *ven*, 'bad, abominable, poor', the contrary of *pirika*.

363. *vente*, comp. of *ven*, see above, 361 + *te*, see 107. Here *te* is added to an adjective and thereby changes it into a denominative verb.

taha, comp. of *ta*, 'this' + *ha*, see 25.

364. *sinene*, comp. of *sine*, 'one' + *ne*, 'to be'.

365. *omekaha*, comp. of *e*, see 352, + *omeka*, 'to remain' + *ha*.

368. *nišpa*, comp. of *niš*, 'the sky' + *pa*, 'the head'; means 'a rich man, lord, sir, chief'.

369. *inau* is a thick stick or pole, with shavings partly cut off and hanging down from it, often in great abundance and rather ornamental. It is stuck in the ground in divers places, or sometimes suspended from the wall of the hut; and thus placed, it is considered to be an offering to the gods. Much has been written by various authors (J. Batchelor in his book 'Ainus and their folklore' and in Hasting's Encyclopaedia of Religion, W. G. Aston, 'The Japanese gohei and the Ainu inao', Jour. of the Anthropol. Inst. of Gr. Br. and Ir. v. XXXI, 1901 and L. Sternberg, 'The cult of inau', Boas anniversary volume, New York 1906. Dobrotworski, Ainu-Russian dictionary, Kazan 1875) about this interesting form of worship. But I cannot here do more than state what I believe to be essential in this cult, hoping to deal with other questions elsewhere and at length.

In my opinion the *inau* is usually nothing more than an offering; only in very exceptional cases is it held to be a mediator. In tales Nr. 13, 20, 21, 24, we find proofs that this view is held by the Ainus.

As to its origin, I do not share the opinion of any one who has hitherto written on the subject. I feel convinced that the word comes from *nau*, 'the pole on which bear's flesh is set to dry'; and the objects correspond almost as clearly as do the words. The *nau* is at present to be met with only in Yeso, and is only mentioned by one Japanese author, Mr. S. Sato (in the Bulletin of the Tokyo Anthropol. society. Nr. 74.

1892), who however takes it for the act of hanging the flesh, not for the pole itself.

karajke, comp. of *kara*, 'to make' + *hike*, 'when'.

370. *ner*, an indefinite pronoun.

371. *neanaxka*, *nejaxka*, *jaxka*, 'although'; comp. of *nea* or *nean*, 'this' + *jaxka*.

372. *ekanuf*, cf. the German 'entgegennehmen'. This expression seems to be used only in connection with *inaus*. Comp. of *ekan* or *ekari*, see 68, + *uf*, see 185.

373. *pirika* means here 'beautiful'. It is said that the *inau* placed here and there make the land beautiful, which pleases the gods.

ereškekun, comp. of *e*, 'thee' + *reške*, see 58, + *kun*, a particle changing the verb into an adjective.

380. *ejajtukari*, derived from *tukari*, 'near'; the meaning of the whole is 'approximately, almost'.

382. *kuani*, or *kani*, or *ku*, 'I'.

385. *kapaxci* or *kapaciiri*, or *kabaciiri*, 'the eagle', see 10. *kapa*, 'dirty' + *ciiri*, 'a bird' (used in compounds).

391. *anireskereši*, comp. of *an*, see 3 + *i* see 158 + *reske*, see 58 + *re*, see 258 + *ši*, see 125.

392. *Keraj kusu*, 'thanks to, owing to'; *Keraj*, 'compassion, sympathy'.

393—395. *kamuj orova anekondeši*, 'from the gods they gave thee', instead of 'the gods gave thee'. A construction of sentence very often used by the Ainus. The *orova* is here a pleonasm; it seems to be used in order to render the sense clearer, and show the origin of a given act that takes place; cf. below, 412. *Kondeši*, comp. of *an* + *e* + *konde*, 'to give' (it seems to be comp. of *koro*, 'to have', + *te* see 107) + *ši*, see 125.

400. *kuu nejke*, 'if', is placed after verbs.

403. *Kapati*, or *Kapaxci*, see 385.

406. *inau kara*, instead of *inau ekara*, cf. below 409—410.

409. *šempaxno*, comp. of *šem*, 'alike' + *paxno*, 'just'.

410. *ekondy* or *ekonde*, see 395.

411. *kus-iki*, contr. *kusu-iki*; cf. 344.

412. *ekurukaši*, comp. of *e*, 'thee' + *kuru*, see 186; *kaši* or *kašketa*, 'upon, on the top of'.

413—414. *kamui orova oinkara* instead of *kamui oinkara*, 'the gods will look from above'. Cf. 393. *Oinkara* instead of *inkara*, 'to look at'. This form is used when we are told about the gods and spirits looking down at men from above.

415. *nejpaxno*, comp. of *nej*, which is used in compounds and gives the meaning of something indefinite; *nej paxno nejaxka*, 'at any time whatever.'

417. *ramu*, 'the soul'; *raxki*, 'to be suspended'. The Ainus say the soul is suspended inside the body of a man, and ascends when he is angry or sad. The meaning of the 'soul will hang' is 'the people will be satisfied, happy'. They distinguish between 'long souls' and 'short souls'. A man with a 'long soul', *ramu tane*, is patient, and slow to anger; one with a 'short soul', *ramu taxkon*, is on the contrary impatient and short-tempered.

421. *ekohajta*, comp. of *e*, 'thee' + *ko* + *hajta* 'to be insufficient'.

hannex or *hanne*, comp. of *han*, see 51 + *ne*, 'to be'.

428. *kana suj*, two words having the same meaning, 'again'.

436. *orovano*, 'then, after'. This word is not quite indispensable here, being an expression used in speech by such as are embarrassed to express themselves; as in English 'you know, don't you know', etc.

442. *pe* or *ampe*, 'a thing'.

448. *manuj* or *manu*, see 87.

Nr. 2.

Dictated (January 1903) by Šisrátoka, 28 years old, of Tarajka (Bay of Patience).

Ainu text.	Word-for-word translation.	
Parátunnaj oxta	Paratunnai in	
etókota ájnu	formerly men	
poróno án.	many were.	
Emújke rajaxói.	All died.	
Okáketa šine	Afterwards one	5
máxneku, ré	woman name	
Inanupíríka,	Inanupíríka	
širánkuri utara	relatives people	
tura pate	with only	
omēka.	remained.	10
Šine éiše	One house	
pate ájnu	only people	
páxteno án.	just sufficient for were.	
Néte Tarájkaun	Thereupon (of) Taraika	
nišpa Inanupíríka	a rich man Inanupíríka	15
sám rusúi.	to marry wished.	
Sám rusúike,	To marry wishing-	
Inanupíríka ettinne.	Inanupíríka would not.	
Tarájkaun nišpa	(Of) Taraika (the) rich man	
kotánu oxta	village to	20
xošíbi hemaka.	returned finished.	
Inanupíríka tani	(Of) Inanupíríka now	
utárhi ájnu	the companions, (of) people	
énko šuj	a part again	
ráj. Nax	died. Thus	25
án ani,	was because,	
táta ohórono	there long	
Parátunnaj-ta	Paratunnai in	
án kojákuš.	to be (was) impossible.	
Nax án rénkajne,	Thus was owing-to,	30

- hejáo japaxéi,
 utárhi tura
 isínne japaxéi,
 Moriruesán japaxéi.
 35 TÁta císe
 karaxéi, táta
 ohórono okajaxéi.
 Óxkajo ne ámpe:
 ájnu kotan
 40 kájki án-kusu,
 ónne japan
 kusu néjke,
 ájnu utara
 tumúketa isínne
 45 okajánaxéi kusu néjke,
 píriká.
 TÁta ájnu
 sánketa okajanua,
 án-nukára kusu néjke,
 50 ájnu an-né-kusu
 jáj kíśoro kara án
 kusu néjke,
 kána súj
 an-kotánhu
 55 ónne, Parátunnaj
 oxta paje ánte,
 kána ikínne
 kotan asíriká
 anki kusu néjke,
 60 píriká.
 Óxkajo náxkane
 pírika itax kí.
 Náx néva kájki,
 Inanupirika ne ámpe,
 65 hośkí utara
 sám rusúike,
- to the sea-shore, sailed
 companions with
 all sailed,
 (to) Moriruesan sailed.
 There a house
 (they) made, there
 long lived.
 The males but:
 Ainu village
 [See note! 1, 35] being
 thither sail
 if,
 Ainu people
 among all (together)
 (they) live if,
 (it would be) well.
 There Ainu
 by the side of living
 if (they) will see
 men (they) are because
 descendants made
 if,
 again
 their village
 to, Paratunnai
 to, having departed,
 again once
 village new-make
 they do if,
 (it will be) well.
 Male(s) thus
 well speak did.
 Thus nevertheless
 Inanupirika but
 formerly people
 to marry wishing,

etúnne, támbe-ani	would not (have them), this	
	because of	
ájnu únike	Ainu home	
ónne ján	to sail	
etúnne. Inanupiriká	would not. Inanupirika	70
éaruhu hokánnasiká,	mouth (speech) surpassing made,	
ne rénkajne, nea	this therefore these	
ókajo rámuha	males the souls	
emáécite, Karére	opening, Karere	
ónne, Vénnej	to, Vennai	75
ónne pajexcí,	to, departed,	
táta éise	there house	
karaxcí, poróno	made, much	
inunipexcí,	smoke-dried fish	
pu síš-kanné, sáxpe	the store-houses full (of) dried so	
	fish	
esíškanné karaxcí,	full made;	
hemakáte tani	having finished now	
matájta é.	in winter ate.	
Ukánru Óámoki	Ukanru (of) C'amoki	
ájnu tá máxneku	man, this woman	85
sám rusúi,	to marry wished,	
Inanupirika etúnne.	Inanupirika would not.	
Neja ájnu	This man	
eočíš, kotánu	became angry, village	
ónne oman.	to went.	90
Matájta neja	In winter this	
Ukántu upun	Ukantu snow-storm	
júfke, poro	strong, great	
širi vén	weather bad	
ánte, Vénnej	being, Vennai	95
ónne é.	to came.	
Vénnej-un ájnu-utara	Vennaian people	
púhe, pú	store house, store house	
túntuhu mukar-ani	pillars axe-with	
tóxpa, púhe	cut, the store-house	100

hora, emújke
 óivéndy hemáka,
 kotánu ónne
 xosíbi, tani
 105 éise oxta
 án hemaka.
 Tani Vénnej-oxta
 án utara,
 šíri vén-ani,
 110 pu ónne
 san kájki kojákuś.
 Tá ájnu utara
 tøj éise okajaxéi,
 tøj éise oxta
 115 iše kájki isám;
 pú tua
 rusúi jaxka,
 kojákuś. Van
 tó páxno
 120 ámpene šíri
 vén. Néte
 así šíri
 pirika, pù
 ónne sán;
 125 sánike, ájnu

múkara-áni pú
 túntu tóxpá
 rúhe an, néte
 pú hora;
 130 išehe sumári
 nejaxka, hójnu
 ná, neja iše
 emújke éči,
 póno-póno pate
 135 án. Ne ámphehe

fell, all
 spoiled finished,
 village to
 returned, now
 house in
 was finished.
 Now Vennai at
 being people,
 weather bad-being,
 store-house to
 go impossible.
 These men
 (in) earth houses lived.
 earth house in
 nourishment none;
 (to) store-house go-to-look-for
 wished although,
 impossible. Ten
 days just,
 quite weather
 bad. Thereupon
 at last weather
 good, store-house
 to went down;
 when (they) went down, (that
 by some) man
 axe-with store-house
 pillars (are) cut
 evident is, thereupon
 store-house fell;
 the food foxes
 and pine-martens
 also, this food
 all ate,
 a-very-little only
 was. Therefore

tura makan,
 útara é.
 Pálgara tukáriketá
 utara mava,
 iŋe emújke isám.
 Tóŋ éisê oxta
 ájnu isínne,
 máxnek utara
 tama ná mukaxcí,
 kosóndo ná mičí,
 hemákate ájn
 isínne uhóxkekačí
 rúhe an, iŋe
 isám ámpe,
 šin-án kusu ájn
 isínne čepoma
 utara eúkahoxké,
 néte ájn emújke
 ráj. Néte Čamokiun
 ájnu Ukántu
 hóški rámhū orova,
 máxnu rusúike
 kojákuš hene
 kí anaxkájki,
 Vénnej oxta okaj
 utara auvonnekare.

Náxa Ukántu
 nokan rámhū
 Vénnej ónne
 ivónneka kusu oman.
 Omanike nejá
 ájnu utara emújke
 čepómate rajaxcí
 rúhe án. Nukaráte
 kotánu ónne xošíbi.

Materials of the Ainu Language.

together went up,
 people ate.
 Spring not-yet-arrived,
 people were hungry,
 food (at-) all not. 140
 Of earth house to
 men together,
 women
 beads also put on neck
 silk dresses also put on, 145
 having finished people
 all lay down together
 visible, food
 was not, the thing
 (was) certain, the people 150
 all dying of hunger
 people lay down together,
 after the people all
 died. Thereafter the Čamokian
 man Ukantu 155
 the previous soul by,
 (to) marry wishing
 unable (to) but
 do (so), nevertheless
 Vennai in living 160
 people to visit (the younger
 brother) was commanded.
 Thus Ukantu's
 small soul
 Vennai to
 to visit went. 165
 (He) having come, these
 people all
 famished dead
 apparently were. Having seen
 home to returned. 170

- Néte Tarájka utara
 nùcí. Inanupíríka
 širánkuri utara
 tani okáketa
 175 Vénnej ónne cib-áni
 pajexcí, išo
 kimójki kara epajexcí.
 Karer atái orova
 pajexcí, nea Vénnej
 180 oxta pajexcí.
 Tu únži
 ó cíše,
 poro cíše
 né rúhe án.
 185 Horá-kike cíše
 amani tój
 káta ukòšiturupá,
 poro sùhećin
 húxkara túj sáta
 190 amáxcí rúhe án.
 Táha nejaxka
 ájnu utara nukaraxcí.
 Náxkane ucáškoma án.
 Nax án rénkaĵne,
 195 máxneku ne ámpe
 itákihi ne ámpe
 óxkajo erámu
 šikíru kuni, anetúnne;
 máxneku ita kohekíru
 200 ájnu ne ámpe
 húško orovano
 ájnu ejajtúparepě
 táně. Né rénkaĵne
 tani án cáća
- Thereupon Taraika people
 heard. Inanupirika
 relatives people
 now after
 Vennai to, boat by
 went, bear-
 hunt make went.
 Karer sea from
 went, this Vennai
 to went.
 Two hearths
 bearing house,
 large house
 visible was.
 Fall did when, house
 beams earth
 upon, were stretched one upon
 other
 great iron pots
 (of) the forest (in) the interior near
 put visible were.
 This also
 Ainu people have seen.
 Thus tradition is.
 Thus (it) was therefore:
 (of) woman. (*See note 1. 154*).
 (to the) speaking
 man (his) soul
 give up that, (it) is-not-right
 (of) woman to the speaking
 give-up
 man
 old time from
 (for) man dangerous thing
 that is. This therefore
 now existing old men

utara, pō-koro
 utara, né-kusu néjke,
 eéakašno kara.

people, children having
 people, are if,
 (they) instruct make.

205

Literary translation.

There were many people of old in Paratunnai, but they all came to die, so that at last there only remained one woman, named Inanupirika, with her relations: only enough persons for a single dwelling.

Then a wealthy man of Taraika desired to wed Inanupirika; he desired to wed her, but she would not have him: and this rich man of Taraika finally returned to his village. Now again the people who were with Inanupirika came to die, one after another. And therefore, it was not possible to dwell there in Paratunnai any longer. So they went to the sea-shore, and sailed away; away they sailed, the whole company. They sailed to Moriruesan, where they built a house, and lived there a long time. But the men said: "There are Ainu villages; if we sail thither and live all together amongst the Ainu folks, it will be well. There, living beside our Ainu people, we may once more behold our village and — since men are there, — have offspring, and go away again, to Paratunnai and rebuild our village: and it will be well". Thus rightly spoke the men. But Inanupirika, who had formerly refused those that would have wedded her, was against sailing towards her Ainu home. And Inanupirika prevailed in speech against them. Wherefore the men, making up their minds, departed for Karere and Vennai, where they built a house, a storehouse that they filled up with smoked fish, which having accomplished, they now might eat their food in winter quarters. But the man Ukantu of Áamoki was fain to wed that woman Inanupirika; and she refused him. He waxed wroth, and went home to his village. And this man Ukantu,

when there was a great snowstorm and the weather was bad in winter, came to Vennai; with his axe did he hew down the pillars of the storehouse of the men of Vennai, and making it fall, wrecked it utterly. And then he returned home to his village and abode there. But the people who dwelt in Vennai could not go to their storehouse, for the weather was too bad; and they lived in houses dug in the earth, wherein there was no food; and though they would fain have gone to the storehouse to seek food, it was impossible. For ten days long, the weather was exceeding bad. When at last it became fair weather, they went down to the storehouse. When they got there, they saw plainly that some man had with an axe hewn down the storehouse pillars, so that it had fallen. All the food there had been devoured by foxes and pine-martens; only a very little remained. And therefore the people went together, and ate it up. But spring not having yet arrived, they soon were hungry, and there was no food at all for them now. The men went together to the earth house; the women, adorning themselves as if already dead, put beads round their necks and arrayed themselves in silken robes. This done, they all lay down together. Together they all lay down, no food was in sight, they knew for sure that they were all to starve to death. After which every one of them died. Thereafter Ukantu, the man of Camoki, who had desired to wed Inanupirika but could not do so, was nevertheless commanded by his elder brother to visit the dwellers in Vennai. Thus went Ukantu's younger brother to visit Vennai: where he found that all the people had died, evidently of hunger. He saw, and returned home. Then the men of Taraika, the kindred of Inanupirika, heard; and now they went by boat to Vennai, and hunted bears there. They came from the sea of Karere, they came to Vennai. There they saw the house that had two hearths; it had fallen, the beams thereof were scattered one upon the other on the ground. Within they saw the great iron pots, visible from the interior of the adjoining forest. This also did the Ainus see, and thus.

goes the tradition. And as this was so, we see that it is not right that men should give up their souls to the discourse of women; to yield to the discourse of women has been a dangerous thing from olden times. And therefore do the old men now living tell this for instruction of their children.

Remarks to N. 2.

This tale is one of the first that I wrote in Saghalien. The teller was a young man, with a good memory and great ambition to be known as a good speaker. He dictated many traditions to me, which he had heard from his uncle, a very wise and much esteemed Ainu from Taraika, who had died one year before my visit to the Ainu country. However, this narrator's diction is not so pure as that of the first tale. It is more broken, less periodical than the others, and shows an intention to make things easy for a foreign hearer little acquainted with the Ainu language (as I myself then was), by avoiding idiomatic phrases and difficult words. Hence there arises at times a considerable degree of want of connectedness in the tale itself and its meaning; at others it is only the style that is at fault. He told me this tale when asked whether the Ainus lived formerly in the northern part of Saghalien. The occurrence related took place about 150 years ago.

1. *Paratunnaj*, the name of an ancient village on the shore of the Bay of Patience. The word is comp. of *para*, 'broad' + *tu*, 'two' + *naj*, 'a river'.

2. *etokota*, comp. of *etoko*, see 1. 102. + *ta* contr. from *oxta*, see 1. 2.

ajnu, 'man, men, people'; also the name of the race.

7. *Inanupirika*, comp. of *Inanu* or *nanu*. 'a face' + *pi-rika*, see 1. 355.

8. *širankuri* is a word altered from the original form *širamkore*, which is still used in Yeso: comp. of *ši*, 'oneself' + *ram*, 'the soul' + *kore*, 'to give'. It means 'a relative and also a good friend'.

14. *Tarajkaun*, comp. of *Tarajka*, the name of a village still existing near the great lake of *Tarajka*, near the Bay of Patience + *un*, see 1. 177.

17. *rusuike*, comp. of *rusui*, 'to wish' + *ike*, see 1. 170.

21. *hemaka*, 'to finish'; is used sometimes after other verbs in order to indicate more clearly that the act in question is ended.

23. *utarhi*, see 1. 357.

26. *ani*, a particle placed after nouns, used to denote the instrument with which the action is done; placed after the verbs, it gives a causal meaning to the proposition, and may be translated by 'because'; it thus changes the verb into a participle, or rather a causal gerund.

27. *tata*, comp. of *ta*, 'this', + *ta*, cf. 1. 2.

30. *renkajne*, a causative postposition, derived from *renka*, 'the favour, kindness, decision' + *ine* or *hine*, see 1. 34; it has a meaning akin to *keraj kusu*, see 1. 392.

31. *hejao*, comp. of *he*, see 1. 82, + *ja*, 'the land', + *o*, 'to sail'.

33. *japaxci*, see 1. 208.

34. *Moriruesan*, the name of a place on the Bay of Patience to the north of *Taraika*; comp. of *mo*, 'little', + *ri*, 'high' + *ru*, 'a way' + *esan* or *san*, 'to go down the sea shore', or down a riverbank.

38. *oxkajo*, a sing. used instead of the pl. form *oxkajo utara*. From the next phrases it is clear that several males are spoken of.

40. *an kusu*, see 1. 60.

41. *onne*, see 1. 343.

42. *kusu nejke*, see 1. 400.

44. *tumuketa*, see 1. 5.

45. *okajanaxci*, see 1. 3 and 39.

46. *pirika*. This word has usually the tonic accent on the first syllable: *pírika*; but forming by itself a whole member of the proposition meaning, 'it would be well', this

word has two tonic accents: on the first and on the last syllables.

48. *sanketa*, or *samaketa*, 'beside'.

okajanua, see 1. 47.

49. *annukara*, cf. 1. 15.

51. *jajkišoro*, 'descendants'; comp. of *jaj*, 'oneself' + *kiš* instead of *keš*, 'end', + *oro*, 'from'.

53. see 1. 428.

54. see 1. 25.

58. *aširika*, comp. of *aširi*, 'new' + *ka*, contr. from *kara*, 'to do'.

67. *tambe*, comp. of *tam* or *tan*, or *ta*, 'this', + *be* or *pe*, 'a thing'; for *ani*, see 26.

68. *unike* or *uni*, 'home, the place where people live'.

71. *hokannasika*, comp. of *ho*, see 1. 82, + *hanna*, 'upper' + *ši*, 'oneself' + *ka*, see 58; meaning 'to surpass by the mouth, i. e. to get the better in talking'.

72. *ne* or *nea*, 'that'; *renkajne*, see 30.

74. *Karere*, the name of a part of the sea of Okhotsk, to the North of the cape of Patience.

75. *Vennaj*, the name of a river that runs into the sea of Karere, and of a village built there by the family mentioned. The word is comp. of *ven*, 'bad' + *naj*, 'a river'.

79. *inunipekti*, comp. of *inun*, 'to smoke-dry' + *iŋe* or *iŋe*, 'to eat'; + *kti*; the whole means, 'to prepare smoke-dried fish'.

80. *šiškanne*, 'full', cf. below 81; *kanne*, see 1. 14.

saxpe, comp. of *sax*, 'the summer' + *pe*.

81. cf. 80.

83. *ē* or *iŋe*, 'to eat'; cf. 96.

84. *Ukanru*, a proper name.

Āmokiun; for *un* see 1. 177; *Āmoki*, the name of a village on the same coast, but more to the north. Now the Ghilyaks live in that village, they are the offspring of mixed marriages between the two races. The Ghilyaks call the place *Tšamg-vo* (*vo* means 'village').

89. *eočiš* or *očiš*, 'to be angry'; the root is *čiš*, 'to weep'.

99. *tuntuhu*, 'a pillar'; the store-houses of the Ainus are built on pillars.

99. *mukar ani* instead of *mukara*, 'an axe' + *ani*, see 26.

113. *toj ċise*, contr. from *toj ċise oxta*. The Ainus of Saghalien, mostly those living on the colder Eastern shore, used to make earthen and partly underground houses for winter in the forest at a little distance from their summer dwellings, and from the store-houses. When in Saghalien, I found these winter earthen dwellings only in the four northern villages. In many others they spend the winter in huts built on the Russian pattern.

116. *tua*, a special word, used only in connection with *pu*; it means 'to go for food to the store-house'.

131—132. *nejaxka... na...*, 'also (both)... also (and)..'.

134. *pono-pono* is the repetition of *pono*, comp. of *pon*, 'little' + *no*, an adverbial particle. The duplication of such words gives an intensified meaning.

137. *ē* instead of *ēci*; sing. instead of pl.

143. *maxnek utara*, instead of *maxneku utara*.

144. *tama*, 'beads', a Japanese word.

mukaxċi or *muftexċi*, 'they hung', suspended from the neck or shoulder.

145. *Kosondo*, the name of Japanese or Manchurian brocade, which the Ainus liked to purchase and prized very highly. The word was afterwards extended to any silk dress, or silk material. It is a Japanese word *kosode*, 'a cloak without sleeves, made of brocade'. Such precious dresses are often put on the dead, as a funeral garment. Here the women put on beads and silk dresses, and prepared themselves for death, which was inevitable.

145. *miċi*, pl. of *mi*, 'to put on a dress'.

146. *ajñ* with elided *u*.

147. *uhoxċekaċi* is a form of the 3rd person pl. of *hoxke*; cf. 1. 316.

150. *šin-an kusu* for *šino*, 'truly' + *an kusu*, 'being'.

151. *čepoma*, comp. of *čep*, 'a fish' + *oma*, 'to lay'; it has two synonyms: *čex noje* (a fish, to twist), and *čex rajki* (a fish, to kill). See similar descriptive expressions 1. 24.

152. *eukahoxke*, cf. above, 147.

154. *raj*, the sing. instead of the pl. form *rajaxti*.

156. *hoški ramhu*, literally, 'the previous soul', is a descriptive expression for the 'elder brother', a younger brother is called *nokan ramhu*, 'a small soul'. See 163.

157. *maznu*, 'to take a wife'; comp. of *max* or *mači*, + *nu*. Also: *hokonu*, 'to take a husband'; *ponu*, 'to bring into the world a child'; *nu* generally signifies, 'to hear', but whether this is its meaning in these three compounds, I am unable to say.

159. *ki*, 'did'. This word is sometimes used as an augmentative affix to a verb.

161. *auvonnekare*, comp. of *au* (instead of *an*, cf. 1. 5, *n* before *v* ⇒ *u*) + *vonneka*, 'to visit' + *re*, see 1. 258.

162. *naxa* for *nax*, 'so'.

163. see 156.

165. *ivonneka*, comp. of *i*, acc. of pers. pronoun, first and third persons, sing. and pl., here it means 'them' + *vonneka*, see 161.

168. *čepomate*, a participle of *čepoma*, see 151.

176. *iso*, 'a bear'; *išon*, 'one lucky in hunting'.

177. *kimojki*, comp. of *kim*, which is a root used in compounds, and means 'a mountain-forest'.

181. *unži* or *unči*, 'a fire, a hearth'. The large houses of the Ainus have two hearths, placed in the middle of the house. The smoke goes out by the aperture in the roof. The fire-place is a sort of large wooden box or framework, about six feet square and one high, almost filled with beaten earth: the logs are piled up in the centre upon the earth.

186. *amani*, comp. of *ama*, 'to put on' + *ni*, 'a tree'.

187. *ukošiturupa*, comp. of *uko* + *ši* + *turupa*, plur. form. of *туру* or *turi*, 'to stretch out'.

188. *suhecin*, comp. of *su*, 'a pot of iron', which the

Ainus received from Japan or Manchuria, $+ he + \acute{e}in$, one of the plural signs for nouns, see 1. 99.

189. *huxkara*, 'a grove, a little forest of any trees with needle-shaped leaves; derived from *hux* or *huf*; *hufte*, 'the leaves or branches of coniferous trees'.

tuj sata, comp. of *tuj*, 'the inside of anything'; *sata* or *sata* or *samata*, see 48.

190. The Ainus make their burial grounds close to the grove that is next their houses. There also, after the burial, they lay certain objects which are supposed to be used by the dead in the other world. In this case the inhabitants of Vennaj also placed pots for themselves, making preparations for their own impending death.

196. *itakihi* for *itak*; the addition of *hi* (see 1. 25) produces a verbal substantive.

197—198. *eramu šikiru* instead of *ramu ešikiru*; *e* expressing the character of an object.

198. *kuni*, 'that' (conjunction) is placed at the end of the proposition.

199. *kohekiru*, comp. of *ko + he + kiru*, 'to turn over'.

202. *ejajtuparepe*, comp. of *e + jaj + tupa*, 'to change places' $+ re + pe$. It may be that, as the Ainu canoes are very long and narrow, and it is dangerous to change places in them, this is the origin of the word.

203. *tane*, comp. of *ta* 'this' $+ ne$, 'to be, is'.

204. *čaća*, comp. of *či ača*, 'my (or his, her) uncle'; *čača* is used to designate any old man.

207. *ččakašno*, comp. of *e + ča*, 'the mouth', *kaš* or *kaši*, 'upper, upon' $+ no$.

Nr. 3.

Dictated (January 1903) by Šiŕatoka. See Nr. 2.

Tókeš utara etókota ájnu poron án. Šine ájnu mačihi piše. Ta ájnu niven, etášpe torára ani mači stájgi hemaka. Poro irúška išám, póno póno irúška, mači tura mokoro, rámu pírika. Tani pó-koro; túpu máxneku hekáci án. Tá mirókupo utara tani poro hemaka. Šine mirókupo tusu, tá mirókupo réhe 5
Saúnnonnu.

Etókota ne ámpe Siret-oxta atuj oxta moširi išam. Saúnnonnu atuj kamúi pó ne manú, šúj šine mirókupo jaun moširi kamúi póho. Orovano ta máxneku ne ámpe ájnu hoko koro jaxka, maxpóhočin ájnu pó kajk hanne. Šinex ne ámpe 10
atuj kamúi póho, šine mirókupo ne ámpe jaun kamúi póho. Náx néte nea atuj kamúi póho Saúnnonnu né kusu, tani tusu ani Sirét-oxta tan atúi tutáno kane šine moširi ašínke.

The people of Tókeš were formerly many people. The wife of one man became big with child. This man was angered (and) beat his wife with a thong (made of the skin of) a sea-lion. (He) was not (however) very angry, (only) a little angered, (he) slept with (his) wife (and) was heart-eased. Now (his wife) bore; two female children were. Now these maidens grew up. One maiden practised sorcery, this maiden's name, Saunnonnu (1—6).

Formerly, however, about Sireto were no islands in the sea. Saunnonnu was the child of a sea-god, and the other girl the daughter of a land-god. The woman (their mother) then, although (she) had for husband a man, (yet her) daughters were not the children of man: one, the child of a sea-god, (and) one, the child of a land-god. Saunnonnu therefore, being the child of a sea-god, now making (practice of) sorcery in Sireto, brought an island out directly beyond that sea. (7—13).

Etókota ne ámpé ta mošíri Saunnónnu orova uhun-ási
 15 aśínke oxta ne ámpé oha tukara koro mošíri. Tu ré koró:
 „Tukara koro mošíri“, „Pómpe koro mošíri“. Nété tani nea
 pómpe mošíri oxta tani tēkoro poróno an, mošíri ójkari poróno
 an. Tani nea Saúnnonnu aśínke mošíri ónne tani repun; tá
 20 mošíri oxta mošíri jókofpe kášketa Saúnnonnu án. Oxta Saún-
 nonnu ánte, iširánkuri utara ta-ené ta mošíri ónne éibo áxkaś;
 pómpe nejaxka poróno éś śísteno oró-o ránke tura japaxči.
 Saúnnonnu śiránkuri utara tēkoro píríkano án.

Tani śine kotan oxta okaj utara ukočaruvenaxčí; utómoje
 júfke. Náx án rénkajne Saúnnonnu śiránkuri utara, śine poro
 25 éś śískanne, ájnu ój enékane iširánkuri utara pó tenkorośi,
 máxnek utara nejaxka išínne tá mošíri ónne repaxčí. Saún-
 nonnu, śiránkuri utara táta repáci kusu núkara kusu, śirán-
 kuri utara emújke úf hemaka, xośibi išam.

Nété táx okákeva pómpe ta mošíri oxta išam; tani oká-
 30 keva etaśpe pate okaj. Nax anájne nea etaśpe utara śúj tani
 išam, ónne pate poróno an. Etaśpe śine ránke pate tani ta
 mošíri oxta án. Húsko uéáškoma náxkane án.

Formerly, this island, when it was at first brought out by Saunnonnu, the island had only one year-old-seals. (It) had two names: 'Tukara koro mosiri' (the island of one year-old-seals) (and) 'Pomp'e koro mosiri' (the island of little seals). Afterwards, on this island were very many little seals, (and) round about the island were many. Now this Saunnonnu sailed to this island brought out of the sea, (and) Saunnonnu lived on this island atop of an island reef. While Saunnonnu was there, her kinsfolk went there to the island in canoes: filling and filling the canoes with plenty of seals, they would sail (back) to the shore. The kinsfolk of Saunnonnu lived very well. (14—22).

Now the people living in a certain village (happened to) quarrel; the quarrel (was) serious. Therefore the kinsfolk of Saunnonnu — one great canoe-full, people (in) plenty, her

Etókota ta mošíri ónne ájnu áxkaš iki: keráj - kusu atúi kamúi, pómpe utara na, rajkíke, ta mošíri ottá éiš šískane usan kamúi rajkíke, kotánu ónne exošíbi, Tarájka páxno tura 35 ekíke: keráj - kusu kéhe nejaxka eišékopíríka anki. Náš néte tani nuća enékane ta mošíri oxta áxkaš orova, ájnu utara ta mošíri oxta áxkaš kajk hánne kíci. Ájnu utara išinne éiš koráčino tani okajaxcí.

Etókota - kanne ájnu škáxte mošíri néte, tani nuća rén- 40 kajne ájnu utara ta-ene áxkaš kajk hánne kí, ikója kájki hánne kí; nép axkarino ájnu veomàntepé ta mošíri kajk hanne tékoro ana ájnu išinne, máxnek utara nejaxka, éiš koráčino óškoropé.

Ta mošíri ne tani nuća pate, ónne áxkaš ránke, ónne 45

kinsfolk bearing children in arms, women also, — all went to that island. When Saunnonnu saw (her) kinsfolk arriving there, (she) received all the kinsfolk; not (one) returned (23—28).

Afterwards, after this (there) were no little seals on the island; afterwards only sea-lions lived (there). (It) being so, now again (there) were no sea-lions, only many sea-bears. Sea-lions are now (seen) on this island one by one. Such was the ancient tradition (29—32).

Formerly to this island there went Ainus: thanks to this, having killed seals, little seals also — on this island having killed different (kinds of) seals with full boats (they) returned home coming with (them) as far as Taraika: thanks to (this) ate well and fatly. Since, after that the Russians now have gone to that island, to that island the Ainus do not go. The Ainus all now live as if weeping (33—39).

This island having been brought forth before by the Ainus... now owing to the Russians the Ainus do not go there and do not catch seals; the Ainus think of nothing else more (than) of this island; all the Ainus, even the women, as if weeping regretfully think (of it) (40—44).

On this island now only Russians journeying there, kill

rájkixéi, pénzaj ór-odí atájhe epírikaxéi nejaxká, ájnu šíne éiš temó oró ópihi ónne kájki kónte kájki hánne kíéi. Támhe tani áši tékoro ana húsko éáča utara, páxko utara nejaxka, isínne veománte kí ranke éišsaxéi.

- 50 Páxko utara éáča utara rámhú nax án, tani ne ámpe šukuf ájnu utara rámhú ne ámpe ene ani: néra íša tan ónne mošíri, húsko ájnu učáskoma nax án kusu, nuča éangi utara okáj-kusu, néraka am págarite, tan ónne mošíri ukokánapa ráam anékoro kara. Ájnu isínne kájki náx an ráam koro. Néva
55 kájki nuča éangi utara, témana an ráam koroxéi jákuni kájki anerámuš kari, rénkajne, nér aj šukuf ájnu kájki nuča éangi ónne etaraka je kájki hánne kíno án.

sea-bears, fill their boats (with them) and although (they) get a good price, do not give the Ainus one boat even to fill with sea-bears. Therefore the old old men and also the aged women, all recalling (this) strongly, shed tears (45—49).

Thus think the old men and women, therefore the young people think also thus: at any rate this island of sea-bears — the ancient tradition being such, the Russian officials — (they) being so many — at any rate should consider this island of sea-bears, (we) wish to profit (by) it together (with them). All the Ainus also think thus. However, what the Russian functionaries think, we do not know: therefore no young Ainu ever speaks to a Russian functionary without reflection (50—57).

Remarks to N. 3.

This tradition relates to the famous Robbin-Island in Patience Bay, a place where the *Otaria ursina*, famous for its costly fur, comes in great numbers in summer. The island, as the Ainus say, has no very ancient origin; and the tradition connected with it is a favorite with the Ainus of the North-East shore of Saghalien. I have heard it from many Ainus, and give here one of the fullest and clearest versions.

Near the cape of Patience, on the other side of it and more to North, there was, says the Ainu legend, another island, which was first seen by the woman mentioned in the above story. The island daily came out of the sea at night and again hid itself in the sea at daybreak. This island was covered with a forest of firs, and therefore was named *hufkara moširi*, 'forest island', or *porop koro moširi*, 'great sea-calves possessing island'. The island has now disappeared, but the old men of Taraika say that they saw the wonderful phenomenon in their youth.

1. *Tokēš*, the name of a settlement of Ainus now no longer in existence at a short distance from the cape of Patience. The word is comp. of *to*, 'a lake' + *keš*, 'the end'.

poron an, instead of *porono an*.

mačihi, 'the wife'. It is evident that the woman was not yet actually the wife of the Ainu, but was his betrothed. In such cases, though less frequently now than formerly, the fiancée is called *čireske mači*, 'the brought up wife', if the girl is younger than her intended, and *ukoreske mači*, 'mutually brought up wife', if they have about same age. This the story-teller has forgotten to explain. The whole story is told in a very abridged fashion; because, I think, the narrator chiefly intended to point out to me how unjustly the Ainus had been deprived of their right to hunt on Robbin-Island, and to ask for my intercession in the matter.

2. *etašpe*, 'a sea-lion, *Otaria Stelleri*'.

3. *ramu pirika*, 'the soul good; to be satisfied', opposed to the *ramu ven*, 'the soul bad; to be angry'. This short description of the quarrel gives an idea of the primitive facile relations between wife and husband, which have existed almost without change till the present day. She was unfaithful, he gave her a beating, and the offence was at once 'condoned'.

4. *tupu*, or *tup*, or *tu*, 'two'.

mirokupo or *merokupo* or *mirekupo*. 'a girl', seems to be comp. of *mire*, 'to clothe (act. verb.)' + *ku*, 'a person' + *po*,

'a child'. *Po* is often a sign of the diminutive. Little girls are often nurses, and clothe children.

5. *tusu*, 'to make a practice of Shamanism, to practise sorcery'.

6. *Saunnonnu*, comp. of *sa* used in compounds and means 'near the sea' + *un* + *nonnu*, 'a flower'. The elder sister (as is told in another version) was named *Magunnonnu*, which means 'flower of tract of land away from the sea'; for *mag*, or *max* see 1. 177. According to one of the versions, the former was born on the sea-shore, and the other a little further, towards the forest. This explains their names.

7. *Širet* or *šireto*, comp. of *širi*, 'the earth', + *eto*, 'a limit'. The Ainus give this name to capes, which form an angle in the general coast-line, as Capes Krylion, Aniva and Patience in Saghalien.

8. *atuj kamui*, 'the god of the sea'.

jaun, comp. of *ja*, 'the land' + *un*, see 1. 177.

9. *hoko* or *hoku*, 'a husband', comp. of *ho*, 'from', + *ku* 'a person'. So called, (I think) because the husband comes from outside to his wife's family.

10. *šine* or *šine*, 'one'.

15. *tukara* or *pompe* are the names of a seal one year old, of the species *paku*j — *Phoca vitulina* Linn. — the most often met with in any part of the Saghalien coast. *Pompe*, comp. of *pom* or *pon*, 'a little' + *pe* or *pe*, 'a thing'.

17. *tekoro*, 'very', the first syllable is lengthened in proportion to the intensity of the quality which is affirmed.

18. Here the narrator explained that the girl, having in one of her incantations received a revelation that she was the daughter of a Sea-god, did not wish to remain on the mainland and went to the next island.

19. *jokofpe* or *ekoŋpe*, 'a single rock in the sea'.

20. *iširankuri*, comp. of *i*, 'her' + *širankuri*, see 2. 8.

ta-ene: *ta*, 'this'; *ene*, a syn. of *onne* and *oxta*, 'to, into'.

22. *pirikano an* means 'lived richly'; Cf. 1. 355.

23. *ukočaruvenaxci*, 'abused each other'; comp. of *uko*, see 1. 39, + *čaruven* (*čaru* + *ven*), 'to abuse' + *axci* or *xci*.

utomoje, 'a quarrel, gossip'; comp. of *u*, see 1. 66, + *tomo* or *tom*, 'the side' + *je*, 'to talk, to say'.

25. *oj*, 'much, many'; Japanese *ōi* also means 'many'. The syllable may be shorter or longer, according to the speaker's wish to denote a greater or smaller quantity or number. Cf. 17.

tenkoroši, 'they carried in the arms'; comp. of *ten* or *tem*, 'the arms stretched out, a fathom (measure)', + *koro*, 'to have' + *ši*, pl. sign.

29. *tax* or *ta*, 'this'.

31. *onne*, 'a sea-bear. *Ottaria ursina*'. Cf. 1. 10.

sine ranke, 'one by one'; as to *ranke*, see 1. 29.

33. *atui kamui* is the name of any kind of seal. Cf. 8, and also 1. 83.

35. *usan* or *usa an*, 'being diverse, diverse'.

exošibi, 'to return'; for *e*, see 1. 5.

36. *eibekopirika*, 'ate well', comp. of *e*, + *iβe*, 'to eat', + *ko*, 'to', + *pirika*, 'good, well'. There is also *eibekoven*, with the contrary meaning; *imi* (or *iβe*) *kopirikare*, 'to give many robes' (or much eating) is also used.

37. *nuča*, the name given to the Russian people by the Ainus of Saghalien only. The Ainus of Yezo call them 'Rus' (Japanese *Roshia*, Russia); *nuča* is a word altered from the Ghilyak *loča*.

40. *škaxte* or *šikaxte*, 'to cause to grow'; as to *te*, see 1. 107; *šikax*, 'to grow'.

nete, 'being'; *ne*, 'to be' + *te*, see 1. 93. Cf. 1. 322.

41. *ikoja*, a technical term for seal-hunting.

42. *veomantepe*, 'a remembered thing'; *pe*, 'a thing'; *veomante*, comp. of *ve*, see 1. 237, + *omante*, 'to send', see 1. 107.

44. *oškorope*, 'a thing regretted'; comp. of *oš*, 'back' + *koro*, 'to have' + *pe*.

46. *penžaj*, 'a great ship'; seems to be a corrupt Japanese word.

atajhe, 'a price, a paying'; as to *he*, see 1. 25; *ataj* or

ataje is a Japanese word *atai*, 'a value'. The pure Ainu synonym is *širi*.

47. *temo*, a particle meaning 'even, though', now used only by the people who also speak Japanese, and it is taken from that language. *Demo* in Jap. means 'even', or 'every' after a substantive.

konte, 'to give'; cf. *kondy*, see 1. 395 and 410.

48. *huško čača*, 'the old, old men', or 'the very old men'.

paxko is a Japanese word for 'old woman' instead of *ikonnox* (from the root *ikoni*, 'a sickness') or *onne maxneku*.

52. *čangi*, 'an officer, a government clerk', is used only by the Ainus of the North, whose neighbours are the Ghilyaks and the Oroks; this word being used by these tribes, and also by those on the Amur.

53. *okaj*, syn. of *porono*, 'much, many' (Perhaps from Jap. *ōkii*, 'great').

ukokanapa, 'to do together'; partly Ainu, and partly corrupt Japanese *kanai*, 'to agree with'. Often used, when several people work together, mostly in fishing.

57. *etaraka*, 'thoughtlessly'.

Nr. 4.

Dictated (January 1903) by Šišratoka. (See Nr. 2).

Tarájka-ta ivan nišpa an. Šine nišpa Orákata ónne ma-kan, táta šine Orákata číše an; tunakaj poróno án. Ta nišpa Orákata číše oxta ahun hemaka, ūnži hekota á. Orákata utara tunakaj piše, tunakaj ší kopojáske nea nišpa érexéi. Neja

In Taraika six rich men lived. One rich man went up to the Oroks, (where) there was an Orok's house; the reindeer were many. This rich man entered an Orok's house (and) sat near the fire. The Oroks gave as food to that rich man the stomach of reindeer smeared with reindeer dung. This rich man took offence and did not eat. Thereupon (he)

nišpa ejàjesiánte é kajk hánne ki. Néte Tarájka-ta éise oxta 5
sán, neja asísne nišpa ohácirun, asísne nišpa ekovébekere.

Néte utárhicín tura isinne neja Orákata éise ónne ma-
kapaxcí, Orákat utara rajkixcí, máxneku temo emújke raj-
kixcí. Šine Orákata hekáci táha pate kira; tunakaj tumpéka
kirájke, šine tunakaj kášketa rikin, kaškene rikínte, kira 10
oman. Unej oxta kira oman. Táta ománte evébekere. Néte
orova Orákat utara kú nejaxka poróno karaxcí, áj-na poróno
karaxcí.

Néte orova tani matájta é. Taránkotan-ta peráj utara
poróno an. Néte níśahno Taránkotan tóho orovano neja tu- 15
nakaj ój sapaxcí. Orákat utara tunakaj kášket okajaxcí, ikaju
séci, aj esíseno oró-o. Ájnu koehánkeno sapaxcí. Ájnu utara
ne ámpe ner ámpe kájki erámiškari perajaxcí. Neja Orákat
utara náj rux kášketa peraj utara kú-aní tuganaxcí. Neja
ájnu utara emújke rajkixcí. 20

went down home to Taraika and told (the offence) to the five
rich men (who) remained at home (1—6).

Thereupon (they) all went up to the house of this Orok
with (their) comrades, killed the Oroks, (and) also killed all
the women. One young male Orok, this alone ran away; among
reindeer running (he) mounted a reindeer; having mounted
ran away (and) escaped. To Unei (he) ran away (and) es-
caped. Having gone there, (he) related (what had happened).
Thereupon afterwards the Oroks made also many bows, (they)
made also many arrows (7—13).

Thereupon, afterwards presently winter came. In Taran-
kotan were many people fishing with lines. Thereupon sud-
denly from the lake of Tarankotan plenty of these reindeer
came down. The Oroks sat upon the reindeers; on (their) backs
(they) had quivers (with) arrows put in fully. (They) came
down near to the Ainus. The Ainus then did not know any-
thing (and) fished with lines. These Oroks shot with bows at
the people fishing with lines through the ice (holes) in the
river. (They) killed all these Ainus (14—20).

Šine ájnu pate orupísne ner ámpe ísam, Tarájka hekota téreke oman. Tunakaj nejaxka téreke omaj jaxka, ta ájnu óskoni kajk hánne ki. Taránkotan néva, Tarájka náj čara tura, upáhno nósšketa, šine rájku ni, poro ni án. Kamúphi
 25 čáxke, rájku utara koočive, poniku ufte túši; tu áj oxt án, neja tunakaj utara jóboni uàrikirexčí táta kú oxta áj amáte, Orákat utara etókoma kusu án.

Orákat utara tani ehánken arikixčí. Ekánraje kú etoboxke, ku túhe túite, ene kar ísam, néra kimo kojákuš. Ta
 30 orovano Orákat utara kú ani cóxéací, tani rajkixčí hemaka. Náx néte Šíska ónne arikixčí. Tani širukúnne. Širukúnnete, Šíska oxta ne ámpe ájnu utara tój éišé oxt okajaxčí, neja Orákat utara tój éišé sójket makapaxčí, mún ój ukaxčí hokujkaxčí, tój éišé púj oro-očipaxčí.

35 Tój éišé ónnajkené hokuj mún tékoro poróno ahúnkexci,

One Ainu only — (he) had nothing in his hand — went running towards Taraika. The reindeer also went running, although (they) did not overtake this Ainu. Just in the midst, (between) Tarankotan and the mouth of the river of Taraika, there was the grave of a dead man; was a tomb. (He) opened the roof (and) took the bone bow (which) the people (had formerly) thrown (inside to the) dead man, strung the cord; there were two arrows (also) and having put an arrow on (to) the bow, (he awaited) the reindeer (which) were coming after (him) and stood in readiness for the Oroks (21—27).

Now the Oroks came near. He bent the bow against (them), the cord of the bow broke, he could do nothing, to do anything was impossible. After that the Oroks shot with bows (and) then killed (him). This being so, (they) came to (the village of) Šíska. Now it was dark. (It) being (already) dark — now in Šíska the people lived in earth-houses — these Oroks came to the yards of the earth-houses, took much grass, set fire (to it) (and) threw (it inside) through the holes of the earth-houses (28—34).

(They) put into the earth-houses much burning grass

śin-an kusú tój ċisě ónnaj tékoro kohokuj; kénto séske risěci, śúj mún hokújkaxci, kénto ċara okákara hokúj mun eóćiveci, uto oro nejaxka hokuj mun ahúnkexci. Tá kotan emújke náx karači. Emújke ájnu utara rajkixci, śine ájnu kájki isam. Tá Orákat utara Tarájka ene pajexci. 40

Tarájka-ta ivan niśpa kusári nejaxka miči, tóno nejaxka, kúnne nejaxka púnki karaxci. Nete Orákat utara pajexci, ájnu utara, niśpa utara náxkane śijúfpa śirixci, nukáraxci kusu, kaśikaxci kusu, to tomótujé pajexci, nani pajexci. No- kóro oro nejaxka rámma urájkiči. Tán atúi orova náx ki ani 45 pajexci, nani Karére pahno pajexci. Ájnu utara tój ċisě oxt okajaxci, mún hokújkaxci, puj kári ahúnkeci, ċise emújke hokújkači.

Tába orova pírika máxneku ukaxci, kotánuhúcin ónne ambaxci, Orakat utara samáxcí, máxne koróci, kopo koróci. 50 Karérún ájnu máxneku Orákat utara tumi otta ukáxcíté, kopo

(and) certainly the inside of the earth-houses burnt violently; (they) tore off the covering of the chimneys, (and) also set fire to the holes of the chimneys; (they) also put in the burning grass through the doors. (With) all this village (they) did so. (They) killed all the Ainus, not one was (left). These Oroks went to the (village of) Taraika (35—40).

In Taraika six rich men put on cuirasses also, and day and night kept watch. Thereupon the Oroks went, having seen the Ainus, the rich men looking so dressed; (and) having taken fright went (away), passing across the lake; went (away) quite. At (the village of) Nokoro also they made war in such manner. Doing thus they went (along the shore) from this sea (i. e. the Bay of Patience); quite till (they) reached Karer. The Ainus lived in earth-houses; (they) set fire to the grass, put (it) in through the holes, (and) burned down all the houses (41—48).

After that (they) seized goodly women, led them to (their own) lands. The Oroks married (them), made wives (of them), (and) had children by them. The Oroks seized the women of

karaxci; táha orova ájnu káiki Orákata širánkuri. Tani uráiki hemaka Ájnu táha orovano šúj Orákata ónne očíš jaxka, já-
 óskiri orovano tumi kojákuš. Orákata orovano hoškikané ájnu
 65 oxta jajésaranací kusu néjke, táha óxt aši ájnu utara nejaxka,
 táha óxt aši ráma niven rám koro kumpene.

Orákata orovano hoškikánne uráiki rusúi kusu néjke, tani aši kirór an turano utara uráiki kumpene. Šúj ne ámpe hoškikánne orova uráiki ne ámpe ham utara kí kumpene.
 60 Táha orova tu ájnu Tarájka-ta tumi ejajcákašno; kú ea, šine ájnu ojáxta etaraš, néte orova okaj ájnu šinejk oxta isínne etarásaxci; ájn isínne kú ámpacité, kú káta etáto hoški amaci, kú koampaci nea, šine ájnu ojáxta etárašike tá ájnu ájn isínne etáto ani nea ájnu coxcaxci.

65 Ájhe emújke ešiši, rapoketá emújke újna, tekihičin oxta neja áj ne kúmpe poróno újna; šine áj káiki šicóxcare kájk hánne kí. Néte hoški etáto ani utara kí, šine ájnu káiki

the Karer Ainus in the war (and) had children by them, therefore the Ainus are the kinsmen (of) the Oroks. Now war-
 ring (is) finished. After this, although the Ainus are also an-
 gered (against) the Oroks, the former cannot make war. If
 the Oroks will be insolent to the Ainus in such (case) the Ainus
 also will have an angry heart (49—56).

If the Oroks like to fight the first, then the (Ainu) peo-
 ple will fight with pleasure. But the (Ainu) people will not
 fight first. After this, in Taraika two men learned to fight;
 (one) drew the bow, (and) one man stood at a distance; there-
 after plenty of people all stood together; all the people car-
 rying bows, laid (blunt) wooden arrows first upon the bows;
 when (they) had put (the arrows) on the bows — one man
 staying at some distance — all the people shot at that man
 with (blunt) wooden arrows (57—64).

He dodged away (from) all the arrows, at the same time
 (he) seized (them) all with (his) hands, (he) seized many of
 these arrows; (he) made (that) not one arrow hit him. (That)
 being so, previously the people practised with (blunt) wooden

tá ájnu hánne éóxéa, náx án-kusu, tani ne ámpe jajan káni áj-ani ájn isínne upáhno éóxéa kusú néjke, ráma utara hájta kusú néjke, tani áši pírika kumpene. Tani kú-ani tuganaxci, 70
neja áj ój isínne ájnu hekota, neja áj ój hekota ománike. esíši rāpoketá emújke újna, šine ájhe káiki šicóxcare káik hánne kí.

Náx néte šine ájnu súj utara tá ájnu, hōški utara karáha néno, okaj ájnu ánte, arikirikevá šine ájnu súj sínene táva án, áj-ani éóxcaxci; tá ájnu emújke tujan jaxka. kojá- 75
kus. Tani Tarájka-ta tu ájnu šonno hečíri oxta easkaj utara. Néte tani etōkotakané Orákat utara Ájnu óune urájkixci, tani tá tu Ájnu náxkane hečíri easkaj oxta né-číki, Ájnu nejaxka ráma šijúpu rám koro-káune án. Tani ne ámpe Orákat utara tumi jaxka, Ájnu utara nejaxka eohájne rámu né-číki isam. 80
Orákat orova hōšikikáne uráiki kúmpe né-číki, Ájnu utara nejaxka tani kusu ekiror án-kane, tumi tére utara án. Tani pahno, Orákat utara hōšikikáne urájkixci kuni, šikaotére jaxka

arrows, (and) not one of these people hit (that) man: — because it was so, now if all the people shoot at once with real iron arrows, (and) if the people miss also, now at last (it) will be well. Now, shot from the bows, these numerous arrows, all (directed) towards the man; — these numerous arrows when they flew at him (he) dodged away from them: at the same time (he) seized (them) all; not one arrow did (he) allow to hit him (65—72).

This being so — another man — did the people — as they had done formerly, there being plenty of men on one side and again one man alone being on the other, — shoot at this man with arrows; although all those men shot, (they) could not (hit him). Now in Taraika there were two men very able in (such) amusements. Now therefore the Oroks made war with the Ainus; (and) now those two Ainus being so able in the sports — the other Ainus also were possessed with sense of strength. Now, even though the Oroks should fight, the Ainus also would not have a terrified heart. If the Oroks would first (begin) the war, the Ainus also with pleasure (are)

kojákuš. Etókota-kane Ájn-utara hóski orovano Orákata oxta
 85 vénno utara kí rénkaĵne, Ájnu utara šimakétari jara kííi táne.
 Náx án kusu urájki ne ámpé hóškikáne orova Ájnu kí ko-
 jákuš.

awaiting the war. Although (they) await till to-day that the Oroks (shall) make war first, (still these) could not. Formerly the Ainus did evil to the Oroks, therefore the Ainus let them win. (That) being so, the Ainus cannot fight first (73—87).

Remarks to N. 4.

As to the person of the narrator, see Remarks to N. 2. The broken diction already noticed is found here at its highest point of irregularity. The war between the Oroks and the Ainus forms the subject of this legend. I have heard many various versions of it, even amongst the Ghilyaks, but one essential feature is that the war sprang from a misunderstanding on the subject of the treatment of a guest. Another relates to the burning of the Ainu dwellings, and a third makes the Oroks related to the Ainus, because they took wives from that tribe.

1. *ivan*, 'six', see 1. 35.

Orakata, the name of the Oroko tribe.

2. *tunakaj*, 'the reindeer', *Cervus Tarandus Linn.*

4. *erexéi*, comp. of *e*, 'to eat' + *re* + *xéi*. The Oroks like the stomach of the reindeer, and wished, it seems, to give a warm reception to the Ainu. He was disgusted with the dish and took it as an offence. This misunderstanding of tribal customs was the cause of a cruel war.

6. *ohačirun*, a special word for to 'remain at home'; it seems to be comp. of *oha*, 'empty' + *či* is contr. from *čiše*, 'a house' + *run*, contr. from *orun*, 'being inside' (comp. of *or-o*, 'to put in' + *un*, see 1. 177).

7. *utarhičin*, comp. of *utarhi*, 'the people, the relatives, the servants', see 1. 357, + *čin*, the pl. suffix of nouns.

Here this suffix is added to a word that has by itself the pl. signification.

7. *makapaxci*, is the pl. of *makan*, 'to go up'. Cf. 1. 144.

8. *temo*, see 3. 47.

11. *Unej*, the Ainu name of a village of the Oroks near the mouth of the *Tymi* (the Ghilyak name; the Ainus call it *Tomo*); the same village is called by the Oroks *Toriša*.

12. *aj*, 'an arrow'. Before the war, the inhabitants of Saghalien and Yeso had made ready a great number of arrows.

14. *matajta* or *mata*, 'the winter'.

Taran kotan, the name of a village that no longer exists, situated on the left arm of the delta of the river *Poronaj* ('great river'). *Taran* seems to be comp. of *tara* or *rara*, 'the eyebrow' + *an*; *kotan*, see 1. 1. Perhaps the position of the eyebrows, branching off from each other, may have suggested this.

15. *toho*, or *to*, 'the lake'.

17. *šeci*, pl. of *še*, 'to have or carry on the back'.

koehankeno, 'near'; comp. of *ko* + *e*, used also before certain adverbs; cf. 1. 5, + *hanke*, 'near' + *no*.

18. *eramiskari* or *eramuškari*, 'I do not know'. Comp. of *e* + *ramu*, 'the soul, mind' + *eškari*, 'to be stopped'.

21. *orupišne*, 'in the hand', perhaps from *upiš*, 'two, a pair'.

22. *omaj*, instead of *oman*: the *n* before *j* = *j*.

23—24. *neva... tura...*, 'and..., and' a correlative conjunction.

24. *rajku ni*, syn. of *poro ni*, 'a tomb, a grave', which is built of wood above the earth, and therefore the word *ni* is used. *Rajku*, comp. of *raj*, 'to die' + *ku*, 'a person'.

poro ni literally means 'a large tree'. The actual meaning of this can be made out only by the context. The graves above the surface of the ground are built only by the Ainus of Saghalien, and only for the rich among them; the custom seems to have been introduced from the tribes of the Amur, perhaps from the Oltschi.

kamuphi, 'a roof', comp. of *kamu*, 'to cover' + *p* or *pe*, 'a thing' + *hi*.

25. *poniku*, 'a bow made of bone'; comp. of *poni*, 'a bone' + *ku*, 'a bow'. The outside of such wooden bows is covered with thin layers of bone. The Ainus got these bows formerly from the Amur region; they were also named *mojkani*, 'a *mojka* wood'; *mojka* being the name of the animal, the bones of which, as they say, are used for that purpose.

tuši, a term meaning 'to stretch a string'; contr. from *tu* 'a string', and *uši*, 'to stretch'.

26. *uarikirexēi* is the 3rd pers. pl. of *ariki*, 'to come'; cf. 1. 107 (Japanese *ariki*, 'to walk').

28. *etoboxke*, 'to pull (a bow)'.

29. *ene kar išam*, 'cannot'; literally 'anything do there is not'.

31. *Šiška* is the name of the right tributary stream nearest the mouth of the *Poronaj* ('great river'), also of the village that stood of old on the bank of this river. Another Ainu name for it is *Šikka*.

33. *hokujkaxēi*, 'to set fire to'; comp. of *hokuj*, 'to burn' + *ka*, 'to do' + *xēi*.

mun, 'a grass', syn. *kina*, see 1. 4. But the latter is oftener used for growing grass, and *mun* for 'dry grass'.

34. *puij*, 'a hole'; the earth-houses, like the huts built above the surface of the ground, have a hole in the top of the roof, just over the fire.

36. *kento*, 'an earth-house chimney', which is stopped up at night, to keep the warmth inside.

seske, 'to cover up'; here the word is used as a noun, for *seskep*, 'a cover'.

38. *uto*, 'a door'; syn. of *apa*.

41. *kusari*, 'a cuirass', the syn. is *hajufpe*. The Ainus used the Japanese cuirasses (*gusoku*, which they named *Sožugu* or *yoroï*). But they also themselves made cuirasses: 1) of cords and old nets covered an inch or more thick with ad-

hesive earth, and 2) of the skin of a kind of salmon (*ċi-raj*), also covered with earth (*ċepun hajufpe*).

48. *Nokoro*, the name of an ancient village in the neighbourhood of *Tarajka*. The word is comp. of *no* or *nox*, 'a cape', + *koro*, 'having'.

45. *urajkiċi*, 'made war'; the word is comp. of *u*, see 1. 66, + *rajki*, 'to kill' + *ċi*, the pl. sign.

Tan atui, 'this sea'; it is the Ainu name of the Bay of Patience.

49. *pirika*, here means 'useful'. The Oroks took the women they liked. Cf. 1. 355.

50. *samaxċi*, 'married'; from *sam*, 'to marry'.

kopo, 'children with them', i. e. born of these women.

53. *jaoškiri*, 'the first', derived from *jaj*, 'oneself', and *hoški*, 'before'.

55. *jajesaranaxċi*, 'to be aggressive'; its root is *sara*, an archaic word for 'war'.

56. *kumpene* is a syn. of *kusu iki*, see 1. 344, (the particle that forms the future tense).

58. *kiror an*, 'to feel a pleasure': *kiroro* means 'a force, physical strength'. The Ainus of Taraika, who never had been subjugated by the Japanese nor forced to work for them, are known to be very brave, independent people, with a fierce character, more inclined to brawls and more revengeful than the Ainus of the southern parts of Saghalien.

59. *ham utara ki kumpene*, instead of *utara ham ki kumpene*, 'the people will not do'.

60. *ejajċakašno*, 'taught themselves'; comp. of *e* + *jaj*, + *ċakašno*, see 2. 207.

61. *sinejk*, 'one place'; the root is *sine*, 'one'.

62. *etanto*, the name of a special arrow without an iron head, used by children and young people for amusement and to learn archery.

63. *nea*, placed at the end of a phrase after a verb, means 'when'.

ojaxta, 'in another place'; comp. of *oja*, 'other' + *orta*.

etarašike, 'when (he) stayed'; comp. of *etaraš*, 'to stay' + *hike* 'when', see 1. 170.

65. *tekihicin*, 'the hands'; comp. of *teki*, + *hi* + *cin*.

66. *ne kumpe*, syn. of *ne ampe*, see 1. 154.

68. *jajan*, 'true, real, genuine'; comp. of *jaj*, 'oneself' + *an*, 'being'. They also say *jajan ajnu* 'a rich man', syn. of *nišpa*.

74. *arikirikeva*, 'from one side'; comp. of *ari*, 'a half' + *ikiri* 'a seam, a side' + *keva*, 'from'.

75. *tava*, instead of *tata*, 'there'.

78. *čiki*, 'if'; syn. of *kusu nejke*; cf. 1. 400.

83. *šikaotere*, according to the narrator, means the same as *tere*, 'wait'.

85. *šimaketari jara kici*, 'let them defeat them'. Japanese *makeru*, 'to be defeated'. For *ši*, see 2. 8.

Nr. 5.

Dictated (January 1903) by Šišratoka. See Nr. 2.

Kotánkeš-un nišpa jaj áxkaš jaxka, emuš stomuš; náx ki jájne, Nituj Tojukusi oxta ájnu an. Ta utuxta kúnne áxkaš utara Kotánkeš-un ájnu utasa kusu oman. Opóni únži ampa ojaši áxkaš. Šine, réhe ne ámpe Péntači koro ojaši, ampa 5 ránke ájnu opóni áxkaš. Tóno nen an opaš káškehe únži ní-képihi. Táha réhe 'Péntači koro ojaši' táne.

Neá ájnu eohajhájne, Kotánkeš-ta ománte evébekere,

A (certain) rich man of Kotánkeš, even when taking a walk, had a sword by his side. Now there lived people in Nituj (and) in Tojukusi (at that time). Between these (villages) there went people in the night, going to visit the people of Kotánkeš. Behind (them) went a devil bearing a fire. One (devil) bore the name of "devil with birch-bark torch", (which) carrying, (he) walked behind people. The light of the fire upon the snow was like the day. The name of him: "devil with birch-bark torch", — lo, such it is (1—6).

These people were afraid, (and) coming to Kotánkeš

Kotánkeš-un nišpa ekovébekere. Nea nišpa emuš stómušite, Noteto hekóta-é. Notet oxta ex-kanné, ošmakeva ájnu húm an. Kohékiru jájke, nean péntači ampa ojaši jóboni ex ea. 10

Emúšihi ešina-kane ampa, rišéjke siárapipox kari emúšihi, táva oára te orova ámpate, erúbukhi horoka sokaene amáte, ehánkeno ošmakepeka ex húmhi án-kusu, tani tani epečiu kusu kara, tába oxta emuš ani čiu: hočika-čika. Taha nukárate anihi kájki táta ráj, póno án-kane šíšnu. Hóxpate 15 Kotánkeš-ta číse oxta oman evébekere: „Péntači ámba ojaši emuš ani an-číte, anókane jaxka táta rajan, emúšihi anečiu karáte ánkosuratáte. hóxpa paj-án; símma eči pájki-čiki vónneka-ján”.

Šinkejkhe ušiuhečín vónnekači kusu árikixči neájke, 20 šine acáure emuš stomúšite rájtex an. Péntači ampa ojaši, utara rájkike, ene ani jájkara kí, acáure né jájkara rúhe an.

told it; to the rich man of Kotánkeš (they) told. This rich man, taking the sword at his side, came to the Noteto. When he came to the Noteto, behind him was a noise (as) of a man (who steps). Turning (saw) Birch-bark-Torch coming after (7—10).

(He) bore his hidden sword, having drawn (it and) carrying the sword with one hand under his armpit, (and) thrusting (back)-wards, setting out the end of the reversed sword, when behind (him) approached the noise of footsteps close... close... all but touching (him)... then (he) lunged with the sword: (the devil) writhed (to and fro). When (he) had seen that, he also (became as) dead, but revived a little after. Leaving (his sword he) went (back) to Kotánkeš (and) told of it: “When (I) thrust with the sword at Birch-bark-Torch, I also (was as) dead there, when (I) thrust (and) let go (my) sword (from my hand), (I) left it (and) came (away); to-morrow when you rise (go and) see” (11—19).

When the next day the servants came to see (there) was a dead raven with the sword in its side. Birch-bark-Torch, after being killed (by) the man, apparently had done (thus) with himself (and) transformed himself into a raven.

Néva ámphehe kusu Notet oxta utara ináuhe karaxéi. Nean ináušihi, tani án utara, ejókešta á utara, ónne ináu karaxéi
 25 kusu okajaxéi.

Ne ámphehe oro va utara jébehe Kotánkeš-un nišpa ojaši rónno. Tá nišpa pájgara Tarajk ene utasa kusu oman. Pírika šeta óte ománike, Tarájka-ta tój éise oxta makan; ájnu emújke tupaxéi hemaka, ájnu máw kájki isám. Néva kájki oha tój
 30 éise oxta ahun. Kómun vekárika, únži väre, únži níke an; ánihi uto tutan an kufkišam oxta áte únž uäre.

Ínkara jájke, símon kúxki šánta šíne poro éáča án, uma únž uäre, oára únži šíske oxta únži uäre, kómun únži káske oro ó. Kotánkeš-un nišpa iku, ohácisujè nejaxka támbaku kú;
 35 kišéri tujtuje, ohácisujè nejaxka kišéri tujtuje; kišéri ešišta, táha nejaxka ohácisujè eipax. Emúšihi ašínke utómo štajgika, ohácisujè nejaxka emúšihi ašínkejke, utómo štajgika. Néra kí jaxka, emújke kojajaxte hemaka.

Therefore the people made an *inau* at the Noteto. In that place of the *inau* the people now living, established hereditarily, live there in order to make the *inau* (20—25).

Therefore the people henceforth called the rich man of Kotankeš the devil-killer. This rich man went (one day) in the spring guestwise to Taraika. Sitting (in) a (sledge drawn by) good dogs, (he) went driving up to the earth-houses in Taraika, (but) all the people had removed: (there) was not human breath (there). Nevertheless (he) entered (one) empty earth-house. (He) collected some rubbish, kindled a fire; the light of the fire was (visible); he, sitting next the door near to the oven, kindled a fire (26—31).

When (he) looked, to the right of the oven (there) was a big old man, also kindling a fire; in one corner of the hearth (he) made the fire, (and) upon the fire he put some rubbish. The rich man of Kotankeš smoked, the Empty-House-Devil also smoked tobacco; (he) knocked (some ashes) out (of his) pipe, Empty-House-Devil also knocked (some ashes) out (of his) pipe; (he) knocked all (the ashes) out (of his) pipe,

Náx án-kusu néra ankíva, túxse ánte, hesójne asípan kusu néjke, pónnoka anepiríka kuni, rámhuka an. Náx an 40
 rénkajne túxse an. Asípan turano an isjox setáha enaxt oruj
 seta hémpara kanneka nušotus tujexei rúhe ánte, uto oxta
 jexujéci. Asípan turano hečisónne ahupaxci; tá oháčisujè seta
 humpa háube an. Šeta vajájše háube an. Táha pate annúte,
 nuso oánte sapan. 45

Tarájka-ta sáx číše oxta sapan, anèvébekere. Šinkejkhe
 tój číše koro utara vónnekači nejájke, tá tu šeta, isáox šeta
 tuje rúhe an: sapáha, pen'rámhū šíšo róruso ean túntu eàra-
 usi urúru kášketa túxse rúhe an. Pájserehè ne ámpe púj bu-
 kun tóntu ónne túxse rúhe an, urúru kášketa an. 50

~~~~~  
 that also did the Empty-House-Devil imitate. (He) pulled out  
 (his) sword (and) struck his sheath with it. Empty-House-  
 Devil also pulled out (his) sword (and) struck (his) sheath  
 with it. Whatever he did, (it) was quite impossible (to pre-  
 vent the goblin from imitating) (32—38).

Therefore he thought that it would be a little better, if  
 he went outside and took a jump. Therefore (he went and)  
 jumped. When (he) went outside (it was clearly to be seen  
 that) the principal thong of the harness had been cut; (and the  
 two dogs) the leading dog and the second dog were standing  
 near the door. When (he) went out (they) entered the house; (after)  
 was a noise (as) of the Empty-House-Devil cutting at the dogs.  
 There was a cry of pain from the dogs. On having heard this,  
 (he) seated himself on the sledge and drove away (39—45).

He drove down to the Taraika summer huts (and) told  
 about this. When the next day the people of (that) earth-  
 house went to see these two dogs, the leading dog had evi-  
 dently been cut (to pieces): the head (and) the forepart of  
 the trunk had evidently bounded off to the right near the  
 pillar by the back wall from one side of it on to the heaped  
 earth flanging the wall. The back part of the body had evi-  
 dently bounded off to the pillar (which was) under the air-  
 hole, (and) above the heaped earth, flanging the wall (46—50).



Oháčisujë emúši ené-kane énke rúbe an. Tani aši utara koipášte, šine šeta tujéjke, sapákehe ni ój šuxta éikàrakasšeká, pájserehë šiso-va ákeš-ta urúru kášketa an. Ajnu utara nukaraxci sapàxcité evèbekere: náxkane ámpe tánë.

So sharp it seemed was the sword of Empty-House-Devil. (Yes!) At last the people found (it): when (it) had cut (that) one dog (to pieces), its head had rolled down to the bottom of the firewood pile; (and) the back part of the body was on the right side of the house, the side near the door, upon the heaped earth flanging the wall. The Ainus have seen (that, and) coming down told of it: thus was (this) thing (51—54).

### Remarks to N. 5.

1. *Kotankëš*, literally 'village's or district's end', is the name of a village about 60 kilometres to the south of Taraika. The people here in ancient times were very rich, and the village chiefs very brave. Many traditions are extant about their courageous actions.

*jaj*, 'oneself', has also sometimes (as in this case) the meaning of aimlessness; a like form is *jaj kondy*, 'to give... for nothing'; *jaj okaj*, 'to sit... doing nothing'.

*stomuši*, comp. of *s* instead of *ši*, see 2. 8 + *tom* 'the side of the body' + *uši*, 'to put on'.

2. *Nituj*, the name of a large river, 5 kilometres to the south of Kotankëš, and of a village formerly existing near the mouth of the river.

*Tojukuši*, the name of a place near Kotankëš, given it because the Ainus here got a kind of white fatty earth, used for food with certain plants. Formerly there existed an Ainu village in that place. The word is comp. of *toj*, 'earth' + *uk*, 'to take', + *uši*, 'a place'.

*utuxta*, contr. from *uturu oxta*, cf. 1. 66.

4. *pentaci*, 'a torch of birch bark' which the Ainus use for lighting houses and fishing at night.



*ojaši*, 'a devil'.

5. *nen* for *nenō*, 'alike'.

7. *eoahajhaine* instead of *eoahajne*, see 1. 34.

9. *Noteto*, literally 'cape's end', is the name of the cape nearest the village of Kotankeš.

*oškaeva*, 'from behind', comp. of *oškae*, 'behind', (derived from *oš*) + *va*, see 1. 243.

10. *kohekiru*, 'to turn over towards', consists of the root *kiru*, 'to turn over'.

*nean* or *nea*, 'this, that'.

*joboni*, 'after him'; comp. of *i* + *oboni* or *oponi*.

*ea*, used as the sign of the present tense. For instance: *tara šeta etaraš an ea*, 'that dog stays', *ajnu hoxke an ea*, 'the man sleeps'.

11. *rišejke*, 'when pulled out', comp. of *riše* + *hike*.

*šiarakipoz*, 'under the armpit'; comp. of *ši*, see 2. 8, + *araki*, apparently for *arake*, 'from one of two sides', + *poz*, 'under', cf. 1. 221.

12. *oara*, 'one of a pair'.

*te* or *tek*, 'a hand'.

*orova*, instead of the usual expression *ani*, cf. 2. 26.

*erubukhi* or *erupuki*, 'the end of a knife, sabre, or lance'.

*sokaene*, 'back towards', comp. of *soka*, 'back' + *ene*, see 3. 20.

13. *oškaepeka* or *oškaketa* cf. 9.

14. *epečiu*, 'to be stuck in'; derived from *čiu*, see 1. 220.

*hočikačika*, 'to flap about'. As concerns the reduplication, see 1. 34.

15. *anihi*, 'he, she'.

17. *anokane*, see 1. 156.

18. *ankosuratate*, 'having dropped'; *surata*, 'to drop'; *anko*, see 1. 5; *te*, see 1. 3.

19. *jan*, the characteristic ending of the 2<sup>nd</sup> person pl. of the imperative.

20. *ušiuhecin*, 'the servants'. The Ainus had slaves, and

also servants, and gave them the same name, *uśiu*. As regards *cin*, see 1. 99.

*vonnekači kusu*, instead of *vonneka kusu*, the plural sign *či* seems logically unnecessary, because it is already expressed by *arikixči*.

21. *ācaure*, 'a raven, *Corvus corax* Linn.'

*rajte*<sup>z</sup>, 'having died'; *te*<sup>z</sup>, see 1. 3 and 40.

20. *utara rajkike*, 'when the people had killed'. A phrase with an undetermined subject, instead of the name of the killer.

24. *inauśihi*, 'a place with an *inau*'; comp. of *inau* + *uśi*, 'a place' + *hi*.

*ejokešta*, 'at the end of them (sitting person)'; same as *keśeketa*: 'the now living descendants'.

26. *jebehe*, 'a talk': *je*, 'to speak', + *be* or *pe* + *he*.

27. *ronno*, 'to kill many times', having a frequentative sense. Cf. 1. 24.

28. *śeta ote*, 'sitting on the dogs'; that is, he was sitting on the sledge which the dogs drew.

29. *tupaxči*, 'changed place'; the root is *tup* or *tuf*. The people had removed to the summer huts.

*maw*, 'a breath, a smell, an odour'; this word also is used for 'a spirit'.

30. *komun*, 'dust, rubbish', comp. of *ko*, 'powder' + *mun*, 'grass'.

*vekarika*, 'to collect', comp. of *ve*, see 1. 237, + *kari*, or *ekari*, see 1. 68, + *ka*.

*vare* or *uare*, 'to kindle a fire'; *ua*, 'to burn'.

31. *kufkiśam*, comp. of *kufki* or *kuxki*, 'the place near the oven in an earth-house' + *śam* or *samata*, or *śanta* or *śan-keta*, 'by the side of'.

32. *śimon*, 'right', opposite to *hariki*, 'left'; *śimon* is comp. of *śi*, 'true, very' + *mon*, 'the hand'. The place of the house-master is almost always on the right (looking towards the door), and here also, at the right side of the oven, was the place of the house-mistress.

*umá*, 'the same, also', but *úma*, 'the horse'; from the Japanese word *uma* (or *umá*).

33. *unzi šiske*, 'hearth-corner', rather *usaxko šiske*. *Usaxko*, (comp. of *usa*, 'a live coal' + *ko* or *koči*, 'a place') a little hearth for charcoal; there are three or four such in an Ainu earth-house.

34. *iku* or *ku*, 'to drink, to smoke'.

*ohačisuje*, a name of the devil (or goblin) living in empty houses. The word is comp. of *oha*, 'empty' + *čis* (*čiše*), 'a house' + *uje*, 'to scold' (*u* + *je*, 'to talk'). The Ainus believe that there lives a devil in every old deserted house, who is able to do harm to new comers.

*tambaku*, 'tobacco', from the Japanese *tabako*; the Ainus of course became acquainted with tobacco through the Japanese.

35. *kišeri*, 'a pipe', from the Japanese *kiseru*, 'a pipe'.

*tujtuje*, 'to knock out'; as regards the reduplication of the root, see 1. 34.

*ešišta*, 'to knock everything out'; *ešiš*, 'to take out', is opposed to *šiš*, 'full'.

36. *utomo stajgi*, literally, 'to strike side by side'; here it means, 'struck the sheath with the sword'.

38. *kojajaxte* is a syn. of *kojakus*, see 1. 293.

39. *nera ankiva*, cf. 1. 2 and 3.

*hesojne*, 'towards outside'; comp. of *he*, see 1. 82, + *soj*, 'outside' (used in compounds only: *sojta*, *sojketa*) + *ne* for *ene*, 'to', see 3. 20.

40. *ponnoka* for *pono*, 'a little'.

*aneperika*, comp. of *an*, see 1. 3, + *epirika*, 'to do better, to gain'.

*ramhuka*, instead of *ramhu*, 'the mind', is an ancient form, which (in my own opinion) indicates the evolution of the sense of this word: at first the *ramu* was a noun only, 'the mind, the soul' and *ramu kara* or *ramuka* was used for 'to think'; more recently it has been contr. to *ramu*, which means both 'soul' and 'to think'.

41. *isjox* or *isaox*, 'the first in a row'; *isjox šeta*, 'the dog that goes first in harness'.

*enaxt* or *enaxto*, 'the end part of the cord in the dog's harness'.

*oruj* for *orun* (before the next *s*), 'being in'; *enaxt orun* is the name of the second dog in harness. See above.

42. *nusotuš*, 'the principal cord (or thong) in the dogs' harness'; *nuso*, 'the sledge and the dogs in harness together' + *tuš*, 'the cord'.

43. *jexujeći*, equivalent (as the narrator told me) to *ite-reši*, 'awaited them'.

44. *humpa*, 'to cut into little pieces' (with anything sharp).

*vajajše*, 'to cry out with pain' (said of the dog); *vajaj* is an onomatopoeical word; *še*, 'to cry': cf. *oxše* 1. 46; also *voše*, 'to howl' (of the wolf).

46. *sax*, 'the summer'; the same word means 'dry' in comp.: *saxpe*, 'a dry thing, a dry fish', *saxke*, 'to dry'.

48. *pen'ram*, 'the upper part of the trunk, or the fore part of an animal'; *pen*, 'upper', used in comp. only: *penata*, 'the upper part of a river'; *penke*, 'a person living up the river'. Opposed to this is the word *pan*, with its comps. *panata*, *panke*.

*šiso*, 'the right part of the floor in the house (on going out)'. Cf. above, 32.

*roruso* for *rorun so*, 'a part of the floor along the back wall'.

*ean* for *an*, 'being'.

49. *ururu*, 'the high shore of a river, and earth carried inside into the earth-house'.

*pajšerehe*, 'the lower part of a man, or the posterior part of an animal'; *paj* is changed from *pan* (before the following *s*), see above, 41; I have not met with *šere* as a separate word.

*puj bukun*, for *puj pokun*, 'what is under the hole'; *puj*, 'the hole', (here) the hole in the earth-house for the access of light and fresh air; *pok*, see 1. 221; *un* see 1. 177.



52. *koipaste*, 'have found them'; comp. of *ko* + *i* + *paste* 'to find'.

*suxta* or *suxta*, 'at the foot'; *sux* 'the lower part of anything high'; *ta*, 'in'.

*éikarakasšeka*, 'the passive of *karakasše* or *karakasše*, 'to roll'. Cf. 1. 74.

53. *akešta*, 'on the floor near the door'; comp. of *a* 'to sit', + *keš*, 'the end' + *ta*.

## Nr. 6.

Dictated (January 1903) by Šišratoka. See 2.

*Ójmakus máxneku uedškomá.*

Ašišne ájnu atúi oxta kamúi kójki kusu repun. Néte úrara an, šístur ájnu šine kotan oxta jan, éiše oxta makan. Éiše koro ájnu numa, éis sapáne ájnu sapákhe oxta ehekem, rišta numáre rajki, imáni áni únži otta éire. Néte neja éiše-koro ájnu kámhi ē. Néte oro va šístur ájnu utara kána súj 5 éiš oxta repun. Atuj oxta etarakés pa éibo jájne, šine poro nupúri koro kotan oxta jan.

Néte otakáta éis ehekem. Šine máxneku éiše oro sán:

*The tradition (of) the woman (with) a toothed 'vagina'.*

(Once upon a time) five men went to the sea to catch seals. After (a time there) was a fog, (they) lost (their) way, came to a village, (and) went up to a house. The master of the house rose, took the head of the master of the boat, pulled him, lifted (him) up, killed (and) roasted (him) before the fire, setting (him) on a spit. After (that) the master of this house ate the flesh (of the man). Thereupon the people who had lost (their) way returned to their boat. Rowing aimlessly in the sea, (they) landed on a land (where) there was a great mountain (1—7).

Thereupon (they) dragged the boat up the shore. A wo-

„śístur ájnu utara éókaj orovano rámbu karáte, tán éi kotan  
 10 oxta eéi janke, éi eíse oxta makapan-kane“. Néte ájnu utara  
 neja máxneku eíse óxt ahun. Neja máxneku kusúri ohau kara.  
 ájnu utara kúre. Néte ájnu utara tékoro rámu pírika.

Néte: „tán teta éi eíséhe oxta mokoro-ján. Eéi mokoro-  
 éiki, hankájki inkoóéin rusúí-ján. Óókaj ne-ámpe pírika máx-  
 15 neku éi né-kusu, píškan kamúí utara inránu kusu isantusúí  
 jaxka, éi bókihi oxta vén ámpe án, jájkištené. Néte ájnu  
 utara eéi né-kusu, inránupan kusu néjke, jájkišté“.

Náxte mokóro omaj kara. Tá máxneku samáketa bo-  
 péox áj séx káta tu ájnu omájhe kará, áso áj séx káta tu  
 20 ájnu mokoro. Néte tá máxneku ná mokoro. Néte orova šine  
 ájnu oéiu rusúí, ejájkíšma kojákuš. Néte šine ájnu súj uko-  
 píšixóí, unéno utara oéiu rusúí manu. Ne ámpe utara ki jájne

man came from the house (and said): “(If you) men have lost  
 (your) way, (that is) on account of me; (wishing for you, I)  
 made you land (in) this country. Come (now) to my house!”.  
 Then the people entered the house of that woman. This wo-  
 man prepared drugged soup (and) gave the people to eat.  
 And the people (were) very satisfied (8—12).

Thereupon (the woman said): “Sleep here in my house.  
 When you go to bed, do not wish to have copulation with  
 me. Because I am a pretty woman — (and) although all the  
 gods loving me wish to marry me — (there) is an evil thing  
 in my vagina, it is dangerous. You being men, if you love  
 me, (it will be) dangerous” (13—17).

Thereafter (they) made a bed to sleep (in). By the side  
 of this woman, near the corner of the back wall, two men  
 made a bed upon a sleeping bench, (and) on the opposite sleep-  
 ing bench two men slept. After (that) this woman also (went  
 to) sleep. Thereupon a man wished for copulation, could not  
 refrain. Thereupon (that) man again asked the others, (and)  
 also (the other) people wished for copulation. Such being (the  
 case) the people could not refrain. One man, a little after,

ejajkiśma kojákuś. Šine ájnu hémpara šúj tá máxneku hekota oman, koahúnte ukoóiu humiéin án.

Néte orova oven háunki kane, oven turano tá ájnu háuhe 25-  
án. Tá máxneku éiš kara: „ešin anetúnne jaxka, utara ikoóiu  
rusúi jájne, ánetúnne jaxka, utara kite, tani oóiu ájnu ráj he-  
maka“. Tani kosóndo mire, sex káśket ama. Néte šúj utara  
mokoro. Šúj šine ájnu oóiu rusúi, néra ejajkiśma jaxka, ko-  
jákuś neja, oóiu rusúi šivéhe oxta, éipúni-púni ránke, raośma, 30-  
kí jájne, tani neja máxneku ónne oman. Šúj ukooóiu humi-  
éin án.

Néte ovén oxta, éi etujtéte, ráj háuhe an. Néte nea  
máxneku éiš kara. Éiš kara hemákate, tani kosóndo ukáuka  
ráj ájnu mire. Tání tu ájnu ráj hemaka. Neja máxneku ita: 35-  
„tani íne ájnu eéi néjke, tani inránupan jájne, tani tu ájnu

went to this woman; when (he) entered (her) bed, (there) was  
a noise of copulation (18—24).

Thereafter when (it) was near emission, in the time of emis-  
sion, this man cried (out). This woman wept (saying): “Although  
I did not consent before, (they) wished for copulation; although  
I disliked (it), they had (their will and) now the man (who)  
made copulation has died”. Now (she) dressed (the dead man)  
in a silk dress (and) laid (the body) upon the sleeping bench.  
Thereupon again the people (went to) sleep. Another man  
wished to have copulation, although he in every manner  
(tried to) refrain, when (he) could not, in the fit of (this) de-  
sire of copulation (he) rose (many times) and lay down (again);  
and so at last (he) went to the woman. Again there was  
a noise of copulation (25—32).

Now in the time of emission, (his) penis was cut off  
and (there) was (heard) the groan of a dying (man). Then  
this woman wept. Having finished weeping, (she) then sewed  
a silk dress, (and) dressed the dead man. Now two men were  
dead. This woman said: “You were four men, now two men  
having loved me, now are dead. Therefore again do not love



ráj hemaka. Náxte orova súj hankájki inránupan, jájkište. Tani tu ájnu pate eéi okaj". Náxte súj mokoroxéi.

Néte súj tá tu ájnu súj oéiu rustijaxéi. Šine ájnu éi-  
 40 púni púni ránke raošma. Tani rujóma orova fúre rúj ašínke,  
 teki oxta ama, néte neja máxneku hekota oéiu kusu oman.  
 Tani máxneku pókhi kári éi eahúnke. Tani ukoočiuvaxéi  
 húmhi an. Tani oven kusu kara oxta, éi eašínkete, fúre rúj  
 nea máxneku pókhi kári ahúnke húmhi ánte, nea máxneku  
 45 pókhi kári fúre rúj poéite húmhi án.

Neja máxneku tani numáte únži uáre. Tani ájnu keráj-  
 kusu am-pókhi oxta ámpe kájki tani véntete, tani ašin he-  
 maka, imákixéin ašin hemaka. Tani énciu utara keráj- kusu,  
 tani am-pókhi oxta ámpe ašin kusu, anékojajrájkixéi. Tani  
 50 ráj utara tánne, náx ajje ikóro, neja máxneku sankéjke, tu  
 rájku nea tánne samáketa ama; kosóndo ój, pírika kosóndo  
 ój, neja ráj utara ammirexéi.

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me, (it is) dangerous. Now you are only two men". There-  
 after (they went to) sleep again (33—38).

Now again these two men wished to have copulation. One  
 man rose many times and fell (back on the bed). (He) took  
 then from (his) bag a red whetstone, put (it) in his hand and  
 went to this woman for copulation. Now (he) put his penis  
 into the woman's vagina. Now (there) was a noise of copu-  
 lation. When it came near emission, (he) took out (his) penis,  
 (and there) was a noise as of putting the red whetstone into  
 the vagina of this woman, and (after there) was a noise of  
 crushing of the red whetstone in this woman's vagina (39—45).

Now this woman having risen, made a fire. Then thanks  
 to the men, (those evil) things in her vagina were now broken  
 and come out — (and) teeth came out. Now because it was  
 owing to the Ainus (that) the (evil) things came out of her  
 vagina, she was thankful to them. Now (to these) dead men  
 this woman took out some *tanne's* — as (is) called a precious  
 thing, — and laid these *tanne's* by the side of the two dead



Náx néte tani: „téva eéi šísturájnu jájne, tani téta eéi jáx oxta, tu ájnu ráj jaxka, tani éi ejájnintomu kusu, náx-kane ikóro nejaxka eéi óxta éi šánke. Náx án-kusu, eéi ko- 55 tánu eéi jáx-kun oxta, ikóro utara hankájki ráj utara oxta tój túnketa hankájki ahúnke-ján, kosóndo utara nejaxka ráj utara oxta hankájki koočivēján. Tán ékorópehe ne ámpe nej-pahno nejaxka eéi eučáškoma kumpene.

Néte tani otakáta unéno sapánaxéin oxta. nejá ráj utara 60 nejaxka išinne éis oxta eéi ama. Hemáka kuni oxta, eéókaj ne ámpe éis oxta eéi okaj; néte orova éókaj ne ámpe otakáta etárasas kuni oxta, atuj oxta eéi éibova eéi repa: túiman eéi páj kusu-néjke, tán éi kotánu oxta án nupúri vaxka kasíkuš jaxka, ota-káta etárasas kusu-néjke, nískuru páhno éi 65 netópakhi rikin kusu-néjke, táha eéi nukára kane, eéi jáx kusu-néjke, eéi kotánu oxta eéi jáx kumpene“.

Šine ájnu ne ámpe éibo, šine ájnu um kánži ampa.

men; and (she) dressed these dead men in many silk dresses, in many rich silk dresses (46—52).

Thereupon (she said): “When you landed here, having lost (your) way, two men died; notwithstanding, now being thankful to you, I give you these precious things. (That) being so, when you came to your country, do not put the precious things into the earth with the dead men, do not put in the silk dresses either with the dead men. (Of) these my things you will relate the story for all time (53—59).

Then when (we) go together to the sea-shore, you will put all these dead men into the boat. When (you) have done you will get into the boat; thereafter, when I remain upon the shore, you will go rowing seawards: if you go far, (and) this mountain which is in my country will descend beneath the sea, if I remain on the shore, if my body ascends to the clouds and if you seeing that (still) go on landwards, (then) you will (happily) land in your country“ (60—67).

One man rowed, one kept the steering-oar. When the people had rowed (a long time) and when (they saw) the

Utara éibo jájne, tá máxneku kotánhu emújke kasi váxka  
 70 kús, tá nupúri pón erópokhi pate án-kane, širúkuni. Šínkejkkhe  
 tá máxneku kotánu hekota utara ínkara, tá máxneku níškoro  
 oxta etáras ea. Néte utara éibo jájne, utara kotánu oxta širepa.  
 Néte utara éís hekem, neja ráj utara éíše oxta utara tura  
 makan. Tura makánte, mi kosóndo utara emújke utara asínke,  
 75 oja kosóndo ráj utara mire; hemákate, neja ikóro ná emújke  
 ojáxta utara ama, oja ikóro kavárihi ráj utara ambáre.

Tani náxte hemákate, ráj-utara útara easís, útara etojpoj  
 hemaka. Hemákate neja ikóro utara ióboni šikax utara eucáš-  
 koma. Hóški kí utara tani ráj hemaka. Tani okákeva šikax  
 80 hekáci utara mošíri kés pahno eucáškomaxéi.

~~~~~

water was all above the land of the woman, (and) only the
 very peak of that mountain was (to be seen), it was dark.
 The next day the people looked towards the land of that wo-
 man, — that woman was standing in the clouds. Thereupon
 they, the rowing people, arrived in (their) country. Afterwards
 the people dragged the boat, (and) they bore the dead men
 to the house. Having brought (them), they took all the silk
 dresses off (and) dressed the dead men in other silk dresses;
 having accomplished (this) they laid all these precious things
 in another place, and instead of them (they) gave other pre-
 cious things to the dead men (68—76).

Now when (this was) thus done, they carried out the
 dead men (and) buried them in the earth. Having finished,
 they told the tale about these precious things to the people
 (that was) born later. The people (who) formerly did (these
 deeds) now are dead. Now the youths born later tell this tra-
 dition till the end of the world (77—80).

Remarks to N. 6.

This legend is one of the best known and most widely
 spread. It is given by B. H. Chamberlain (*Aino Folk-tales in
 the Proceedings of the Folklore Society, London, 1888*), and also

mentioned by Dr. Dobrotworski (Ainu-Russian Dictionary, Supplements, page 67. Kazan, 1875). Dr. L. Sternberg and I too have taken down in Saghalien some similar tales in the Ghilyak language (Materials for Studying the language and folklore of the Ghilyaks. St. Petersburg 1908. Nrs. of legends: 17, 18, 19); but there are clear indications that it is of Ainu origin. In Yeso, an old man assured me that there was a whole island inhabited by women like the one in this tale. They were, however, able to bring forth children, by exposing themselves to the East Wind, by which they became pregnant. They used to kill all their male children, and kept only their daughters.

We may find some explanation of this strange belief in the phenomenon known to physicians as 'vaginismus', and called by the Japanese, *shaku* (i. e. cramp of the uterus); a sort of hysteria, rather common in the Far East, and not unknown amongst the Ainus. It is said that the husbands of such women usually die very soon, on account of nervous exhaustion. However, the Ainus themselves, whilst admitting the existence of such women, maintain also that of the former, as narrated here.

2. *śisturajnu*, 'to lose one's way', literally: 'to lose (*turajnu*) the eyes'. Alternative form: *śisturaśnu*.

3. *sapane*, comp. of *sapa*, 'the head', derived from *pa* (see 1. 69), + *ne*, 'to be, being'; it means, 'being a chief, a commander'.

4. *numare*, 'to raise', comp. of *numa*, 'to rise' + *re*.

imani, 'a spit'; comp. of *ima*, 'to grill' + *ni*, 'a tree, a bit of wood'.

ēire, 'to roast'; *ēi*, 'to dry up, to burn, to be baked'.

6. *etarakeśpa* or *etaraka*, 'without plan, without reflection, see 3. 57.

9. *čokaj*, 'I', cf. 1. 156 and 382.

ēi, 'my'. Cf. 1. 13.

10. *makapan-kane*, 2nd plur. Imp.; *kane* instead of *jan*. See further, 13.

11. *kusuri ohau*, 'a medicine soup'. The woman had given them an aphrodisiac, which produced the expected result.

14. *in̄koočiu*, comp. of *in̄* 'me' + *ko*, 'to' + *očiu*, comp. of *o* the genitals + *čiu*, 'to touch, to pierce'.

15. *is̄antusui*, comp. of *i*, 'me' + *san* instead of *sam* (= *sam*), 'to marry' + *tusui* instead of *rusui*, 'to wish'.

16. *bohihi*, or *boki*, or *poki*, 'the vagina'; perhaps derived from *po*, 'child' + *ki* 'to make'; or from *pok*, 'the lower part'.

17. *inranupan*, instead of *inranu*, which is comp. of *in*, 'me' + *ranu*, 'to love'.

18. *hopeox*, 'in the corner of the hut, where the *inau*'s are placed'.

19. *aso* or *axso*, 'opposite to'.

21. *ejajkiśma*, comp. of *e* + *jaj*, 'oneself' + *kiśma*, 'to hold', and means 'to refrain'.

šine ajnu ukopišixči, 'one man asked the others'. Cf. 1. 270.

24. *koahunte*, 'entered', meaning that the man crept up under the bedclothes.

ukočiu, contr. from *ukoočiu*, see 1. 39 and above, 14.

25. *oven*, 'ejaculare': *utara* is employed instead of 'he'.

hauhe an, 'eried'; cf. 1. 102.

34. *ukauka*, 'to sew'. From *ukao*, 'to place one thing on another'.

40. *rujoma*, 'a satchel for a whetstone'; comp. of *ruj*, 'a whetstone' + *o*, 'in' + *ma*, 'to put'.

42. *ukoočiuvaxči* is the plur. of *očiu*, see 14.

48. *imakixč̄in*, 'the teeth'; *imaki*, 'a tooth'.

enčiu, 'a man', a name of men (and Ainus) given them by the gods. The Ainus of Saghalien use it in prayers and in poetry, when gods and men are named in contrast. The word is taken from the Japanese language, in which the word *ižin* means, 'a barbarian, a foreigner'.

49. *anekojajrajkič̄i*, 'I am to you thankful'; comp. of *an* + *e* + *ko* + *jaj* + *raj* + *ki* + *xči*. For the plur. form depending upon the object, see 1. 270; *jajrajki* or (more usual form) *jajrajgeri an*, 'I thank, thank you'.

50. *tanne* literally means 'long', but also is the name of the scabbard of a long sword, which was often plated with silver, and sold by the Japanese to the Ainus, as an article of great price. They may have got this notion from seeing ancient Chinese silver money in long bars.

54. *či ejajnintomu*, 'I am guilty as regards you'; Cf. *či ejajnintasa*, 'I am thankful to you'.

56. *či jax-kun oxta*, 'you come (to land) when'. See below, 61.

56, 57. *ikoro utara, kosondo utara*, see 1. 99.

58. *čkoropehe*, 'my things'; comp. of *č* = *či*, 'my' + *ko-ro* + *pe* + *he*.

64. *kašikuš*, 'to pass over'; comp. *kaši*, 'upon' + *kuš*, 'to cross'. The Ainus, wishing to express distance, say: "The sea will be above the mountains"; an allusion to the seeming descent of the mountains into the sea, when a ship leaves the land.

68. *um kanži*, 'a rudder-oar'. In Jap. oar is *kai*.

72. *etaras ea*, cf. 5. 10.

76. *kavarihi*, 'instead of'; the Japanese word *kawari* has the same meaning.

77. *eašiš*, 'bore them out', instead of *eašinkesi*.

etojpoj, 'dug them the earth', is comp. of *e* + *toj*, 'the earth' + *poj* = *poje*, 'to dig'.

80. *moširi keš pahno*, literally 'till the end of the land (earth)', means not place, but time: till the end of the world's existence.

Nr. 7.

Dictated (January 1903) by Šiśratoka. See Nr. 2.

Etókota ne-ámpe šine ájnu kímpeka ná, súj otákapéka ná, áxkaš jájne, níškoro orova ká raníke, pusa okóxka etó-

Once upon a time, as a man was walking in the forest upon the mountains and on the sea-shore, some cotton tried (happened)

koho hanápuj oro racísse. Táha koekári ájnu ukíke, ináuhe kara pírikahno košinnúnuka. Tá ájnu kešp asínko isánkex orova áнкасиоinkara. Náx án-kusu, ner ámpe nejaxka emóni éirénka. Náx án-kusu ihóxpé kopíríka. Táha orovano ner ámpe nejaxka síšam ónne nejaxka usa an kamúi rúsihi eihókíke, táha atájhe koro, nani ónne ejäjnišpá né-ka. Kéšp asínko kimójkíke, nárúj kaši činúkara, ner ámpe nejaxka koro iki, iníšpa né. Náxkane ucáškoma.

to descend from the clouds (with) the end spread out into a tassel (of filaments attached to the) looped thong of a dog's collar. That the man happened upon; taking (that, he) made an *inau*, wrapped it up and hid (it) carefully. The talisman looked (down) upon this man every year. (That) being so, (he) succeeded (in all) the work (of his) bands. (That) being so, he sold well. After that whatever (he) sold to the Japanese (e. g.) the furs of different animals, (he) received payment (for) that, (and) quickly became a rich man. Hunting, every year he (was) more happy, (and) possessed everything (he wanted, and) became a rich man. Thus (runs) the tradition.

Remarks to N. 7.

As regards the narrator, see N. 2.

The subject-matter of this legend and of the following one relates to certain objects which the Ainu believe to have fallen from the sky. They were told me on the occasion of my asking the narrator whether he had ever heard of meteorites. As to these, he informed me that one had fallen near the Cape of Patience, and had made two holes (!) in the ground, because now and then it changes the place where it lies.

1. *kimpeka*, 'about the forest'; comp. of *kim* 'the forest inside the land upon the mountains' + *peka*, 'about'. *Kim* is opposed to *otaka*, 'the sea-shore', see 1. 176.

2. *pusa*, 'a tassel'.

3. *hana*, 'a dog's leather collar in harness'.

inau *kara*, 'inau made'. The Ainus believe that any very rare thing, which they meet with unexpectedly, is a talisman, with power to bring luck to the possessor. Therefore they set up 'inaus' in the place where such objects have been found, as a thank-offering; they also wrap these objects in the shavings of the *inau* and hide them away in a special box for charms. The name of this action is:

4. *košinnunuka*, comp. of *ko* + *šin* or *šina*, 'to bind' + *nunuka*, 'to hide'.

isanke or *isanke* is the name of such a charm. It seems to be comp. of *isam*, 'is not', + *ke* instead of *ki*, 'to do' (the *m* before *k* is often changed into *n*, e. g. *sanketa* instead of *sanketa*, *ihunki* instead of *ihunki*, 'the cradle song'; *ranka*, instead of *ramka*, 'the breast-bone', etc.). This etymology is probable, because the possessor believes that so rare a thing is unique, and that, by concealing it, he keeps its virtue all to himself. He never speaks about it, and does not show it to anybody else, even to his children, unless he believes the charm has ceased to have power. The syn. of *isanke* is *éikaš nukara*, which means '(what men) look on'. They 'look upon' their charm with fondness, and think that in its turn the charm 'looks upon' them, when hunting, etc.

5. *ankaši-oinkara*, 'was looked upon', is the passive form; *inkara* is a syn. of *nukara*.

emoni éirenka, 'acquired with hands', i. e. working (hunting, fishing etc.); *emoni* has for root *mon*; cf. 5. 32.

6. *ihorpe* 'the thing sold'; comp. of *ihok*, 'to sell, to purchase' + *pe*. The first commerce amongst the Ainus, as amongst the other primitive tribes, was by means of barter; and therefore one word sufficed for the two actions, so different in our days.

ihorpe kopirika, cf. 3. 36.

7. *šisam*, a name given by the Ainus to the Japanese; it means 'a foreigner'. So the Ainus of Yeso call the white people, *fure šisam*, 'red foreigner'.

8. *ejajnišpa neka*, 'he became a rich man', instead of *nišpa nejajkara*. It must be supposed that his ancestors were poor people.

8, 9. *kimojkike*, 'hunting in the forests'; comp. of *kimojki*, see above, 1, and cf. 1. 60, + *ike*, see 1. 170.

9. *nāruj*, the comparative of *ruj*, 'great, large' + *na*, 'yet, more'.

kaši činukara, 'lucky in hunting and fishing' (but not in other things); it literally means, 'from above looked on'. Syn. *ékašnu* is a contr. form. See above, 4.

Nr. 8.

Dictated (January 1903) by Śisrateka. See Nr. 2.

Kotānkeš kotan ān. Kūnne ajnu utara ašipaxēi, Kotānkeš arāpexēākeva ūnži nēn-an tōno āmpe nupūri kāta an. Utara mokoro, śimma utara pājki, śūj śirūkunne, śūj Kotānkeš-un nišpa ašin, śūj inkara, śūj ūnži nēn āmpe an.

5 Tani ēise oxt ahun, mačihi čaxčānki kokāna. Nea mǎx-neku čaxčānkihe ašinkējke, hokóho kóre. śikāxka né ejājkarā. Nāxte ašin. Neja Kotānkeš arāpexēākene pečika, nupūri kās-kene rikin, samāketa rikin.

(There) was the village of Kotānkeš. In the night the people went out (of the house and) from the other side of the river Kotānkeš (there) was (seen) upon the mountain a luminous thing like a fire. The people slept, the next day the people rose, again the darkness (came), again the rich man of Kotānkeš went out, again he looked (forth), again a thing like a fire was (seen) (1-4).

Now (he) entered (his) house (and) asked (his) wife for a woman's loin-cloth. The woman took out a loin-cloth and gave (it) to (her) husband; (he) made himself an eye-shade (of it). Afterwards (he) went away. (He) crossed the Kotānkeš river, (came) to the other side (of it), ascended the mountain, and ascended near (that luminous thing) (5-8).

Mávehe júfke, nukarájke, éuf nén an. Nani ú, tura sán.
Kúnne néva kájki tóno nén an. Cise oxta tura ahun. Nani 10
pírikahno ama, amáte súj asínke. Nukarájke, níń éuf ná, tóno
éux ná, súj asíri éux ná óxta án.

Táha réhe ne ámpe éux-noka-ún káni, kamúi ránke táne.
Tani páxno aníke, tani emújke kamúi cáńka hemaka. Tani
Kotánkeš-tà Šitórik-ájnu oxta án. Tán kamúi ránke náx-kane 15
utara eucáškoma.

The spirit (thereof was) mighty; when he saw, (it had)
the form of a luminary. (He) took (it) quickly (and) brought
(it) home. (It was) night, nevertheless (it) was like the day.
(He) bore (it) into the house. At that moment (he) put (it)
carefully (into a box); having put (it in after some time he)
took (it) out. When (he) looked upon (it there), were within
(it): one (luminary) like the moon in the last quarter; another,
like the sun, another like the new moon (9—12).

(People) name these: 'the metal images of the lumina-
ries'; behold the things sent down by the gods. At present,
all these talismans have definitively lost (their) might. Now
they are in the village of Kotankeš in (the house of) Šitori-
kajnu. The people relate thus the tradition about those things,
sent down by the gods (13—16).

Remarks to N. 8.

As to the narrator and his diction, see general remark
to Nr. 2. The subject-matter of the present tradition is similar
to the preceding one.

2. *arapexéukeva*, 'from the other side of the river'; comp.
of *ara*, see 5. 11, + *pex* or *pet*, 'a river' + *éa* 'a coast' + *keva*,
see 4. 78. In the Saghalien dialect, *pet* is 'a small river' and
naj is a large one. In the Yeso dialect, it is the contrary.

nupuri, 'a mountain', perhaps from *nup*, 'a plain' and *ri*,
'high'.

5. *éaxéanki*, 'a girl's loin-cloth'; formerly worn in front,

during maidenhood only. It is used as a talisman by the Ainus, as also other objects in close connection with the female organs.

kokana, 'to ask of'.

6. *kore*, syn. of *kondy*, 'to give'; *ko* or *koro* 'to have' + *re*, see 1. 258.

šikaxka, 'an eye-shade'; comp. of *šik* or *šiki*, 'eye' + *haxka*, 'a cap'.

7. *pečika*, 'to cross the river'; comp. of *pet*, 'the river' + *ika*, 'a step, to pass over'.

9. *mavehe* = *mave* = *maw*, see 5. 29. Here we have to do with the magical force of the thing, felt by the men who approach it.

11. *niñ čuf*, 'the last quarter of the moon'; *niñ*, 'to disappear, to wane'; *čuf*, 'the sun, the moon, a month'.

12. *čux* = *čuf* = *čup*; *tono čux*, 'the sun'.

asiri čux, 'new moon', the first phase of the moon.

13. *noka*, 'a model, an image'.

kamuī ranke, 'the god let down'; (*ranke* is comp. of *ran*, 'to descend' + *ke*, see 1. 187); there *ranke* is a noun instead of *rankep* i. e. 'a thing', which is let down from heaven. This talisman is let down, as the Ainus believe, by the sun-god; and to this day is now and then taken out of the treasure-box and hung upon the "inau".

14. *kamuī* instead of *išanke*, see 7. 4.

čanka, 'to grow weak'. The iron models of the sun and moon lost their splendour and, as the Ainus believe, have no longer magical virtue in guarding their possessors.

Nr. 9.

Dictated (January 1903) by Ipoxni, aged 32, of Xunup.

Šine kotan am manu. Šine kotan am manújke, névan
ajnuhećin moto orovano obáčisujě koro utara ne manu. Ajn

(Once upon a time there) was a village. There being
this village, the men (of the village) are people that have had

isam oxta, únŷ uáre ránke am manú. Síne kotan orova, paj-kara éise koro utara ééx é kotan ónne utara pajéte, okáketa síne kotan orova síne éís jám manu. Névan kotanu otta né-
van éís é. 5

Tán oha éise pújhe orova pá numá-kusu am manu. Um ájnu itax manu: „Téta japán-éiki ipisanaxéiró. Tani kotan koro utara ééx é kotan ónne pajéxéi rúhe an; ohácírúmpe koróxéi án-kusu, éise orovano pa numa ea rúhe an”. Um ájnu 10
nák já manu. Támbe rénkaŷne éís jánke manu. Um ájnu janíke, éipokoxtuš ámpate etáras manu.

Um šata éipo ájnu jám manu; eárapox korope mite makan manu. Éise oxta makánte ahun manu. Apa éáxke inkarájke, únŷi oxta pón únŷi ua jákuš an. Né turano hemat húmhi 15
án. Inkarájke, síne vén kaja mi ájnu, nánhu kájki oha numa né, tékhi kájki oha numa né. Ájnu taga, hemáta taga, únŷi kéšta etáras ea.

from olden time an Empty-House-Devil (in their houses). When the people was away, (he) lived (in their house) making a fire. From the village... when in spring the masters of the house went away to the place (where they) catch fish, after (that) there came a boat from another village. To that village this boat arrived (1—6).

The smoke was rising from the chimney-hole of that empty house. The steersman said: “Let us land and enquire. It is evident (that) the people of the village have now gone to (their) fishing-place; there is a person who is left, because smoke rises from the house”. Thus spóke the steersman. Therefore the boat landed, the steersman having landed and stood, holding (in his hand) the cord to moor the boat (7—12).

By the side of the stern (one of) the rowers landed, (and) went up (the shore), dressed in a robe of Manchurian cut. Having gone to the house, (he) entered (it). When (he) opened the door and looked in, there was a very little fire burning upon the hearth. At the same time a noise was (heard). When (he) looked in, (he saw) a man clad in a poor garment of

- Néva kájki apa éaxk ájnu itax manu: „ájnu ánhí á’?“
- 20 Tá ojaši itax manu: „é, ájnu án“, náx jé manu. Ne ámpe kusu, neja ájnu, ene kájki oháćisujé né nanko, nax erám án manu. Ne ájnu kána ašin. Uto tómbate, téreke manu. Sójta ašin turano opóni ájn ašin humhi an manu. Irúkaj koheki-rújke, nukara neanike, neja oháćisuihè orova annóspa manu.
- 25 Támbe rénkajne ekimátex kusu, téreke manu. Neja ájnu utárhi anakajo manu: „Oháćisujé inóspajke. kira-ján!“, náx jé manu; tékoro téreke manu. Nea oháćisujé orova annóspa, šetúru kášketa nánhòńko emuš áni táwke, šetúru kaši ćirá-rire kánne nóspa manu. Ćis oro okaj utara núkara ámpe, um
- 30 ájnu ćibo koxtuš šaje-šaje-kane, ćis óńne túxše manu.

Neja ćibo utara ax šúj, tu šúj, neja ćis utara váxka jóxte. Tu tém pazno neja ćis repum manu. Neja oháćisujé orova pećar ota-kata sám manu. Neja ájnu túxše manújke, úmun ćis šike káta muke ćarašetè širóšma manu. Neja oháćisujé jóboni tussejke vaxka oxta širóšma manu. Járakepokhi nékane ahun manu. Né turano neja ćis ećipójke. tomári tuj-káta repum manu.

fish-skins, (his) face was all hair, — his hands were all hair. This... man, or what? stood at the side of the hearth (13—18).

Nevertheless the man, (who) opened the door, said: “Are (you) a man?” This devil said: “Yes (I) am a man”, so said (he). Therefore this man thought so: “that is probably an Empty-House-Devil”. This man went out again. Having shut the door (he) ran. Being outside, after (he) went out, there was the noise of a man coming after. Having turned (round) for a moment and having looked, (he saw) that (he) was pursued by Empty-House-Devil (19—24).

Therefore being afraid (he) ran. The man cried out (to his) companions; “Empty-House-Devil pursues me! Run away!” so said (and) (he) very swiftly ran. (He) was pursued by this Empty-House-Devil, (who) almost slashed (his) back with a sword (he had), almost touching his back (he) pursued (him). When the people remaining in the boat had seen, the steersman,

Neja oháčisujě oroŋa nóŋpa ájnu atuj káta repum paxno „oháčisujěp! oháčisujěp!“ náx jě manu. Téŋoro usáje kara manu. néŋa káŋki „oháčisujěp, oháčisujěp!“ náx jě manu. 40 Támbe pate téŋoro eŋerajax manu.

Ven ájnu hene tán oháčisujě etutan kusu-néjke, hánnáx kusu epíríka kúmpeka háŋne kumpene manu. Náx-kane oháčisujě učáškoma án. Húšk an učáškoma nejaxka, tani án ájnu utara káŋki ukučáškomapeně. 45

having rolled up in a coil the cord to moor the boat, leaped into it (25—30).

Those rowers once (or) twice pulled a stroke. The boat went seawards two fathoms length. Empty-House-Devil then came to the beach. This man (who was) fleeing having leaped, fell with hands stretched forwards upon the lading of the boat, near the stern. Empty House-Devil, having leaped after, fell into the water. (He) entered it (and) disappeared. Thereupon the boat setting out went far into the sea across the bay (31—37).

Until (they) came to the open sea, the man (who had been) pursued by Empty-House-Devil (kept) calling out: “Empty-House-Devil!” (He) laughed very (much), yet (still) repeated: “Empty-House-Devil! Empty-House-Devil!” so said he. (The other people) admired that very (much) (38—41).

If a bad man had been (so) near Empty-House-Devil, it could not had ended so well. Such (is) the tradition about Empty-House-Devil. Although it is an old tradition, still it is told also by people who live now (42—45).

Remarks to N. 9.

The man who dictated this legend to me was one of the most popular story-tellers on the North-East shore, being skilled in telling both common legends and heroic tales. I travelled twice with him alongshore; once in spring, by canoe, once in winter, by sledge. I noticed how, wherever

we stopped, the village people were eager to hear him tell them some tale. But he was a man of a very nervous temperament; the slow process of dictation was, I could see, irksome to him; and I fear that this has interfered with his talent and somewhat injured certain of his narratives.

1. *nevan* = *nean*, 'this'.

2. *ohačisuje*, see 5. 34.

3. *pajkara*, 'the spring'; comp. of: *pa*, 'a year' + *ikara*, 'to do'. The Ainus count the winter and the summer months each for a year, spring beginning the one, and autumn the other.

4. *čex e kotan*, 'the village where (people) eat fish'. The Ainus were till lately very ready to change their dwellings, and (mostly in the summer season) sought out a place where fish were abundant. The place where the Ainus live only in the fishing season has the above name.

7. *pā*, 'the smoke'. Cf. 3.

8. *ipišanaxčiro*, 'let us ask them'; 1 pers. plur. imp. of the verb *piši*, 'to ask, to enquire'.

9. *ohačirumpe*, 'a person remaining at home'; literally means, 'a remaining at home thing (*pe*)'; see 4. 6.

12. *čipokoxtuš*, 'a cord to attach a boat'; has for roots *čip*, 'the boat' and *tuš*, 'a cord'; *kox* to attach.

13. *carapox korope*, 'the dress according to the fashion of the northern neighbouring tribes', literally, 'a thing *under* from one *side*'. The Ainus generally follow the southern (i. e. Japanese) fashion of a robe closed (by crossing the margins) rather low on the chest; the northern tribes follow the Manchurian custom (no doubt necessitated by the cold) of closing the robe as high as possible, one *side* extending much further, and *over* the other.

15. *pōn*, 'very little'. Cf. 3. 17.

jakuš = *ea kusu*. See 5. 10.

16. *kaja*, 'a dress of fish-skins'. The Ainus of Saghalien borrowed the custom of making such dresses from the tribes

of the Amur river and gave them the name of *kaja* (a sail), because formerly only sails were made of fish-skins.

19. *ā*, a particle usually placed at the end of interrogative sentences.

20. *ē*, 'yes'; the women and children often say *eē*.

21. *nanko* = *nankoro*, 'probably, perhaps'.

24. *annošpa*, 'was followed'; passive of *nošpa*.

30. *šaje-šaje-kane*, 'rolling up in a coil'; contains the root *saj*, 'a round, a circle'.

31. *vaxka jozte*, 'hooked the water' with the oars.

32. *tem*, 'length of the arms stretched out', is a measure of length amongst the Ainus.

33. *pečar*, see 1. 176.

34. *muķe*, 'with hands stretched forwards'; the root is *mu*, 'to creep, to climb'.

35. *jaraķepokhi nekane ahun*, 'as under the arm-pit, entered the water'. This is a locution signifying disappearance: the Ainus are used to hide things under their arm-pits. See 5. 11.

39. *ohačisujep* = *ohačisuje*.

Nr. 10.

Dictated (January 1903) by Ipoxni. See Nr. 9.

Rāma šine kotan am-manu; rām ohačisujè kotan am manu. Tā čise orun utara ne āmpe matájta ne āmpe kinta rija kotan ām-manu. Sakita čise ne āmpe oha čise ne-ān manu. Névan čiséhe oxta ohačisujè am manu. Hokimo san

(There) was also a village; (it) was also a village with an Empty-House-Devil. The people of that house lived in winter in a special winter village within the forest. (But) in summer (this) house was empty. In this house there lived an Empty-House-Devil. (One day there) were two sledges (carrying two men), sledges coming from the forest, (they) went

- 5 nusu aníke ne ámpe, rija kotan orova sáx éisé ónne antu-
raxcí. Oja kotan ónne ikúsa utara ne-manu, tu nuso ne-manu.

Néte nérox nuso utara xošibixcí manu. Vém poro ikusa
kíšei manu. Neja kotan tukàriketá áriki-kane utara oširiko-
kúne manu. Šístur uškane neja éise sójket uta makax manu.

- 10 Isáoh nusu ne-ámpe éise áxkari, ióboni nuso usáto éára pón
áxkari-kane, éise orovano áju asín húmhi am manu. Ínkara
jájki ájnu taga, hemáta taga, ojaši taga, asín manu.

Neja ióboni nuso hóroka mujéphi úx manu, ámpene
kišma manu. Neja ájnu šeta osakánke jaxka, neja šeta utara

- 15 ukòxhetúriri kane hekému jaxka, ámpene neja nuso oširo.
Neja ojaši ámpene nuso kišma. Támbe rénkajne neja ióboni
ájnu isáox nuso kokájo manu: "Tani anáxne éisé-koro paxko
taga, éisé-koro éáca taga, isíkojántoneká rusti kusu, ámpene
jòširoxká.

- 20 „Téman ankíke paje-án kumpeka hánne nanko. Náx

together from a winter village to summer houses. In another
village were the people who carried; two sledges were (1—6).

Then those sledge (driving people) returned, (they) had
a great load. Not (yet) arriving in that village, it was (already)
dark. Losing (their) way, they came to the court of that
house. (When) the leading sledge (was) beyond the house, the
following sledge being a little farther from the doorway,
(there) was (heard) the noise of a man going out of the house.
When (they) looked, a man or what? or devil... came out
(7—12).

(He) seized the arched end of the second sledge and brought
(it) to a standstill. Although the man cried out to the dogs,
(and) those dogs stretching out their necks pulled, the sledge
could not move at all. The devil brought the sledge to a com-
plete standstill. Therefore the following man cried towards
the leading sledge: "the old woman of the hut, or the old
man of the hut, wishing to force (me) to pay him a visit, has
now made me quite motionless (13—19).

"What can I do, perhaps I shall not go (on). Thus being,

án-kusu áňkojánteni kusu iki“, náxka jé manu. Neja isáox ájnu jótunijô^x manu: „éókaj ne-ámpe hánni jántoni ás-kus-iki, eáni káiki sínénexka ejántoni rusúi-éiki, ejántone jaxka, pírika nanko“. Náx jéte makan manu, jaj asuráne kusu makam manu.

25

Néteho ióboni ájnu neja ojaši kójtax manu. „Tani nakan ámpe eisíkojántoniká rusúi kusu, náx eki ámpe ne-kusu, hemákari taxne eahúnuvá eunž váre nanko, ióboni ahup ás kus-iki“, náx jé manu. Neja ojaši ahun manu. Neja ájnu isóo šetáha kójta manu, šetakóxní ónne esuje manu, numájke nuso turi; néte orova apa éáxke ahun manu. Eóéiketá neja ojaši ne ájnu rájki manu. Oro asínke ukóisjóx šeta rájki.

30

Néte orova isáox ájnu kotán-ta makánte áňkas očasaxéi nani evébekere. Táva orovano ne ájnu áňkas orajaxéi. Sáx éise oxta utara usáxte nejáňike, húško orovano néja ájnu

35

I will pay a visit (here)”, so said (he). The man in front answered: “as for me, I shall not pay a visit. thou alone, if thou likest to enter, go in visiting, all right”. Having said so, (he) went on (his way); to tell about the danger did (be) go (20—25).

Thereupon the following man said to that devil: “Well, because thou wishest to force me to pay thee a visit, thou hast done this, entering quickly, thou wilt perhaps kindle a fire; afterwards I (also) shall enter”; so said (he). The devil went in. That man cried out to the leading dog, directed (it) towards the wooden rail (to which) dogs (are tied up and) having got up, (he) attached the sledge; after (this he) opened the door (and) entered (the house). At the same time the devil killed this man. Thereupon (he) went out and killed the two first dogs (26—32).

Now the man in front having arrived at the Ainu village was surrounded by the people wishing to hear the news, and told them (about) the incident. Therefore those men went to see. When they went down to the summer houses, (they) saw that the man had been evidently (already) killed long ago. After (they saw that) all the dogs were quite dead. Then

esòóčísarâ hemâka rûhe ân. Tâvano šetâha ná emújke rájki rûhe an. Nête orovano nuso pajšere pate utara nukara manu.

Kopâjkarikhé utara ukopágari, tán ojaši nâx aj-jájne, ne moširi kês paxno súj séoóčísarâ kusu-nějke. hánnax kusu utara
 40 ehâukomo kúmpe hânné. Nâx ân kusu nupûru tusuku, re tusuku, an-xunâna karaxéi. Náte orovano éise koro utara hekáci ônneno emújke anašinkexéi. Tusuku, re tusuku, tâ éise-ta ân. Orovano mánka ájnu, sámbe koro ájnu, tu ájnu tâx, kačo šésexka-kúntara né manu.

45 Šímoj sôta éáča tusuku poro tusuku ám manu. Rúru sôta šine tusuku ám manu. Háríki sôta pôn tusuku sukuf tusuku ám manu. Ré tusuku utúrhu oxta jáj ájn utara anamaxéi manu. Ojáxta áj jaxka, anehotášnoxéi, ní nejaxka emújke rurusóva anamaxéi. Tâ ojaši ne ámpe šímoj sóva ho-
 50 rok ákešta ám manu. Sónno éinúkara ojaši né manu.

Tusu utara mave kara kusu, usa toríma vèkarikajké

they saw that only the latter part of the harnessed dogs (remained alive) (33—37).

When spring was near the people reflected: "if the devil — things being so — keeps slaying (men) till the end of the world, will not the (dead) men be angry?". Therefore (they) sought for mighty Shamans: three Shamans. The masters of the house, including the children, all were taken out. The Shamans (only), the three Shamans were in that house. After (this they) asked for two brave men, stout-hearted men to warm the drum (38—44).

Inside (the house) to the right was an old Shaman, a great Shaman. In the background (also) was a Shaman. To the left was a little Shaman, a young Shaman. Between the three Shamans (they) seated common folk. Although (they) were in a strange place, they (did not wish) damage, and laid the firewood along the back-wall. The devil was on the right side of the hut near the corner. The devil was quite to be seen. (45—50).

Having felt the spirits of the Shamans, (he) drew to-

šika ošte kurúkašketá. vén tojupun néno šika ošte manu.
 Tani éúp ahun. Tusu kaš-kamúi an kara-karaxéi. Sô ójkari
 pón únžipo húxte únžipo anārexéi. Kačo júfke hemaka, né
 únži anúškaxéi. Néte orova neja re tusuku tusu manu. Ipáxno 55-
 neja ojaši uma tusu manu, arevója kopúnži šika óxte manu.
 Arúsa tue kiro újna manújke. utóntare manu.

Neja re tusuku tusu manújke, kamúi vékari, éise kuru-
 káske réra húm néno éise ekorúru húmhi am manu. Nā tu-
 rano púj orovano kamuj áj ahúnnum ám manu. Koširi píu ko- 60-
 sanu, neja ojaši án tugānaxéi. Utar inkarájke. šitúkaxtá neja
 tue kiro utójtajkiré ukótesu manu. Neja kamuj áj tutánka
 manu, šitúkaxtá košístax kosanu. Utar inkarha nejanike, neja
 tue kiro tónkeva kamúi áj hotáxše.

Nā turano neja ojaši mīna háube ene pokāne ane: „ihā- 65-

gether (lots of) different rubbish and put (it) over himself;
 like great clouds of sand (in a storm) he put (it) over him-
 self. Now the sun went down. (There) were prepared the
 sacred things of the Shamans. Around the seats (they had)
 made several little fires of fir-boughs. When the drum (in the
 hands of the Shamans) sounded loud, (they) put out the fires.
 Thereupon those three Shamans made their performance. The
 devil imitating (them) also cried out as a Shaman, (and) put
 over himself different rubbish. Taking some shoes in tatters
 (he) struck them together (51—57)

When the three Shamans continued their performance,
 the gods (helping the Shamans) came together, and (there) re-
 sounded above the house as it were a noise of wind. And
 after that, through the smoke-hole (there) entered a god (-sent)
 arrow. (It) whistled, (the gods) were shooting at that devil.
 When the people looked, (he) clapped before him with the
 shoes in tatters (and) kept (it) back. That (god-sent) arrow
 came against him, and he stopped (it). When the people looked,
 the arrow (sent by) the gods had stuck in those tattered
 shoes (58—64).

Thereupon that devil's laughing voice was (beard) thus:

hahá-hahaj, tue kiro éoxéaxéike iháhahá hahaj!”, tékoro emína manu. Kána tusu utara tékoro eoéisaxéi. Kána utara kotusu jupu manu. Kána púj orova kamúi áj ahum manu, košíri píu kosanu. Utar inkara neanike, nipápo axéikéu utòjstájgiri sitù-
 70 kaxtá, kamúi áj tutánka neja kamúi ájhe košístax kosánu, nipaboxéiké orova kamúi áj hotáxse.

Nā turano neja ojaš mīna hāuhe ene poka am manu: „ihā-hahá nipápo axéikéu éoxéaxéike iháhahá“ tékoro emína manu. Réuši kōno utara koas manu. Kána kamúi áj ahun.
 75 Neja ojaši sitúkaxtá hānkata šíškéu utòjšitájgire manu. Kamúi áj tutánka. Neja kamúi áj hānkata šíškéu tutánka, neja kamúi ájhi neja hānkata šíškéu tónkeva hotáxse manu.

Neja ojaši mīna manu: “iháhahá hānkata šíškéu éoxéaxéike iháhahá-háj“, tékoro emína manu. Nejaíne tá ikotuxta

“ihahaha-bahai, shoot the tattered shoes, ihahaha-bahai!”, (he) laughed very (much). Again the Shamans were very angry. Again they earnestly continued the Shaman performance. Again (there) entered by the hole (above the hearth) a god (-sent) arrow with a whistling (sound). When the people looked: in a wooden bowl broken in halves (which he) held clapping before himself — (he clapped) towards the arrow (sent by) the gods — this god (-sent) arrow shot, hit the one half of the wooden bowl: (and there) the god (-sent) arrow stuck (65—71).

Thereupon that devil's laughing voice was (heard) thus: “ihahaha! they have hit a broken wooden bowl! ihahaha!” he laughed very (much). Sleepless sat the people. Again a god (-sent) arrow entered. That devil held (two) fragments of a birch-bark-vessel, clapping (them) before him in the direction of the god (-sent) arrow. That god (-sent) arrow came against the birch-bark fragments, and that god (-sent) arrow stuck in the birch-bark fragments (72—77).

That devil laughed: “ihahaha, birch-bark-fragments have been hit; ihahahahai!” (he) laughed very (much). Thereafter — a little time after, he covered himself (with) the most various

arëvojá komun šika óxte manu. Šis niképhi éise tuónnaj sis- 80
 niképhi usaxtax néno ám manu. Né turano upak áunoške poro
 tusuku šine tusuku kamúi ox manu; néte orovano tusu ná
 kojakuš. Tani aši káiki neja pón tusuku nánhu orováka kém
 ašin kusu kara, tékoro niven manu.

Pón tusuku ne ámpé jòkirášnoka pate kihi ne manu. 85
 Tani aši pón tusuku kamuj šikohúki manu, numava tusu
 manu. Numa-uš réxni ani kačo tá manu. Utar inkara nejá-
 níke téxni ohúnkeši orova ojáu ašin. Neja ojáu ráuta háčiri.
 Né turano neja ojáu úx manújke, ekačo tá manu. Neja ojáuhe
 háw iki manu: „pišš“ nax kí manu. Čáru mášpa-kane háw 90
 iki manu.

Táx oxta ne ojaši šíšnum nóskhe oakašin kane inkara-
 ráj manú, hamo šíšrámpa tékoro inkararaj manu. Ná turano
 puj orova kamuj emuš ahun manu, neja ojaši rekúci kasóšma

pieces of rubbish. The (glare) of his eyes was inside the hut
 like bits of (glowing) charcoal. Thereafter, just at midnight,
 the great Shaman's gods — one shaman's (only) — were an-
 gered, and (he) could no longer perform the Shaman rites.
 Now at last, in the face of the little Shaman, (did) the blood
 (mantle) almost coming forth, (so) angered was he (78—84).

The little Shaman alone performed (the rites) with energy.
 At last the little Shaman invoked the (helping) gods, (and)
 having risen, (he) performed the Shaman rites. (He) struck on
 the drum with a little wooden drumstick, covered with hairy
 (leather). As the people were looking on, from this wooden
 drumstick, (from) the end (thereof) (there) came out a snake.
 That snake fell down. After, (he) took that snake, and struck
 with it on the drum. That snake uttered a voice: *pišš*; so
 made (it). Opening its mouth, (it) uttered a voice (85—91).

Thereupon the eyes of that devil protruded and (they)
 stared without blinking, very staringly. Thereafter, through the
 hole (in the roof there) entered a god (-sent) sword, fell on
 the neck of that devil (and) cut his neck through. (His) head

95 manu, rekúci án tujexci. Sapákhe karákaxse kána kojajetesu. Ná turano púj orovano kamúi áj ahun. Pém múxčara káta áj hotáxse, piskanený netópakúrhi ékarakaxseká. Neja ojaši netópakúrhi tój komáke, ohá kóx kešehe téš kosanu

Turano šištóno, piskan číše orúntará anetax kara annu-
 100 kándyxcí, oha kémhi pate séx kášketa pon náj čáxse něno ánte, netópakhi isám manu. Néte orova neja tú tusuku oxta ven ájnu, tu ájnu, kevatajhe páxneno ankóndexci. Kamúi ox tusuku ené-kane jáj tusu púmma ankóndyxcí. Kéraj kusu asin tám moširi kešta korámušine okaj utara kí manu. Tán
 105 tu tusuku isám-kusu nějke, tán oháčisujé tám moširi keš paxno án-kusu nějke, hánnax kusu erámumo kúmpe kájki hánne manu.

rolled about, again it rose. At the same time through the (house) hole (there) entered a god (-sent) arrow. The arrow stuck in the upper part of the (body), the body quivered all (over). The body of that devil disappeared in the earth, (there) was to be seen only the trace of the place (by which he entered it) (92—99).

After at day-break (they) called all the people (owners) of the house and showed (it them, there) was only blood flowing along the sleeping bench like a little stream, (but) the body was not (there). Thereupon (the owners) gave the two Shamans in payment just the fine for the two poor men slain. To the Shaman, whose gods (his patrons) had been angered, (they) gave the usual payment of a Shaman's performance. Thanks to that, the people (will be able) to live without trouble till the end of the world. If (it) were not (for) those two Shamans, (and) if that devil had lived till the end of the world, would (they) not have had (continual) trouble? (99—107).

Remarks to N. 10.

1. *Rama*, 'also, alike, ditto'. The narrator began the tradition with that word, because he told it after another tale that had a similar content (see N. 9).

3. *rija*, 'to winter'. The same word has the same meaning in Ghilyak.

sakita, 'in the summer'; derived from *sax* = *sak*.

5. *nusu*, usually *nuso*, see 5. 42.

6. *ikusa utara*, 'the people who carry (on sledges)'; also it means 'the ferry-men', and that seems to be the earlier meaning, because *kus* means 'to pass over a river'. Earlier, because the Ainus of the south do not use dog-sledges, boats are their only means of conveyance.

7. *nerox* is the pl. of *nea*, 'this, that'.

vem = *ven* (bad) prefixed to other adjectives, means 'very'.

8. *oširikokunne*, see 1. 315.

9. *šisturus* = *šisturajnu*, see 6. 2.

uta contr. from *utara*.

makax 3rd pers. pl. of *makan*, cf. 1. 104.

10. *isaoh* = *isjox*, see 5. 41.

13. *horoka mujephi*, literally: 'turned backwards (and) attached things'. This is the name of the wooden arches, about 30 inches in length, which are secured to the front and the back parts of Ainu dog-sledges.

15. *ukocheturiri*, 'stretched out their necks'; comp. of *uk* = *uko*, see 1, 39, + *ox*, 'a neck', + *he*, 'towards' + *turi*, 'to stretch out' + *ri*.

oširo, 'remained in place'; comp. of *o*, a particle used before nouns of place, + *šir*, 'a place', + *o* 'to be in'.

18. *išikojantoneka*, 'to force him to enter his house as a guest'; comp. of *i*, 'him', + *ši*, 'himself', + *ko*, 'to', + *jantone* or *jantoni* or *janteni*, 'to be on a visit', + *ka*, 'to do'.

19. *joširozka*, 'retained him in place'; see 15 (in text).

24. *asurane*, 'to tell about a misfortune or accident', or 'to make known'.

28. *eahunuwa*, 'go into (the house)'; comp. of *e* sign. of 2nd pers. + *ahun*, 'to enter' + *uwa*, or *va*, *ua* sign of the sing. imperative.

30. *šetakoxni*, 'a rail or horizontal pole to which dogs are tied'.

32. *ukoišjox*, 'both the two first leading' (dogs); *uko*, see 1, 39.

33. *ankas očasaxéi*, 'was surrounded by the people wishing to know news from him'; *ikočas utara*, 'the people gathering to see the newcomer'. The word seems derived from *čas*, 'to run'. It is a special form of the passive.

36. *eso očisara*, 'was killed'. The narrator told me this should be rendered as above. It consists of the fundamental elements, *čiš*, 'to weep', + *ara*, 'to cause', *šočišara*, 'to kill', see below, 39 (in text).

37. *nuso pajšere*, 'the hind dogs'; see 5. 42 and 5. 49.

40. *ehaukomo*, 'to be angry'; according to the Ainu narrator.

tusuku, 'a Shaman'; comp. of *tusu*, see 3. 5, + *ku*, 'a person'.

42. *onmeno*, 'including', from *onne*, 'in, into'.

43. *manka*, 'brave'; a word only used in the North; taken from the Ghilyak language: *manhland*.

samŕe koro, literally 'having a heart', and meaning 'bold, daring'.

tax, 'to go to search'.

kačo, 'the drum of a Shaman'; this word, like all those expressing Shaman rites, comes from the Ghilyaks: *kaš*, in their language.

44. *šešexku-kuntara*, 'the people that warm'; comp. of *šešex* or *šeše*, 'warm' + *ka*; *kuntara* is contr. from *kun*, changing the verb into a participle; and *utara*. Before any Shaman *séance*, a drum made of leather stretched tight over a hoop is always warmed before the fire, in order to make it sound better.

• This is to be done by the ministrants who aid the Shamans in all their *séances*.

47. *jaj ajn utara*, 'common people'; as opposed to the Shamans and the brave people, first selected. Cf. 5. 1.

52. *tojupun*, 'a whirlwind of sand'; comp. of *toj*, 'the earth' + *upun*, see 2. 92.

53. *čup ahun*, 'the sun went down'; *ahun* literally means 'entered'. A Shaman *séance* always takes place after sundown.

tusu kaš kamui, 'the sacred things used by the Shamans', as: the drum, a little cap, an "inau", etc.; *kaš* contr. from *ikašu*, 'to help'; *kamui*, see 1. 83.

54. *unžipo*, 'a little fire'; for *po*, see 3. 4.

anārecci, instead of *an-ua-re-xci*. See 5. 30.

kačo jufke, 'the loud drums' — understood 'that they struck'; the Shaman begins his performance by slowly striking the drum; by and by his blows become stronger, and then really begins the conversation of the Shaman with his divine 'helpers'.

55. *amuškašci*, '(they) put out'; comp. of *an* + *uš*, 'to go out' + *ka* + *xci*. The greater the darkness, the more power the Shaman has.

56. *arevoja*, 'entirely various'; comp. of *are* = *ari*, 'quite, entirely', + *voja* 'different'.

kopunži, 'rubbish taken from the hearth'; (cf. *komun*, see 5. 30). Derived from *ko* + *unži*. As for *p*, I think it without etymological value.

57. *arusa*, 'entirely different'; comp. of *ar* = *ari*, + *usa*.

utontare, 'clapped with them'; comp. of *u* + *ton* = *tom*, see 3. 23, + *ta*, 'to strike' + *re*.

59. *nā* instead of *nea*.

62. *utojstajkire* instead of *utonstajkire*, cf. 57.

69. *nipapo*, or *nipopo*, 'a wooden bowl'.

78. *šixkeu*, or *šiskeu*, 'a corner'.

81. *usaxtax*, 'bits of charcoal'; comp. of *usax*, 'charcoal' + *tax*, 'a bit'.

82. *kamui ox*, 'the god was angered', and would not help the Shaman. The narrator explained to me that there was too much dust in the hut, and that was the cause which offended the Shaman's spirits, who made him unable to continue his performance. *ox*, a special word for divine wrath.

83. *orovaka* = *orova*, 'from'.

83—84. *kem ašin kusu kara*, 'the blood was near coming out', i. e., his face was so red that the blood seemed about to come through the skin.

85. *jokirašnoka*, expressing enthusiastic frenzy.

86. *šikohuki*, 'to call to himself, to invoke', comp. of *ši* + *ko* + *huki*.

87—88. *rexni* or *texni*, 'a drumstick'; comp. of *tex* or *tek* 'a hand' + *ni*, 'a wood'.

92. *šišnum*, 'the eyeball'; comp. of *šiš*, 'an eye' + *num*, 'a ball'.

93. *inkararaj*, 'to look hard'. A similar form is *nukararaj*.

95. *kojajetesu*, 'rose'; comp. of *ko* + *jaj* + *hetesu*, 'to rise'.

102. *kevatajhe*, 'a fine paid for killing a human being'; comp. of *kev* = *keu*, 'a dead body', + *ataj*, 'the price' + *he*. The fine paid for a poor person, was not so high as that paid for a rich one. It consisted in articles of considerable value; as swords, silk robes, lacquered vessels.

Nr. II.

Dictated (May 1903) by Ramante, aged 36, of Tunajči.

Óikorámo éáča matájta hemáta kí-kusu taga, jama oxta makan. Nímon éíse kara. Óíse karájke, oxta réuši. Ukurá-níkhe mokóro neánike, en-án háu ani: „Éítom óxkajo tarap ekoro? Éítom óxkajo tarap ekorō!“ Náx an háu ám manu.
 6 Annu oro ampene anejájkejtúm erámiš kari. Támbe rénkajne

An old man (who had) prophetic forebodings, went to the mountains one winter for a certain purpose. (He) made a hut of fir-branches. Having made the hut, (he) passed the night (there). Whilst (he) slept in the night, the following voice was (heard): “*Éítom*-man, hast thou a broad strap? *Éítom*-man! hast thou a broad strap?” Such was the voice. Having heard (it he) quite lost consciousness. Thereupon (he

únzi kešta šine menoko pómpe óxko mi menoko, otáne kiséri eéarusi ani okaj.

Támbe rénkajne asipan kusu, ikókajo ájnu ónne asipan kusu ankara nejá, únzi kešta iku ea máxneku aje ám mečiš ikòtajsujé, anoromoš. Ínkar an nejájke, nejá máxneku isám. Šínkejkhe asipan, ínkar anáko, éiše oxmaxta šine hójnu ikòkajohó né-ruhe an.

saw) at the end of the hearth a woman in a dress of seal-skin: a woman having in (her) mouth a long pipe was sitting (1—7).

After, when he had to go out, — to go out to one that called him, — the woman smoking at the end of the hearth struck him with (her) bony wrist; (and he) awoke. When (he) looked, that woman was not (to be seen). The next day (he) went out; when (he) looked round, behind the hut a pine-marten surely had called him (8—12).

Remarks to N. II.

The narrator of this tale is a young man, but especially skilled in ballad-lore. The present legend, however, is not one of the best; it is, as I suspect, much abridged, and to its disadvantage.

1. *éikoramo ajnu*, 'a man having the gift of prophetic foreboding'; *ohajne* means common fear; *éikoramu* expresses a terror sent by the gods.

2. *nimon éiše*, a hut made of the branches of trees with needles for leaves; *nimon*, comp. of *ni* + *mon*, 'a hand', cf. 1. 219.

3. *éitom oxkajo* was the name of the old man.

5. *anejajkejtum eramis kari*, 'lost consciousness'; *anejajkejtum*, comp. of *an* + *e* + *jaj* + *kejtum* = *keutum*, 'the mind, will'.

7. *eéarusi*, 'held in her mouth'; comp. of *e* + *éar* = *éara*, 'a mouth', + *usi* = *uš*, 'to hold'.

11. *oxmaxta* or *ošmaketa*, 'behind'.

The narrator explained to me, that the woman who appeared to the man was the goddess of fire; she wished to

stop the man, and prevent a danger. The voice calling him was the voice of a pine-marten, wishing to kill the man.

Nr. 12.

Dictated (January 1903) by Śiśratoka. See Nr. 2.

Śine kotan án. Śine éise oxta urívaxne ájnu tu ájnu án. Néte iso kójki temo askaj, śine jóma ani patyki iso éiu ani kójki; éis ani atuj oxta, apu oxta, ikója-éki, kamúi poróno rájki. Hemáta kotan oxta temo mánka utara aj jaxka, tán
5 utara ki ámpe néno kí ájnu isam. Tékoró ison utara, kášketa mánka utara,

Tani éise oxta śine tó jaj utara tóri. Néte śinkejkhe éiraj utara kójki. Tá éisé-un máxneku toma ta kusu asin. Osáne kipíri koro kotan. Néte sánniši káta toma tá. Toma ta
10 jajne, śine óxkajo hokímox sán. Sukuf ájnu rekihi, kurášno réx-koro, máxneku kiśiri kána: „e-kiśiri éxte anéikúre kus-iki“.

Neja máxneku neja óxkajo mávehe kara, rámu toxtóxsé.

(There) was a village. In a house (there) lived two men, brothers. Then (they) were very skilful in bear-hunting, they killed bears, piercing (them) with the lance only; (also), when they went seal-hunting in a boat on the sea, (or) on the ice, (they) killed many seals. Although (perhaps there) were brave people in (other) villages, (there) was no man (who) did as (valiantly as) did those (two) men. They (were) very lucky and brave men besides (1—6).

Now the people were one day sitting in the house, doing nothing. The next day they went fishing (for) large salmon. The woman of that house went out to gather tubers of the *Corydalis ambigua*. (There was) a village with one single mountain (in the neighbourhood). So (she) gathered the tubers on the slope (of the mountain). When she gathered the tubers, (there) came a man from the forest. A young man with a beard, a black beard, (who) asked the woman (for her) pipe: "Give thy pipe, I will give thee (wherewith to) smoke" (7—11).

The woman was afraid of this man, (her) heart throbbed.

Máxneku jájkota ki séri a sínke, káxkoma orova tambaku ki séri oxta amájke támbaku kú. Tani óxkajo jájkota támbaku kú. Tani utara iku hemaka. Néte súj an-ki sérhi ikokána. tékoro 15
 anetúnne. Anetúnne jaxka, an teki ónne an-ki séri ikou. Tá óxkajo támbaku an-ki séri óxt ama. Néte ikóturi. Néte nejá óxkajo káxta eituśma. Hóski-kane kaxtájki, únži ikóturè. Anetúnne jaxka, ikóturè jájne, nejá únži anukíke, an-ki séri oxta anhocújka, támbaku anku.

20

Tá támbaku anku orovano an-rámhu kájki anturájno hemaka. Eśin páxno aneubájneka óxkajo, tani ne-ámpe támbaku ankúte, emújke aneubájne rámbu kájki išam. Néte tani nejá óxkajo inan kotúxte. Náruj śine rám ankoro hemaka. Tani toma ta ikáśu kara. Hémpara súj poro saráni śísteno 25
 toma-ta án hemaka.

Néte tá óxkajo ankooćiu; ikooćiu hemaka. Néte orova,

The woman took the pipe herself (and) putting tobacco into the pipe from a leather ponch, smoked the tobacco. Now the man smoked his tobacco. Now they have finished smoking. Then again (he) asked for her pipe. (but) she would not in any wise. Although (she) would not, (he) took her pipe into his hands. This man put tobacco into her pipe. Thereupon he stretched (it out) to her. Afterwards that man struck a light (from a flint), striving to be foremost. Having struck the light first, he stretched out, (giving) her the fire. Although she would not (have it), he stretched out and took that fire and kindled her pipe (and) smoked the tobacco (12—20).

From the time of smoking the tobacco she quite lost consciousness. Hitherto she had been afraid of the man; and now, having smoked (his) tobacco, all that timid feeling was no (more). Now that man kissed her. She had more fondness for him. Now (he) helped her to gather the tubers of the *Corydalis ambigua*. (And) very soon they gathered a great basket full of tubers of *Corydalis ambigua* (21—26).

Now that man (wished for) copulation, (and they) have copulated. Now the man said he wanted to marry her at once.

nani išam kusu, óxkajo náj jé. Néte neja máxneku éise oxta sán, ta óxkajo né-éiki hékimo makan. Máxneku tani éise oxta
 30 sapánike, iše an hemaka. Hemákate, pú oxta rikipan, háp-ó-
 tapara anukíke, éise óxt tura ahupan. Ékáríbe, náj aje ampe,
 emújke enéte, an-ékáríbe, emújke ankáríbe hemaka. Otóko
 oxta poróno ékáríbe okaj.

Anókhocín, tánto toma-ta án, iokákeva súj kamuj kój-
 35 kiéi kusu asípaxéi, tani ahupaxéi, atuj kamúi nejaxka poróno
 rájkixéi. Késan tone anóko utarákhe kiróhočím péxne rámma
 anújnajke, horíko anráxkire. Tánto ne ámpe anókohočín ahú-
 nuva kájki, koéne kájki haman kí, ékáríbe kara pate anki.
 Kiróho péxne jaxka, ajśáxke kájki hánne kí.

40 Am-matákhi táha pate kam sukéjke, anókho ére. Éise
 óxt án ájnu utara kám išinne éci, oja éise-úntara nejaxka

Now that woman came down to her house, and that man went up (back) to the forest. The woman, having come to (her) house, did eat. (And she said): "When I had done, I went to the store-house; and having taken a basket for the tubers of the *Fritillaria Kamtschatensis* plant, I carried it into the house. A so-called made-dish; as many as were of these my tubers, of them all did I make the made-dish. There was much of this made-dish in the kneading-trough (27—33).

My husbands, after I had gone to gather the tubers, again went out to catch seals (and) now they entered, (and) had killed plenty of seals. Every day I took the wet shoes of my husbands, and hung (them) up. That day, although my husbands entered, I did not approach, I was busied in preparing the made-dish. Although (their) shoes were wet, I did not dry (them) (34—39).

My younger sister — she alone — having cooked the meat, gave to eat (to) my husbands. All the people of the house ate all the meat, the people from other houses were invited to eat the meat. When all the people had finished eating the meat (and) I had meantime finished preparing the made-dish, at once I put that made-dish into wooden vessels, and gave

kám utara etax kara iki. Isínne ájnu isínne kám éci hemá-
 kate, anókane ne ampé ikáribé pate anki hemákate; nani óibe
 utara ékáribé anorójke, ájnu isínne anére hemaka. Hemákate
 tani oja éise-úntara asípaxéi hemaka.

45

Anókho tani mokoro, ájnu isínne mokoro. Anókane ámpe
 únzi sampéka okuf tura únzi sampéka mokóro an. Anókho
 kána numáte, tu pírika áspe ihékota jé; itura mokóro kusu,
 náx jé. Anókho náx jé jaxka, ámpene nú kájki anetúnne.
 Náx néte anókho makánike, omaj oxta mokoro, anókaj ne
 ámpe únzi sampéka mokóro án.

50

Néte sístóno anókho tani numájke, noka rámbu tura
 ibéxéi hemaka. Ciráj kójki utara asípaxéi. Am-matáxhi ne
 ámpe anókho oxta jé: „tánte ne ámpe hankájki ne-ene paje-
 ján, éine tó né-kusu jáj éise oxta tóri-ján; núman e-máóhi
 osójne tomá-tate, táva ahúnte, ipóro káskehe annukára jaxka,
 emújke sínna ipóro koro. Náx án-kusu tánte éine tó né-kusu

55

to all the people to eat. Now when (the meal) was over, the
 people from the other houses went away (40—45).

(One) husband of mine now went to sleep; all the people
 went to sleep, and I went to sleep near the hearth, girt with
 a girdle. My husband having risen again, told me some
 pleasant words; he would sleep with me; so said (he). Al-
 though my husband said so, I would not hearken at all.
 After that my husband, having gone, slept on the bed, and
 I slept near the hearth (46—51).

Now at day-break my husband, having risen, ate with
 (his) younger brother. They went a fishing for large salmon. And
 my younger sister said to my husband: “Do not go anywhere
 to day; remain but one day at home without working (outside);
 yesterday thy wife having gathered tubers... when she came
 thence, I saw her looks, all (her) looks were quite changed.
 Therefore to-day, for one day only, remain at home without
 working (outside)”. Although my younger sister said this, they
 did not hearken, (they) went away at once (and) went to
 catch large salmon” (52—59). (The younger sister says:)

éise oxta jáj tóri-janua!“. Am-matákhi náj jé jaxka, ham útara núxéi, nani uasístexéi, éiraj kójki epajexéi.

60 Néte okáketa aj-sáha tura okajan. Šine hánkata ékáríbe oro-ó, esísteno oro-óte án. Imi nejaxka asíri ámpe pate mí. Néte nínkari nejaxka enéte án ámpe, emújke kišárahú kári ahúnke, tani kišárahú oxta poróno an. Káni kúf nejaxka ekuf kuru. Hemákate tani ékáríbe ó hánkata ámpate sójta asín.

65 Táha oxta áj sáha ene án ikóitax kí: „sójta itura easín kusu néjke, tá iku... núman toma-ta oxta šine ájnu koekári, náj án-kusu nani isán tusúi rénkajne, ankorénkate, tani hém-para isam hemaka. Náj án-kusu, sójta asípan-éiki, makapaj širíhi nukara“. Néte tani sójta asípan, ínkara anájke, ináuši
70 ósmaketà šine sukuf ájnu, kurášno réx-koro ájnu, né-ruhe ámpe.

Táta aj-sáha kotex paru-paru, aj-sáha tani ta ájnu hekota oman. Táta ománte neja óxkajo tá hánkata oro ó éká-

“Thereupon I remained with my elder sister. (She) put the made-dish on to a vessel of birch-bark, (she) put in (till) it was full. (She) dressed herself in new clothes only. After, all she had of ear-rings, she put (them) all in (her) ears, so in (her) ears there were many. A girdle studded with rounds of metal did (she) put on. Having finished at last, she went out, carrying the bark-vessel with the made-dish (60—64).

After that, my elder sister spoke thus to me: “If thou go out into the yard with me, that man... yesterday gathering tubers I met a man — (that) being so, because he wished to marry me, (and) I having consented, now already he has married me. (That) being so, if I go out, look, where I shall go (into the forest)”. Now I went out, when I had looked (around I saw) a young man, a black-bearded man, was to be seen behind the *inau* (65—71).

There (staying) he beckoned, calling my elder sister, (and) my sister now went towards that man. After she had gone there, that man — the made dish (she had) put into the bark-vessel — now that man ate. Having finished now, that man struck my

ribe. tani tá óxkajo ē. Hemákate tani neja óxkajo aj-sáha tek
 ani sitájgi, kučan ne-jáj kara hemaka. Óxkajo súj jaješista 76
 aníke, pinne iso ne-jáj kara. Néte tani mačíš tek ani štajgi,
 hósiki-kane makan, aníhi jóbomi makan. Tu iso-ne vopúmpaxéi
 ani makapaxéi. Hemákate tani anókaj éise oxta ahúpantéx,
 an-éise-un óxkajo utara antérexéi.

Tani onúmun ehánke-kanne, neja ájnu óxkajo utara éi- 80
 raj síke kíčite ahupaxéi. Néte tani íbe kara án, hemákate
 tani anérexéi. Néte tani ankovébekerechéi: „ésin nisáxta tánto
 nevan tókíhi šine tó né kusu, tóri-janua, náx ajjéjke kájki,
 ham éci nú jájne, tani núman emáčihi toma-ta oxta šine ájnu
 koekári toma-ta ná eukásuvaxéi; néte tani sáníke, ahun, nean 85
 ékáríbe karájke, šíríman ájnu íssínne tani éciéhe táne. Náx
 án-kusu táne, šine tó né-kusu, éise oxta éci ama rusti ján,
 nejaxka éciétúnnete éci círaj kójki kusu éci asíš okákeva tane,

elder sister with (his) hand, (and) she became a she-bear.
 Then the man struck himself and became a he-bear. After
 (he) had struck (his) wife with (his) hand (and) gone the first
 (leading the way), she followed (him). The two bears went
 one after another. After that I entered the house and waited
 for the men of the household (72—79).

Now near evening the male people entered with a load
 of large salmon. Now therefore I cooked the food; having fin-
 ished, I gave them to eat. Now therefore I told them: "Before
 this morning, when I said thus to you 'Only one day remain
 at home' and you did not hearken to me... well, yesterday
 thy wife whilst gathering tubers, met with a man, and they
 helped each other to gather the tubers; and after she came
 down and entered (and) prepared that made-dish; yesterday
 all the people (ate it) and you also ate. That being so, I
 wished to leave you at home but you, not having consented,
 you went to catch large salmon; afterwards you went out;
 then my elder sister, putting in the bark-vessel the made-dish
 (which) she had prepared yesterday, put (till it was) full,
 and (then) left (it) all night (80—90).

tani aj-sáha tani šíriman kara ékáríbe nejaxka hánkata or-ó
 90 ójke, areáño amáte réušíka.

Táno šinéne éíse óxt okajánte, nea aj-sáha íšikoníškete,
 sójta itur ašin kusu, náx jé; níúkari nejaxka emújke kíšáru
 oxta emújke pújno hemákate, orova imi nejaxka, ašíri káñne
 an ámpe nejaxka, emújke mí hemákate, tani sójta ašípan,
 95 ináusi óšmaketá šíne sukuf ájnu táta án eá-kusu án. Aj-sáha
 kotex paru-paru neja, aj-sáha tá ájnu hekota oman. Ta ájnu
 tani ta ékáríbe tani é, hemákate mačí šítájgi kučan ne-jáj
 kara. Óxkajo hosuje jáj štájgi pínne íšo ne-jáj kara tēx, ma-
 kapaxéi. Néte tani éíse oxt ahupánte, antérečí kusu okajan
 100 táne”.

Néte tani urívañne utara ankovébeke hemakaxéi. Néte
 tani neja poníune óxkajo tékoro ana éičáruvénte manu: “íšo,
 náx ajje ámpe, ne-ámpe šíne jóma ani anélu ajsánkepe! Íšo
 nejáva, náxkane aj-júbihi mačí íšo ikouf hemakáte, tani tura
 105 makan hemaka. Anókane ne-ámpe hačíko orovano íšo, náx

To-day, being alone at home, I was called by my elder
 sister: “Come outside with me”, so said (she); all the ear-rings
 also in all the ear-holes (did she) put in; after (she) dressed
 (in) all (her) new robes; then I went outside into the yard;
 one young man was standing behind the *manu*. When (he)
 beckoned, calling my elder sister, my elder sister went towards
 that man. That man now ate that made-dish; after (he) struck
 (his) wife, (she) became a she-bear. The man turned (and) struck
 himself (and) became a he-bear, and (away they) went. After
 that, having entered the house, behold, I have been awaiting
 you” (91—100).

Now she has finished (her) relation to the (two) brothers.
 After that, the younger man chid exceedingly: “The so-called
 bear creature (that) with a pike I have (oft) pierced and
 borne home! The bear! so having taken my elder’s brother’s
 wife, it is now gone with her! And yet from (my) childhood
 did I pierce and bring home (those) so-called bear-creatures,
 like mice that live in the house... What! a bear is now (so

ajje ámpe, éise orun erúmu héne ajsócišpa kuni, néno ajsá osáxte. Iso nejáva, néte tani i-oxta éiruj. Nera nejaxka oro eošma-kun toko páxno annóšpa kumpene”.

Oha pírika utara pate, tu ájnu ikášma van ájnu, íbe haru poróno van ájnu sé, néte ióma nejaxka ájnu isínne 110 emújke ámba. kú nejaxka ájnu ám-pahno utara ampa, hemá-kate, tani neja iso makan rúhe okákari utara maka. Tu éuf, re éuf pahno utara maka, nejaxka neja iso án tokoho utara eošma kájki hánne kí. Ibe haru emújke isám. Van ájnu éise oxta sán, tu ájnu pate tá iso oponi makan, rúhe okákara 115 makan.

Makapan jájne, tu tó paxno, re tó paxno, hámo íbe makapan. Nák án-kusu: “eáni téva sán xošíbi, éókaj sínéne kájki ta iso enekanne makam pahno éinóšpa kusu iki”. Tani antura ájnu atuj ónne sán, xošíbi hemaka. Anóka sínéne pate rámma 120 tá iso rúhe annóšpa. Ivan tó hánne íbe án. Makapan jájne sine poro nájko kitájketà sine tuámpe án. Čáketa makapan,

suddenly) insolent to me? Come what may, I will go on its trail to the place where it lies” (101—108).

Twelve valiant men only — ten of them bearing provisions on their backs, and all carrying pikes, and also carrying bows, as many as there were men, went upon the way on which the bear had gone. Two months, three months did they go, yet they came not to the place where that bear was. And their provisions were quite gone. Ten men went back home, two men only went on, following the bear's trail (109—116).

Having gone on for two days, three days, they went forward eating nothing. That being so, (the younger brother said) “(Hence!) go back! I alone will go on the trail so far as the bear has gone”. “Then my companions went down seawards, going back. I alone continually went on the bear's trail. Six days I ate not. As I went upwards along the higher parts of the bed of a stream, there was (to be seen) a bear's den. I went to the threshold and looked in. That wife of my

ónnajkené inkara an, nea an-kòšmačihi hémpara šuj tu pó koro hemáka rúhe an. Hokóho ne ámpe mačihi samáketa
 125 kúftoka ánte, mokóro eá-kusu án.

Néte tani ta ruámpe cáketa okajánte inkara án: šine poro cáca, šine páxko, náx-kane okajaxéi rúhe án; anóka ne-ámpe etárasánte ankočarànkexéi: "kusú-kane kájki an-kòsma-
 130 etura ukójki án raj án etur upáxnó ukošimójpa án-éikin, an-nukara kusu iki".

Néte tani ta éiše ónnajkepéka tá cáca jàjkonivén háube án. Néte hesójne šine šipo očípa ihékota: "tán šipo kájki ámpa kane, e-éiše oxta esan kusu néjke, rámma oja máxneku
 135 kájki, né kotan ónne kájki eje ana, rámma esam kumpene; e-jupíhi tura išínne rámma emáxnú kumpene. Náx án-kusu, e-kòšmačihi éi-póho koro óxkajo ránu rénkejne, tani usamaxéi hemaka.

"Náx án-kusu, tani, tán šipo ečíkòndehé. Anóka ne-ámpe
 140 išo anne. Náx anaxkájki ner ámpe kájki ajša, náx erámuva

brother — so soon! — had got two children. The husband lay on his back, sleeping beside his wife (117—125).

Thereupon, standing at the threshold, I looked: an old man and an old woman were sitting inside, and I stood and chid them: "Wherefore hast thou taken from me my brother's wife, and led her away with thee? That being so, now come out, and we shall fight, I with thee, till death; if we fight... we shall see" (126—131).

Now therefore there was heard inside that dwelling the grumbling of this old man. After (he) threw a box outside, (and said to) me: "If thou wilt go down to thy house, taking that box, and when thou wilt ask for another woman in any village, thou wilt also marry (her); with thy elder brother — you will both marry. That is so: because my son loves the wife of thy brother, they are now married (132—138).

That being so, now I give thee this box. I am a bear. Although thou thinkest (that) I have nothing, yet a part of

kájki, tani an-koropehé éenko orovano úšitúrukeš kóndy ane ekara-kara. Né-kusu tani ekóro irúškaha anekorámu ošma!"

Nejaxka hosójne an ájnu urájki pate kí rusúti.

"Náx-kane eki ámpe-né-kusu, súj ikáta šine šipo ane-kóndy kusu iki. Tani tu šipo né oxta, né-éiki, ekóro irúškaha 145 tani póno erámhu máxtakan eama-éki, pìriká!"

Nejaxka anókane ámpe tuámpe čaketa etarasánte, urájki rusúti pate anki. Néte ruámpe onnajkepéka tá čáča jàjkonivén: "eáni ne-ámpe énciu ene, urájki rusúti pate eki jax kájki, sónno urájki an-kusu néjke, eáni eraj. Anókane jaxka eirájki 150 kumpene, rájaj jaxka, anóka ne-ámpe šísnu an-kusu iki, kána šísnu an-kusu iki. Eáni ne-ámpe áx súj eraj kusu néjke, ax-rájne, eraj kumpene. Náx an-kusu, haurax-kanne urájki pate hánka kí rusúti".

Nejaxka etarasánte, urájki pate ajje jájne, nejá čáča 155 tani áši: "utara urájki rusúti kusu néjke, urájki jaxka, pìriká".

my goods I give for a remembrance. Therefore do not be angry against me" (139—142).

Nevertheless the man who was standing outside wished only to fight (143).

(The old man, continuing). "Because thou dost so, I will give thee again one box more. Now, when there are two boxes (given) if thou (wouldst) a little further withdraw thy anger into thy soul, (it were) well" (144—146).

(The younger brother speaks). "Nevertheless, standing at the threshold of the den, I wished but to fight. After, the old man grumbled: „Then thou art a man, and wishest only to fight; but if (it) be a real fight, thou wilt die. Although for me... if thou kill me (and) although (I) shall die, afterwards I shall be alive; again I shall be alive. Thou dying but once, wilt die entirely. Therefore do not wish exceedingly to make a fight" (147—154).

Nevertheless, standing (there) and speaking only (about) of fighting, (I was told) at last by that old man: "If people love to fight; well then, a fight (let there be)". Then that old

Néte tani neja čáča póho koro óxkajo mojmoje: "hemákari enúmavaná, tani enóšpa ájnu an-číséhe čaketa ánte, e-tura urájki rusúí kusu án". Náx jé jaxka, nea ájnu ne-ámpe numa
 160 kájki hánne kí.

Neja ájnu mačíhi itax manu: "anókaj kájki asípánte, tá urájki rusúí ájnu tura án-tura kí kusu iki". Tá čáča ne ámpe etúnne: "uhúnasi pó koro máxneku néte, tá ájnu ekoášin kusu néjke, kém máuhe tura án-kusu néjke, pújše máu tura án-
 165 kusu néjke, tá ájnu ínkara kusu iki". Čáča náx jé jaxka, tá máxneku náni numáte asín. Anóka ne ámpe tuámbe čaketa etárasánte, neja máxneku ikoášin.

Pújsex máu tura asín manu, ínkara kájki ankojákuš. Táha pate áuvántete, témana-ka iki an-ámpe taga, anerámis
 170 kari. Tani pakíta jájnupá an. Síne poro nájko, najko ošísta-
 ketá tujkantará okajánte, mokóro án-kusu okajan rúhe an. Súj mokóro án oxta, tarap anhi ene ani:

man awakened his son. "Rise up quickly! At present the man (who) followed thee is on the threshold of our house, and he is (here), wishing to fight with thee". Although he said so, the man did not rise (154—160).

The man's wife said: "Then I going outside shall fight with the man (who) wishes to fight". But the old man would not: "Being a woman having just borne a child, if you go outside to that man, and when (they) are together (by) the blood that has magic, and (by) the spray that has magic force, that man will see!" Thus spoke the old man, (and) the woman rising at once came outside. When I stood at the threshold of the (bear's) den, the woman came out to me (161—167).

(There it) came out (with her) a spray of magic power, I could not even look (at her). This only I remembered; what took place (after), I know not. At last I awoke. Lying in the great bed of a stream, at the bottom of the riverbed, I slept lying on (my) back. When I fell asleep again, I saw the following dream (168—172):

That old man (said): "Thou camest (here) following thy

Neja cáča: "e-kòšmačihí enòšpa kusu emaka, uráiki ru-súi pate ekijájne, máxneku orovano náx an ekara utara eki kara. Náx ánte máškin arángo aneama, anax kájki anehúma 175 ráiki kara. Náx án-kusu, náxte enumáte, atuj hekota esan kusu-néjke, atúšísánke anèkourénkare kumpene. Uhun-aši sá-nisi káta esan kusu-néjke, táh orovano šine péure, tu péure, re péure, kotan hekota eoman-kane, súj šine péure euf, tu péure euf, re péure euf isínne asíšne péure euf, tani ván išo né. 180

"E-kotánhu oxta eoman-čiki, e-šójketa án utara isínne tanóka péure utara ájnu isínne ečí réske-čiki, pìriká. Rájne isánke nejáxa ehekáje pahno anèkourénkare kumpene. Šine pá oxta hekimo eki kumpe ivan atuita šine pa oxta anèko-urénkare kumpene. Atuj ónne eki kúmpe nejaxka, unéno anè- 185 kourénkare. Támbe hemákate kešèketá kešp asínko, tušíhi poróno ekara-čiki, síšam tóno ónne eihox-čiki, ájnu korope

brother's wife, and wishing only to fight, so thou hast got that from the woman. (That) being so, (I might) leave thee without any compensation, but I have pity on thee. Therefore, when, having risen, thou goest down to the sea, I shall give thee a bear-cub. When thou beginnest to go up the mountain slope, then thou wilt catch a bear-cub, two bear-cubs, three bear-cubs; going further to (thy) village, again thou wilt catch a bear-cub, two bear-cubs, three bear-cubs, (in) all thou wilt catch five bears; then (in all) ten bears (173—180).

When thou wilt come to thy village, if the people living in the neighbourhood, (if) all the men bring up these bear-cubs, (it will be) good. I will give thee also slain bears until thy death. In a year... I shall give thee sixty bears a year. Sea creatures also shall I give thee. After that, every year, when thou preparest many skins, when thou wilt sell (them) to the Japanese lords, and when thou wilt possess the wealth of the Ainus; (then) if thou wilt go to seek a wife in any village, and wilt buy a goodly woman now with the wealth (acquired) by thy hands — (then) also thou wilt cause thyself to be fed (by her) (181—190).

utara ekoro-ćiki, nér an kotan ónne máxneku ehúnana kánne eáxkaś kusu né-ćiki, pírika máxneku tani tékani e-korope
 190 ehox kara-ćiki, rámma eśičarójkire kumpene.

“E-kotánu oxta tura exošípi ana, pó ekoro-ćiki, rámma e-okákeva usa án jàjisiránne kí-kusu néjke, tani ekihi néno atúšisánke nejaxka, ànkourémkare kusu iki”. Néte tani máxnu an hemaka, pó kájki ankoro. Máxneku pó ankoro, anecáškoma
 195 karaći, óxkajo pó ne-ámpe anókej ancáškoma, máxneku pó ne-ámpe máxneku ćáškoma. Ene utara koro, kohekájexčí, náxte rajaxčí.

Okaketa óxkajo póho hekímo ki kúmpe, ónaha enu-kane kíhi né-kane, śine pá ivan atúita sánke. Atuj ónne kí kum-
 200 pene nejaxka, najnéno. Tani am póhoćin rajánte, iokákeva okajáxcíte, inu aníke, etókota-kane ene-kane ankihi né-kane kí háuhe annu. Tani ne-ámpe tékoro pírikahno utara okaj, háuhe án. Ner ámpé sokaene erampotára haman kíno okajan. Tani ne-ámpe pírika náx-kane utara okaj-ćiki, tekoro píriká.

If thou goest back to the village with her, and if thou hast children (by her), and (they) likewise after thee shall go hunting (or fishing); unto them shall I give little bear-cubs, as I do unto thee”.

Now therefore he has married, and has had children. He has had daughters, and (others) have taught them, but his sons has he taught (himself); the daughters were taught by the woman. So they spent their life, grew old, and afterwards died (191—197).

Afterwards, the sons went hunting in the forest, like their father; every year (they) brought in sixty bears. In the sea also did they hunt (with) like (good luck). Now his children having died, the people who lived after them when (their ancestor) heard of them (in the other world) did as (he) had done (according to what) he heard. Now it is heard that these people lived very wealthily. Now he lived (in the other world) not disquieted as to what (happened) after them. Now therefore, if people live thus well, it is very good (198—204).

Remarks to N. 12.

Concerning the narrator and his diction, see Nr. 2. The present legend has so many characteristic traits that point to a Ghilyak origin, that I was at first much inclined towards this supposition. But I have been assured that it is a very ancient Ainu legend. I have therefore been obliged, in order to explain these points of similarity, to note that bear-worship is pretty nearly the same in both races; and as to the others, (polyandria, etc.) there must have been a certain influence of the Ghilyaks upon their neighbours, the Northern Ainus.

1. *urivaxne*, 'the relationship of brother or sister'; *irivaki*, 'near relations, as v. g. cousins'.

7. *tori*, 'to remain at home without any special work'. From this probably comes: *toranne*, 'idle'.

8. *ćiraj*, 'a kind of salmon', *Salmo orientalis*.

toma-ta, 'to collect the tubers of *Corydalis ambigua*' (*toma*) which the Ainus eat in great quantities. For *ta*, cf. 10. 43.

9. *sanniši*, 'the slope of a hill'.

11. *exte*, 'to hand' (to some one); comp. of *ex* = *ek*, 'to come', + *te*.

aneikure, comp. of *an* + *e* (thee) + *iku* + *re*. Every guest among the Ainus of Saghalien is obliged by etiquette to fill his host's pipe with tobacco, on his entrance into the dwelling; and his host afterwards returns the compliment.

12. *ramu toxtoxše*, 'the heart throbbed'; literally, 'the soul throbbed'; *toxtoxše* seems to be an onomatopoeic word; the second part, *še*, also points to this conclusion; cf. 5. 44.

21. *anturajno hemaka*, 'quite lost', cf. 6. 2.

24. *sine ram ankoro*, 'had fondness'; literally 'one mind had'.

inan kotuxte, 'kissed her face'; *kotuxte* means, 'to glue to'.

30. *hap*, 'a bulb of the *Fritillaria Kamtschatensis*' which the Ainus also use as food.

31. *čkaribe*, 'a made-dish', a dish made of roots and berries and prepared according to an elaborate recipe; comp. of *či* + *kara* + *iβe*.

34. *anokhočin*, 'her husbands'; comp. of *an* + *hokho* + *čin*. Polyandria is not known among the Ainus in general; it took place (if ever) only in the districts adjacent to Ghilyak territory, where it is the rule.

40. *matakhi*, 'a younger sister'; a term generally used for 'sister'; comp. of *mat*, 'female' + *aki*, 'a younger brother'.

42. *kam utara etax*, 'the people having meat invited'...; there still exists among the Ainus the custom of inviting neighbours to partake of any good cheer one may happen to have.

43. *anokane*, 'I'. Cf. 1. 156.

47. *okuf tura*, 'with the girdle'. When a married woman dislikes sleeping with her husband, she lies down by the fireside and with her girdle on.

52. *nokan ramhu*, 'a younger brother'; see 2. 156.

58. *tori janua*, 'remain at home'; contains two signs of the Imper. *jan*, see 5. 19, + *ua*, see 10. 28.

59. *uasistextēi*, 3rd per. pl. of *ašin*, cf. 4. 26.

60. *saha* = *sa*, 'an elder sister'. Here begins the younger sister's narrative.

62. *ninkari*, 'an ear-ring'. Formerly the Ainu women liked to wear several pairs of ear-rings at once, especially when they paid visits.

63. *kani kuf* literally means, 'a metallic girdle'; in reality it is a girdle of leather studded with rounds of metal.

66. *ta iku*, 'that man' or 'he'.

67. *ankorenkate*, 'having consented', is derived from *renka*, 'to consent'. Cf. 2. 30.

72. *kotex paru-paru*, 'to beckon, calling somebody'. Like the Japanese, the Ainus beckon towards a person, with a motion quite the reverse of the European gesture: the hand is waved with the palm downward, as we do to wave a farewell.

73—74. *čkaribe... ta oxkajo e*, 'made-dish... that man ate'.

Marriage ceremonies, properly so-called, do not exist amongst the Ainus: unless the careful cooking of a dish for the accepted husband may be termed so.

76. *mačiš*, usually *mači*, 'a wife'.

85. *eukašuwaxči*, 'helped one another'; derived from *kašu*, see 10. 53.

87. *rusui jan*, instead of *rusui an*.

91. *išikonışkete*, comp. of *i*, 'me' + *si* + *ko* + *niške* + *te*. *niške*, 'to take away'.

102. *poniune*, 'a younger'; comp. of *pon*, 'a little' + *niu*, 'a man', used with certain numeral substantives.

107. *ioxta*, 'towards me'.

109. *tu ajnu ikašma van ajnu*, 'twelve men'; i. e. Two men, *plus* (more) ten men.

112. *maka*, instead of *makan*, see 4. 7.

114. *haru*, 'provisions'.

115. *ruhe* = *ru*, 'a way, a trace'.

okakari or *okakara*, 'lengthwise'.

122. *najko* or *najkoči*, 'the bed of a river'; comp. of *naj* + *ko*, (a place).

123. *košmačihi*, 'the brother-in-law'; *košma* is the general name for a relation's wife. *Koxneku* is similarly used to designate a relation's husband.

130. *ukosimojpa*, 'to wrestle'; comp. of + *moj* (found in the word *mojmoje*, 'to move'). Duelling does not exist among the Ainus in recent times, except that the northern Ainus practise it sometimes, resembling in this their neighbours the Gilyaks, among whom duelling is very common.

132. *jajkoniven*, 'to grumble'; literally, 'angry to himself'.

136. *e-jupihi*, 'your elder brother'. *Jubi* = *jupi* is a syn. of *hoški ram*, see 2. 156.

141. *ușiturukeš*, 'as a memorial'; not literally, but metaphorically employed.

142. *ekoro iruškaha anekoramu ošma*, 'thy anger, may it enter into the soul'. Meaning: do not be angry any more.

145. *irushaka pono eramhu maxtakan cama čiki*, 'if thou placest thy anger a little farther'. Cf. above.

149. *enčiu e-ně*, 'thou art a man'; for *enčiu* see 6. 48. Here the Ainus have not failed to perceive with considerable shrewdness that, from the point of view of bears (and other animals), man is very fond of slaying.

151. *anoka ne ampe šišnu an kusu iki*, 'as for me, I shall be alive'. Here the belief of the Ainus is expressed, that every animal killed returns again to life.

152—153. *axrajne eraj kumpene*, 'you will die entirely'. Man, after death, goes to a world beyond the grave.

164. *pujše mau tura*, 'a spray having spiritual powers'. The Ainus believe that the blood from a woman's genitals has magical force. Cf. 8. 5.

168. *avantete* instead of *an-vante-te*; cf. 2. 161.

171. *tujkantara*, 'backwards', derived from *tuj*, 'the stomach' + *kan*, 'up'.

175. *aranno*, 'gratuitously'; comp. of *ari*, 'quite' + *anno*, 'without payment, without recompense'.

175—176. *anehuma rajki*, 'to have pity'. For expressions with *rajki*, see 1. 24. *Ihuma* means 'compassion', or 'sin'.

177. *atušišanĕ*, 'a bear's cub', literally means 'bound with a cord (*atuš* = *atuši*) and taken down (from the forests) (*sanĕ*)'. The Ainus, when they hunt bears' cubs, seize and bind them, and bring them to their villages.

anekourenkare kumpene, 'I will give you'; *urenka*, 'to consent, to make peace', see 1. 189. This word is used to express the mutual gifts that come from the gods to men, and from men to the gods.

178. *peure*, 'the cub of a bear'; literally means 'young'.

182—183. *rajne išanĕ*, 'a bear killed in the forest', literally means 'a dead (bear) taken down'. See 177.

187. *ajnu korope utara*, 'the objects of the Ainus', i. e. the objects which the Ainus consider as precious things, as swords, lacquered vessels, and silk dresses, given to the bride's parents, when she goes away directly with her husband (in-

stead of his working for them, as is more usual, during several years).

189. *tek ani ekorope*, 'a thing acquired by thyself', literally 'the things of thy hands', is opposed to *ekas korope*, 'the things of the grand-fathers (ancestors)'. These are heirlooms, and as such, never given away.

190. *ehox kara*, 'you will buy'. This term has not generally the meaning of 'getting a wife'. As this tale was related to me by a man from the north, I suspect Ghilyak influence here.

ešičarojkire kumpene, 'you will make (her) feed you'; derived from *čarojki*, see 1. 60.

196. *kohekajexči*, 'become old'; derived from *kaje*, 'to break'.

199. *atuita*, 'ten', used in counting animals slain; *van atuita*, 'one hundred'.

203. *erampotara*, 'to be disquieted'.

Nr. 13.

Dictated (January 1904) by *Pončku*, aged 28, of the village of *Aj*.

Ān-koro nájhe ónne kimójki kusu makapan, kuća kara ān. Šinkejkhe inau, čise sojuš ináu kara, anki hemaka. Šinkejkhe orova ka é ašipan, ka é paje an, réuši ān. Tu tó ka āma ān. Ka é ašin to tura re-tó ka ama ān hemaka. Horóka inon kara anki. Tékoro porónno čisóki ūjna an, énko anoja-
múfte cáxneno ān. 5

Anúva kájki anekiror ān rénkajne, tékoro poro šike

I went to hunt along my (own) river, I made a hut. The next day I made an 'inau'; an 'inau' outside the hut. The second day, I went out to set snares; I went to set snares, (and) spent the night (out). For two days I set the snares. With the day when I went out to set snares, for three days was I busy setting snares. On my return, I looked at the snares. Very many animals were taken, somewhat I wondered as it were (1-6).

(That) being (so), I was much gratified; I made a very

anki. Ká oasi riuka oxta sapánte sétoko inkara: an-kučaha orova pá numa eá-kusu án. Anojamúfte va-kájki hekóta sa-
 10 pan. Kuča sámta sapánte inu anájke, suke húm annu. Támbe kusu ipágari anhi: "hemáta ájnu makánte kuča oxta án eáha. Náx anpágari hemákate ahupan.

Nejáuf inkar anáko, am-máčihi an-ea kánne, ahupan. Úñži ónne inkar anáko, suke ea kánne, ahupan, an-omaj oxta
 15 rok-án, kiro asínke án, nejájke an-kirho ikokána. Támbe kusu an-kiro ankóre. Rám oxta ipágari anhi ene ani ne-ám manu: "ankoekári né-sirhi án; sónno am-máči hánne kuni, né-kunhi anramu, ne-ám manu, uplrikaré rusúi anrusújhi, né-kunhi anramu.

20 Ámpene ànnukará, rámma kájki am-máči! tékoro nú riten ea. Ankoréusi, usámpeka hóxke an. Šinkéjkhe nišáxta turano numájke suke ne kúmpe eéimónuská. Anókaj ióboni

large bundle (of them). Having arrived at (the tree) nearest to the hut (forming) a bridge (over the stream) whereon I had set snares, I looked forward; from my hut the smoke rises! I was astonished, nevertheless I went thither. Having arrived at the side of the hut, when I listened, I heard a noise of cooking. Therefore I thought: "What man, having come, sits in the hut?" Thus thinking, I entered (7—12).

Suddenly, as I looked... my wife it was, (when) I entered! When I looked at the hearth, (she) was cooking as I entered; I sat down in my place; when I had taken off my boots, she asked me for my boots. So I gave her my boots. In (my) soul thus thought I: "Lo, what have I met (with!) I thought she was not really my wife; I thought she would make me rich" (8—19).

I looked well (on her): just exactly my wife! (Her) face (was) very joyful. We spent the night; we lay apart. The next day, at dawn, when she rose, she busied herself with cooking. When I rose afterwards, and when I had done refreshing (my) face with water, I ate. When I had done eating, then did the young woman speak as follows: "When

pájki ánte, jājnupéxte anki hemákate, iĥe án. Iĥe án hemákate neja májmine itákhi ene ani: "náxte ášipaš-ċikin, paj-
 áš širhi eċi nukándy", náx jéte ášin manu. 25

Enéka kuċan né-kuni anramu. Ne ámpe kusu ináu aj-
 jóxtejke, anámbakáŋne inkara: anáu(f) šipora-pora turano ku-
 ċan nejaj kara. Támbex kusu kimátex turano ináu piškan
 oroĥe ináu anhi ajšina omántete, tani hemaka réuši an.
 Šinkejkĥe inon kara án. Tékoro ká oáši riuka orova kamúi 30
 újna án, tékoro poróno hójnu anrájki.

Tani ká ama hemaka. Kosakíĥe ekímox anki kúmpe
 tékoro anémuni ċirénka, ċiusámene anki kúmpe nájpahno
 anémoni ċirénka. Tékoro iŝon okaj anki. Iŝon ani poro nišpa
 annéte okajan manu; tékoro pírika okaj anki manu. 35

I go forth, I will show thee the place (to which) I shall go".
 Thus speaking, she went out (20—25).

I thought that this was a she-bear. So having prepared
 an 'inau', and holding it, I looked (following her); all at once,
 with a shake (of the sides), she turned into a she-bear. There-
 fore in terror did I place 'inaus' wherever (she had been),
 (and) having offered (them to her), I then passed the night.
 The next day I looked at (my) snares. Beginning with the
 tree-bridge nearest to the hut, (the bridge) with snares, I took
 a great many animals, I killed very many pine-martens
 (26—31).

Now, I had ended the setting of snares. In the summer,
 when I went hunting, I took many things with hands. In the
 sea, when I hunted (there), I likewise took many things with
 hands. I was most lucky. Being lucky, I was a great (man
 and a) wealthy; I lived very well (32—35).

Remarks to N. 13.

The narrator was a young man, but quite unskilled in
 the art of storytelling, and rather unwilling; it was only to
 satisfy my entreaties that he told me this tale: which may

account for several gaps and shortcomings. In this legend we find the belief of the Ainus in weird mountain-dwellers, called *Oken* or *Kimukajnu*, that sometimes took the form of bears to visit the Ainus; their visits brought luck to their hosts. They were half men, half gods. When the Ainus go hunting, they always take with them food that they leave in the forest as offerings to propitiate them. As these beings are imagined to be bald, it is therefore thought wrong to laugh at a bald man.

1. *ankoro najhe*, 'my river'. The Ainus of Saghalien have from time immemorial distributed all the streams among themselves as private property, and no one but the owner has the right to hunt anywhere along a stream.

2. *ciše sojuš inau*, 'an *inau* outside of the hut'; *sojuš* is comp. of *soj*, see 5. 39. + *uš*.

3. *ka*, 'a special horse-hair noose, used to snare the pine-marten. It is hung over a tree fallen across a stream, where the animal is likely to pass, and so that the pine-marten cannot but slip its head into it. This kind of snare comes from the Amur tribes. *Ka* means literally, 'a thread'.

ka e, 'to set such a horsehair snare', a syn. of *ka ama*.

4. *horoka inon kara*, 'back again to look (examining the snares set).

5. *ciooki* is a syn. of *cihoki*, 'fur'. It literally means, 'a (thing) sold'; furs have long been important articles of commerce there.

7. *anuwa* for *anua*, a form of participle of *an*, 'to be'.

15. *an-kirho ikokana*, 'asked for my shoes'. The people coming from a long walk outside take off their shoes, which must be either dried or repaired. This duty always belongs to the woman who is next of kin to the owner. See 12. 35–36.

18. *upirikare*, 'to make rich', literally, 'to make good'.

20. *nu*, syn. of *nanu*, 'a face'.

21. *usampeka hoxke*, 'slept separately', opposed to *utur hoxke*, 'slept together'; *usampeka* means literally, 'one beside the other'; comp. of *u* + *sam* + *peka*. Here it is as well to

remark that during their hunts the Ainu men carefully abstain from all communication with women, and will not even speak amongst themselves on sexual matters.

22. *éimonuška*, derived from *mon-uš*, 'to be busy', with same signification.

23. *jajnupekte*, 'to cool oneself, to wash the face'; *jaj* derived from *nu*, 'a face', *pex* 'wet' and *te*, see 1. 107.

24. *majmine* or *majne*, 'young woman', a name given to a rich young woman.

25—26. *ajjoxtejke*, 'having shaved off'; comp. of *aj* (instead of *an*) + *joxte* + *ike*, see 1. 170 + *joxte*, 'to hook', is used here with the word *inau* instead of the more usual *ke*.

27. *šipora-pora*, 'to walk with a rolling gait'.

kučan, 'a she-bear'.

28—29. *piškan orokehe inau... omantete*, 'to every place an *inau* having sent'. In setting up an *inau* in every place where the she-bear had been, the man intended to send it her as an offering.

32. *kosakikehe*, syn. of *sakita*, 'in the summer'. Summer hunting is equivalent to 'hunting bears'.

33. *anemuni čirenka*, see 7. 5.

čiusamene, 'at the opening of the bay', comp. of *čiu*, 'wave' + *sam*, 'by side of' + *ene*, 'in'. The man had hunted seals in that place.

Nr. 14.

Dictated (January 1904) by Ipoxni. See Nr. 9.

Kíren ašínno moto oxta, vén kiren šine cáća tura, tu ájnu né okajaxéi manu. Máńka kiren máx tura okajaxéi manu. Náte máńka kiren késp ašínko kópéo manu. Hójnu ná, esaman

(Amongst) the Tungus in very old times (there) lived two men; a poor Tungus, together with his father. Also there lived a rich Tungus, together with his wife. Now the rich Tungus went a-hunting with his dog every year. He killed very many pine-

ná, sumári ná, tēkoro poróno rájki manu. Kě, tá ven kiren
 5 manu, kěsp asínko kopécójke, šine pa oxta esaman vambe,
 hojnu vambe, sumari vāmbe, náx rájki manu. Tá mánka
 kiren náx nú manu.

Tam pá ta vén kiren, ká ama hemákate, kópéo manu.
 Kópéo ománike, súj réuši, súj oman, súj réuši. Kesántonè
 10 tokhi, ta mánka kiren kotánhu oxta sám manu. Číse óxt ahun,
 óxkajo ísam, máxneku pate am manu. Kě, ínkara manújke,
 esaman eupuś, hójnu eupuś, sumári eupuś, ámbene číse šíste-
 kane am manu. Tēkoro kontúpuru. Tá pírika máxneku suke
 manu. Kě, ta vén kiren ěre.

15 Ibe hemákate ipiši manu: “e-hókho náken ománhi?”
 ‘Kópéo kusu, ísam manu, ójaśímma sán kus-iki”, náx jé manu.
 Ne ámpé kusu ta vén kiren táta réuši manu. Šírúkunitè utara
 umokónde manu. Kě, tá ukuránike ta vén kiren očíu rusúi
 manu. Néte orovano tá máxneku jé manu ene am manu: “tó-

martens, and otters, and foxes “Kye!” When this poor Tungus
 went a-hunting, he killed ten otters, ten pine-martens, and
 ten foxes yearly. So the rich Tungus heard (of this) (1—7).

That year the poor Tungus, having done setting snares
 for pine-martens, went a-hunting with (his) dog. Having gone
 a-hunting with (his) dog, he spent the night (thus); again he
 went (farther), again he spent the night. Doing thus daily,
 he came to the village of the rich Tungus. He entered the
 house; the man was absent, only a woman was (there) “Kye!!”
 When he looked round (he saw) the house was quite full of
 otter skins, (hanging in) clusters, of pine-marten skins (hanging
 in) clusters, of fox-skins (hanging in) clusters. He liked (that
 sight) very much. The good woman was cooking. “Kye!!”
 She gave to eat to this poor Tungus (8—14).

When he had done eating, he asked (her): “Whither is
 thy husband gone?” — “A hunting with a dog is he gone,
 and is not (here); the day after to-morrow will he come”; so
 she said. Afterwards, this poor Tungus spent the night there.
 In the night, they went to bed. “Kye!!” That night, this poor

hej nejáva, én okaj kiren nejáva, hánna ajsikòócúte ne ámpé 20
hamánke kusu iki.

"Tani páxnono okajánike anókho hemáta hana koven
kusu iki? Hánna mava ánike, tá vén kiren ónne ankánate ane
kúmbeka hánne jáva? Hemáta hánna anekojáirajistánte kusu?
Hánna ajsikòócúte haman kus-iki. Tohëj icákiré", nâx jé 25
manu. Vén kiren ocíšo manu. Néte sístono tá vén kiren hámu
iñe asínte omam manu. Náte orovano nea vén kiren kotánu
oxta ám manu.

Ké, késp asínko kimójkike síne pá oxta, síne tángu
síne pá oxta, tu tángu, nâx rájki manu. Neja vén kiren inu 30
manu, neja máńka kiren tán pá né pákhe ráj manu, nú manu.
Néte orovano utur okaj manu. Ta pá orova ivam pá okájte
nea máńka kiren macíhi éx manu, neja vén kiren éiséhe
oxta ahun manu. Utara nukára nejánike, emújke máva ná,
kí rúhe ám manu. 35

Tungus desired copulation. But the woman said thus: "(I) spit
(on thee)! Now then, good for nothing Tungus, now then!
I will not give myself to copulation (15—21).

Hitherto, whilst I have lived, what have I lackèd from
my husband? I hunger for nothing; what then shall I want
(to get) of this wretched Tungus? What shall I ask him for?
I will not give myself to copulation; I spit (on thee), filthy
(one)!" So she said. The poor Tungus was angered. After-
wards, at daybreak, this poor Tungus, not eating (anything),
went out and away. Thereafter, this poor Tungus dwelt in
his village. (22—28).

"Kye!" Yearly, when he went a hunting, a hundred (head),
two hundred (head) a year did he kill. The poor Tungus heard
(that) the rich Tungus had died that year: (so) he heard.
After that, some time passed by. From that year, when six
years had passed by, (she that had been) the wife of the rich
Tungus came (to him); into the house of the poor Tungus did
she enter. When the people saw (her, they saw that) she
(looked) quite starved (29—35).

Néte orova neja máxneku itax manu: éise koro ájnu
 ajšeránka raxtéjke, ájšísámtere, anókho ráj orova tani pax-
 nono okajánike, ájšícarójki kúmpeka ene áňkar ísam. Né rén-
 kajne tani éisehe óxt árik án: ísam etúnne kusu-néjke, vax-
 40 ka-tá usíune hene ajšíkóndere. Náx je manu.

Ké, ta vén ájnu itax manu: „tohej-nejáva, tani así pí-
 rika aníke, vante hetánaná. Etókota ankooéiu rusúike, tohej
 nejáva, náx jépe nejáva, hemáta hana en áňkar ísámike, ta
 vén kiren ónne ankánava ane kumpeka han nejáva, hemáta
 45 hana anekojájrájstánte; ajšíkóóéiute kúmpeka hánne, náx je
 nejáva. Néra, ráj pahno, itax jaxka, anókaj néjámpe an-kíšáru
 kári hánne ahun. Šójpeka oman-anájne ráj jaxka, píriká“! náx
 je manu.

Nea maxneku éis ani asín, šójpeka oman anájne ráj
 50 manu. Támbe rénkajne húsko kiren učáskoma. Náx án rén-
 kajne, tani án kiren néra vén ájnu nukarájki, tékoro šíkóo-

Thereupon the woman asked the master of the house
 to pity her and take her to wife; (for) living since her hus-
 band's death, she had no possibility to feed herself. Therefore
 now she had come to (that) house: if he would not take her
 to wife, he might take her for a servant to carry water. So
 she said (36—40).

“Kye!” This (formerly) poor man said: “(I) spit (on thee)!
 and now thou knowest that I am rich. Formerly, when I de-
 sired copulation: ‘(I) spit (on thee)!’ so saidst thou; why, when
 thou hast no resource (dost thou come’)... ‘I shall want (to
 get) nothing of this wretched Tungus; what shall I ask him
 for? I will not give myself to copulation’; so saidst thou.
 Whatsoever thou shalt say, even till death, shall not enter
 my ears. If thou goest out into (my) yard, even shouldst
 thou die there... good!” So he said (41—48).

The woman weeping withdrew; going into the yard,
 she died. Therefore the ancient Tungus made (of this) a tra-
 dition. Therefore the Tungus (women) that live now, when
 they see any poor man, wish exceedingly for copulation. Such

ciute rusúi manu. Náx an rênkajne kiren hetúku moto ucáš-koma. Tani án kiren máxneku ne-ámpe nêra ájnu kájki kojájjóskire manu.

is the tradition from the beginning. The Tungus women that live now make the first advances with any man whomsoever (49—54).

Remarks to N. 14.

This is an Orok tradition, and is supposed to have taken place five generations ago.

1. *kiren*, 'the Tungus'. From the Ghilyak word *kilen*. *moto*, 'origin, beginning'. A Japanese word.

2. *manka*, see 10. 43.

3. *kopéo*, 'to hunt with a dog'; this word is of Orok origin. The Ainu expression, used in the southern part of Saghalien, is '*seta kimojki*'. Literally 'to dog-hunt'.

4. *ke*, usually an interjection, signifying interest, and made by the hearers during the narrative; in this case, by the narrator himself.

18. *umokonde*, 3rd pers. plur. of *mokoro* cf. 1. 107.

19—20. *tohej*, 'the spittle'; a term of abuse.

20. *en okaj* or *en okajpe*, 'a scoundrel, one good for nothing'. Literally, such a creature!

20—21. *ajsikoočiute hamanke kusu iki*, 'I will not give myself to copulation'.

22—23. *koven kus iki*, cf. 3. 36.

29. *tanku*, 'hundred'. This is not an Ainu word; the Ainu is *ásišne* *hot*, 'five score'. It is taken from the Oltchy tribes, from whom they learned to set snares for pine-martens, and counted the number of snares by hundreds in that language.

32. *utur okaj*, 'for some time lived'; *utur* or *uturu* 'an interval'.

37. *ajšeranka raxtejke*, 'hanging the soul'; cf. 1. 417.

37. *ajšisamtere*, 'that he might marry her'. The discourse is indirect, *re* standing for 'it'. Cf. below 44, *ajšikondere*.

53—54. *kojajjoškire*, 'to make the first advances'. From *ko* + *jaj* + *hoški*, 'the first', + *kire*, 'to cause to make'. One syllable *ki* seems to have been omitted. The verb *ki*, 'to do', often has a sexual signification. The custom alluded to was formerly much in vogue amongst the Ainu women also; but it is no longer so, and they are even very much displeased at any hint of such a thing.

Nr. 15.

Dictated (January 1903) by Ipoxni. See Nr. 9.

Ān-koro kotan okajan. Jós sere kere! Hánk-an Turupun nišpa koro mačihi, kamūi asúnne annua kusu, tu-iváva keutum panekoro kara. Támbe rénkájno ekaš otom orúmpe panejajkara. Tanúsko otom orúmpe ajšitomuš, Hánk-an Túrupun
6 nišpa Túiman Turup-ene oman rámbu ánkokará. Túiman Turup-ene oman annu.

Támbe rénkajne ekaš širi kapu anejajkara. Ekaš atám-pusá anēpausí. Ān-koro éše orova šisōjnorajé an; oman an tójru, tójru ru káta sapam manu. Ari sapan-kane tu etúkuma
10 anōsujá-suja anōkušté ánkoniteupá, ájnu šínne ankara manu,

I lived in my village. — Ah, it was splendid! — Hearing that the wife of a wealthy man of Near-Turupan was famous amongst the gods, I had envious thoughts. Therefore I made myself a pipe-holder (the same as this) old man's. This old pipe-holder I thrust into my girdle, (and) gave the man of Near-Turupan a mind to visit Far-Turupan. I heard that he had gone to Far-Turupan (1—6).

Therefore I took the form of the old man. On my head I put a small turban, (like) the old man's. Forth from my house I came into the yard, (and) went on the way where (men) go. On the way, I loosened two tree-stumps, and set (them) upside down; I seized (the roots of) these trees and

uši oxkajjo ne ankara. Póǵ síképonè ejàjkaraćí, tóǵruru rúru káta antura sapaxćí.

Hánk an Turu kotan aréntum šešánki ani osánki, ota káta enèkaneká. Hánk-an Turupun nišpa áxkaš katúntuhú panurénkarè. Tani paxnono Hánk-an Turu ani jošmari. Číse 15 ešan túhe anćiošmaré. Ruesan káta tu móǵre áxkaš anurénkare. Jóx šere kere! Apa úšpe anújna koro, anéaxke manu. Apa tuikáta šiaunarajé, sétokxa aninkara kusu ajje róx manu.

Hánk an Túrupun nišpa koro maćihi máxneku anáka eramuškari. Kamúi naneto koro máxneku. Nerokámpe hemá- 20 kox širáje koxšákhe ankuš. Číse koro nišpa koro omájhe kohoràxtexká, haše turanu: „anki omanan, tukàrikehé kojaj-ràmecánka anki rénkejne kotan tukareva xošipi án”, súnke áni ajje manu.

Hánk-an Turupun nišpa koro maćihi inúkara poka 25

gave them the seeming of men: (as) manservants I made (them). They made themselves little bundles and came together (with me) along the way (7—12).

From the farther side of the cape we went towards Near-Turupan, along the seashore. I imitated the gait of the wealthy man of Near-Turupan. Presently we arrived at Near-Turupan. We came to a path which led to (his) house. With slow steps I imitated (him) along that path. — Ah! it was splendid! — I took the door handle, and opened, and through the door I entered the house. Having looked before me (I saw that) she I spoke of was sitting (3—18).

The wife of the wealtly man of Near-Turupan (was) a woman whose like I had not known: a woman having a godlike face. She moved to one side, and I came close to her. I sat down in the place of the master of the house, having sighed. “I went out, and half-way I had no mind, and so half-way to this village I came back”, lying I spoke (thus) (19—24).

The wife of the Near-Turupan man could not look at me. She thought (I) was (her) husband, and though she smiled

kojákuš. Hókho nē-kuni eširaisujé, tu-mína keutum panékote
 kara jaxka, usénneko koéne. Enékanekà Hánk-an Turupun
 nišpa itax kunhi panurénkare. Čise koro meneko itax jópunhi
 páj iki koro, éikonójtek oháu iječaraójki kara, óxkajo utara
 80 ariššinneno imex kara manu.

Ibe anaxci hemáxka koro, éišáxka ibe čitumanka iečarojki
 kara. Hemáxpa koro jánto omájpu kara manújke, antura óx-
 kajo utara makapaxci, jánto omájbe pekara hemaka. Néro óx-
 kajo utara makapaxci jánto omaj kari mokoróxci. Annukaráte,
 35 čise koro meneko ape šintúšpo erave róskhi. Hemákatexnò
 anokájne ámppe máx tura hókke án. mokoro poka ankojákuš.

Anánte meneko tu etóro-piška esuje néno, mokóro manu.
 Upakan noški nē-kun, anramute, neja maxneku tó uturukhe
 antaxtéte, koro ramáthu anújnate, anakira manu. Ánkoro čise
 40 oxta antura makánte, an kašipité, máxne ankoro, mát ejájko-
 núpuru anki manu, ašímpe kájki ankojákuš.

Čxap oropéka inu am manu: Hánk an Turupun nišpa

a little, yet she did not look. I arranged (so as) to speak like
 the Near-Turupan man. The mistress of the house, after a talk,
 rose up, and gave me to eat of the soup (made) for the weary;
 and to all the men (there) she dealt out food (25—30).

When they had done eating (the soup), various vegetables
 in plenty did she give to them. When they had done, she made
 a bed for guests. For the men that had come with me did
 she made a hospitable bed. Those men went and lay down
 on (their)hospitable beds. Having seen (this), the mistress cov-
 ered the embers. When it was finished I lay down with the
 wife, but sleep I could not (31—36).

My wife slept, and snored rhythmically. Thinking it
 was just midnight, I struck the woman between the breasts,
 I caught hold of her soul, and I escaped. To my house I car-
 ried (her) and fed (her); made (her my) wife, and rejoiced
 with her; I could not go out (37—41).

Through the birds did I hear that the Near-Turupan
 man had returned to his village. By the side of the road lay

jajkotan kohošipi, rū etokota koro mačihi tusúntex kenhe am manu. Nukara ámpé, ven ramu eräjkušké. Támbe rénkajne kotan págeva óxkajo tusuku, ivan tusuku, oha urívaxne utara 45 ne manu. Kotaj šara keseva máxneku tusuku, ivan tusuku eokájnu manu.

Óxkajo tusuku arišinné anahúnkečí. Neja tusuku ariš-sinnenó antusúrexčí iki jaxka, šiki tukàrekehečín ànkotoumpá, né šine tusukufka inúkara poka išam. Poníune tusuku nani 50 páxno isíike oškóndy. Ikijax kájki, mun ráxpo anújna koro, heríko ani paru paru, šetúka sámpo poro nupuri éási-ne àn-kokará, inúkaramú išam.

Neja tusu utara iššinnenó anašinkexčí, jóboni máxneku tusuku anahúnkečí. Ivan tusu maxneku ariššinnenó anahún- 55 kečí, antusúrexčí. Poníune maxneku šataxkinó isíike oškóndy: „tany nakan ámpé sumari iššúnéka emáxsax àn. Támbe rén-

his wife's body, being decomposed. Having perceived, he was much grieved. Now, there dwelt at one end of the village, male Shamans — six Shamans — all brothers. At the other end of the village, there dwelt female Shamans — six Shamans (42—47).

They brought (thither) all the male Shamans. All these Shamans they made to perform the Shaman rites. Though they did thus, their eyes did not reach (to me, for) I covered (them and) none of the Shamans perceived me. At last the youngest Shaman nearly set eyes on me. When he had done so, I caught hold of a bunch of grass, and waved it upwards, (and thus) caused many mountains to spring up as a defence; (and) he saw me not (48—53).

All those Shamans (then) they led away from the house; afterwards they brought the female Shamans. Six women Shamans they brought (them) all, (and) they made them perform the Shaman rites. The youngest woman nearly set eyes on me, (and said): “Now a fox (is become) a were-wolf, and has lived without a wife. Therefore on purpose did he cause thy desire to go to Far-Turupa. When thou wentest to

kajne oka ankíno Tújma an Turup ene eoman támhu eko-
karava. Túiman Turup ene eománte, eokáketa šanike tehne,
60 ekoro mačihi ramatuhu újna taxne, koro éiséhe oxta tura ma-
kánikhe, máxne ejàjkará, tane páxno mát ejàjkonúpuru kí-kusu
an. Ším an tó-keta kotumi makánke, ečíki nankoro", nax jé
manu.

Ananaka eràmuškarí, mokoro poka ankojákuš, réuši án.
65 Košístónó tonoške kooman-kane án-koro éiséhe, éise sójpeka
tu ájnu éápiš áu čeukòturupá. Nā turano án-koro apaha uto
pui kare naja hum manu. Nujètokoó čieréve-réve; támbe
rénkajne ínkara poka ankojákuš.

Panánte mačihi ani šišítájki, pon éká ne ankara, an-
70 éáruhu ónnajketá anama, éišónnajpéka éitèrekeré án. Tu apa
čara ankoro. Šine apa čar kari esójne úncini ní áuhe esójne
ašin; támbe rénkajne opóni túxše án, šejun éivassa anéreu
kosanu. Una turano ituman káta tu ní šírošma: támbe pate
vén takáššane anománte.

Far-Turupa, after thee did he come; lo, he caught hold of
thy wife's soul, bore (it) away to his house, made (her) his
wife; and now lives rejoicing with his wife. To-morrow, in
the daytime, ye shall surely go to fight (him)". So she said
(54—63).

What it was, I know not, (but) I could not sleep; (thus)
I spent the night till daybreak. About noon, in the yard of
my house, two persons' talk (occurred). Meanwhile a noise of
flames at (my) doors (was heard) through the apertures. The
extremity of the flame drew nigher; so (that) I could not look
(at it) (64—68).

I pushed my wife, and made (of her) a small bird; into
my mouth I put her, and ran about within (my) house. Two
door-openings there were. Through one opening a tongue (of
flame) from the wood burning (in the house) came outside
into the yard; so I leapt after it into the yard, alighting
there. At the same time, upon my body there fell two pieces
of wood: it was (to me) as a bad dream" (69—74).

Remarks to N. 15.

As concerns the narrator, see Nr. 9. A favorite subject of Ainu legends is that of a fox that takes human shape, somewhat like the were-wolf of European folk-lore. It either takes the shape of a man and goes to his wife or sweetheart in his absence; or of a woman, going to her lover when she is away: in both cases intending harm. In Saghalien, this 'were-fox' is called *isinneka*; in Yezo, *isinere* or *isinerep*. The fox bears the same bad character also in Chinese and in Japanese folk-lore.

1. *Još šere kere*, an exclamation often used in poetry. It is used, so far as I can find out, as a refrain more than anything else, and has no precise meaning. Yet I must add that I was told it was a cry of satisfaction: but the reader will find that this cannot be everywhere the case.

2. *annua* instead of *annu-va*, 'having heard'.

tu-ivava, 'jealous', a literary form, instead of *ivava*.

3. *panekoro*, instead of *anekoro*. This initial *p* was an idiosyncrasy of the narrator.

4. *otom orumpe*, syn. of *otoxkoxpe*, 'pipe-holder', see 20. 12.

7. *širi kapu*, 'appearance'; syn. of *katu*; *kapu*, 'skin'.

9. *tojru ru kata*; poetical for *ru kata*, 'by the way'.

10. *ankoni teupa*, instead of *koni anteupa*, 'to sit on a tree'.
šinne contr. from *širi ne*.

11. *šikepone*, 'a bundle (borne on the shoulders)' for *po* see 3. 4.

tojrruru ruru kata, see above, 9.

13. *ani osanki*, a form used in oral literature for *sapan*.
The root *san* is the same. Cf. 1. 176.

16. *tu mojre* instead of *mojre*, see 2.

17. *Jox šere kere* or *još šere kere*, see above, 1.

22. *kohoraxteaka* literally means, 'I knocked down', instead of *a*, 'set down'.

haeše, 'to breathe' usually *heše*.

26. *eširaisuje* instead of *eširamsuje*, 'thought'; derived from *ši* + *ram* + *suje*, 'to move, to rock'.

29. *čikonojtek ohau*, 'a soup (given to) people tired after a journey'; *nojtek* means 'the weary'.

31. *čišaxka iče*, 'dried vegetable provisions'.

čitumanka, 'gave much'; derived from *tum*, 'strength'.

32. *janto*, 'a guest'; a word taken from Japanese (*jado*).

33. *pekara* instead of *ekara*; cf. above. 3.

35. *ape šintušpo*, 'the burning end of a log'. *šintuš*, 'moss'.

erave roškhi, a special term for pushing the burnt ends of logs under the ashes, to keep the embers alight till morning. The women do this after the others have retired to rest.

37. *anante*, a literary form of *an*, 'my'.

esuje neno, literally, 'as if swinging to and fro' means, 'rhythmically'.

42. *čxap*, the narrator's pronunciation of the word *čkap*.

43. *tusuntex keuhe*, 'a dead body, powerless'.

46. *šara keseva*, 'from one end', instead of *keševa*; *šara* 'the tail'.

49. *ankotoumpa*. According to the narrator, this means 'to cover'; but I cannot analyze it.

51. *išike oš kondy*, 'he saw me'. Literally, 'he gave back upon me the eyes'.

53. *inukaramu išam*, 'did not see me'; for the ending *mu* (= *mo*) see 3. 47.

57. *išinneka* see above, general remark.

58. *tamhu* or *ramhu*, 'a soul, a wish'.

66. *čapiš au*, instead of *čapiš hau*, 'the voice of the mouth'.

67. *nuja* or *nuj*, 'a flame'; syn. *ni jau*, or *ni au*, literally 'the tongue of the wood'.

69. *panante*, instead of *anante*, see above, 3 and 37.

ani šišitajki, literally 'struck with myself', meaning 'pushed'.

70. *čiterekere* instead of *tereke*.

72. *šejun čivassa*, 'in the yard'.

73. *una* instead of *na*, 'that'.

74. *takaššane* is comp. of *takara*, 'a dream' + *sine*, 'one'.
I was told *sane* was put for *sine*.

anomante, 'was', see 1. 107; literally, 'sent'.

The ending seems rather abrupt. We are to understand that the fox, being killed, cannot continue the tale

Nr. 16.

Dictated (May 1903) by Numaru. See Nr. 1.

Ān-kor hénkihi iréske manu, iréske páhno repóxppe ne manu, eáuna raje. Néte taj sine pá-ta okojan an-korínke súj icarójkki kusu, súj repóxppe kójkki kusu atuj oxta oman manu. Tani ohot-tókeš ene širomante esirepa manu. Repóxppe sínex kájkki hánnex kusa. Néte itak háuhe ene ám manu: "késp 5
asínko orova anejájcárójkki moširi oxta paje anájke, sine repóxppeka ísam. Túima arátuj-ónne inu án, repóxppe ucára haóre háu annu.

Simítarihi kájkki ónne repóxppe ucára haóre. Neja moširi ónne repóxppe túpihi né-kuni, anramu. Né-kusu húsko orova 10
anejájcárójkki moširi repóxppe sínex kájkki ísam-kusu; hánne anrájkite xošibi án". An-héngihi an-acáne kuru ikovéhekerê.

My grandfather brought me up. Whilst he brought me up, he went a-hunting seals, he brought (them) home. After, I lived (with him) one year; my grandfather, to get me food, again went forth to the sea to hunt seals. Now, when the time came (to be) late (in the) evening, he arrived home. Not even one seal had he brought in his boat. Then the voice of his speech was thus: "Having gone to the island where yearly I find food, there is not one seal (there). Far in the open sea, I have heard — the cry of sea-creatures have I heard (1—8).

Old sea-creatures with (their) companions were crying (aloud). I thought the old seals had migrated to some island (there): (and) therefore upon the island where I formerly found food, (there) is not a single seal; not having killed, I came back". My grandfather, an elder, told me (this). This

Neja hekáci annu. Orova neja moširi ónne paje rusui rám pate ankoro. Kes ukuran tóxsé anaxka ankojákuś.

- 15 Táj sine ukuran án-kor héngihe tóxsé; neja oxta otakáta sapan. Šinturu utuxta án-korénkihe repóxpé kójki éís, neja éís anu. Hém-átui samákhe ankočipáxte, čibo anájne, sine moširi áj-šetoko nukara. Opókin ónne hánkinu pajan, nejájke neja moširi oxta japan. Repóxpé rénkaĵne poron án. Moširi kés
20 orovano katu vén pon óxkajo éx manu; ikočaránki:

- „Hemáta ekī-kusu tán moširi ejájoéášte? Tám moširi ne-ámpe jóxta tékoro pūri vén kamúi oxta am moširi; nejáva hemátu kusu oxta eékhi, kusu anejajtuparé. Táj šuma túso oxta ónnajketá e-čibhi nújna, repóxpé tíf ónnajketá anama.
25 Anámate táta nújna; tani čekihi jájkište or-un kamúi, tán moširi or-un kamúi tani éx okaj manu. Etókota e-netópakhi ná nújna”.

Néte nea kamúihe tani éx manu. Tani ipiši háuhe annu: „tan éís hemáta číphi?” Jajresúpo itaka háuhe an: „tan éís

boy heard (those words). After, I was fain, I only wished to go to that island. Nightly I could not sleep (9—14).

One night, my grandfather was sleeping; at that time, I went to the seashore. Near the sea, my grandfather's boat for seal-hunting — this boat I seized. Directing the boat towards the other sea (and) rowing (straight) before me, I saw an island before me; I came near, and landed on that island. There were many seals. From the end of the island there came a little mean-looking man. He chid me (15—20):

“Wherefore hast thou come to this island? This island is an island on which dwells a very evilly-disposed god. Wherefore then hast thou come? It is dangerous. Inside a cave, in these cliffs, hide thy boat, (and) leave the seals in the cave. Having placed (them) there, hide (them). Now cometh the dangerous god of hereabouts. This island's god cometh now. Before that, hide thy body” (21—27).

Now this god hath come. Now I have heard the voice of his questioning. “This boat — whose boat?” It was the voice

ne ámpe kuáni ku-éíphi né, né anuana haríki ká ani ajšíške". 30
 — „Nax ná e-éíphi né anuana éncíu fura koro". — „Kuáni
 éńko ájnu, éńko kamúi ku né-kusu, éncíu ku-éíphi, éncíu
 fura korox né".

Neja vén púri koro kamúi súj ita: „Jajresúpo enúpuru
 kusu eiki ámpe né-kusu, unúpuru paxte tanto ankí kusu ikí", 35
 nax jé, háube annu. Néte neja kamúi éíse oxta xošíbi. Jajre-
 súpo itáka háube an: „hekáci, e-kotánhu oxta monášno kira.
 Néte eomán-éiki, tán mošíri, mošíri pákhe ifurekaní, taxné,
 ináu tú, ináu etuje ekara, éís oxta eama. Tám mošíri tám
 púri vén kamúi níhe úita-ní, ta ináu síne ekara. 40

Náxte ekóro héngihi anókaj hekáci oxta tékoro utokoj
 koro anki kusu, tán kotan ejajocástehe tékoro anejájtuparé.
 Eoman kusu-néjke, atuj utuxta eoman-kanne kamuj ukójki
 húm sōkene enu, e-éíphi káskeue póno-póno kemáxto éikuta-

of Jajresupo speaking: That boat — is my boat, and there-
 fore with a cord twisted to the left is it moored". — "That is
 thy boat, and yet it has a smell of man". — "I am half
 a man, half a god; and therefore my boat (is) as (the boat)
 of a man, (and it) has a smell of man" (28—33).

That evilly disposed god said again: "Jajresupo, thou
 art (a) mighty (Magian), and therefore thou dost this; to-day,
 we shall compare our mights". Thus said the voice I heard.
 Afterwards, that god returned home. Jajresupo(s) voice said:
 "Child, to thy village swiftly flee (thou). After, when thou
 goest, at the headland of this isle, cut out of alder and
 birch (and) make two 'inaus', and place (them) in the canoe.
 Then, out of the *uita* tree — the tree (loved by) this evilly-
 disposed god of the island — make one (other) such 'inau'
 (34—40).

I indeed from childhood have been friendly with thy
 grandfather, (and therefore say that) to come over to this
 land is dangerous. When thou settest out journeying through
 the midst (of the) sea, thou wilt hear behind thee a din of gods
 fighting. When upon thy canoe a little shower shall be sprink-

46 kuta, kusu-néjke. póno-póno inéitujéte. Náxta súj, kána súj, eoman-kane, e-éibhi okakene kemáxtó rán-kane enukara kusu-néjke, ta púri vén kamti táta ku rájki hemaka.

Tani páxno eišam páxno ekóro henki eerámbotára. Ee-rámbotára kusu. rujesani obúci-keta sánte, kuáha ehékuaóšite,
50 tam mošíri oxta okajanhi e-korínki vánte kusu, išíkašuré kusu inon ita". Niškan kotoxta itak háuhe ekaj raboéine éiníškotesú. Ikúru kaškehe án-korenkihé inon itax háuhe orákeské, neja ekaj rajoči émpokihí áńkoéipaxté.

Ínkara anájke tani kotan háńki án-kor héńgihe ota ku-
55 ruka kua abekuáóšité. Niškan kotoero konóxríkípuni káńne inon ita košíjupu-káńne án. Kóxsaketa japan jaxka, hánne inúkara. Óiš óńnajta án repóxpé símon té orova šine, háriki té orova šine, anámbate, án-koro henkihe nóxpó keta anoéípa. Ehopenu; túikantará háćiri. Tani aší inukara.

led from above, I shall be somewhat gashed. Afterwards again, when thou goest (further) and when thou seest that upon thy canoe the rain falls from above, I shall then have killed that evilly-disposed god (41—47).

Because thou art absent hitherto, thy grandfather is disquieted about thee. Disquieted about thee, he has gone out to the end of the road leading to the sea. And leaning on a staff, thy grandfather -- knowing that I dwell on this island -- prays that I may help". His words have touched the clouds, (making) a rainbow. Unto me did my grandfather's words of prayer come from above. I steered my boat beneath the rainbow (48—53).

When I looked, now near (my) village, my grandfather (was) on the seashore, leaning on his staff, his chin raised towards the clouds, and earnestly praying. Though I landed near him, he saw me not. Bearing in my right hand one of the seals (that) were in the boat, and in my left hand another, I flung them beside my grandfather. He was startled. I fell backwards, and then only did he perceive me (54—59).

*Tēkoro anejājnuméstukiré, šetur orova itāta-tāta, kotor 60
 orova itāta-tāta, ikočarānki: „hemāta kī-kusu ene ām moširi
 oxta eoman? Kutūrukunibé Sāmaje kamūi isāmhi né-ēiki, e-nē-
 topakbi hānnex ku-nukara”. Nāxte čiše oxta ahupan, anrājki
 repóxpē anrije, kāmhi ankarājke, án-koro hēngi, ajsukéjke,
 anēre. Nāte orovano: “anokaj rāj ehānki cáca anne; rāj hene 65
 anki, okáketa ikua néjpeka, tani oxta eoman moširi eoman
 hene kina, sōnno jajkište”. Nāte hemaka.

Much pleased, he patted me on the shoulders, he patted me on the breast; he chid me: “Wherefore didst thou go to that island? Had he not been there, my friend Samajekuru, then should I not have seen thy body (again)”. Then I went home. I flayed the slain seals; having cut up their flesh, and cooked (it), I fed my grandfather. Thereupon: “I am old, near death. When I die, then go hunting seals anywhere but in the island where thou hast gone now; it is most dangerous”. After (is) the end (60—67).

Remarks to N. 16.

Evidently this tale is mutilated. The Ainu who assisted me in translating it, remarked that it was not finished, since the old man's death was omitted, and nothing was known of the boy's later fortunes.

1. *repoxpe*, ‘a sea animal’; comp. of *rep*, ‘sea’ + *ox* instead of *o*, ‘inside’ + *pe*.

2. *eauna raje*, instead of *auna eraje*, ‘moved in his house’; *auna*, comp. of *a* (or *an*) + *una* (more often *uni*), ‘a house’.

an-korinke contr. from *an-koro henki*, ‘my grandfather’.

4. *ohot-tokeš* instead of *ohoro tokeš* ‘a late end of the day’.

širomante, ‘the time having gone by’, contr. of *širi* + *oman-te*.

7. *aratuj*, contr. of *ari atuj*, ‘very (true) sea’; i. e. the open sea.

učara haore, the pl. of *čarahao* (cf. 1. 258) which is both a verb and a noun.

12. *ačane kuru*, 'the elder man'. Usually *ača* means 'an uncle', but it is often used as a respectful form of address to an elderly man.

17. *hem atui*, 'other sea'; *hem*, syn. of *oja*.

ankočipaxte, 'I directed the boat'; comp. of *an* + *ko* + *čip* + *axte*.

19. *moširi keš*, see 1. 69.

21. *ejajočaste*, 'thou camest'; liter. 'thou madest thyself to run'; *čas*, 'to run, to go'.

22. *puri*, from the Japanese (*furi*, 'manners, behaviour'), used instead of *sanu*.

23. *tusso*, 'a cliff with a cave'; comp. of *tuf* (see later, 24) 'a cave' + *so*, 'a cliff'.

26. *or-un*, 'of this place'. See 4. 6.

29. *Jajresupo*, literally, 'a child (which) brought itself up'. It is the name of the legendary first man, a demi-god. He is to be met with in various other legends, e. g. in those entitled *Ojna*; see Preface, Chap. VI, 3.

30. *kuani ku čiphi*, 'my boat'; *kuani* is here an emphatic form of the possessive pronoun of the first pers. sing. In reality it is not possessive, but personal.

hariki ka, 'a left cord'; the *Jajresupo* being half a man, had twisted the cord with his left hand, and supposed that a god always twisted cords with his right. 'Left cord' means 'the cord twisted with my left hand'.

31. *enčiu*, see 6. 48.

38. *ifurekani* or *ihurekani*, 'alder tree', *Alnus incana*. The word is derived from *fure*, 'red', *ka*, 'to make' and *ni*, 'a tree', because its bark is used as a red dye for threads. Its archaic name is *kene*.

taxne or *taxni*, 'a birch', *Betula alba*. *tax* or *tat* means the birch-bark, of frequent use in the life of the Ainus. Cf. 5. 4.

40. *uita-ni*, is the name of a tree that I have been unable to identify, save in so far as it had leaves, not needles.

41. *utokoj* or *tokoj*, 'a friend'; a Jap. word (*tokui*, a customer, an acquaintance). The Ainu syn. is *utujaškara*.

49. *obuči* or (more frequently) *opu*, 'an end, a mouth'.

50. *išikašure*, 'to make to help himself', contains the root *ikašu*, 'to help'.

51. *inon ita*, 'to say a prayer'. Cf. the Jap. *inori*, 'to pray'.

53. *rahoči* or *rajoči*, 'the rainbow'. The Ainus believe that the rainbow is to be seen when the gods hold discourse together.

60. *itata-tata*, 'slapped (or tapped) me'. Amongst the Ainus, old people salute the young with a friendly slap.

62. *Samaje kamui* or *S. kuru* is the name given by some people to *Jajresupo*; probably of Yezo origin, for I only heard it in the mouth of such as had dwelt in Yezo a long time. *Sama* may be the Japanese honorific term.

66. *ikua* for the more usual *ikoja*, 'to catch seals'.

Nr. 17.

Dictated (May 1903) by Čibeka aged 44, of village of Tunajči.

Rikun kánton koro kamúi anne. Kamúi poróno okaj. Kamúi tēssamoró aninkara kúšte, kamúi matapa-hene ajjajkotónka kamúi matapa koišam ruhene. Raun kotan, ájnu kotan, Sámaje-kuru kom matápahá tatēaší, sónno ájnu menoko né koroka, inánka ánte, tá matapa ašíš ajjajkotónka, sónno pírika menoko ne manu.

I was a god (that) owned the upper sky. Many gods there were. Looking round (at those) that lived on the shores of the gods, (seeking) a goddess to match me, no goddess was there. In the lower regions, the regions of men, at last Samajekuru's younger sister, though truly a daughter of man,

Raun kotan anoran. Sámaje-kuru éisehe sójketa rú ihe kuma poróno ama. Sámaje kuru kom matapa tura ekimne kusu isam manuj. Oha éise oxta esirepa. Sámaje-kuru ájnu
 10 né-kusu, nupúru oxta jeibókun kuni anramu, rú ipe kuma oxta paje án. Poro éúxée oáxtepa né anáre, éúxée oáxtepa jájkara án.

Néte orova okajan-ájne Sámaje-kuru matápa tura poro júf síke kíseya sapási. Rurum pujara, pujára káta júf síke
 15 anahúnke. Sámaje kuru, kom matapa apa oro jekántuśma. Utara sínka únzi ná utara uáre. Sámaje-kuru ita: júf kam pate ane jaxka, anákiritari ru-ipe ahunkeva anē kusu.

Sámaje kuru kom matapaha asin manu. Ru-ipe kuma oxta ománte, cé^x xujmámpa, anókaj iránke. Iránkejke, itur

by her face this woman at last (was) a match for me. A very goodly woman was she (1—6).

I descended to (those) lower regions. In the courtyard of Samajekuru's house, were many fishes, hanging from a pole to freeze. Samajekuru, with his younger sister, had gone hunting (and) was not (there). I arrived at the empty house. I thought that Samajekuru, being a man, would be inferior (to myself) in magical power, (and so) I went to the pole (from which) the frozen fish (were hanging). One of a pair of large salmon I cast on to the ground, and I turned myself into (the other) one of that pair of large salmon (7—12).

After, when I had remained (there some time), Samajekuru with his younger sister arrived, bearing great burdens of bear's flesh. Through the window in the back wall — through the window he banded his burdens of bear's flesh. Samajekuru's younger sister hastened through the door (to the window to receive it). These people were tired, these people kindled the fire. Samajekuru said: "As I am (always) eating only flesh, I am disgusted. Bring a frozen fish, I will eat" (13—17).

Samajekuru's younger sister came out. Having come to the pole with frozen fish, she looked carefully at the fishes, and took me down. Having taken me down, she carried me

ahun. Sámaje-kuru itax manu: ru-ibe maskin rupus, irérere 20
 kusu. náx jé. Támbe kusu óxéari oxta, ka-ani ajšina, sú áuni
 antónkote, ehoroka itónkotè.

Néte orova Sámaje kuru ita: únži ná hačko, ní poróno
 ahúnke, únži poróno uáre. Sámaje-kuru kóm matapaha ní
 ahúnke kus asin. Poro ní ténkoro eahun, poro únž uáre, aj- 25
 sapákhe orovano sésex manuj. Pučí! náx an-ani, ihokújka
 manuj.

An-ramáthu an-óxcára oxta rikin manuj anájne, emújke
 hokuj kusu ankara, anèkimátex kusu, éise pèn-kitaj anume-
 nasa, sójta asipan, rikun kánte hum epárara ani rikipam manu. 30
 An-éise oxta ahupánte, očíš am-manuj. Sámaje-kuru táj širun
 kotan orova, hetúku ájnu né, anókaj ne-ámpe nupúru ka-
 múi anne.

Anne-kusu, širun kotan oro hetúku ájnu Sámaje-kuru
 nupúru oxta jeibokun kuni, anramu nejáva, nupúru oxtá jé- 35
 ruje kusu-né. Aneociš anram koro, támbe kusu kána súj ra-

in. Samajekuru said (that) frozen fish was chilly, (and that
 she) had to warm it: so said he. So she tied a string to my
 tail, attached it to a pothook, and attached me upside down
 (18—22).

Afterwards, Samajekuru said: "Fire there is little as
 yet; bring much wood, and kindle a great fire". Samajekuru's
 younger sister went out to bring in the wood. With an armful
 of wood did she enter, she kindled a great fire, and my head
 became hot! Puttsee-e! In that way did they burn me (23—27).

When my soul rose upwards to my tail, when I was
 near being burnt completely, affrighted, I split the back roof
 of the house with a (loud) noise, and got outside; towards
 the upper sky, spreading a (loud) noise, I ascended. Having
 gone into my house, I was angry. "Samajekuru! is a man born
 of that miserable earth, whereas I am a mighty god (28—33).

Being so — I thought that Samajekuru being a man born
 of miserable earth, would be inferior to me in magical power,
 and he has been my superior in (that) magical power". I had

pan. Sámaje-kuru matapa tura ekímneva ísam, oha éíse oxta esirepa án. Támbe kusu Sámaje-kuru éiójnephi annújna, neja éiójne širikene jájkar ān · tē okajān · tē anter án.

40 Sámaje-kuru tani-aši matapa tura sankotónno húmhi an. Éíse šankari omanike, rurum pujara oxta júf šike ahúnke, Apa orovano Sámaje-kuru kón turési júf šike ejekanu. Utara šínka, utara poro únž uáre, Sámaje-kuru matapa oxta ita: „ésin nišáxta ekímne etókota an-itánkibi efuráje nea?” „Somo
45 anuráje”, Sámaje-kuru matápahá jé manu.

„Né-čikin šéséxka karava, an-éiójnephi furáje”, nāx jé manuj. Támbe kusu pájki am manújke, am-poro súhe, poróno váxka anoróte, neja sú hokorova anáxte, ampóxte. Póxpiri utáspa aj-júphi éiójnephi ajsánke. Ipágari án: ene kajki tá
50 póxsu ónne ani ahúnke kusú-nejke, enéka raján-kuni, ampágari.

angry thoughts; and so again I descended. Samajekuru, with his younger sister, had gone a-hunting, (and) was not (there), I arrived at the empty house. Then I hid a bowl of Samajekuru's, and transformed myself into one. And I remained and waited (34—39).

At last Samajekuru, with his younger sister, was heard coming. As they came along the house, through the window he let in his burden of bear's flesh. Samajekuru's younger sister (hastened) through the door to receive (it at the window). (These) people were tired, (these) people made a great fire. Samajekuru said to his younger sister. "Before (now), in the morning before we went hunting, didst thou wash my vessel?" — "I washed (it) not", Samajekuru's sister answered (40—45).

"If so, make some water hot, and wash my vessel". So said he. So, standing up and pouring much water into her great pot, she set the pot upon the fire, and made it boil. When (the water) boiled, she took down the vessel of her elder brother. I thought, "if they put me thus into that boiling pot, then I die": thought I (46—51).

Sú ónne aniočivé, sú tujkáva hopúni am-manuj. Číše pán-kitaj anúmenasá sojùnriřaxtá ašípam manuj. Rikun káto, káto hekotano humepárara-ani rikipan. An-kamuj číše oxta ahupan manuj. Ahupánte jàjkoipágari. Sámaje-kuru ájnu né- 55 kusu, nupúru oxta jeibokun kuni, anramúpe. Sámaje-kuru nejáva nupúru kamúi anne nejáva inúpuru kasure kusu nean.

Očís anram koro jàjkoipágari án. Tani ne-ámpe ikorámu néno haman kite, an-netópakhi axsaránno kamúi netopa án. Néte rapan-kuni ampágari. Támbe kusu rapam manu. Rapam 60 manújke, číše šójta etarasan. Etarasánte orova, jánto anetúnne am-manu. Sámaje-kuru matapa ašin itax manuj:

„nejántone etúnne jaxka, eirúška kusu eáxkaš né, néte an-číše oxta hánne aneahúnke kusu iki. Taráta án káni pon číše am-manu. Tate eoman kane ean kusu-néjke, piriká”. Néja 65 pon číše oxta paje an, širúkuni pon číše ahupan, táta okajan. Sámaje-kuru ankoirúška kuni, rám oxt ajjajkopágari: nupúru

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Into the pot did (they) cast me; from the inside of the pot I rose up. I split the front roof of the house with a loud noise, went outside: towards the sky, the upper sky, spreading a (loud) noise, I ascended. My celestial house did I enter. Having entered, I thought within myself: “Samajekuru, being a man, (should be) inferior to me in magical power! so I thought. Yet Samajekuru, (is) a powerful being, stronger than I” (52—57).

Having angry thoughts, I meditated within myself; and then decided that I would no longer jest, (but) would descend openly appearing in my body, my divine body. And therefore went I down. Having gone down, I stood in the courtyard of (that) house. Standing (there), I would not enter as a guest. Samajekuru's younger sister came out, (and) said: (58—62)

“If thou wilt not enter as a guest, and hast come in anger, then I lead thee not into the house. My little iron house (stands) there; if thou wilt go in and sit there, — well”. I went into that little house; it was dark (when) I went into the house; there I sat. In my soul I thought to myself that I was



kamúi annex nejáva, Sámaje-kuru tój širun tój orova hetuku  
 ájnu nejáva, heta, nupuru ani imakétari; ajjajkopágari, itakan  
 70 kuni, ampágari okajan,

nejájke témanax né-kusu ši fúra ankoróte, okaj. Širó-  
 kani pon éise oxta ahupáni né-kuni, anramu, nejáva, hemáta  
 kusu enan ši fúra ani hetaneja. Oropékano ínkar ajjáko, osóma  
 éise oxta ahupánte, okajan rúbe am manuj. Aj-sapáke orova  
 75 an-netópaki páxno, Sámaje-kuru matapa turano ikáškene itur  
 osóma rúbe an.

Nupúru kamúi anne nejáva, heta, Sámaje-kuru táj  
 širun tój kava hetuku ájnu né-kuni, anramu nejáva, heta, nu-  
 púru oxta iánno kara. Né-kuni anramu kusu, néra anki jaxka,  
 80 nupúru-ani Sámaje-kuru anánno kara kojákuš. Támbe kusu  
 jajràmekomó an. Támbe oxta kusu neja i óxt okajan.

Osóma éise, éise kitájkhi anuménasa; rikun kánto, kánto  
 hekótano humepárara ani rikipan. Éise oxta eširep án. Aj-sa-

wroth with Samajekuru: "I am a powerful god; and Samaje-  
 kuru is a man born on this miserable earth; and (yet) in  
 magical powers hath he defeated me". In myself did I think  
 (thus), I sat, (and) resolved to say (that to him) (63—70).

Just then: "What a smell of dung there is! Yet I thought  
 I had entered a little silver house. What is that smell of  
 dung?" Afterwards, when I looked round, I found I had en-  
 tered a privy. From head to foot, Samajekuru together with  
 his sister dirtied me from above (71—76).

Yet I was a mighty god, and Samajekuru a man born  
 on this miserable earth, thought I; in magical power had he  
 quite defeated me. Thus thinking, "Whatever I do, I cannot  
 conquer Samajekuru in magical power. Therefore I was wroth.  
 Therefore I was sitting in this place" (77—81).

So I split with a (loud) noise the roof of the house,  
 of that privy, and ascended to the sky, to the upper sky,  
 spreading a noise as I went. I arrived at my home. Be-  
 ginning from (my) head, all (my) body was foul with dung.  
 Therefore I took off my iron vestments, washed my head



pákhe orova, an-netópakhi páhno emújke sí kopóje. Támhex kusu an-káni imihe anašístejke, váxka ani aj-sapákhe ná anurájé, an-netópakhi ná anurájé, an-káni imihe ná anurájé. 85

Néte orova čiše oxta ahupánte, irúška án-kusu, niven án-kusu okajan. An-kamúi jupútarhí: „an-čiše sójkehe kúsko, sí fúra am-manuj”, útara ukoje, havex kájk án. Annu jaxka, asíska haman kí. Irájki rám, támbe pate rám oxt ankoro okaj. 90

Nejájne šine to okajan jájne ankijáne júphi ahúnte orova ikočaránke: „hemáta kusu Sámaje-kuru nupúru kusu nér an kamúi oxta nejaxka, inúpuru kasuripe, Sámaje-kuru nejáva, heta, eramáxsa kusu, ene am púri ekoro hetàneaná?” náx je-kánne ikočaránki. 95

with water; I washed my body also; my iron vestments also did I wash (82—86).

Then going into my house, being angry, being wroth, I sat (there). My divine elder brothers said: “When we passed the courtyard of our house, (we smelt) a smell of dung”; (so I) heard them say. Though I heard, (yet) did I not go out. With abashed soul, having that only in mind, I sat (87—90).

Afterwards, when I was sitting one day, my eldest brother coming chid me. “And wherefore?... when Samajekuru being powerful and in magical power stronger than any god... thou art foolish that thou hast thus behaved to Samajekuru!” Thus saying, he chid me (91—95).

### Remarks to N. 17.

The narrator was a wealthy and very intelligent native; though not story-tellers by profession, he and his wife told me several tales, in order to lighten the weariness of my enforced stay with them during bad weather. They had both been for some years in Hokaido, and had now returned to their own country. They belonged to the so-called ‘Tsuiskari’ Ainus. One may see the influence of this stay in Hokaido in the words *Samajekuru*, instead of the word *Jajresupo*, usually

employed in Saghalien to designate a certain demi-god. Besides, the Saghalien Ainus counted all tales relating to *Jaj-resupo* as legendary songs (*ojna*); whilst these gave them as ordinary tales (*učaskoma*).

1. *Rikun kanto*, 'the upper sky'. *Rikun*, derived from *ri*, 'high'; *kanto* or *kando*, 'heaven'.

2. *tessamoro*, 'living on the shore'. From *tessam*, 'the sea-shore'.

*matapa*, 'the younger sister', syn. of *matakhi* or *turesi*. Here simply = woman.

2—3. *ajjajkotonka*, 'my equal'; derived from *kotom*, 'look, appearance'.

4. *Samajekuru*, see 16. 62.

*kom*, from *koro*.

10. *ru ipe*, 'frozen fish', literally: 'frozen food'. The Ainus do not dry, but hang up to freeze, the fish caught in the late autumn.

*kuma*, 'a pole (on which the fish are hung)'.

11. *čuxčee*, 'a salmon', *Salmo lagocephalus*, literally: a fish (*čep*) of autumn (*čukita*), because that kind of salmon ascends the rivers in autumn.

*oaxtepa*, 'one of two'; derived from *oara*; see 5. 12.

*šine uko*, 'a pair'. The fish are tied together, two by two, and suspended thus from the pole.

14. *juf*, 'a deer, a bear'. The name of the principal game that is hunted: in Yeso, the deer; in Saghalien (where the deer is unknown) the bear.

*rurum pujara*, 'a hole in the back wall'. In Yeso, a large hole is made in the back wall, through which all game is brought into the house. In Saghalien, this hole is much smaller, and only the hides, heads and other important parts of the game are put in there, while the rest is taken in at the door in front. This custom is likely to be given up in time, and the above words will then have no meaning. See also 5. 48.

19. *xujmampa*, 'looked carefully'.

*anokaj i-ranke*, 'me, he let me down'. A double accusative, as in French: *il m'a fait descendre, moi*.

20. *rupuś*, 'frozen'; comp. of *ru*, 'the ice, frost' + *uś*, 'to put on'. The *p* seems euphonic.

*irurere*, 'had to warm it'. *Re* denotes that the discourse is indirect. See 14. 37.

21. *su auni*, 'the pot hook'; comp. of *su*, see 2. 188 + *au*, 'the tongue' + *ni* 'wood'.

25. *poro ni*, 'a quantity of wood'. Cf. 4. 24.

26. *pučē*, 'the sound of frying fish'. Onomatopoeic.

29. *penkitaj*, 'the side of the roof nearest to the forest'. See 5. 48.

29—30. *anumenasa*, 'to split with a noise'; comp. of *an* + *hum* + *enasa* or *nasa*, 'to tear'.

30. *eparara*, 'spread'; derived from *para*, 'broad'.

31. *śirun*, 'poor'. From *śiri*, 'earth' + *un*, (see 1. 177). The Ainus, speaking of things earthly, call them poor; whence *śirun*, 'earthly', became synonymous with 'poor'.

53. *sojunrivaxta*, 'the outside'.

58. *ikoramū*, 'to jest'.

59. *axsaranno*, 'openly'.

69. *heta*, an interjection of unpleasant surprise.

71—72. *śirokani*, 'silver'. From the Japanese *Shirokane*, 'white metal, silver'.

81. *i*, 'a place'. Perhaps connected with the Japanese *i* (a prefix signifying direction), or with *i*, *iru*, 'to be, to dwell, to sit'.

85. *anaśištejke*, 'when I took off'; *aśište* is a syn. of *aśinke*.

94. *eramaxsa*, 'thou stupid (one)'; *ramaxsa* or *ramassa*, literally means 'without (= *sa*) mind'. Its opposite is *ramaxkoro*, 'having mind, wise'.

## Nr. 18.

Dictated (Juin 1903) by Ipoxni. See Nr. 9.

Ė... Ān-kor ača utárikhe iréske manu. Tu ača iréske manu. Širúi jajvénte néjta-néjta an óxkajo, áxkari jajvénte. Ė... Késta asínko ánkor ača utárikhe kimúmpe kójki. Ė... ije-tura kantúsuijaxeí jaxka, anetúnne manu. Numára an pá oxta  
 5 pinep atúita ivan atúita máxnep atúita, ivan atúita.

Ė... tu kósma ankoro, iĥe eimoj-moje karaxeí manu. Ė... numa ángo iĥe am manu. Iĥe an ránke, hóxke ám manu. Ė... tánto an tókhe án-kor ača utárhi širóma okajaxeí. Ė... po-niune an-ača upájki, koro ekaš ku sánkhe. Ė... ekaši ikáju  
 10 sánke manu. Ė... isánkoxpoketá ama manu. Ė... jóš šere kere! ivákuru kaši itak ománte manu:

„Ė... jóš šere kere! anréske karákhū, ė... tani paxnono šínka čiréske anėekará-kara; ė... ejajmoj šíkopa ekiva kusu, ė... kimúmpe ki nejaxka anetura kantusuj jaxka ė... eesiniu-  
 15 kešará eki ruvene. Ė... hunax né-kusu eašínua, nės, šinéne eki kumpene”. Ė... támbe rénkajne pájki-pájki am manu.

E-e-e! — My uncles reared me. (My) two uncles brought me up. Of all the poor and miserable men (that) are, (I was) the poorest. Every day my uncles went a-hunting bears; with me they wished to do (that), but I would not. Last year they (killed) tens of he (-bears) — six tens; — tens of she (-bears) — six tens (1—5).

I had two uncle's wives. They woke me to (give me to) eat. When I rose, (then) I ate. Having ate, lay down to sleep. That day my uncles stayed at home. The younger uncle, having risen, took down the ancestors' bow (and) took down the ancestors' quiver, (and) placed (them) before me. Ah! they were splendid! (and) said (6—11).

“Nephew reared by us, hitherto with difficulty we have brought thee up. Thou reliest only on thyself. Though we would have gone bear-hunting with thee, thou hast refused; and therefore shalt thou go alone, and alone shalt hunt”. So I rose (12—16).



Ē... jajvénte kúxpu anújna manu, anakux kuru; ē... ekási  
ikájupō, ēs, anújna manu; ē... ekaś kúpo anújna manu. Ē...  
ašipan manújke, kimójki tójru káta makapan manu. Ē... jós  
šere kere! anaé utárikhé kimójki rúhe kári, ēs, makapan 20  
manu.

Ē... makapan manújke, šine poro šijáxka annukara  
manu. Ē... anohájnek jaxka ekaś kupo antuusi; ē... tám poro  
šijáxka anetokomá. Ē... isánkoxpoketá é, támbe rénkajne ane-  
kánku uši; ē... annukara-kane, činoràmuiKhé kari áj ahun 25  
manu; ē... tu súj túxsete, ikóxpox šanketa ciočive manu. Ē...  
ankara-kara manu; ē... tám poro šike ankíte, sapam manu;  
ē... án-koro čise oxta sapam manu.

Ē... án-kor áca utárike inúkara ámpe, raikopúnte ekara-  
karaxči manu: ē... „náx anekire rusúi kusu, óxkajo anakara 30  
rúhe nevana. Ē... tani orovano rajan kusu néjke, iru okáketa  
náx eki kúmpenevaná; ē... tani orovano čínkéu čise eean kúmpenevaná;  
ē... anókaj ne-ámpe šivénte čáča anne rúhenevaná;  
ē... jós šere kere! tani orovano ekaś čise pírikano ošikunupó  
eki kúmpenevaná”.

35

I took a poor girdle, and girt myself. The ancestors' quiver did I take, the ancestors' bow did I take. I went out, and on the hunting-path I went forth. Ah! it was splendid! On the way on which my uncles went a-hunting, I (too) went forth (13—21).

Having gone, I espied one large bear; a male. Though I feared, I strung the ancestors' bow. I lay in wait for that large he-bear. Near me he came. So I drew the bow. When I looked, (I saw that) the arrow had hit the spot I aimed at. Having leapt twice, beside me fell the bear. I then took off the skin, and having made a large bundle, went away (with it). To my home I went (22—28).

My uncles, having seen me, very (cordially) greeted me. “(By our) wish that thou shouldst do this, we have made a man of thee. Now, if we die, after us do thou thus! Afterwards thou wilt dwell in the house of the ancestors, and we

Ė... Ari jė koro, iehóše, ěś, ěioćive manu. Ė... jós sere kére! mukara turano jajukorajė ašipam manu; ě... tám pírika róske, ěś, ankara manu. Ė... ináu šampáta, ěś, aneama kara. Ė... vájru okáketa, ěś, okajan manu. An-kor aća utárikhe 40 ěxkarino, ěś, ěikášnukará anki manu.

Ė... tu pó ankoro manújke, ene áj šukux ankíkhe ane-ćáskoma kara manu. Ė... ehós ěioćive ánte, ráj am manu. Sókane inu am manújke, anki ámpe ěxkarinó am-pó utarikhe kí manu, annu manu.

shall be very poor old men. Ah! it is splendid! Now look thou well to the ancestors' house" (29—35).

Thus saying, they fell down on one side of me (and died). — Ah! it was splendid! I carried an axe about, and went out. A fine tomb (of wood) did I raise. Near the 'ináu' I placed it. Afterwards I lived (as usual). I was still luckier in hunting than my uncles (had been) (36—40).

Having two children, and bringing them up, I taught them. Having fallen down on one side, I died. After me, I heard (that) my children did still better than I: I heard (it) (41—44).

### Remarks to N. 18.

As to the narrator, see Nr. 9.

1. Ė... A curious fact respecting a certain class of traditions, such as the present one, is that the story-teller begins with a long nasal Ė... e-e-e and in the next breath raises his voice by several notes, to a lively realative; and this he repeats at the beginning of each paragraph. It sounds somewhat like the humming of a schoolboy saying a lesson; but it occurs only at more or less regular intervals.

2. *širui* instead of *sirun*, 'poor'.

*jajvente*, 'poor'; cf. 33.

3. *ķešta asinko*, 'every day'; a syn. more often used is *ķesto anko* or *ķesantexko*. Cf. 1. 31.

*kimumpe*, a syn. of *išo*, 'a bear'; comp. of *kim*, see 7.  
1 + *umpe*.

5. *atuita* or *šine atuita*, a numeral meaning 'ten', and used in counting animals like the English: ten head of...

10. *isankoxpoketa*, 'before me': cf. 1. 19 and 2. 48.

12. *karakhu* or *karaku*, 'nephew'.

13. *ejajmoj šikopa*, 'thou only reliest on thyself'. Liter. 'on thy own hand reliest'; *moj* instead of *mon*.

14. *kantusuj*, contr. from *kara rusuj*; cf. 1. 393.

14—15. *eešiniukešara*, 'thou didst deny', derived from *niukeš*, 'cannot'.

15. *hunax*, instead of the usual *nax*.

*neš* or *eš* (see later). An expletive, unmeaning, so far as I can make out; used, it seems, only to give animation to the tale.

17. *kuxpu*, for *kuxpo* or *kux*, 'a girdle'. In literary narratives, *po* is frequently added to a root, perhaps for the sake of elegance. See 3. 4.

22. *šijaxka*, 'a large old he-bear'.

23. *antuusi*, cf. 4. 25.

24—25. *anekanku uši*, 'I bent the bow'; cf. 4. 28.

25. *činoramuikehe*, 'the place I aimed at'.

26. *ikoxpoz sanketa*, see above, 10.

29. *rajkopunte*, 'saluted me politely': comp. of *rai*, which in some compounds means 'very' + *i*, 'me' (elided) + *kopunte*, 'to salute'.

31. *iru okaketa*, 'in my steps after me'.

32. *činkeu*, 'a root, an ascendant, an ancestor'.

33. *šivente* is a syn. of *jajvente*, see 2.

34. *ošikunupo*, an archaic word instead of *šiškašma*, 'to keep in order'; both seem to be derived from *šik* (or *šiš*), 'the eye'.

36. *ari*, 'thus', instead of the usual *nax*.

*je koro*, is one of the forms of the participle, 'having said'.

38. *roske*, 'a tomb'; a syn. of *poroni*, see 4. 24; it seems to come from *roški*, 'to stand'.

*inau šampata*, 'near the *inau*'. At present bodies are buried at a distance; whereas formerly they were laid to rest close to the house and near to the *inau* behind the house.

39. *vajru okaketa*, the same as *iru okaketa*, see above 31.

43. *sokaene*, 'after' is derived from *soka* 'back'.

## Nr. 19.

Dictated (November 1903) by Ipoxni. See Nr. 9.

Hē... án-koro kotan okaja manu. Késp asínko hekímox jajsiráne. Pínep atúita ivan atúita ajsánkhe. Ę... jós-sere-kere! numáram pa otta máxnep atúita ivan atúita ájsánkhe manu. Ę... jós-sere-kere! néjta-néjta óxkajpo áxkarinu éikášnunukará;  
5 axkarino šankhi anki manu.

Ę... tánto an-tókhe jajišran án-kusu, Ę... makapan manu. Jós-sere-kere! kesian tone kimójkan túhe axkareno makapan manu. Makapaj jaxka haman nukara manu. Ę... kasúrujkónno makapan manu. Ę... irúitoxta néxkan húmhi eokaj manu. Ę...  
10 ínkara kusu, jós-sere-kere! kúne kosónto mi nišpa, fúre kosóndo mi nišpa, utura ukójkišci manu.

Ę... numáran oxta kúne kosóndo mi nišpa hóroho am

~~~~~  
He!... I lived in my village. Every year I went to the forest to hunt. Tens of he (-bears), — six tens, — I brought (home). Ah! it was splendid! In the past years, tens of she (-bears), — six tens — did I bring home. I was luckier in (my) hunting than any other man: I brought more home (1—5).

That day, I went out a-hunting. Ah! it was splendid! I went farther on the hunting-path than (I did) every day. I went, though I saw no (game), I went yet further. At the end of my road, there was a noise. I looked — Ah! it was splendid! — a man dressed in black silk garments, and a man dressed in red silk garments were fighting (6—11).

manu. Ê... utùruketá fúre kosóndo mi nišpa hóroho am manu. Ê... nukára otta, kúne kosóndo mi nišpa ikošistarí manu. Ê... kúne kosóndo mi nišpa ikošistarí oxta, eitax manu: Ê... jōš- 15
šere-kere! "Túrupun nišpa, hemáta eki kusu emakan tuhe. Ê... eáni rénkajne tani eci kóxxa iéiu kusu.

Ê... ešempirikhé ta kamúi ukójtakhe rénkajne, eci kóxxa iéiu rúhené. Ê... kinta an anik orovano Túrupun kotan ajnu koporóno kusu emujk otújva isara. Eáni sínéne ean rénkajne 20
ejajtópá nukara, támbe nú kusu súj ekosánhi. Támbe rénkajne kamúi ukójta eci kóxxa iéiuhi.

Ê... čokaj ínči vén kara éiki. hánnax kusú pírika kúmpeka hanne-nanko. Ê... unax né kusu ekira nankhu". Ê... annu ámpe, ohaj šíune ankoro manu. Ê... támbe rénkajne, éski, ne 25
rénkajne kira ám manu. Ê... póno kira ánte, xošipi am manu. Ê... ne kotan ani konúxéi éiki, Ê... vén čiepara mina ani ekara. karaxéi nanko.

Ê... tu vén očíš keutúnne ankara manu. Ê... támbe rén-

The former, the man dressed in black silk garments, was undermost. After some time, the man dressed in red silk garments was undermost. When he saw (me) the man dressed in black silk garments fixed his eyes on me. The man dressed in black silk garments, when he had fixed his eyes, said: — Ah! was splendid! — "Man of Turupa, what hast thou come to do? Owing to thee, I now give myself for thee (12—17).

In thy absence, this god quarrelled (with me); and instead of thee, I give myself. In former times, in the forest village of Turupa (there) were many people. All are dead, and they are not. Thou alone livest; because he has seen thy body, then I having heard, again have come to thee. Afterwards the gods quarrelled, and I give myself for thee (18—22).

If I myself am harmed, then indeed for thee will it not be well. And therefore flee". Having heard, I had a feeling of terror. After (this), I fled. Having fled a little, I returned (saying): "If in any village they hear of me, they will grin maliciously at me" (23—28).

30 kajne ne ukójkí usí ónne makapam manu. Ę... súj iríkune kosóndo mi niśpa inúkara manu. Ę... „Rúrupun óxkajo monášno ekira nanko”. Ę... annukárava kusu, una turano, éski; iríkune kosóndo mi niśpa tusúnte kéuhe anosuráci manu.

Ę... una turano, eski, fúre kosondo mi niśpa ikośístarí.
35 Ę... jóś sere kere! inóspa manu. Ę... támbe rénkajne kimâte-kámbe anneva-kusu, taj júxke téreke koarupunhi. Ę... tan fúre kosóndo mi niśpa ióśirunú. Ę... iru etoxta ráx pirasa kí manújke. Ę... kána kukéuhe enískanke ketutu, póxna kukéuhe etoj ketutu.

40 Ę... kamúi éarónaitá ahúnpe nénu; Ę... támbe rénkajne ponikax taśiro honturášte anki. Ę... kamúi éaronajtá keré-poxpé tetara kónnu ahupan. Ę... tán kamúi hónhi ponikax taśiro ám mójre héuk an, tunáše úk mójre heukan. Ę... jóś sere kere, kamúi rú okáta pon teke čáspo kojajetesu, éś, anki.

A very malign thought I had (then); and so came I to the spot where this fight was (taking place). Again a man dressed in silk garment, quite black, saw me. "Man of Rurupa, escape (more) swiftly!" When I looked, at that moment he cast down the man dressed in black silk garments, a senseless corpse (29—33).

At the same time, the man dressed in red silk garments fixed (his) eyes on me. — Ah! it was splendid! — and came after me. Therefore, being affrighted, with rapid flight I ran away. The man dressed in red silk garments came after me. To the edges of the path did he stretch his wings. His upper jaw touched the clouds, his lower jaw touched the earth (34—39).

I ran (along) almost in the mouth of (that monstrous) deity. So I held out the sharp (point) of a dagger (of which the hilt was) inlaid with bone, (and) into the mouth of that god I went, white-heeled (and barefoot). I (entered) the belly of the god, and slowly turned the dagger; quickly I seized (it), slowly I turned (it). On (my) way (inside) of the god, waving (my) little hand, I upheaved myself (40—44).

Īnkara ān-kusu, iru okāta tām poro kamūi torātēx kéuhe 45
 anosura manu. Ē... jajrēnka konu ponikax taširo-ani, koro
 kāmhi antuipa manu. Néra kikiri nejaxka, ni nejaxka, ariš-
 šinēno aneimēx kara-kara. Ē... hemāxpa koro, ēški, ān-koro
 číšehe ankosam manu. Ē... ān-koro číšehe okajan an manújke,
 nēxka haman košičāx-čakú okaj anki manu. 50

Ē... kamūi oropēka tobískan kotan anikonúxēi manu.
 Ē... erājapinuné utara ki manu. Tu-nuno keutu anékote kara.
 Tani okajan pírika okajaš anki manu.

When I had looked, behind (me on) the way, this great
 god (lay) a senseless corpse; I cast him (from me). Much
 pleased, with my dagger inlaid with bone I cut his flesh off.
 To all insects also, to the trees also, to all did I deal (it) out.
 Having done (this) I went back to my house. Living in my
 house, fearing nothing, I lived (45-50).

From the gods all the village (people) heard about me;
 the men that heard admired. I lived having great satisfaction.
 Now I lived well (51-53).

Remarks to N. 19.

1. *Hē... čt. 18. 1.*

8. *kasuruj konno*, 'further'. From *kas* (see 1. 412) + *ruj*
 'much, many', + *konno*, the adv. form of *koro*.

9. *iruitoxta*, 'in front of my way', comp. of *i* + *ru* +
itox instead of *etox* (an individual pronunciation) + *ta*.

10. *kune kosonto mi nišpa*, 'a rich man in a black silk
 robe'. This, according to the narrator, was a bear.

10-11. *fure kosondo mi nišpa*, 'a rich man in a red silk
 robe'. This was a flying dragon, such as is often met with
 in Ainu legends; very probably derived from Chinese or
 Japanese sources. They call it a *rapuś ojau* or *rax koro ojau*,
 'a winged serpent'.

14. *ikošistari*, 'he stared at me'.

17. *ēči koxsa*, 'instead of thee'; *koxsa* or *koxsačeta*, 'instead
 of some one, for some one'.

25. *ohaj šiune*, 'the emotion of fear'.

eški. An unmeaning ejaculation, used to give animation to a narrative... "Well then!"... Cf. 18. 15.

27. *ven čiepara mina*, 'they will grin maliciously', *čiepara* is derived from *para*, 'broad' + *mina*, to laugh.

30. *irikune*, 'quite black'.

33. *anosurači*, literally, 'they cast down'; plur. instead of sing. See 5. 20.

35—36. *kimatekambe an*, literally: 'a fearful thing was'.

37. *ioširunu*, 'followed'. Derived from *oš*, 'behind'.

41. *ponikax taširo*, 'a long knife inlaid with bone'. Only the hilt, of course.

41—42. *ĸerepoxpe*, 'the heel'. Derived from *ĸere*, 'the leg', + *pox*, 'under' + *pe*, 'a thing'.

42. *tetara konnu*, 'having white'. For *konnu* (or *konno*) see above, 8.

45. *toratex*, syn. of *tusuntex*.

46. *jajrenka konu*, 'being satisfied'. For *konu*, see above, 8.

48. *aneimex*, 'I distributed'. When the Ainus consider anything to be under an evil spell, they cut it to bits and throw the pieces far and wide, in order to destroy the evil magic.

52. *tu-nuno*, 'satisfied, pleased', for *tu*, see 15. 2.

Nr. 20.

Dictated (May 1903) by Jorusamma the wife of Čibeka, aged 42, of Tunajči.

Šine nišpa anne. Rúrupun nišpa annéjke, ój antuxta ka-múi póm menoko anikoréske, táha annu manuj. Šin-an tó-ta ankopaj okaj, paje ám manuj. Poni-un otokxóxpe ajstomuši,

I was a wealthy man. Being a wealthy man in Rurupa, I heard that in another village there was a beautiful young girl who was reared for me. One day, I wanted to go (to her), and went. I suspended my bone-inlaid pipe-holder to my girdle, and set out. Going, not having (yet) arrived at the village,

orovano paje án. Paje anájne šístukári orova šine ájnu oman túhe ànnukará. Rúhe ànnukarájke an-kemha unéno án. 5

Oman túhe ám manuj, opóni paje án. Paje anájke, ój antuxta paje án. Číse orova šine póm matekači ašin manuj, an-kema orova ihújmampá, aj-sapákhe oxta rikínke; táva orova ihújmampá, an-kemha oxta rankéte, ahun manuj. Číse oxta ahun manújke, hakaxka-pone itax manuj: „sójta táxne 10 šine níspa iki rúhe anna. Hóškino kájki unéno án níspa iki hemaka, tani iki níspa tēkoro unéno an; poni-un otoxkóxpe unéno án”. Číse koro níspa itax manuj: „unen an ájnu, tu ájnu šine tōne eširepa, hemánu ájnu koxnékux né ankoro kumpe, korámupéte anki manu”. 15

Nean ájnuhe anahúnke jara. Néte nea póm matekači ašin-nikē iahúnkejke, ahupan manuj. Ahupanua, inkara ám manuj: ietókota šine níspa okaj manuj. Annukárajajke, anókaj tura unéno an. Samáketa paje án, okajan manuj. Číse koro níspa

I saw the footmarks of a man who had gone (before). When I looked at those footmarks, (I saw) they were just like (those of) my feet (1—5).

The marks of the man that walked were (thus, and) I followed (them). Going, I arrived at the other village. From the house the young girl came out, (and) looked at me, from my feet raising (her eyes) to my head; then she looked, casting down (her eyes) to my feet, and went in (to the house). When she had entered the house, she said softly: “Into the yard there has come a wealthy man like the wealthy man who came before — the wealthy man who has come now is quite like (him). (His) bone-inlaid pipe-holder is just the same”. The master of the house said: “Two men like (one another) have come on the same day. Which man shall I have for son-in-law? I know not” (6—15).

He ordered the man to be brought (to him). When this young girl came out, and when she brought me in, I went in (with her). Having come in, I looked round: before me sat a wealthy man. When I looked, (I saw) him (to be) quite

20 tǎn rajumusa anki manuj. Hemáxpatè, usàratoské ankarási, iḃe anaši.

Hemáxpatè, éiše koro nišpa itax manuj: „tǎnto-ne to-tá tu ájnu iki. Án-koro póm matekači hemánu kú^x šino ankónde kumpe korámupéte anki. Usa ámpe onneka ájnu kike, euvánte
 25 pene. Nér an hečíri héne kijanua, ónne kájki anevánte kara; hetak, ečíšino^x”!

Šinòtanaxčí kusu, ióboni iki nišpa tékhi turi manu, inúmpe kášketa anama manuj. Hóški iki nišpa neja ióboni iki koro tékhi oxta ajstajgi; tékoro ráj tura uněno araga ma-
 30 nuj. Očíš turano hóški iki nišpa tékhi anturire, itása páxno ankotǎjsujé; mómpečísin éicárapa. Neja nišpa ráj. Mokóro he-neva, ráj beneva, kí manuj.

Koho^x tokešne široman-kanne kemaha orova éièmojaxpá, rennetara kojǎjetesusú. Venraj šik ani inúkara manuj, itax

like myself. I went near and sat down. I greeted the master of the house. When (I) had done, they prepared (food), a hard roe and (edible) sea-weed. They ate (16—21).

When (they) had done, the master of the house said: “To-day two men have come. I know not indeed to whom I shall give my young girl. Various things shall be done in order to find out. Play some game, whereby I may know. Quick, play!” (22—26).

In order to play, the wealthy man who had come later, stretched out his hands over the frame that surrounded the fire-place. The man who came first struck the hands of the man who came after; it hurt very much, almost to death. In anger, he made the man who came first stretch out his hands, and in his turn he struck him. He struck his fingers, benumbing (them). And this man died; either slept (swooning) or died (27—32).

When it came to (be) late (in the) evening, he moved his legs a little, and little by little raised himself. With almost dead eyes (he) gazed at him, and said: “The man of Ru-

manuj: „Rúrupanùn nišpa, ájnu nē-kuni, anramu kusu, anókaj 85
ne-ámpe atuj koro kamuj anné-ruhe táne. Rúrupun nišpa
sónno naxka tubiŝkan kamuj oxta inúpuru kasure eki ko-
tónno án-kusu; kamuj án nejaxka nanunko tu-póxna kotan
èjomanté.

Támbe rénkajne ukojåjokapaŝté ankī kusu, kamúi ko- 40
rope anekóndy kusu iki”. Jé turano ŝiúxsoxsammá šexpa pi-
rikaj: ara šexpa samma tu-kamuj numhi koårurenká, ara
šexpa utorova re-kamuj núm-konda éiurènkare. Šexpa tuikáta
únŝi henéva ua-ua kuni ŝènkoraćinó okaj manuj.

Neja pírika šexpa anikondyxéi, anújna manuj. Anúnate 45
tu-raimexka anáre manuj. Táva neja nišpa ŝiŝójna rajpa otá-
kuru káta sám manuj. Táx annukara kusu, aŝipam manuj.
Anóka nukara, atuj váxka ónne neja kamuj ahun manuj.

Ćiòhajakú kamuj oxta vénno ankara jajòkapaŝté anki
kusu, ináu turano antura sánike ankóndy. Ćiŝe oxta kánna 50
makapan manuj. Tanípo áŝi Ćiŝe koro nišpa itax manuj: „ke-

rupa! I thought thou wast a man; and I also am a god of
the sea. This man of Rurupa hath dealt thus finely by me,
who am the mightiest of all gods. Though I am a god, almost
hast thou sent me to the Under-World (33—39).

Since I myself am guilty, I will give thee a divine
(gift)”. As he spoke, from his bosom (he drew) a beautiful
sword-guard: on one side of that guard was placed a number
of gods, on the other side of the guard a similar (as it were)
twin (sculpture) was placed. From this sword-guard fire (or
flame) as it were came forth (40—44).

This beautiful sword-guard did he give to me, I took
(it). Having taken (it), saluted, giving thanks. Afterwards,
that (over-) man went out into the yard, and went away to
the sea-shore. When I saw that, I (too) went out. I looked,
and the god entered the water of the sea (45—48).

As I was guilty, having done harm to the ‘Killer’, god
(of the sea), I going out with an ‘inau’ (on the sea-shore),
gave (it unto him). I returned to the house; and at last the

raj kájki hoški iki nišpa am-maxpoho ankónde nispa né-kuna, anramu, nejájke kajki tani nax konna kamuj nerokámbe an-erámiskari; ióboni iki ájnu táta áši Rúrupaun nišpa am-max-
 65 poho ankóreské, tani auvánte manuj”.

Neja pón menoko ankoro manuj. An-koro kotan oxta an-tura oman, pírika usam ankiši manuj. Óxkajo pó, šine pó, máxneku pó, šine pó, ankoro manu. Táva orovano pírika ućáškoma an-óxkajo póho oxta anki manuj. Sukuf oxta máx
 60 ankóndusui ankopaj okaj ankiše, oxta kamui orovano éiko-jájram-ikášuré, am-póho anećáškoma kara.

Néte orovano hekaj anaxéi manuj.

~~~~~  
 master of the house said: “I thought that the man who had come first was the man to whom I had given my daughter; nevertheless, I did not know that he was a god. Now I know that the man who came after, the wealthy man of Rurupa, (is he for whom) (have) I brought up my daughter” (49—55).

This little girl did I take. To my village with her did I go; (and) we were finally married. A son, — one son, — a daughter — one daughter, I had. Afterwards I related to my son this goodly tale (how), when I was young, and wanted to marry, when I went forth to marry, I was more artful than a god; to my son told I (this)”.

Thereafter they died (the man and his wife (56—62).

### Remarks to Nr. 20.

The remarks in Nr. 17 about the narrator apply here too; but this tale was dictated by the wife, not the husband.

1. *oj* instead of *oja*, ‘other’.

*antuxta*, synonymous (but only in narratives) with *kotan oxta*, according to the woman who told this tale.

2. *kamui pom menoko*, ‘a beautiful young girl’. The word *kamui* has here, as in other similar cases, the meaning: ‘very nice, good, beautiful’. See 1. 83. *Pom* literally ‘little’, often means ‘young’. *Menoko* is a Japanese word, ‘girl’.

*anikoreske*, ‘was brought up for me’. Cf. 3. 1.



*Šin-an* instead of *šine an*, 'one being' (day).

3. *ankopaj okaj*, explained by the narrator to mean: *paje an rusui*, 'wished to go to (her)'. Word for word: "To go to... I am".

*poni-un otoxkoape*, or *otoxkumpe*, 'a bone pipe-holder'. Not really of bone, but only inlaid with bone. *Otoxkumpe* seems to come from *tox*, 'a bamboo', of which pipes are very often made. A syn. is *kiširi omani*, 'for the pipe a placing-stick'.

4. *šistukari* or *širi tukuri*, 'not arrived at a place, half-way there'.

7. *matekači*, 'a girl'. See 1. 58.

8. *ihujmampa*, 'looked (me) over', with curiosity.

14. *kozneku* or *kozneku*, or *koko*, 'a son-in-law'. See 12. 123.

15. *koramupete*, 'do not understand'. Syn. of *eramışkari*, (in Yeso) *erambeutek*.

20. *rajumusa*, 'the salutation'; an archaic word; now *inankaraxte*, 'to do (with) the face' is used. Cf. 46.

*usaratoške*, 'a sort of food made of dried salmon roe and a certain seaweed'. This food is served up by the Ainus, when they suspect that any guest is a fox in human form. It would stick to the creature's teeth, whose endeavours to get rid of it would show that it was no human being.

26. *hetak*, 'Halloa!'.

28. *inumpe*, a raised frame of wood containing beaten earth, upon which the Ainus kindle their fires.

29. *raj tura*, 'near death'; literally, 'with death'.

31. *mompečišin*, 'the fingers'; comp. of *mon*, 'the hand' + *peči*, *pet*, 'the river' + *šin*, the pl. sign. In Yeso, the fingers are called *askepet* (the rivers of the palm).

33. *koho*<sup>o</sup> *tokešne*, 'near the latter end of day'; *koho*<sup>o</sup>, contr. of *ko* + *ohoro*.

34. *ven raj*, 'quite dead'; cf. 10. 7.

35. *Rurupanun*, see 1. 328.

36. *atuj koro kamui*, 'the god possessing the sea'. That was, the *Orca gladiator*, which the Ainus hold to be the chief

of sea-animals, since it can destroy even the whale; and they therefore give it divine honours.

37. *tubiškan* instead of *piškan*, 'all'. *Tu*, 'two', is very often used in poetry, as a prefix to other words. Cf. 15. 2.

37—38. *kotonno*, 'prettily', is derived from *tom*, 'appearance'.

38. *nanunko* or *nanhonko*, 'almost'.

*tu-poxna kotan*, 'the under world'; about *tu*, see above, 37; *poxna kotan* is the name of the world to which all the dead go.

41. *šiušsoxsamma*, 'from his bosom', comp. of *ši* + *uxsox*, contr. from *uxsoro*, 'inside of clothes' + *samma*, 'from'.

42. *šexpa*, 'a sword-guard'. The metal part of the hilt that guards the hand, often elaborately ornamented. The Ainus like to collect them as precious things.

43. *ara*, 'one of two'; *ara šexpa* means 'from one side of the sword'.

*tu-kamuj* and later *re-kamuj*. See 1. 35.

45. *anikondyxči*, 'gave me'; pl. instead of sing.

46. *tu-raimezka*, archaic instead of *inankaraxte*; see above, 20.

*šišojna rajpa* instead of *šojna širajpa*, 'removed himself to the outside' (went out).

49. *čiohajaku*, 'killer', *Orca gladiator*; see above, 36. The word seems to be comp. of *či* + *ohaja* 'to fear' + *ku*.

## Nr. 21.

Dictated (May, 1903) by *Jasinoske*, aged 38, of the village of Tunajči.

Ivam pój sumári anne manuj. Ivam pój sumári anne-  
šike, anókaj ne-ámpe síno vara pój sumári, jajvénde pój su-  
mári, anne manuj. Tóno nejaxka, kúne nejaxka táj jajvénde

---

Six little foxes there were. When there were six little foxes, I was the smallest and most wretched little fox (of them all). Both day and night I was wretched (-ly ailing),

anki manuj Ūnži sánta hóxke am manuj. Ikúru kásketa únži  
paš-pás ve-párasse néno ám manu. 5

Táj sín am pá-ta inu an manújke, Túrupun nišpa Ma-  
tomaj nukara kusu omam manuj, ari ámpe annu manuj. An-  
nuva aj-jupútarhi ene ámpe eukòjtakaxéi manuj. Rúrupun  
nišpa išámte oháčiriketá máčihi ramáthu nér an-kišiva, anu-  
kaxéi kuni, eukòjtakaxéi manuj. 10

Annu ámpe rám okajan manuj. Pate áši kara ináuhe  
piškan kamúi ekanuf širi pírikapè. anókaj nejaxka ákonu-  
péxtexpè, Rúrupun nišpa né. Néte oháčiriketá náx útara ki  
kusu-néjke, Rúrupun nišpa esirepa kusu-néjke rámu vén kuni,  
anramu. Anramu okajanua, táj sín án-to, tókeš ene široman 15  
kanne, ramáthu úf kusu eašipaši manuj.

Annukar ámpe pájg anuva, apa tuikáta ašipam manuj.  
Ašipanu. ángo-jupútarhi ara kenaš sám eótere-eči usapaxéi  
rúhe án. Annukar ámpe, anókaj ara kenaš sampéka téreke an,

I lay by the fire. From above the ashes flew on to me: it was so  
(1—5).

One year, when we listened, we overheard that a rich  
man of Turupa was going to visit Matomai. Having heard,  
my elder brothers talked together thus: they said that when  
the man of Rurupa would not be (here), then in his absence  
they would seize the soul of his wife by any means what-  
ever (6—10).

Having heard, I thought: "This man of Rurupa makes  
'inaus' (which) all the gods accept, and the land becomes  
beautiful; me too he refreshes. So — thought I — if in his  
absence they shall do so, when the man of Rurupa returns,  
he will be grieved". I sat (so) thinking; one day, when the  
day was ending, they went out to take (her) soul (11—16).

Having perceived, I rose, and went out of doors. Having  
gone out, my brothers went running through a wood along  
a riverbank; I spied them. Having seen, I went running  
through the wood along the riverbank. Going (along), I ar-  
rived first at the house of the man of Rurupa. Having en-

20 sapan manu. Sapanua, Rúrupun nišpa čiše-ta hóski-káne ahupan manuj. Ahupanua, čiše koro nišpa omájhe oxta, čiše koro nišpa katuhu anejajkaráte, okajan manuj.

Čiše koro máxneku hekota ajje manuj: „tani anáxne anókaj ne-ámpe ivam pój sumári, urívašne sumári, annésite 25 okajanaxđi; anókaj ne-ámpe jóxta vara pój sumári anne. Aj-jupútarhi ne-ámpe kí rusúí-axsí kusu, tani sapaxéi, e-kóš ramáthu ukaxsí kusu eukójtakaxđi annu kusu, irámu ven rām ankoro kusu, tani anókaj anikamesu kusu, hóski sapánhi né.

30 Nē-kusu tani utara ahuf kusu-néjke, ene ampe hóskino esánke kuni en-ani, xumāratoské esánke kusu-néjke, ahúfkun utara eére kusu-néjke, ajjéhe néno sumári né-kusu-néjke, nēno ónne evánte kus-iki”. Nāx ajjéte okajan. Turano tanípo áši utara čiše sánkari, utara sapa vorókehé am manúj. Apa 35 tuikáta ašíšne nišpa ušéturu kámpa ahupaxéi manuj.

Tónna sō-ta ašíšne nišpa ukírepumpašité okajaxéi. Anó-

tered, I sat in the place of the master of the house, having made myself into the likeness of the master (17—22).

I said to the mistress of the house: “Now we, being six little foxes, brother foxes, live (together); I indeed am the youngest little fox. Now my brothers intending to do (this) come now; (as) they have spoken to seize thy soul, having heard, and being sorry (for it), now I, that I may help, have come first (to thee) (23—29).

So, if now the (fox) people come in, what thou givest them first (to eat), if thou givest (it, let it be) hard roe with edible sea-weed; if thou feedest (therewith) the people (that come in), if they be foxes, as I have said, then according (to their eating) thou wilt know (them)”. Thus having spoken, I sat. Meantime at last the (fox) people’s (coming) along the house, the noise of the people’s coming was audible. Through the door five wealthy men came, one after another (30—35).

Along the back wall were the five wealthy men squatting down. I indeed had the appearance of the wealthy Turupan,



kaj ne-ámpe Túrupun níspa katúnruhé anurénkare, sánuhe anurénkare, iakeśékevā éise koro máxneku am manuj. Níspa unúkara né-kusu, vepúnte ankiśi manu. Hemákate éise koro menoko pájki manújke, xumàratoské kara manuj. Kara manújke, níspa utara animéx karaśi aniñéresi. 40

Anóka ná ihe am manu. Ihe am manujke. anókane ámpe Rúrupun níspa makírihi ajstomuśi. Stomene makíri anaśínke, ní anénke, aneénkejke, aneśimáxsufkòjki manuj. Arímone tónna só-ta okaj níspa utara annukara manújke, mukímar rikikáxteśi ránke, okajanaxśi manuj. Annukar ámpe ram on-najtá anemína rusúi va-kájki, haman kohéne. Néte okajan manuj. 45

Okajanáśi jájne tani aśi śírikune manu. Śírikunevá anóka ne-ámpe Rúrupun níspa omájhe kari tóxsé am manuj. Máxnekurihe eisánta hóxke manu. Néte ukuránikhe tóxsé anaśi. Anóka ne-ámpe jájmónaxte am manu. Inu aníke níspa utara utóxséka bumhiśin am manuj. 50

and imitated his bearing; (and) at the end of my place was the mistress of the house. The wealthy men, having looked at each other, made salutations. When they had done, the mistress of the house (rose); rising, she prepared some hard roe with edible seaweed. Having prepared (it), she helped the wealthy men, and gave (them) to eat (36—41).

I too ate. When I ate, I had at my girdle the knife of the man of Rurupa. This knife which I had at my girdle did I draw. I sharpened a bit of wood; having sharpened (it), I picked my teeth. Sometimes, as I would look towards the wealthy men squatting against the back wall, (I saw that) they sat lifting up their hind legs. Having seen, I was fain to laugh in my soul, but I did not. After (that), I remained seated (42—48).

As we sat, it became dusk at last. When it was dusk, I lay down on the bedding of the man of Rurupa. The woman placed herself by my side. Afterwards, they fell asleep

Tám̃bex kusu pájk aníke, akupitera tá šíne anukíke,  
 55 Rúrupun níspa mácihi tó utùruketá anámate, tóxsé am manuj.  
 Tóxsé ánte, šitóxséka án-kusu okajan manuj. Tanipokánne  
 níspa utara pinapónne umoj-moje háuhešín an manu. Mój-moje  
 háuhešín anna, tani aši ramátuhu úf evosakánke háuhe am  
 manu. Kijáne sumári ramatuf ankíreši manu.

60 Kijáne sumári makanine, Rúrupun níspa mácihi ramáthu  
 úf manu. Utara ramátuf kusu, utara éise ònnajpéka ramátuf  
 utara ramat eriseva, apa tuikáta ašís manu. Annukar ámpe  
 pájki, pájk anua ióboni ašípam manuj. Šenram kora súj, ángo  
 jupútarhi esax rúhe kari makax manuj. Anókaj ne-ampe ara  
 65 Kenaš sampéka térek anua makapam manu.

An-éise oxta šiňòškipóita makapan manu. Éise oxta abu-  
 panua, néjta hamómámpe sánu anurènkarevá táj jajvénte an-  
 kiva, okajan manu. Tane pokáne aj-jupútarhi makapa haórokhe

in the night. I indeed was sleepless. As I listened, there was  
 a sound of the sleeping of these wealthy men (49—53).

Then rising, I took a piece of the hard-baked ashes in  
 the fireplace, and having placed (it) between the breasts of  
 the man of Rurupa's wife, I went to bed. Having gone to  
 bed, I pretended to be asleep, and remained (so). Now there  
 was a noise of the wealthy men quietly waking each other.  
 When this noise of one waking each other was (heard), then  
 there was the voice (of them) crying, (that they should) take  
 away (her) soul. They would have the eldest fox take away  
 (her) soul (54—59).

The eldest fox, having gone, took the soul of the wife of  
 the wealthy man of Rurupa. The (fox) people, having taken (her)  
 soul, — these people, holding (her) soul, (from) within the house  
 went out of doors. Having seen, I rose, and having risen,  
 went upon their tracks. Likewise my elder brothers went up  
 by the way they had come. I indeed, having run through  
 the forest in the river valley, went up (too) (60—65).

To my house came I first. Entering the house (and)  
 pretending by my bearing to have been nowhere, I continually

am manu. Apa tuikáta utara ramat eríseva ahuf manu. Só ój-kajri utara ramat eríse-káne ikíte, utara rama unukánte manu. 70  
Annukar aníke, kijáne sumári teki uturúkehé kari akupitára pí éokócoxsé néno am manuj.

Annukar ámpe ram ónnajtá anemína rusti manu. Utara tanípo así ramax nukara neánike, akupitera ne manu. Utara nukar ámpe, eočíš manu. Rúrupun máxneku kusu-kane kájki 75  
inúpuru kasure kusu neani. Náxte oja ukuran kána utara jáj kán apupu kusu ramátuf esax kusu, eukójtakaxéi manu. An-núte okajan.

Šínkejkhe pájk anaši, utara ne-ámpe kíkun utara eu-kójta kusu am manu, Onuman né, širóman-kane, šénram kora 80  
súj, ramat ufkun utara apa tuikáta asíš manu. Annukar ámpe, šénram kora suj, ióboni asípan manu. Anesax rúhe karipéka terek anua sapam manu. Šénram kora súj, hóškino Túrupun éiše oxta ahupam manu.

feigned myself wretched (-ly ailing). Now the noise of my elder brothers' coming was (heard). The people entered through the door, holding (the woman's) soul. Round the seats, the people holding (her) soul showed (her) soul one to another. As they were looking, the bit of hard baked ashes (went to pieces), falling through the elder brother's fingers (66—72).

When I saw, then I was fain to laugh in my soul... The people now saw the soul,... and (lo, there) were (but) hard baked ashes! The people, seeing, were angry, because the woman of Rurupa was stronger than they in magical power. So the next night, in order to overcome (her), and to take her soul. the people (determined) to go once more: (so) they talked. I kept on listening (73—78).

The next day (when) they rose, the people talked of what they would do. When evening arrived, the people that were to carry away her soul went out of doors as before. When I saw (that), I (too), as before, went out of doors. On the way (on which) I had gone before, I went running now.

85 Ahupanua ramma Túrupun kú katun rúhe sánuhe anu-  
renkarevâ Túrupun kú omájhe oxta okajan manu. Tanipokáne  
aj-jupútarhi sapa voròkesin am manu. Apa tuikáta utara ahuf  
manu. Šénram kora súj, tónna sóta asísne níspa né ukirepùm-  
pasivâ okajaxéi manu. Šénram kora súj, éise koro menoko  
90 usáratoské kara manújke, níspa utara anibèrexéi. Anóka ne-  
jaxka iše am manu.

Táp orovano širukúnnevâ mokóro anaxéi manu. Anóka  
ne-ámpe Rúrupun níspa omájhe kari hòxke am manu. Níspa  
utara emújke tónna sóta hòxkekaxéi manu. Šénram kora súj,  
95 anókane ámpe tóxséka haman kíno, jajnunóka án-kusu, oka-  
jan manu. Tanipokáne inu aníke, útara tékoro tóxséno húmhi  
am manu. Tábex kusu pájk am manújke, an-kijáne júpihi  
kišára púj etókho antujéte, Túrupun níspa mácihi tó uturù-  
ketâ anama manu.

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As before, I arrived first at the house (of the man) of Tu-  
rupa (79—84).

Having entered, (and) likewise taking the appearance  
of the Turupan man and his bearing, I sat in the seat of  
the Turupan man. Now there was the noise of my elder  
brothers' coming. Through the door came the people. Just as  
before, five wealthy men squatted down, sitting along the  
back wall. Just as before, the mistress of the house prepared  
hard roe and edible seaweed, and she gave to eat to the  
wealthy men. I too ate (85—91).

Afterwards, when it was dark, they went to bed. I lay  
down on the bedding of the man of Rurupa. The wealthy  
people all lay down along the back wall. As before, I re-  
mained sleepless, listening. Now as I listened, there was the  
noise of men sleeping deeply. So having risen, having cut off  
a bit of my eldest brother's ear, I placed it between the  
breasts of the wealthy Turupan man's wife (92—99).

Having placed (it), I afterwards went to bed. Now there  
was a noise of people rising. As I listened, there was as be-  
fore the voice of people crying (that he should) take (her)



Anamâte oro tóxsé am manu. Tani pokáne utara pájki 100  
 húmhi am manu. Inu am manújke. utara, sénram kora súj, ra-  
 máthu uf evosakánke hávehe am manu. Utara itax manújke,  
 síriman né kijáne sumári ramátu uf ankíresi kè kojákuš, nax  
 án-kusu tutan án aj-júpihi ramátuf ankíresi ne manu. Tani  
 ási iotutan aj-júphi ramátuf kusu makan manu. 105

Sénram kora súj, ramátuf enuno kusu san-únzi sán-ta  
 ramat eriševa sam manu. Utara apa tuikáta ramat eunóšpavá  
 asiš manuj. Čiše sánkari makax havórokhe am manu. Annu  
 ámpe, sénram kora súj pájk anua, ióboni ášipam manu. Áši-  
 panua, sénram kora súj, sapan rúhe kari térek anua, maka- 110  
 pam manu. Čiše oxta, čiše hoškipójta čiše oxta makam manu.

Sénram kora súj nójta hamomámpe sánu ankíte, táj jaj-  
 vénte okaj anurénkarete okajan manuj. Tanípo ás aj-jupútarhi  
 umakáxteši. Apa tuikáta ramat eriše utara ramat eunóšpa  
 utara ahuf manu. Só ójkari utara ramat eriše manu. Ínkar an 115

soul. When the people had said that "the night before, they  
 had made the eldest fox take (the woman's) soul. and he could  
 not", now (therefore) they made my next but eldest brother  
 take (her) soul. Now my next but eldest brother went to take  
 (her) soul (100—105).

As before, being rejoiced that they had taken (her) soul,  
 holding (that) soul, they came to the fire-place. The people  
 went out of doors, one after another, on the tracks of (him  
 that held) the soul. There was a noise of their going by the  
 house. When I heard (it) just as before, I rose, and went  
 after them. Having gone out, just as before, on the way on  
 which I had gone, I went running (back) to the house;  
 I came first to the house (106—111).

Just as before, having assumed a bearing as if I had  
 gone nowhere, I continually pretended to be wretched (-ly ailing).  
 Now at last my elder brothers arrived. Through the door,  
 bearing the (woman's) soul, the people came on the tracks (of  
 him that held) the soul. Round the seats the people held the  
 soul. When they looked, a bit (of) fur slipped (down) through

manújke, iotutan aj-júphi tek úturu kari neja utara ruś čičáj-kehe esája posóxo néno; utara ramat eríse kusu am manu.

Tanèpokáne utara ramátu nukánde manu. Utara nukar aníke, jájkota kiśára púj ne manu. Utara tékoro eočíš manu.  
 120 Utara unúkara ne aníke, kijáne sumári oára kiśára pújhe etókho túite rúhe am manu. Utara eočíš kusu, támbe pate utara ukoje manu. Kusu kánne kájki Túrupun máxneku inú-puru kasure kusu neani. Utara vója ikínne ukopágari manu:

“An-nokan rām šin jajvénde poj sumári hene Rúrupun  
 125 nišpa máčihi kámesu kusu ene anhi hetaneja”, náx jéši manu. Anókaj ne-ámpe anešikáške manu. „Anóka ne-ámpe táj jajvénte ankíke, ne oró opájeka haman kíhi nejáva, hemáta kusu utar ene jé kusu neani”, náx ajje manu. Náxte kánte utar ukójtakhi en-ani:

my next but eldest brother's fingers. The people that held the soul remained (there) (112—117).

Now the people showed the soul (to each other). When the people saw, (they found) it was an ear (of) theirs. The people were very angry. When they looked at each other, it was (to be seen) that the tip of the ear of the eldest fox had been cut off. The people being angry spoke only about that. “O ho! The woman of Turupa is stronger than they in magical power”. The people supposed different (things) (118—123).

“Our youngest brother, a quite wretched little fox, doth he not aid the wife of the wealthy man of Rurupa?” So they said. I however denied (it). “I, such a poor ailing (creature)! why, I have gone nowhere; wherefore do people speak thus?” Thus said I. Therefore the people spoke thus: (124—129).

“Now, though they wanted to take the soul of (this) woman of Rurupa, she was stronger in magical power than they; and they were angry. And to the god of one end of the mountains shall they pray, that he may take up their cause; to the god of the other end of the mountains shall they pray, that he

Tani anáxne Rúrupun menoko kóx ramáthu anuf rusúi- 130  
 jaxsí jaxka, inúpuru kasure aneoóissaxsí kusu; šekúma páus  
 kamúi ajsíkóxxa ušteši kusu, šekúma kesus kamúi ajsíkóxxa  
 eéiváxxi kusu; eukójtakaxcí manu. Annu ámpe Rúrupun níspa  
 ónne irámu ven rám ankoro manu.

Pate así tóxxa kúmpe ijóxte kúmpe piškan kamúi eka- 135  
 nuf širi pirikapé Túrupun níspa ně, nejáva, utara náx kí-  
 kusu-nějke, šino anaxne vén kuni aneram okaj manu. Ne-  
 ámpehe utara šekúma páus kamúi. šekúma kesus kamúi tura  
 utara šikóxxa eéiu kusu utara asíš manu. Annukar ámpe páj-  
 ke-pájki anua, asípam manu. Asípanua, Túrupun kotan ónne 140  
 sapam manu. Sapániķe, Turupun kú nína rú kitaj keta sapam  
 manu.

Sapam manúķe, Túrupun níspa húškono tá ni etúku-  
 muhá anočínkeupé manu. Húškono tá ni etúkumha anámbava  
 sapam manu. Nína rú túnta sapánte, tani Matomaj nukara<sup>145</sup>  
 oman etoxta, tá ni etúkumha anočínkéukopé anámbate; húško  
 etúkuma šíne, asíri etúkuma šíne, tuf anámbate, Rúrupun éi-

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may take up their cause". (Thus) talked they. Having heard,  
 I was sorry for the Rurupan man (130—134).

That man of Turupa gives to all the gods ('inaus') cut  
 and (made with) shavings (of wood), thus beautifying the land;  
 so, if people do thus (to him), I shall be very sad. After-  
 wards, the people went out to pray the god of the one end of  
 the mountains, and the god of the other end of the mountains,  
 to take up their cause. When I saw (that), having risen, I  
 went out. Having gone out, to the village of Turupa went I.  
 Having gone, I went to the top of the road where the man  
 of Turupa was (wont to be) hewing wood (135—142).

Having gone, I tore up a stump by the roots, (the stump  
 of) a tree formerly cut down by the man of Turupa. Car-  
 rying this stump of formerly hewn wood, I went away. Hav-  
 ing gone to the middle of the road where he was (wont to  
 be) hewing wood, I tore up a(nother) stump by the roots, (the  
 stump of) a tree that he had cut down (just) before (he) went



še-ta sapam manu. Čiše-ta sapanike, pénke číše tapuf káta húsko etúkuma, jajáve rúine ankaráte, anama manu.

160 Pánke číše tapuf káta asíri etúkuma, imu have rúine ankaráte, anama manu. Néte anókane ámpe ináu o-sú am-póike, tój sújne an-karáte, óxt ahupánte, jáj nújna ánte, oka-jam manu. Okajanua, tanipokáne néxta ámpe tán okimo san húmhi am manu. Nístéi kasufp áńko, iririn-tyryn; hapúruí ka-  
155 suf p áńko, íčakan-čakan; káuri čáte kasufp áńko, kájte húmhi čkàorototó.

Rísne čáte kasufp áńko, šípita húmhi mausúrasáne ámpe néno sanúmhi am manu. Tanipokáne číše šánta sán. Annuka-

to visit Matomai; carrying one old stump, one new stump, carrying two (stumps) I went to the house of the Rurupan man. Having come to that house, I placed the old stump upon a girder (of the roof) close to the back wall, having made (it able to) cry out loud with the usual voice (of man) (143—149).

I placed the new stump on a girder (of the roof) close to the front, having made (it able to) cry out (like one having) imitative insanity. Afterwards I, having scooped out a hole (made to set) an 'inau' in, having enlarged it to a burrow, entering, I remained concealed. As I sat, (I heard) there was a noise as of some one coming from the forest. When (he) stepped on hard ground — iririn-tyrin! when (he) stepped on soft ground, — ichakan-chakan! when (he) stepped on dry twigs, a sound of breaking, — chka-oro-to-to! (150—156).

When (he) stepped on green twigs, a sound of slipping, — ma-usura-sane! these sounds (were) like (his) steps. At last (he) came near the house. When I saw (him, it was) a large he-bear (that) was coming. At the same time as he came, I jumped at once with a cry on to the girder close to the back wall; a usual (human) voice (crying loud), united with the voice from the front wall girder, fell near the house upon that he-bear (157—162).

Afterwards, I jumped with a cry on to the girder close to the back wall; the voice of one having imitative insanity,



rájke, tám poro síaxka sán manuj. Sán turano eíspene pénke éise tapuf káta háu turano kasósma manu; pánke éise tapuf- 160 káva jajáve rúj háu vétunin kánte, tám poro sijáxka éise sánta háu surúkešné anočiveši.

Táp orovano pénke éise tapufka háu turano kasósma; penke éise tapufkáva imu have rúj háu vétunin kánte, éise sánta tám poro sijaxka, háu surúkešné anočiveši. Táp orovano 165 sijáxka jajramékumová makan manu. Táv orovano, šenram kora súj, néxta ámpe sanúmhi am manu. Annu manújke, hóski sámpe kašino poro ampene, ipáxno ampene húmhi am manu; éise sánta sán manu.

Sán manújke, annukara manújke, sónnoka hóski sana 170 poro síaxka páxno ámpe ne manu. Šitekàxkučí rikónka-rikónka néno háwke oxtúnini kíhi néno éise hekota éx manu. Šenram kora súj, pénke éise tapufka háu turano kasósma manu, pánke éise tapufkáva jajáve rúj háu vétunin kánte manu; éise sánta tám poro sijáxka hau surúkešné anočiveš. 175.

Táp orovano háu turano pánke éise tapufka háu turano kasósma, penke éise tapufkáva imu have rúj háu vétunin

united with the voice coming from the girder close to the back wall, fell upon that he-bear near the house. Afterwards, that large he-bear went away angry. Then, just as before, there was a noise as of one walking. As I listened (I heard) there were noises like those that had come before, but greater; (they) came near the house (163—169).

When they came and when I looked, really (there was) an old bear (that) came, similar to the former. He beat (the air) with the wrists (of his paws) and uttered a low long growl; thus doing he went to the house. Just as before, I jumped with a cry on to the girder close to the back wall. A usual (human) voice, (crying loud), united with the voice from the front wall girder, fell near the house upon that he-bear (170—175).

Afterwards, I jumped with a cry on to the girder close to the front wall. The voice of one having imitative insanity,

kánte, éise sánta tám poro šíjaxka háu surùkešné anočiveš.  
 Táp orovano tám poro šíjáxka jajramèkumová hekímo raje  
 180 manu. Táp orovano anóka ne-ámpe Rúrupun nišpa éise šeré-  
 makun ináu, ináu oušikhe táj sújne ankarájke oxta okajan  
 manu.

Inu aníke aj-jupútarhi ašíšne sumári šekúma páuš ka-  
 múi, šekuma kesuš kamúi tura, tú kamui orovano ankojáj-  
 185 nukéčivaxsí kusu, emújke utara am-poni kokaxkapa manu  
 annu. Néte tani aší Túrupun nišpa Matomaj nukarava, xošíbi  
 manu. Vója amam ná, saki ná, vój ámpe poro ikúsaha exošíbi  
 manu. Néte Rúrupun nišpa mači orovano ankovèbekerési  
 manu.

190 "Tani anáxne ánhí ísamte ohàciriketá tán kimúi širi è-  
 nupuntepé ivan úrivaxne pój sumári ikoramat ukáxši kusu  
 hémpak ikínne eikoáxkaš aší. Néva kájki vara poj sumári,  
 jajvénde poj sumári, keraj-kusu tani šíšnu ánte ikòeširepá.  
 Orovano šekúma páuš kamúi, šekúma kesuš kamúi ešikóxxa

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united with the voice coming from the girder close to the  
 back wall, fell upon that he-bear close to the house. After-  
 wards, that large he-bear went to the forest, angry. After-  
 wards I sat in the hole of the 'inau', staying behind the house  
 of the man of Rurupa, having made a burrow (176—182).

When I listened, (I heard) the god of one end of the  
 mountains, and the god of the other end of the mountains —  
 two gods — being wroth with my elder brothers, foxes five,  
 broke their bones. Now at last the Turupan man, having  
 visited Matomai, returned. Various (things) — rice, also saké, —  
 various things, a great cargo, did he bring, returning. Now  
 the wife of the man of Rurupa told (him) (183—189).

"When thou wast not (there), in thy absence, six bro-  
 thers, little foxes, those — vying in magical power — beings  
 of the forest space, to take my soul, came to me many times.  
 However, thanks to the youngest little fox, a wretched (-ly  
 ailing) fox, thou hast come to (find) me alive. After (this), they  
 prayed the god of one end of the mountains, and the god of

eciuvaxsí. Néva káiki vara poj sumári ikámesu keráj-kusu, 195  
anókaj tani síšnu ánte okajánhi táxne manu"; hókho ekovè-  
bekeré.

Rúrupun nišpa nú-kusu eikojajrájki manu. Eikojajráj-  
keva, ináu túmpu iekarakará. Nějta nejaxka ináu ne-ámpe tē-  
koro pírikahno ikónde kus án; keráj-kusu anókaj ne-ámpe 200  
ašíri kamúi né, ašíri šerémaxne jájkar án. Rúrupun nišpa an-  
kaso ínkara manújke, Rúrupun nišpa ner-ámpe kí jaxka,  
urénka. Nér an utara oxta nejaxka jéruje nišpa né manu.  
Néra ámpe oxta nejaxka anókaj orovano ankaso ínkara ma-  
nújke, ner ámpe nejaxka oxta jéruje-te ám manu. 205

~~~~~  
the other end of the mountains, to take up their cause. How-
ever, thanks to the help of the smallest fox, I now remain
alive". So (she) told (her) husband (190—197).

The wealthy man of Turupa, having heard, was grateful
to me. Being grateful to me, he made me a room (construc-
ted) of 'inaus'. Everywhere he put very fine 'inaus', giving to
me. Thanks to that, I have become a new being, a new guard-
ian have I become. When I have looked from above upon
the man of Rurupa, (since then that) Rurupan man, whatso-
ever he has done, has done well. More than any other man,
he has become wealthy. From the time when I looked on
him from above, in all things whatsoever he hath surpassed
(other men) (198—205).

Remarks to N. 21.

The teller of this tale and of some others that follow
had the reputation of being learned in Ainu legendary lore.
His style, as will be remarked, is original, and is I think,
the nearest to the proper language and diction of these old-world
legends. He was amongst those who had emigrated to Hokaido,
and returned to Saghalien after several years' stay there,
where he had been told many such tales.

2. *jajvende*, 'very miserable'. Here it is used to signify poor health. Cf. 18. 2.

6. *Matomaj*. The ancient capital of Yeso, (in Japanese Matumai), where the Ainus used to come to barter goods.

7. *ari ampe*, 'such a thing'; *ari*, cf. 4. 74.

9. *ohačiriketa*, 'in the absence'. Cf. 4. 6.

12. *ekanuf*, see 1. 372.

12—13. *ankonupecterpe*, 'refreshing me'. Cf. 13. 23.

18. *eotere-eci*, 'they ran'; from *tereke*, 'to run', contr. from *eoterekereči*.

28. *anikamesu*, instead of *anekamesu*, 'to help thee'.

31. *xumaratoske*, cf. 20. 20; *xuma*, 'hard roe'.

34. *sapa* instead of *sapan*, 'they arrived'. Cf. 12. 112. *Sapa* generally means 'head'.

35. *ušeturu kampa*, 'one after another', literally means, 'one carrying the other on the back'; *kamba*, is used instead of *amba*; *k* being euphonic.

36. *ukirepumpasite okajaxči* 'they sat (in Turkish fashion)'; literally means 'having raised' (*pumpasite*) the knees (*kire*), they sat (*okajaxči*).

39. *vepunte*, 'the greeting'. Derived, it seems, from *pum*, 'to raise up', because in the act of saluting, the hands are raised. *Ve* denotes that two persons perform the action.

44. *anešimaxsufkojki*, 'to clean the teeth' literally: I struck (*ane-kojki*) the lower part (*suf*) of teeth (*imax*) of myself (*ši*).

54. *akupitera*, 'hardened ashes'. When the Ainus of Saghalien saw the bread baked by the Russians, they gave it that name. Ashes harden into great lumps, when fires are long kept up.

56. *šitoxšeka*, 'I made as though I was sleeping'. Comp. of *ši* + *toxše*, 'to sleep', + *ka*, 'to do'.

67. *hamomampe*, 'a person that goes nowhere', comp. of *ham* + *oman* + *pe*.

77. *apupu*, 'to surpass'.

131—132. *šekuma... kamui*, 'the god of the mountains'.

The Ainus believe that this god has the bears for his subjects, and that he too takes at times the form of a bear.

134. *iramu ven ram an koro*, 'I mourned', literally, 'my soul bad soul I had'.

135. *toxpa kumpe*, 'things cut'; a paraphrase for the 'inaus', because they are cut out of wood.

ijoxte kumpe, 'things hooked'; another paraphrase, because 'inaus' are adorned with shavings. Cf. 13. 26.

144. *anočinkeupe* or *anačinkeukope* (see 146), 'to tear up by the roots'. Derived from *činkeu*, 'the root'.

148. *tapuf*, 'a girder'.

149. *jajave*, instead of *jaj have*, 'the usual cry'.

150. *imu*, untranslatable in English. In Northern Asia the cold and the snow often cause a certain nervous disease, of which one symptom is the repetition of everything that is heard.

151. *inau o-su*, 'the hole made by the fixing of an 'inau' in the ground'. *Su*, for *sui*.

154. *ništei*, 'a hard place'; comp. of *nište*, 'hard' + *i*, 'a place'. See 17. 81.

kasufp anko, 'when he stepped'; comp. of *kasufpa*, 'to step' + *an* + *ko*, 'when'.

iririn-tyryn, Onomatopoeic.

hapurui, comp. of *hapuru*, 'soft' + *i*, 'a place'. See 154.

155. *ičakan-čakan*, Onomatopoeic.

156. *čkaorototo*, Onom.

157. *mausurasane*, Onom.

199. *tumpu*, 'a room'. '*Inau tumpu*', 'a room full of inaus'. In Hokaido, only that part of the room is called *tumpu*, which is surrounded by hanging mats and used as a bedroom.

201. *šeremaxne*, see 1. 83.

Nr. 22.

Dictated (May 1903) by Jašinoške. See Nr. 21.

Šine nišpa anne manu. Šine nišpa annéjke, an-kotan náj

I was a wealthy man. I being a wealthy man, there was

an manu. Náj an manújke, kesan pá céx poróno an manu. Céx poróno an manújke, céx ankójki manu. Céx ankójki manújke, inun iĕe an manu. Inun iĕe an manújke, céx poróno
 6 anrájkeva, aneinun manu. Aneinun manújke, ivam pú o iĕe ankoro manu. Ankoro manújke, tubískan kotan nišpa utara ikoĭĕ-hokaxĕi kusu árikišši manu.

Árikišši manújke, vója ikóro, vója emuš ijekoĭĕ-hokaxĕi manu. Kĕšpa anki jájne, poro nišpa annĕte, okajan manu.
 10 Anki jájne taj šine am pá-ta án-koro kotan náj oxta šine céxka išam manu. Išam manújke, ivam pu iĕe anerija manu. Anerija manújke, kĕšp ašínko céx o pírika kotan né koroka, céx išam ani, ivam pu iĕe emújke anokĕre manu. Anokĕre manújke, anĕ kuniška išam manu.

15 Támĕ kusu taj šin án-to ankox tóho oxta peraj án-kusu makapan manu. Makanua peraj am manu. Peraj am manújke, šine céxka apuf kájki han kí manu. Han kĭva, tani peraj

a river on my estate. (There) being that river, (there) were many fishes (in it) every year. (There) being many fishes, I fished (for them). When I had caught (them), I dried (them). Drying (them), (and) killing many fishes, I had dried fish. Having dried fish, I had six storehouses full (of them). (I) having (these six), from all places did wealthy people come to buy food of me (1—7).

When they came, various precious things and various swords did they barter for food. Yearly doing (this), I lived (as) a most wealthy man. Doing (so), (it happened) one year (that there) was not a single fish in the river of my estate. As there were none, (yet) was (there) food in the six storehouses from the year before. (There) being (food) from the year before, though my estate had abounded in fish every season, (yet) since (there) were now no fishes, all the food in the six storehouses was (at last) exhausted. Being exhausted, to eat had I nothing (8—14).

Therefore one day I went to my lake to angle. Having gone, I angled. I angling, not a fish bit. None

ankíva ankojákuš. Náx án-kusu tani sapan kusu xošibi án-kusu anerámu okájhi, neánike šine céx apuf húmhi am manu. Tam̄bex kusu jajréuka turano axpi am manu. Axpi ánhí neá- 20 nīke, neja céx itax manu:

„Hokúre impi, šísipa impi!” náx je manu. Tām̄bex kusu šísipa turano ampi manu. Šísipa turano ampi manújke náruj kájki: „šísipa impi, hokúre impi!” náx je manu. Tām̄bex kusu šísipa turano ampíva, páxteki éata anašínke manu. Anašínkeva, 25 aj-sapáke tá manu. Neja céx aj-sapáke táva, itax manuj:

„Ē... Otaštun nišpa, šísipa isapáke tá, hokúre isapáke tá, hokúre inē, šísipa inē!”, náx je manuj. Ne-ámpe kusu šísipa turano aj-sapáke táva, anrájki manu. Anrájkeva, neja céx ita manu: „Ē... Otaštun nišpa, šísipa inúmpa, hokúre inúmpa, šísipa 30 inē, hokúre inē!” náx jé manu. Annukara manújke, šino anáxne inúmpe iše né-ruhe am manu.

Rám okajánike, sóнно céx hánne kuni, anramu manu

doing (so), I could no longer angle. (It) being thus, when I thought to go back, (there) was the noise of a fish biting. Therefore joyfully I pulled the hook (up). When I had pulled the hook up, that fish said: (15—21)

“Pull me quickly, pull me fast!” so it said. Therefore then I pulled quickly. When I had pulled quickly: “Pull me quickly, pull me fast!” so (it) said once more. Therefore, pulling quickly, I drew (it) to the edge of the ice-hole. Having pulled it out, I struck it on the head. When I had struck it on the head, that fish said”: (22—26).

“E... Rich man of Otasta, strike me quickly on the head, strike me fast on the head. Eat me quickly, eat me fast!” Thus (it) spoke. Therefore knocking it quickly on the head, I killed (it). When I had killed the fish, (it) said: “E... Rich man of Otasta, quickly squeeze me, squeeze me fast! Quickly eat me, eat me fast!” So (it) said. When I looked, (I saw) it was a real silverfish (27—32).

When I reflected, I then thought it was not indeed a fish. Now being without food, having come to the lake by

Tani anaxne iĕe sáx án-kusu. Késp asínko anejájéaróiki an-
 35 nájhe kitaj-kun tóne né-kusu, máva án-kusu, iĕe-sáx án-kusu
 anejájéaróiki kús ikiĕe, auvóneka nejájke, tani né céx heta-
 neja, kamuj hetaneja, ikorámuf kusu ene kíhe hetaneja?
 céxne ikojájkaraté isijóxtere hetaneja.

Náx anrámu kusu néx vén kamújhe hetaneja, náx an-
 40 rámu kusu poni nóxĉarun taširo anašínke manújke, neja céx
 antátaki manu. Antátaki manújke, neja céx ene jé manu:
 „ĕ... Otaštun nišpa, šíšpa intátaki, hokúre intátaki, hokúre
 inúmpa, šíšpa inúmpa, hokúre inĕ, šíšpa inĕ!” náx jé manu.
 Ne-ámpe kusu šíšpa turano antátakiva, nokánno antátaki manu.

45 Antátakivá, ní nejaxka, ĉkáx nejaxka nér-an ki nejaxka
 aneimĕx kara. Karáte ĉíse oxta sapam manu. Sapanua uku-
 ránike mokóro am manu. Mokóro anua tara^x an manu. Tarap
 anhi ene an manu: „tani anáxne Otaštun kuru tani pábno
 ekoro kotánhu náx-kane ĉép ó pírika kotan né. Néhe néjĕeka,
 50 tam pá am pá-keta, sine céxka isamhi ne-ampe, hánnaxka ja-
 jékota eáni even kusu, céx isámhika hanne.

the top of the bank of my river which gave me food every
 season, — being (thus) without food, being hungry, and
 having come to look (for) something to eat... now was (it)
 a fish? or a god that jesting, did thus, (and) having trans-
 formed himself into a fish, ordered me to draw him out?
 (33—38).

Thinking thus, — was not (this) an evil god? — thus
 thinking, having drawn out a dagger with a bone-inlaid hilt,
 I cut up the fish. When I cut up the fish, (it) spoke thus:
 “E... Rich man of Otasta, cut me up quickly, cut me up
 fast. Squeeze me quickly, squeeze me fast. Eat me quickly,
 eat me fast”. So I cut it up quickly, in pieces I cut (it) (39—44).

Having cut it up, I gave it to the trees, and to the
 birds, and to every (sort of) grass. Having done, I went
 home. Having gone, I fell asleep at night. Sleeping, I had
 a dream. The dream was as follows. “Now, man of Otasta,
 hitherto thy estate has been an estate so abundant in fish.

Anókaj ne-ámpe kénram kamúj anne. Anne kusu oka ankino anekorámuf kusu šine céx-ka haman enukándy hene. Né-kusu tani núman ne ekox-tóho ónne eperaj kusu emakánhiká jajramékotà eki ámpoka hánne. Anóka oróvano anemakánke. Anènakánke hene, núman eperaj va-kájki ekojákuš. 56 Tani hemákare kusu ekara oxta anókaj anèsijóxtere hene.

Anókane ámppe sónno céx kájki hánne anne; kénram kamui anne. Kénram kamúi anné-kusu. oka ankino erámhu annukan rustui kusu, céx né jájkara ánte anèsijóxtere hene. 60 Né-kusu eram išam kusu-néjke, eiš kusu-néjke, eraj kumpene. Néva kájki tani sónnoka Otaštun nišpa šerémax kojúfke án-kusu, tani anóka hánne iš. Náx án-kusu, tani emújke čià-rivaxká ejèkará-kara.

Ejèkará-kara kusu, šimma né-kuni enuma kusu-néjke, 65 kénram kamúi eje-ránke e-ináu kara kusu-néjke, en-ani kájki enukar kus iki". Ari jámbe tarap inúne anki manu. Šinkejkhe ankopájke manu. Ankopájke manújke, rám okajanike, sónno

It being so, this year being a year, there is not one single fish; thou thyself art not guilty that (there) are no fish (45—51).

I am the god of famine. Being so, I have, on purpose (and) in jest, not shown a single fish. So then, going yesterday to angle in thy lake, thou didst this not of thyself. I sent thee. I sent thee, and yesterday, though thou didst angle, yet couldst thou (catch) nothing. Now, when about to end (this jest), I let myself be caught by thee (52—57).

I am no true fish; the god of famine am I. Being the god of famine, on purpose, wishing to see thy intelligence, transformed into a fish, I let myself be pulled out. Thereafter, had understanding not been in thee (and) hadst thou eaten, thou wouldst have died. However, indeed, the guardian (spirit) of the rich man of Otasta being mighty, now thou hast not eaten me. So now thou hast destroyed me utterly (58—64).

Having done (this), to-morrow when thou risest, naming the god of famine, (and) when thou raisest an 'inau', then thou wilt see". Such (words in) a dream, I heard. The

kájki néx kamújhe ikojãikoramú kusu, ene kihi né-kuni an-
rámu-káne okajánhi nejájke, en án rámu inéno kamuj oro-
70 vano anišitakánte hene.

Náx án-kusu tarap oropéka, tarap osípā-ne ináu kara
am manu. Kénram kamúti aj-jéva ináu kara am-manu. Oro-
vano okajan manu. Okajanájke sónno kájki kénram kamúti
horòkasúj jajòkapáste kusu, kána ikínne án-koro kotanhu céx
75 o pirika manu; késpa án céx axkárino, céx poróno am-manu.
Céx poróno am manújke. céx kójki anua, aneinun manu.

Ibe ó pú, ivam pu ani ibe ešísté manu. Tubískan kotan
nišpa utara ikoibe-ješi kusu árikiši manújke, vója ikóro, vója
tumi pirikaj eikoibe-hokaxéi manu. Késpa am pá-ta anki-jájne
80 án-koro éiše oxta ikónne kúmpe tómine kúmpe ukášma páxno
ankoro manuj. Néjta kotan-ta kemi án nišpa, kotan ká-ta asu-
raš nišpa annéte okajan manu.

next day I rose. Having risen I reflected: Really some
god, jesting with me, has done this. Thus I remained in
thought. Thus I thought, and likewise (that) the dream had been
given me by that god (65—70).

Such being (the case), after the dream, trusting to (this)
dream, made I an 'inau'. Naming the god of famine, made
I (that) 'inau'. Afterwards I lived (as usual). I living (thus),
the god of famine had been really abashed (by me) in my
turn; again my estate was abundant in fish; more fish were
(there) than every season there had been. When there was
much fish, catching I dried them (71—76).

The storehouses for food, the six storehouses, were all
full. From all the country (round), the wealthy people came
to buy food of me; and with various precious things, various
swords, did they pay me well for the food. Every season,
doing (this), I had an overflow of precious things and swords
in my house. I was (the most) uncommonly wealthy in all
the land; in the country (where) I lived, (I was) a famous
personage (77—82).

Remarks to N. 22.

The narrator learnt this legend in the village of *Soja*, the most northern in Hokaido.

3. *čex ankojki*, 'I caught the fish', literally 'I struck the fish'. Strike: perhaps because, when a salmon is caught, they knock it on the head.

8. *ikoro*, 'a precious thing'. Cf. 6. 56.

17. *apuf*, 'to bite' (said of a fish in angling) comp. of *ap* or *ax* 'the hook' + *uf*, 'to take'.

27. *Otaštun*, 'of *Otašta*', the name of a village, to be met with in old traditions. Derived from *ota*, 'sand'.

32. *inumpe iše*. 'a silver fish', *Trichiurus haumela* Forskal. Literally, 'squeezed food', because it is eaten raw, and beaten or squeezed beforehand.

66. *e-inau kara*, cf. 1. 406.

79. *tumi* or *tomi*, 'a sword'; or other articles of value. Syn. of *ikoro*, see 8.

80. *ikonne* contr. from *ikoro ne*, see above 8.

Nr. 23.

Dictated (May 1903) by Jašinoška. See Nr. 21.

Šine pój šukúfpe anne. An tú jubí tura okajan manuj. Kesan pá ašinko kimójki manújke, júfne kamúi rájkixéi manuj. Juf kám pate aneiréske karaši. Anki jájne táj šine ám pá-ta okajánte. an tú jubibi, šenram kora súj, kimójkixéi kusu makapaxéi okáketa oháčirun am manu. Oháčirun anájne okajánike, téman né-kusu, nísahno ene-an rám ankoroj: ángo-ju-

I was a little boy. I lived with my two elder brothers. When they went hunting every season, they killed the deer-creatures. They reared me only on the flesh of deer. (Thus) doing, did my brothers go one year, hunting, as (they had done) before, after (alone), did I remain. Remaining in the house (alone), suddenly as I sat, a thought somehow (arose within

bítari síno hemáta heta sópa iskéune koróxcíte okajaší heta-
nea, annukan rusúi manu.

Annukan rusúi kusu, ángo-jubítarhi kox sopákehe an-
10 éáxki manuj. Anéáxke manújke, ene ámpe am manuj. Tan húsko
karáutó an rúhe am manuj. Karáuto sína atúhu ankopitáxpá
kamúphi anéáxke manu. Anéáxke manújke, ónnajketa ikónne
kumpe síšteno or óte am manu. Kónkani tánne, šírókani tánne
anuhu annukara manuj. Annukara manújke, támbe anaxne
15 ángo-sóbaki sóba iskéu né-kuni, anramu manuj.

Anramu vá-kajki ná áxkari síno sópa iskéu ne kúmpe
annukan rusúi manuj. Annukan rusúi kusu sípo ó ikóro
emújke anaśínke manu. Šipox keś-tá ene ámpe án rúhe an:
kónkani kamánata, šírókani kamánata tura tu^x án rúhe án.
20 Támbe annukárate támbe aśi sónno ángo-jupútarhi sópa is-
kéune koroxcí ámpe né-kuni anramu manuj. Anramu kusu
kónkani kamánata, šírókani kamánata anújna manújke, ikóro
ne kúmpe ikóro pírika aremújkeno anetátaki kara manu.

me). "What then (can) my brothers have in that pile in this
angle of the house?" I wanted to see (1—8).

Wanting to see, I uncovered the pile of my brothers.
Having uncovered, (there) was such a thing. There was to be
seen an old box. I untied the cords that box had been tied
with; I opened the lid. When I had opened, it was full of pre-
cious things heaped together: bars of gold, bars of silver (there
were), (and) I took (and) I saw. When I saw, then I knew
what was in the pile in the angle of the house (9—15).

Knowing (this), I wanted to see what things were (at
the bottom of) the pile, in the very angle. Wanting to see,
I took out a whole box (-ful) of precious things. At the bot-
tom of the box, such things (there) were: a long gold knife
and a long silver knife: together (there) were two. Which
having seen, I knew that to be really what my brothers had
in the pile in the angle. Having known, (and) having taken
the golden knife and the silver knife, I broke to pieces all
the goodly precious things (16—23).

Táp orovano kónkani kamánata, širókani kamánata an-
 ūjna manújke, ankúftomušité ašipam manuj. Ašipam manújke, 25
 an-éise samakepéka tanekimo rú makan ruhe am manu. Rú
 okákari makapan manu. Makapan manújke, tám poro šekuma,
 án ruhe am manuj. Šekuma empoxta makapánte, ínkar am
 manuj. Ínkar am manújke, tán kenasá káta, tan-úško pon kuća
 róski koro okaj rúhe am manuj. 30

Róski koro okajanua, kuća sójta paje am manuj. Paje
 am manújke, inu am manújke, ángo-jupútarhi utòxšekaxši
 vetor ekojkixéi húmhi annu manu. Ahupan rusúi va-kájki
 rám okajánike, ángo-jupútarhi pírika ikorošin aremújkeno
 ankovénte anki kusu anejàjinúkare kusu, ángo-jupútarhi ónne 35
 ahúfka ajjajniúkešté, kuća sójta tanokaj etáraš anki-kusu oka-
 jan manuj. Etarasan kusu okajanájne, ohox tókes ene široman
 manuj.

Ohox tókes ene široman kusu, širíkune kusu, ahuf rusúi
 va-kájki, rám kasuka anki širi vémpe, táha pate ángo-jupú- 40

Afterwards, having taken the golden knife (and) the silver
 knife, and placing them in my girdle, I went out. When I
 went out, (I saw) the way by the house (that went) to the
 forest. On (that) way I went. As I went, a great mountain
 was (to be seen). At the foot of the mountain arriving, I looked
 round. As I looked, (I saw) an old little hut with a point-
 ed roof, in the forest of the valley of the river (24—30)e

As it stood with (its) pointed roof, I went into the
 courtyard. When I arrived and listened, I heard as the sound
 of my sleeping brothers, snoring. Though I wanted to go in,
 remembering that I had broken all (those) goodly precious
 things of my elder brothers. I being ashamed, and unable to
 enter my brothers' (hut), remained standing in the courtyard
 (outside) the hut. Standing (as) I remained, time came to the
 end of the day (31—38).

When the day's end came, and it was dusk, I would
 (fain) go in, yet I thought still more that I had behaved
 badly; and being ashamed (of that) before my brothers, think-

tarhi ónne anejäjinukúre rám ánkoro kusu, širíkune pábno
 šójta etarasan kusu okajan manuj. Okajanua, inu an manújke,
 tánokimóx súj néxte ámpe sanúmhi an manuj; tura néte ke-
 naš-káva néxte ámpe utèrekeresivá kuća hekota áriki manuj.
 45 Annukárava píne horokéu, máxne horokéu, múre horokeu
 kuća šánta áriki manuj.

Píne horokéu símon kuća šiskéu oxta asam kuru kaši
 not omárex néno am manuj. Máxne horokéu háriki kuća šis-
 kéu oxta nàjkoráčino asam kuru kaši not omárex neno, néxta
 50 ámpe ejókox neno an-ea-kusu am manuj. Annukara ámpe tu-
 ohájne rámne ankoro manuj. Ankoro koroka, an-jupútarhi rám
 kasuka ankojäjinukuré jéruje rámne ankoro kusu, ahuf rusüi
 anaxka, haman kite kuća šójta okajan manu.

Okajan manújke, sénram kora súj, inu an manuj. Inu
 55 an manújke, šékúma pá-va néxta ámpe san kotónno húmhi
 am manuj. Sán kotónno húmhi am manújke, nište kasúfpa-ángo,
 iririn-tyryn, hapuru kasúfpa-ángo, íčakan-čákájše néno sán

ing only of that, until darkness I remained standing outside.
 Remaining, as I listened, there was a sound of some one more
 coming from the forest, in the valley of the river some one
 running towards the hut. As I looked, a he-wolf, a she-wolf
 — a couple of wolves, — arrived beside the hut (39—46).

The he-wolf stood up, placing his paws under his chin
 at the right corner of the house. The she-wolf stood up, plac-
 ing her paws likewise under her chin at the left corner of
 the house: as if (they were) awaiting some one. As I looked,
 I had a feeling of terror. Though I had (it), (yet) still more
 ashamed before my brothers, although I wished to enter, (yet)
 not doing so, I remained outside the hut (47—53).

Remaining as before, I listened. As I listened, there was
 a sound as of some one coming, from one end of the (range
 of) mountains. When he came, and when he walked on hard
 ground; iririn-tyrin! — When he walked upon soft ground:
 ichakan ichakájše! — Such was the sound of his
 walking. Hearing that, I remained struck with a feeling of

húmhi am manuj. Annu ránke, tán ohájne síu ankoro-kánne okajan manuj. Okajanua, tanípo kánne kuća sánta sám manuj. Annukarava, tám poro išo kuća sánta san manuj. 60

Kuća sánta sanua, oxta etáras an áj isamáketá tám poro išo asan kuru kaši not omáre néno am manu. Táp orovano okajanua, náruf kájki ohajhájne am manuj. Ankiva inu am manújke, ešinne orovano tan okimo sanúmhi ámpe, néxta ámpe sán-kusu annu manuj. Annu va-kájki ná éngo, ná hokímo án 65 kotónno húmhi am manuj. Tani hánke kánne sán kotónno húmhi am-manuj.

Húmhi am manújke. inu am manújke, néxta ámpehe, néxta kamúi asíhi hetánejaká anerámuskari, kána nòxkirhi eníske tutu, póxna nòxkirhi etójke tutuf néno sán húmhi am 70 manuj. Káuri éáte kasufp ángo, kéxke húmhi ékaorototó; rísne éáte kasufp ángo, hepita húmhi mausurá-sáne am manuj. Annu ránke, tán ohájne rám ankoro manuj.

terror. As I remained so, now (this being) came beside the hut. As I looked, I saw a large bear had come beside the hut (54—60).

When he had come beside the hut, close to the spot where I was standing, he stood up, placing his paws under his chin. After that, as I remained so, I had a feeling of still greater terror. Such being (the case), as I listened (I heard) some one coming, and the sound — as before — of one going through the forest. As I heard, it was the sound of one within the forest. And now, the sound as it were came nearer (61—67).

When the sound took place, and when I listened, some-being (like) a monstrous devil (whom) I knew not, (whose) upper jaw touched the clouds, (and whose) lower touched the earth, made (that) sound (in) going (along). When he stepped on dry twigs, the noise of the breaking (was): "Chkaorototo"; when he stepped on green twigs, the noise of their springing back was: "Mausurasane". When I heard (that), I had fear in my mind (68—73).

Tán ohájne ráam ankoro manújke, áńko-jupútarhi ane-
 75 mojmoje kara rusúi kusu, ahuf rusúi anúva-kájki, rán ka-
 suka áńko-jupútarhi ankojájnisomá, ramhu jérujeno anramu
 kusu, kuća šojta tani etaraš anki-kusu okajan manuj. Okajan
 manújke, nejá ojaši tani náruje kuća háńki-kane sán humbi
 am manuj. Am manújke, samáketa poro išo hés-hése háuhe
 80 annu ene am manu:

„Rúrupun hekáci tani anáxne tán ojaši ne ámpe hánnax
 anáxne issájka ojašika háńne rúhe né. Hanne rúhe né kusu,
 eko-jupútarhi nejaxka tán tóxsé kíši ne-ámpe hánnaxka jáj-
 an tóxsé kíšibiká háńne. Tán kamúí ojaši orovano antóxsé
 85 eúskásihe taxne. Náx án-kusu tám múre horokéu támbe ne-
 ámpe eko-jupútarhi Túrupun nišpa utara širimakišin tahne.

Né-kusu tane eko-jupútarhi širimax orovano ankamě-
 suxsí kusu ankaraši. Néva kájki širíma utara nejaxka kojaj-
 raměkomoxsí kuni, aneram okaj. Anókane ámpe šékúma páús
 90 kamúí anne. Anóka nejaxka e-jupútarhi Túrupun nišpa utara
 pate aši tóxpášikún ináu, jòxtešikún ináu, táha pate anekan

Having fear in my mind, (and) wishing to go in, wish-
 ing to wake my elder brothers, but (being) yet more ashamed
 in my soul before my brothers, I remained standing now
 outside the hut. As I remained, the sound of that devil who
 approached drew yet nearer to the hut. (That) being (so), I
 heard the voice of the breath of the great bear (standing)
 beside (me) (74—80):

“Child of Rurupa, surely this devil is no common devil.
 That not being (so), the sleep of thy elder brothers is also no com-
 mon sleep. This monstrous devil has made them to sleep thus.
 (That) being so, these two wolves, these, are the guardians of
 thy elder brothers, the wealthy men of Turupa (81—86).

Therefore, the guardians are ready to save thy elder
 brothors. However, I think that the guardians too will be
 unable to help. Now, I am the god of the beginning of the
 hills. I too live looking forward to meet the ‘inaus’ cut out,

nukara kusu okajan. Náh án-kusu Túrupun nišpa utara an-kamesu kusu sapánhi.

Néva kájki anóka nejaxka tani jājramekomó rām an-koro. Náh án-kusu eáni kájki sinéne monášno e-číše ónne 95 ejájkiráre kusu-néjke, piriká". Náh tám poro iso hése-hése háuhe annu manuj. Annu ámpe náruj kájki ohajájnek am manu. Kira rusuj anúva kájki ángo-jupútarhi oháčiriketá náx-kane vója pírik ámpe emújke auvéntete, ángo-jupútarhi hóxpá kira kájki anetúnne. 100

Náh anrámu kusu, ohajájne aj-šíuhe tékoro júfke, néva kájki ar-ángo okajan manuj. Okajanua, tani así neja ojaši kuća ohmaxta sám manu. Néx kamúi taga, ojaši taga, anerá-muškarí, tékoro poro ojaši ne manu. Sapákehe kuća šere-maxta sám va-kájki ná hokímo ná enkokhi an, húmhi am 105 manuj. Kána nóxkirehè eníske-tutu, póxna nóxkirihe etójke tutuf néno kuća óšmaketá sán manuj.

the 'inaus' covered with shavings, by thy brothers, (those) wealthy men of Turupa. And therefore I have come to save (these) Turupan wealthy men (87—93).

Yet I too think I shall be unable. And therefore thou alone, if thou quickly shalt return to thy home, (it will be) well". Thus I heard the voice of the large bear's breath. Having heard, I feared yet more. Though I would (fain) have fled, — yet, having broken all those various precious things in my elder brothers' absence, I would not flee and leave my elder brothers now (94—100).

So thinking, having a very strong feeling of terror, nevertheless I remained notionless. I remaining (so), at last that devil arrived behind the hut. What was it? I knew not: a god or a devil? a very great devil. Though its head was (just) behind the hut, still there was in the forest the rustle (of its body). (Its) upper jaw touched the clouds; its lower jaw touched the ground. Thus it went behind the house (101—107).

Tura néte kuća ósmaxva pine horokéu, máxne horokéu, šitekaxkuéi rikónka-rikónkax néno ikite, nejá ojaši kopájkeši
 110 manuj. Tura néte kamuj ukójki manuj. Kamuj ukójki manújke, tán réusi kónno kamuj ukójki-kane ikite, néxta ámpe kuća ósmake éisura pišne anoćipaxéi. Annukara jájke múre horokéu upax tukúnne čituje kéuhe kuća ósmaxta širóšma manuj.

115 Táv orovano tán kamuj-aši kuća sánkari sán manuj. Tura néte šékúma páús kamúi, tám poro iso, sénram kora súj, šitekaxkuéi rikónka-rikónka néno iki manuj. Rénneextunín kí turano kamuj ukopájke manuj. Šénram kora súj, tán réusi kónno kamuj ukójki manuj. Kamuj ukójki-kane ekite,
 120 néxta ámpe kuća samene éisura pišne anoćipaxéi. Annukara jako, tán poro iso upax tukúnne kuća sánta anoćipaxéi manuj.

Annukar ámpe, en-ohájne síune ankoro manu. Tanípo aši nejá ojaši kuća apa hekota ahun kusu kara manu, itómo kene hánne ámpe éx manuj. Támbox kusu ankúxtomušipé

Meanwhile the he-wolf and the she-wolf pawed the air behind the hut; thus doing, they went to (meet) this devil. Afterwards, (these) beings fought with each other. When (these) beings fought, (and) whilst they were fighting the whole night, (long) some one fell, (as it were) a stone that had fallen. As I looked (I saw) the two wolves, cut exactly in halves, lay dead behind the hut (108—114).

After (this), that monstrous devil came (round one) side of the hut. Then the god of the beginning of the hills, that large bear, likewise pawed the air and went. With a loud cry the (two) beings went one towards other. Also did (these) beings fight together all night. Whilst the beings were fighting, some one fell; (as it were) a stone that had fallen at the side of the hut. When I looked (I saw) that large bear, (cut) exactly in halves, lying by the side of the hut (115—121).

When I looked, I had a feeling of terror. At last this devil made ready to go in at the door of the hut, and came not to me. Then taking out the golden knife (I had) put in

kónkani kamanata ankosúje manu. Ankosúje manújke, rekúci 125
 antuje manu. Rekúci antujéva kájki oha sapákehé ikopíuke
 manu. Káskene širókani kamanata ankosuje manu. Pén tu-
 kúmhi ikopíuke manu.

Pén tukúmhi ikopíuke kusu, súj kónkani kamanata anko
 suje. Pán tukúmhi ikopíuke manu, pán tukúmhi súj antáwke. 130
 Tani aši neja ojaši antuje hemaka manuj. Táp orovano tan
 ojaši kónkani kamanata širókani kamanata ani antátaki manu.
 Antatakivá, emújke antatakivá, kina nejaxka, ní nejaxka, či-
 kax páhno emújke aneimex kara-kara manuj.

Táp orovano tán ojaši emújke an-kúr isámka hemáka 135
 manuj. Hemákate orovano inu am manújke, ene páhno án
 kamuj ukójki húm réuši kónno án-kus anáxka a-jupútarhi
 ejajnúcí kúmpe néhe né-kusu-néjke, néno án kuni, anrámbu
 va-kájki, hamējajnúsihi né-kuni, anramu manu. Neja tóxsé
 rámma kíši manújke, vetóri ekójki háwhecin córus kamúi 140

my girdle, I raised it to strike. Having raised it to strike,
 I cut through the monster's) neck: (I) having cut through its
 neck, (its) head alone attacked me. I raised the silver knife
 to strike. The upper part of the body (then) attacked me
 (122—128).

When the upper part of the body attacked me, again
 I raised the golden knife to strike. The lower part of the
 body attacked me; again I cut at the lower part of the body.
 At last I quite slew that devil. Afterwards, with the golden
 knife and with the silver knife, I cut the devil in pieces.
 Having cut him in pieces, — cut him all in pieces — I gave
 all of him to the grass and to the trees and to the birds
 (129—134).

Thus did I make even that devil's shadow to be no
 (more). Having done (so), as I listened, I thought that, since
 (there) had been all night the noise of the fight with such
 a devil, my brothers (must have) heard; nevertheless, I thought
 they heard not. Whilst they slept (just) the same, the noise
 of their snorings twain was as if they were chasing flies;

sojòkevéxéi néno vetor-ekójkiši manu, tóxsé hùmhicín am manuj.

Annúte orovano hosójuš nani an-éise ónne sapan manuj. Tójrú káta téreke anua, an-éise oxta sapam manuj. Tán éise
 145 oxta abupanua, néjta hámm oman ámpe sánu anurènkareté, okajan manuj. Okajanua ohox-tòkés ene široman-kane, áńko-juputarhi tójrú káta néxta ámpe eučar eròskišívá sapaxéi háuhe annu manu. Annu manújke, am-poniune juphi en-án ita kí, háuhe annu manu:

150 „Ene pahno šerémax pahno, kamuj pahno àremujkenó anikotúje rúhe ánte, ínki án-ku ikamesu kusu, kerájpo kusu tani pón tusa-po, pój šíšnu-po, ankísi hetaneja”, eukòjtakaxéi háuhe annu manu. Am-poniune jupíhi itax manújke: „Ešínne tara máxta rú ónnajta hapúru oxta anréskeši am-pój šukúf-
 155 pehé oára kema rúhe aráčaš rúhe annukara-ja manújke” nax jé, háuhe am manu.

(those) two, sleeping and snoring (made) a (great) noise (135—142).

Having heard (this) I went out of the yard into the house. Running did I go on my way to the house. Having entered the house, I sat, with the bearing of one who has gone nowhere. (As I was) sitting there, when the end of the day came, I heard the noise of my brothers coming along the road, and speaking of something. When I heard, (it was) the voice of the younger of my elder brothers, speaking thus, I heard the voice: (143—149)

“When even (our) guardians and the god, the bear, had been killed, who was it that saved us? (To what is it) owing that we live now?” Such voice of conversation did I hear. The younger of my elder brothers said: “A little way off, there, further in the forest, in the middle of the road, in a soft place, I have seen one footmark of our little boy, brought up by us who was running”. Such was the voice of him that spoke (150—156).

Kijáne aj-juphi eičárare manu: „Ene pahno kamti utara nejax kusu náx-kane emújkeno antuje rúhe an-ámpe heta; am-pój šukúfpehé áši témanax kiva eikamesu easkaj kumpe hánne kusu iki nejáva”? eučárare, kosax hauhečín annu manu. ¹⁶⁰ Annu va-kájki, néjta hamomámpe sánu anurénkaretè okajan manuj. Tanípo áši áńko-jupútarhi an-tú júpihi apa tuikáta ahupaxši manuj.

Ahupáxšité oro va čisónnajtá ahupaxši páxno ne-ámpehe pate eukòjtakaxši kusu okajaxši manuj: „ínki án-kuru ika- ¹⁶⁵ mesu? kerájpo kusu tani anaxne pój šísnu-po pón tusa-po an-kíši kusu neani”. Irèrekasú tu ájnu ne jéši kusu okajaši manuj. Annu va-kájki néjta hamomámpe sánu nep erámiškari sánu ankī-kusu okajam manu. Okajanua ráń okajanéjke, hám ajje jaxka, anikopášte kúmpe aj-sópaklie ajjájkovénde hene, ¹⁷⁰ ajje jaxka unen an kumpene.

Né-kusu axsarano anevébekere manu: „Tani anáxno áńko-jupútarhi kimójki eašipašité oháčiri-keta ene an ráń ankoro manuj. Aj-jupútarhi šino hemáta heta sópa iškéune koroxši

My eldest brother did not believe (and said): “Such (mighty) gods! and yet they have all been slain. (If) so, our little boy... how could he know how to save (us)?” They did not believe; I heard their voices as they came. Though I heard, I sat with the bearing of one that had gone nowhere. At last my brothers, my two brothers, came in at the door (157—163).

Whilst entering, and when in the house, they, speaking of that alone, sat. “Who, such (a one), has saved us? To what do we owe our being now alive?” They sat talking aside. I, though I heard, (yet) I sat with the bearing of one that had gone nowhere, and with bearing of understanding nothing. Sitting, I thought, (that) though I should not say, (yet) they would discover me, that I had broken (those things) in the corner (of the room); if I should say, it would be all one (164—171).

So I told (them) openly. “Then, when my elder brothers went out hunting, I had in (their) absence such a thought. Wanting to see what it really was that my brothers had piled

175 hetaneja, annukan rusúi kusu, sopakehesín anéáxke. Anéáxke neaníke, vója ikóro pirikaj, tomi pirikaj, okaj rúhe an. Annukara va-kájki ná áxkari sínno sópa jupu ne-kúmpe annukan rusúi kusu, karáuto ó ikóro pirikaj, tomi pirikaj emújke anásištè.

180 Síno sípox kešta ene ampe an rúhe án: kónkani kamanata, šírókani kamanata, támbe túf annukara. Annukaráva, támbe eneka síno sópa iskéu né-kuni, anramu. Ne-ámpe kusu hájsuj kájki en-án kí-kuni anramu, ikóro pirikaj, tomi pirikaj emújke enètataki kara, emújke ikóro auvénte hemaka manuj.

185 Táp orovano asípánikè karipéka eéi makax rú, eéi kimójki rúhe, karipéka makapan.

Makapánike, eéi kimójki kuéáha oxta makapan. Makapánike, eéitóxse húmhi an. Annu va-kájki ahuf rusúi an; anu va-kájki támbe anki šíri vémpe támbe anejáramekašmá kusu, 190 ahuf kájki haman kíte, sójta réusi-kóno okajánhi nejá, en-án

in a corner, I uncovered the pile. When I opened (it), there lay various goodly precious things and goodly swords. Whilst I looked, wishing to look into the very bottom of the pile, I took out things, and all goodly swords, the goodly precious things that were in the box (172—179).

At the very bottom of the pile there were two such things: a golden knife and a silver knife: these two things did I see. Having seen, I knew that they were at the bottom of the pile. Afterwards, — I meant not to do thus — all the goodly precious swords and goodly precious things did I knock to pieces; all the precious things did I break. Afterwards, when I went out on the way that you went, on the way you went hunting went I (180—186).

As I went, I arrived at your hunting-cabin. When I arrived, there was the sound of your slumbers. Hearing, I would (fain have) entered. Being (fain), but not going in, — being guilty because I had done ill, — and standing outside during the night, (I heard a sound of) one coming from the forest — (was he) a god, or a devil? Your guardians, the two

kamúi taga, ojaši taga, hokímo sánhi. Eci-šerémakhi, múre horokéu, šekúma páus kamúi náx-kane eci rámpokevén kusu, eci kamesuhú. Néva káiki kamuj utara pahno ciariváxka ané-kará-kara.

Anókaj tán kónkani kamanata, širókani kamanata, anám-¹⁹⁵ ba keráj-kusu, támbe ani tán ojaši anrájki ciariváxka anékará-kara. Keráj-kusu anóka nejaxka isíne tane síšnu anaxsí táxne manuj". An tú júpihi anekovèbekerexcí, núxci ampe eurájaxtexcí manuj: „ne-ámpe né-kusu-néjke, am-pój šukúf-pehé kerájpo kusu pój síšnu-po ankíši ámpé ne, nax án-kusu²⁰⁰ ikóro ne-ámpe, tomi ne-ámpe ani jaxka, náta koro kúmpe hánne jájkota ekoro kumpene. Jájkota evénde jaxka, anókaj jaxéin hene anóškor ámpé káiki hanne". Náx jési manuj.

Néte orovano šínkejke utara pájke manu. Pájke manújke, utara šerémakhi múre horokéu, šekúma páus kamúi,²⁰⁵ utara ináuhe kara manuj. Asíri kamúi ne ankarási. Neja orovano kána ikínne asís šerémak utara ikàoinkarási. Neja orovano ner ámpé ankíci nejaxka, hapúru kimójki káiki pírikan

wolves, and the god of the beginning of the hills, having pity on you, defended you. However, (he) caused (those) gods to go for ever to the underworld (187—194).

I therefore, thanks to my carrying that golden knife and that silver knife, with them have killed that devil; I caused him to go for ever to the underworld. (It is) owing to this (that) we are all alive now". (This) told I to my two brothers; having listened, they were astonished: "Then if (it is) owing to our little boy (that) we live now, — then who? no one — shall take (these) precious things, (these) swords; thyself shalt, although they are, take (them)". Although thou thyself hast broken them, we do not grudge (thee them)". So they said (195—203).

After that, the next day they rose up. When they rose up, they made 'inaus' for the guardians, the two wolves (and) the god of the beginning of the hills. They made new gods (of them). After, again, new guardians looked upon them from

ankixéi. Nér an kamúi ankójkixéi jaxka, iššájkano ankójkixéi.
 210 Rušihi ná, poróno ankoroxéi, níkihi ná ankoroxéi. Aneihó-
 kike atájhe ikóro ne-kúmpe poróno ankoroxéi. Húsko Rúru-
 pun éise axkarino ner ámpe nejaxka poróno ankoroxéi manu.
 Nér an nišpa axkarino nišpa annééi manu.

above. Afterwards, whatever they did, they were prosperous, they hunted with success. All animals that they slew they slew easily. Many skins had they; (bladders of) gall they had also. When they sold (these), they acquired many precious things for the price (thereof). Much of all things whatsoever had they, more than the (people of the) ancient houses of Rurupa. They were wealthy men, more so than any other wealthy man (204—213).

Remarks to N. 23.

As to the narrator, see Nr. 21. The narrators frequently say from what place they got the tale they are telling. In this case, it was the ancient village of *Kosunkotan*, afterwards known as Korsakowsk, the chief Russian town in South Saghalien; it now bears a Japanese name, the province at present belonging to Japan.

3. *juf*, see 17. 14. The narrator, being an Ainu who had lived some time in the island of Yeso, told me that *juf* means 'deer'; but it means 'bear' in the legends of Saghalien, where no deer are known.

13. *konkani*, 'gold, golden'. From the Japanese *kogane* (the yellow metal, gold). Cf. 1. 9.

tanne, see 6. 50.

19. *kamanata* or *nata*, 'a large knife'. In Japanese, *kama* = 'a sickle'; *nata* = 'a hatchet'.

25. *ankuftomuši(te)* a syn of *štomusi*; see 5. 1.

33. *vetor ekojkixéi*, 'snored'; literally: 'two snorings struck'.

36. (*šojta*) *tanokaj*, an accidental and idiosyncratical pronunciation of *anokaj*.

69. *kamui aših* contr. from *kamui ojaši*, 'a very great devil'. Cf. 84 and 115. Cf. 5. 4.

103. *ohmaxta* or *ošmaketa* (see below, 107), 'behind'. Its syn. is *šeremaxta* (see 104—105); cf. 5. 9 and 11. 11.

112. *pišne*, 'like the sound of a falling stone'. In making mats, small stones (*piš*) are attached to the cords to make them tight, and these, being thrown to and fro, make a noise during the manufacture.

135. *kur* for *kuru*, 'a shade', a man; cf. 16. 62.

140. *čoruš kamui* from *ciše oruš kamui*, 'household creatures' i. e. flies.

141. *sojokevexči*, 'they turned out, expelled', comp. of *sojo*, 'outside, into the court' + *kevexči*, 'they drive'.

166. *poj šišnu-po*, *pon tusa-po* 'was well-nigh slain'. Poetical. *Tusa* is a word I have found nowhere else. *Pon* and *poj*, 'little', *po*, 'child'; *šišnu*, 'alive'.

193. *čiarivaxka*, 'he killed quite'; literally: 'made him quite go to the underworld'.

206. *aširi kamui ne ankarashi*, 'made a new creature'. The Ainus believe that if an 'inau' is raised in honour of an animal that is slain, that animal receives a new life.

208. *hapuru*, or *ikohapuru*, 'lucky in hunting'; literally: 'soft, easy (hunting)'. The same epithet is used for a man who has children.

210. *ninki(hi)*, 'the gall'. Bear's gall is a regular article of commerce; it is sold to the Japanese, who use it as medicine.

Nr. 24.

Dictated (February 1903) by Ipoxni. See Nr. 9.

Túrupun kotan čikāsnokará anki manu. Numar am pá,

The land of Turupa was (a) very good (hunting ground).
Every one of the former years tens of he-bears, — six

pínep atúita ivan átuita ajśánke manu. Numar am pá-ta máx-nep atúita ivan atúita ajśánke manu. Naxte orovano imóširi pá-va šekúma koro kamúi eam manu. Šekúma sara kesua
 5 acáne kamúi, sumári kotan ean manu. Tánto an tókhe inu an manu; sumári utara Hánk-an Turupun nišpa Túiman Rú-rup ene oman rámhú kokaráxéi manu, annu.

Támbe rénkajne arúsa ránkuxka auvèbekenté: kéšpa ašínko, Hánk-an Túrupun nišpa tám poro ináu šíke ani íšra
 10 karáci, pá urénka-kane ináu íšra aniekará-karaxéi; kerájbo-kusu aši kojáipitúnte anki jax neja, itása páxno Hánk-an Tú-rupun nišpa kojajnintasá ankiva kusu, ánkor utárhe šikóxsá eéiute ankiva kusu, tám poro ináu šíke ukojájenuškané ijé-karà-kara; patéhe jajkovèbekerepé.

15 Hánk-an Túrupun nišpa koro mačihi, énéiu máxneku nejaxka, tâteašiká nanétox koro máxneku, kí ékàribepihí tám poro pópo íšraphu anikondexéi. Támbe máškin ukojajrájki an-

tens, — did they bring home. Every one of the former years, tens of she-bears — six tens — did they bring home. But now, at the (other) end of the district, there was the god of the mountains. At the tail of the mountains was the land of the foxes, of the (more) ancient gods. (A Bear speaks here). "That day I listened. I heard that the foxes had made a design, that a man of Near-Turupa should go (to visit) a man of Far-Rurupa (1—7).

Therefore I talked to myself with various thoughts: 'Every season the man of Near-Turupa sends great bundles of 'inaus' (as offerings); he offers 'inaus' unto me, making order in the years; and therefore when, — refreshing myself in my turn, being thankful to the man of Near-Turupa, — I give my people instead of myself, (he) with fervour prepares bundles of 'inaus' for me; (this) alone did I say to myself (8—14).

The wife of the man of Near-Turupa, though (being) a woman, (daughter) of man, (being) a woman having a most beautiful face, (she) gives me offerings of food, much veget-

kīte, tani anaxne ačáne kamuj utara tām máxneku kosapáxoi kusu-néjke, hánnax kusu tán tóno moširi kojaj-čufki kóndy han kí nanko", támbe anramux kara. 25

Támbe rénkaĵne jajukónna kuxka anrájpa manu. Tan-úsko atámbusa anújna koro, aj-sapa káta anahúnke, anepáusi manu. Tan-úsko tum orúmpe ankúxtomuší. Hemáxpá koro, éndiu káxka anejáĵkará. Tu mójre-tara ampájki koro, sojúnrevaxsám ankoasín manu. Anomanan tóĵruhu, tóĵru-ruru káta 30 tu-mójre-tara, tu-níspa áxkaš ánkouréńkare sapam manúiĵke, Háńk-an Túrupun koro éásihe ankosan manu.

Tani paxnono ota ruru kaši áńcieošmaré. Háńk-an Túrupun níspa poro éíśehe emakan ruesan, ruesan káta ené-kane kajki Háńk-an Túrupun eáxkaš kunihi tu óńne širikapo anko- 35 veún-kane tu-mójre áxkaš. Tani paxnono apa sénčaki anéjošmaká. Apa tuikáta ahupam manu. Šétoxka aj-śís čiuparé. Íńkar án-kusu, nean manu máxneku tateáširiká, asuraš máxneku sóńno káĵki enan ekox čufki, kamúi nankapo koèun-

able food. Therefore I being very thankful, now if the elder gods shall come to that woman, this world of day will give no (more) beams. Thus thought I of this (15—25).

Afterwards I made ready (to go out). I took an old kerchief, and put (it) on my head, I placed it on my head. An old weapon did I stick in my girdle. Having finished, I made (to) myself the skin (and exterior) of a man. Slowly I rose, (and) went into the courtyard. On the way I (am went to) go, slowly on the way, when I went imitating the gait of the wealthy man, I came to the house of Near Turupa (26—32).

Now I arrived at a path through the sand (of the shore). On the way, on the way that led to the great house of the man of Near-Turupa, I went slowly, (even) as the man of Near-Turupa walked, having taken the appearance of an old man. Now I came to the door. Through the door. Through the door I entered the house. I looked in front of me. When I looked, (I saw her to be) a fair renowned woman, (from whose) truly beaming face, a face like (the face of) a goddess

40 kané nán-tui kásihi enuma ćufki ěńćiu ěise tuńńajkhi ěi-
máxpá-kane eam manu.

Arikonűfte kaműi án nejaxka, arirandűf keutum anėkote
kara. Arűsa ránkuxká anuvėbekentė. Ćise koro meneko ije-
kannukará, pom mína-po koherautexká, itakáuhe enėpo anne:
45 „kuáni sújno tújma omanan kű-kuni, anrámu ájnu, náj nejáva
hėmpara sújno jáj-ćise koxosibi kű-jani”. Ari jė-koro hemà-
koširáje.

Ta kół sakepėka sapam manűjke, ěise koro nišpa koro
omájhe haėse turano koraxteká. Ekaś atámpusa anaśiste koro,
50 séx káta anuma manu. Ěńćiu fura tėkoro ana koramevenűś
anki jaxka, kojajšipórore anki manu. Ćise koro meneko opájki

from whose face came forth beams, and spread throughout
the house... the house of a (mortal) man (33—41).

I being a god full of love, felt a yearning towards her.
Various thoughts I revolved within myself. The mistress of
the house looked upon me, smiling a little; she hung her head,
and spoke thus: “I thought that thou wast (even) now going
far away. How hast thou come (back) so quickly home?”
Thus speaking, she made place (for me) (42—47).

Having come near the spot (where she was sitting), with
a deep breath I let myself drop into the place of the master
of the house. Taking off the old man’s kerchief I let it fall
on the floor. Though from the odour of man my soul had
become heavy, (yet) I controlled myself. The mistress of the
house, having risen, gave me to eat of the soup (prepared)
for the weary. Directly afterwards, someone entered the court-
yard; through the door there came in two wealthy men (ap-
parently, but indeed) gods clad alike in red silk dresses; they
stared at me (and) showed their tongues (48—55).

Having walked (in) further, they unrolled their mats
(and seated themselves) along the back wall, (and) all partook
of my soup, (prepared) for the weary. Having done, these
men-foxes said to the mistress of the house: “Thou being

koro, éikonójtek oháu icarójki kara. Náka kónne sojünživaxsá košerus-šerus apa tuikáta tu nišpa kamúi earikúnne, fúre kosóndo ikákušte šíáuna rajexcí, ikošís rarišéibé jajkoáu té-rerexcí. 55

Sapaxcí manújke róru sóke kojajesoxkescí, án-koro éikonójtek oháu arissinnenó ànkomavaxcí. Hemáxpá koro, táj sumar óxkajo utara císé-koro máxneku itakam manu: „máxneku ené-kusu ne súoma íbe ekoró-éiki, eucarójki eki nan-koro”. Támbe rénkajne tán énciu máxneku áxturi kara manu. 60 Huma kokuj-kuj hemáxpá koro. Tám poro sonáphićín sumári óxkajo oxta ímex karaxcí manu.

Anókaj nejaxka anejáiméx karaxcí. Ihenun kuruka anúma-kane íbe am manu. Arimónnaxká šíškeš ani sumári óxkajo uta ankošís rari. Sumári óxkajo utara íšik utúru nunke, 65 pinoxponé mókema rikikáxte, nirúšićín amékipaćí. Kém tura nónhi pinoxpónne inúmpe šítune ašínkexcí. Annukara jaxka, usénno koene íbe am manu. Íbe an hemaka án-koro óibebhi císé-koro máxneku ànkotarará, makúi so-sám komàkorajé.

Hemáxpá koro, hamenámpéka itáxne ankára, am-mína 70 kotesu; sumári óxkajo utara anésikoáreka kara. Koširuküntuké

a woman, give us to eat of any vegetable thou hast". So then that mortal woman cooked stalks of the plant *axturi*. Having bit off pieces of hard roe (preparing it), she helped (each of) the men-foxes to a heaped-up vessel (56—62).

Me also did she help (to some). Having stooped forward over my food, I ate. And at times, with the tail of my eye, I looked at the men-foxes. The men-foxes, choosing (the intervals) between my glances, stealthily raised their hind-paws to scratch their gums with their claws. They stealthily put their saliva, mixed with blood, through the chinks of the framework of the fire-place. Though I saw, I did as if I had not seen, and ate. Having done eating, I gave my vessel to the mistress of the house; she put it aside (63—69).

Having done, though I was loth, I forced myself to talk,

ćisė-koro mājne omái kara-kara. Jántoni óxkajo utara, sumári
 óxkajo utara, jánto omái komakapaxėi, hóxkexėi manu. Ćisė-
 koro mājne ape śintušpo erave-roske. Hemáxpа koro, koro
 75 omájhe kojajoćivé.

Anókaj nejaxka énciu fura erámhu evenuš anki jaxka,
 énciu máxneku ránka súj kájki erámboekivémпо anki-kusu,
 śikux pita án, makapánike, aj-śeta-ruś ćínkhe ankamúre. Táj
 sumári óxkajo utara mokónnu śiricín tu-etóro piśka tur-kánne
 80 mokoroxėi manu. Énciu máxneku nejaxka pírika mokóro kí
 manu. Támbe rénkajne pájkhi-pájke án, tu sumári kiśánta
 etókho antuje manu.

Neja máxneku tó utúru-keta anamáte, orovano asípan
 manújke, Túrupun óxkajo kimójki tójru, tójru ru káta tám

and I added laughter; I endeavoured (to make) the men-foxes
 sit by my side. When it was dark, the mistress of the house
 made the beds. The man-fox guests went to the beds for
 guests, (and) lay down. The mistress, put together the ember-
 stumps into the ashes. Having done, she lay down upon her bed
 (70—75).

I likewise, though my soul was heavy by (reason of)
 the odour of man, still having compassion on the soul of the
 mortal woman, undid my girdle and going (to her) covered
 her with the skirts of my fur. Those men-foxes fell asleep,
 with wide-spread snores they slept. The mortal woman like-
 wise slept well. So I rose and cut off the ends of the ears of
 both the foxes (76—82).

Having placed (these) between that woman's breasts and
 afterwards having gone out on the hunting path of the man
 of Turupa, on that path did I turn into a great bear. Unable
 to pass through the narrow spaces between the forest trees,
 (and) choosing the wider spaces, I went along: to my house
 did I go. Afterwards, the next day at dawn, there was a cry
 in Foxland, as of those rejoicing (to have got) a wife (83—88).

When I listened, "There are (but) ear-tips (here!)" thus
 I heard. — Thus did the foxes talk now: "The man

poro šijaxka kojajnokokará. Ohúfne ní uturu ankokáśmake, 85
ośéxne uturu ankonúnke-kane amposo manu, án-koro eiśéhe
ankomakan. Néte orovano sínkejkhe kośištóno turano sumári
kotan orova mát ejájkonúpuru háu am manu.

Temána inu anike, kesánra etokho né manu, nax annu.
Sumári utara tani nakan ámpe ukòjtakaxéi manu: „Rúrupun 90
ókajo sónno nax kájki kamúi jufke kí án-kusu inúpuru ka-
suri”; nax eukòjtakaxéi. — Néra utara ki anaxka ene kájki
utara níukeś kúmpe nēnanko. Náxte orova énciu ónne ikò-
ránu hám utara kí kusu, — nax eukòjtakaxéi, — utara katu
korope sumárima, utara xunána kusu-néjke, utara sán kusu- 95
néjke, — pírika manu.

Nax eukòjtakaxéi annu manu. Támbe súj hórokaj ikínne
Túrupun ókajo ékáp oropéka ikoinu né anki manu. Aśíri
máskin ukojajrájki anakara-karaxéi. Kamuj án keráj-kusu
án-koro mači nani páhno sumári síneka utara ikòanukaxéi, 100
ikiśne koroka, kamúi án keráj-kusu án-koro mači ajsiçarój-
kire. Aśíri máskin keśp aśínko tújno íśra anakara-karaxéi,
kerájpo kusu aśi kojájpítunté aśíri kamúi kojajeśiriká anki
manu.

~~~~~  
of Rurupa has indeed a powerful god, and is stronger in  
magic might than we are”. Thus they spoke. Whatever they  
might do, they would achieve nothing. After this, they would  
no (longer) love mortal men. Thus they spoke together. (But)  
if they could find a “Sumarima”, a being like them, and if  
they should go (to the men), (it would be) well (89—96).

I heard them speaking together thus. Afterwards, once  
more, I heard from the birds about the man of Turupa. He  
gave me new (marks of) gratitude. Owing to there being  
a god, though the foxes in guise of men had tried to take  
his wife — owing to there being a god, he was (still able)  
to have himself fed by his wife. Every year he made many  
fresh gifts (to me); therefore I have evolved myself into  
a new god (97—104).

Thankful to a mortal man, I in my turn have become

105 Ēnciu kojajrájki hóroka ikinne Túrupun óxkajo koiśán-  
kepo anki manu. Tani páxnono Rúrupun óxkajo máxneku pó,  
óxkajo pó, tu pó koro. Oxkájho óxkajo póho ecáškoma kara;  
máxneku máxneku póho ecáškoma kara. Ónne širikapo ko-  
roxci kusu, vèuxhekóxpá kohekaj hokúšte. Okáketa ipóni óx-  
110 kajo néjta-néjta nišpa áxkarinó cikášnukará; šikoasúnnujará  
tu-hakax-kane anúkojexci manu. Etok orovano tan Turupun  
kotan támbe pate nišpa ean kotan ne manu”.

a protector to the man of Turupa. Now therefore, the man of Ru-  
rupa has had a daughter, a son — two offsprings. The man  
educated the son, the woman educated the daughter. When  
they had the look of old people, they bent down each to one  
side, and died. Afterwards, the man who followed (his father)  
was more prosperous than any other rich man; they said  
that he ordered men to seek news in secret about himself.  
From the beginning this land of Turupa alone was a land  
wherein rich men dwelt” (105—112).

### Remarks to N. 24.

As to the narrator, see Nr. 9. The subject-matter is sim-  
ilar to that of Nr. 21. The difference is, that in the former  
it is a fox that saves a woman's life, and here the guardian's  
office is taken by a bear. Herein we see a certain discrep-  
ancy between the Northern and the Southern Ainu folk-lore.  
The Northern Ainus do not recognise any kind of fox as the  
friend of man, whilst those of the South (Yeso) consider the  
black fox to be a friendly exception.

5. *aćane kamui*, ‘a more ancient god’; cf. 16. 12. The  
fox is believed to be more ancient than the bear.

9. *inau šike*, ‘a bundle of *inaus*’. The idea refers to the  
great number of ‘inaus’ made for the ‘bear-feast’, which ‘inaus’  
the bear is supposed to carry away.

10. *pa urenka*, ‘to put the years in order’. A term con-  
secrated to the act of making new ‘inaus’ every year, as may  
be required.



11. *kojaipitunte*, 'refreshing myself'. Derived from *pituru*, 'fresh'; cf. 21. 12—13.

17. *popo israphu*, 'food prepared for festivals, as offerings to the gods'. *Isra*, 'to send'.

24. *tan tono moširi kojaj-čufki kondy hanki nanko*, 'this daily world will not give rays'. Perhaps this is an allusion to the belief that the 'inaus' give forth mystic beams of light, which are dear to the gods. Further in the legend, we have also the woman giving forth beams of the same sort. See 39.

29. *kaxka*, syn. of *kapu*, 'a skin'.

45. *anramu ajnu*, 'I thought'. Cf. 6. 2.

54. *jajkoau tererexči*, 'they put out their tongues'. Not far, but just between the teeth, as I have seen the Ainus do, when surprised.

56. *kojajesoxkešci*, 'they spread their mats'. Generally the mats are spread for guests; it is only guests of less importance who do this for themselves.

57. *ankomavaxči*, 'they ate'; *mava* usually means 'hungry'.

59. *ne suoma iše*, 'any vegetable'; literally: 'any food put into the pot'. The woman is wont to give desirable guests what she has gathered herself, i. e. roots, etc. As she did not, the foxes — undesirable guests! — asked her to do so.

60. *axturi*, 'the stalks of certain *Ranunculaceae*' which were dried and then cooked.

61. *kokuj-kuj*, 'to bite to pieces'. As the salmon roe is dried in hard lumps, the Ainu women bite these lumps first, in order that they may be more easily cooked.

65. *uta* contr. from *utara*, see 10. 9.

*išik uturu nunke*. Literally: 'the spaces between my eyes did they choose': i. e. the intervals between my glances.

70. *hamenampeka itaxne ankara*, 'I forced myself to speak'. He would have preferred to be silent, but Ainu etiquette allows no host to treat a guest thus.

70—71. *am-mina kotesu*, 'I added laughter'; i. e. I tried to be pleasant.

71. *anešikoareka*, 'I made them sit by me'. *Are*, 'to place'.

78. *śeta-ruś*, 'a robe', literally 'a dog's skin'. In Saghalien, the Ainus make winter garments of this material: and thus it has become a general name for winter clothes.

95. *sumarima*. The name of a goblin fox. He never assumes a human form as does the *išinnēka* (a fox like a werewolf), but uses various wiles to lead men astray into the forests to their destruction.

105. *koisankepo* for *išanke*, see 7. 4.

110. *šikoasunnujara*, 'forced himself to hear the news'; *asun* contr. from *asuru*.

## Nr. 25.

Dictated (January 1903) by Ipoxni. See Nr. 9.

Jós śere kere! Rúrupa kotan án-kor ača utárikhe jajko-réske. Án-kor ača tu máx, iški, koro manu. Iréske ačapo iĥe kájki, ěś, ikòoskoró. An-ača, eski, ísam uturu-keta an-tú kósma pínoxpon, ěś, iĥerexóí manu. Anua oxta ne-ampe iĥe kájki  
 5 ámpene ikòoskoró, ikòéaranki ikòéaranki, ěski, manu. He-káči rámpo, ěś, án-koro kusu, mimis-číšpo esáŋki é manu. Tánto án-tokhe, jóś śere kere! tám poro sake kara, eski, manu.

Ejax rápokhi śine an-kósmači kax kiro kara, eski, manu. Śine an-kósma, eski, túmpana kara, eski, manu. Iram bíske  
 10 aníke, túmpana kara kósma ivan túmpana kara manu. Śine

Jós śere kere!... In the land of Rurupa I grew up with the household of my uncle. My uncle had two wives. My uncle who bred me grudged me (my) food. In the time when my uncle was not (there), my two aunts fed me by stealth. When he was (there), he sorely grudged me (my) food; he chid me, he chid (me). Having a childish mind, I wept in secret. That day (they) made much saké (1—7).

Meanwhile one aunt (of) mine made shoes of fish-skin, (and) one of my aunts made robes (padded) with cotton. When I counted in my mind, the aunt who made robes (padded)

an-kóšmači, eski, ivan kax kiro kara manu. Hemáxpá koro, eski, koširukúnejke manu, hókke am manu. Hókke anájne, eski, urej samorókke, eski, ankoramúskiské; mosánako, eski, kax kiro kara an-kóšmači ikišára kéšehi koheum manu, tuháwke ita are háuhe ene pokáne, és, am manu: 15

„Ku réske ampe, itakaš éiki, pirika inu eki nankoro. E-ača níspakhi sake karájke, ne-ampe e-sake kara rúhe-né. Sake šínčax kusu-néjke, e-utári šiko-táx kusu. Neja sake kúkúntara sake tujkata osakajo; onuma kusu-néjke, neja sake tujkáške-keta anerájkiši ki kumpene. Máskin-nonno, eskin, 20 anenúkara-kane anerájkišči, támbe vén. Náx án-kusu ekira kumpene.

Téva orovano náj éata esan kusu-néjke, kamuj káx poro pínni, náj éata, és, eroski; húmhi kaskeva káx kiro šike, tum-pana sike, és, án túhe-né. Šójta, nés, kápára káx ó pu, és, an 25

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with cotton made six robes (padded) with cotton. (And) one (of) my aunt(s) made six (pair of) shoes of (fish)-skin. When they had done, when it was dark, I laid myself down (to sleep). When I had lain down, (there) came a noise to me from two directions; as I woke, my aunt — (the one who) made shoes of (fish)-skin — touched the tip of my ear, and quietly spoke thus: (8—15)

“Being whom I have fed, since I speak, listen well to me. Thy uncle, a wealthy man, as making saké, is making saké for thee. When the saké has fermented, he will invite thy kindred. The people who will drink saké, at the time of drinking it, will quarrel; when they shall rise, they (being) under the influence of the saké, will slay thee. To look on whilst they slay thee... it is too evil (a thing)! Therefore escape! (16—22).

Afterwards, when thou shalt come to the river-bank, (thou shalt see) on the river bank a large ash-tree standing, with beautiful bark; on a branch (of it) (there) is a bundle of (fish)-skin shoes, and a bundle of garments (padded) with cotton. In the space around there is a storehouse filled with thin

túhe-né. Táta eahun kusu-néjke, sáxpé eux kumpene, e-rámhu páxnu, éś, eux kumpene. Táva kusu súj eran kusu-néjke, amam or-o pú oxta erikin kumpene. Amam e-rámhu páxnu, éś, eux kumpene.

30 „Náte orova túmpane šike eux kumpene: šine kax kiro eus kumpene; šine túmpane, éś, emi kumpene. Náte orova naj okákari eva kumpene; kúnne nejaxka, tóno nejaxka, ečíuka kumpene. Tan náj, éś, eumem-meute čuxpokutónne jám moan eokákari kumpene; tara šekuma, éś, eośma kumpene. Nímon
35 kučápo, éś, ekara kumpene, táta ešiean kumpene. E-báruhu, éś, eotári páxnu ean kumpene. Kamúi ónne, éś, eesíkopa, eško kuki rúhe-né”.

Tapax-káne, éś, je rúhe-né. Támbe rénkaïne, éś, pajk án manu, jajúmmore ani jajukorájpa am manu. Ašípan manújke,
40 humi ás kumpe ajjájkoníukeš. Šojt ašípa manujke, pú oxt rikípan manu, kapára káx, éś, anux manu. An-ramu páxnu, éś, anux manu. Táva rapam manu; amam or-o pu oxta rikípan manu. Amam nejaxka, eškī, an-ramu paxno, éś, anux manu.

skins (of fishes). Thereinto if thou goest, take of dried (fish), take as much as thou wilt. Thence when thou goest down, thou shalt go to a storehouse of rice. Take rice, as much as thou wilt (23—29).

After this, take the bundle of garments: one pair of (fish)-skin shoes shalt thou put on; one garment shalt thou put on. Afterwards wade along the river, and night and day go against the stream. Where this river is (near) disappearing, along its tributary (that runs) from the West, do thou walk on, (and) thou shalt come unto (certain) bare mountains. Thou shalt make a shed with fir-branches, (and) there shalt thou be. Until thy provisions be ended, (there) shalt thou be. Trusting in (thy) god, thou shalt do thus” (30—37).

Thus she spoke. Then I rose; quietly I got ready. When I went out, I made no noise. When I went out into the courtyard, I went up into the storehouse. I took (several pair of) thin (fish)-shoes. As many as I wished did I take. Thence

Orova hemakajki, rapam manu. Táva sapanike, naj cáta, 45
 és, sapam manu. Sónno káiki kamúi káx pinni, és, am manu.
 Húmhi orova káx kiro síke, tumpána síke, eski, am manu.
 Anújna koro, eski, síke kara am manu. Síne káx kiro anus
 manu, sine tumpána, és, ammi manu. Táva orova náj okákari,
 és, vá am manu, makapan manu.

Anájne sirukúne manu. Kune nejaxka vá anájne, és, síś- 50
 tóno manu. Tóno nejaxka vá am manu. Iram biske anike, tóno
 ivan tó, kúne ivan tó, és, vá am manu. Tani páxno, eski, náj
 kitájkehe ani makánke manu. Cufpokutónne jámmonoánu pet
 omemenu anki manu. Bára šekuma tax kaši ani rikínke manu.
 Támbe rénkajne nimon kučápo anejajkara manu. 55

Jós šere kere, tani asi káiki ramušinne iše anki manu.
 Tóno nejaxka, kúnne nejaxka, iše am manu, és, anki manu.
 Tani páxnono tu rikóma páxno ajsikàomaré. Tani páxno ani
 išehe mojo manu, amam póno patex am manu. Tu tó kasu,

I came down, and entered the rice storehouse. And of rice
 also I took as much as I wished (38—43).

Afterwards, having done, I went away. Then, when
 I went away, I came to the riverbank. — Really there was an
 ash-tree with beautiful bark! On a branch (of it) there was
 a bundle of (fish)-skin shoes and a bundle of garments. Hav-
 ing taken (them), I made (one) bundle (of them). One pair
 of (fish)-skin shoes I put on, and one garment I put on. After-
 wards I waded in to the river, and walked up (the stream)
 (44—49).

Meantime it became dark. (Whilst I was) wading in the
 night, the day broke. In the daytime too I waded. When
 I counted in my mind, six days I waded, six nights. At length,
 when I came to the highest point of the river, the tributary
 from the West was dried up. I went up (those) bare moun-
 tains. Afterwards I made myself a shed of fir-branches (50—55).

Jós šere kere! At last (being) satisfied, I ate. Both
 night and day I ate: I did. At last the provisions sufficed
 (me) for two months. Finally there was little food. Only a little

60 re tó kasu, éś, okajan manu. Tani ámpene hamu iḃe, éś, okajan manu. Támḃe rénkaḃne anerájkun hóxke, éś, ani manu.

Iram píske kanike kúne ivan to, tóno ivan to, éś, okajan manu. Tani iḃéne kamúí kájki ejájkéutum sívéndy ankt manu. Áne nojax kájki anturi-kánne, éś, okajan manu. Tán
65 to an tókhe, eski, tu máxneku, eski, axkasúmḃi am manu, ahupaxcí manu. Menéko anak anerámiskarí. Unan tuj kaškehe enuma cúfki húfte císépo rátoćuf sánne címáxpá-kane, am manu. Tu-irájki nanka anenànkáriré-kane okajan manu.

Poniune meneko háriki só, éś, am manu. Kijánne kún,
70 anramu, máxneku símoj só am manu. Poniune meneko ussóro orová káxkomo aśínke manu. Kosóndo káxkomo, eske, koro manu. Kónkani tamápeuś kíseri koro manu. Kiánne máxneku šírókani tamápeuś kíseri, éś, koro manu. Kijáne máxneku inú-kara ránke, okaj manu. Šimakan koto-ro, éś, makoráje manu.

75 Eitax manújke, háu kuxpa ene káni kux sánne koúto-mośmá manu: „Rúrupa hekáci, hemáta eki kusu emakan ruhe

rice was there; two days, three days I spent. Now I lived without eating at all. Afterwards I lay down to die (56—61).

Counting in my mind, six nights, six days, did I spend (thus). Now, the want of food had injured my health; had completely broken my health. I lived with hollow cheeks, with cheeks fallen in. That day (there) was a noise of two women walking; they entered. Such women I had not known (yet). From the upper part of their faces there rose up beams (of light), (they) illuminated the fir-branch hut with (those) beams. Looking shamefacedly, I sat (62—68).

The younger of the women sat down on the left (side); the woman whom I reckoned (to be) the elder, sat down on the right. The younger woman took from her bosom a tobacco-pouch. A tobacco-pouch of silk stuff had she. She had a pipe set about with golden beads. The elder woman had a pipe set about with silver beads. The elder woman sat looking upon me. She drew herself nearer (69—74).

When she spoke, the sound of her words was as the

hetaneja? e-ača níspakhi, éś, ejajkoréske rúhe né. Sónno e-ača, éś, hánne rúhe né, śi kotan kónde, eski, rúhe né. Tani e-śake kara rúhe né. Támbe rénkajne ku vánteva kusu, śinik ónne ecimakánkehe rúhe né. Etókota, eski, e-máxta ekaśi kara 80 ináu ku úf śiri pírika né hene.

Ókaj ne-ámpe śekúma nōškun kamúi póho, máxpóho čine rúhe né. Támbe rénkajne kusu, e-kor ačaha ee-sake kara rúhe né; maśkínno sake tuj-káta anérakisčí; támbe vénhi né, ku-mátakhi, eski, ecísámte kusu, ecíkorúra rúhe né". Tapax- 85 kane, eski, jé rúhe né. Pájki-pájki manújke, an-tékhi újna rúhe né. Itur asín manújke, óxt okajan pon náj oxta ifuráje rúhe né.

Tá pon náj esáxke kara. Oja pon náj, eski, oxt itur oman manu; neja pon náj, eski, esáxke kara manu. Iram 90 biske, ivan pon náj ijesáxke kara manu. An-kám níképhi ratóčux sanne čimáxpá-kane am manu. Orova ahun manújke,

sound of (pieces of) metal clanging: "Child of Rurupa, what hast thou come (here) to do? Thy uncle, a rich man, bred thee up for himself. He was not a true uncle. He took (thy) land for himself. Now he makes saké (on account) of thee. Therefore, knowing of it, I have made thee to come where I (dwell). Of old, the 'inau' made by thy distant ancestors — I did accept, and (it was) well (75—81).

I therefore, the child of the god of the Middle Hills, — (his) daughter am I. Because if thy uncle should make saké for thee, and slay thee during the drinking (thereof) it were wrong — (therefore) have I brought my younger sister to marry (her) with thee". Thus spoke she, (and) rising took my hand. When she went with me where she lived, in the river (near) her dwelling did she lave me (82—88).

She dried up that little streamlet (with the laving). She went with me to another streamlet; (and) this little streamlet too did she make dry. When I counted in my mind, six little streamlets did she make dry. From my body a radiance of beams shot forth. Afterwards, when we re-entered (the house),

tu-nupuf sarámbe, ^{és}, imíre manu. Tékoro pój šukup óxkajo
án, ^{es}, anne manu. Jóš sere kere! Ikoitax muje, eske, manu:

95 „Náxte asípaš éiki, éi-kóro éísehe kamúi éíse ecíkourén-
kare-ján. Itása paxno énciu ené-kusu, ekaš itoxpa, ekaš ináu
kara urénkare ekiva éiki, e-mácihi ataj hene, ináu ejajnin-
tasá eki nanko. Pá urénka-kane ináu kara eki-éiki, támbe
píriká. Náxte asípaš-éiki éi-éíse oxta éióšma éikin, kamúi jò-
100 ikiri nejaxka anèkourénkare éiki kusu iki”. Ari jé koro sòj-
nurajé.

Néte osíri kantuke, mošíri pákhi ara kamúi sino^x éio-
éiutéxka. Mošin nóskehe šípuni kamúi sino^x kohum epusu.
Néte hóxk anaxcí. Šínkejkhe košístóno ínkar anájke, tán ka-
105 mui éasehe, éíse tujónnajkehé kojajmososó. Tán kamúi jójkihi
eamam pok iéiu. Am-mácihi kamúi máxneku jòjtukáta mokoro
manu.

she clad me in raiment of silk, most precious. I was a young
man. Još sere kere! Bidding (me) farewell, she said: (89—94).

“Afterwards, when ye shall go, set in order my house,
my divine house. In thy turn, thou being a mortal man, if
thou shalt (renew and) set in order the ‘inaus’ of thy fore-
fathers, the things carved out by thy ancestors, thou shalt
make ‘inaus’ as thank-offerings, in payment for thy wife. If
thou makest ‘inaus’, setting the years in order, (it will be)
well. Afterwards, when thou goest, and when thou comest to
my house, I shall set in order (therein) beautiful heaps of
precious things”. Having spoken thus, she went out (95—101).

Afterwards, to one extremity of the land, to the edge
of the horizon, there went the sound of a true deity disport-
ing (itself). To the middle of the land there spread the sound
of the deity rising up (and) disporting itself. Afterwards we
lay down to sleep. On the next day, at dawn, when I looked
round, I woke in the house of a god, within (that) house.
Piles of precious things (gifts) of the goddess reached to the
roof-beams. My wife, a divine woman, was sleeping beside
(those) piles (102—107).

Pájki koro, anókaj nejaxka pájki am manu. Makun nitax sánke anócašaxké, ináu túje án. Tán poro ináu, sékúma nóškun kamúi, aje ránke, ináu kara. Tu-kéšp asínko anki 110 ámpé, pínnep atúita, ivan atúita, máxnep atúita, ivan atúita, ajšánke manu. Néjta néjta óxkajo axkarino ékášnukará ankīmanu.

Tani paxnono, tani pissamené inu anko, án-kor ačaha širuj jájne, emújke jajvéndy ráj manu. Kamúi unéane anūkocaraxéi annu. Néte orovano án-koro kotan ánkosani ké, Rú- 115 rupa kotan, kotan esapáne nišpa anne. Itása paxno tani hekimo ináu kar án. Anejajnintasá anki manújke, nārujka án-koro só etokho ikox tanúnka komājnatará-kane am manu.

Ojāxva ék umúre ájnu éx manújke, ahun, ámpene án. Šúj ojāxva tú ájnu-ka, ré ájnu-ka oman anike, ahúnike, ám- 120 pene án. Nāx kíséike, asír ikinne anejaj-kotan, kotan etóxka an-čise kóndy anakara-kara. Asír ikinne án-koro kotánhi, Rú-

When she rose, I rose too. I went out upstream to the bend of a river, (where stood many trees). I cut an 'inau'. This large 'inau'; calling upon the god of the middle hills, — I made an 'inau'. Making (one) every year, tens of he (-bears) six tens, tens of she (-bears) six tens, did I bring home. I was luckier than any man soever (108—112).

When at last I listened by the sea-shore, my uncle, completely impoverished, had ailed wretchedly, and died. A deity had made him exceeding weak: (so) I heard. Afterwards, having come to my village, I was a rich man, (and) the head of the district, of the district of Rurupa. In my turn I made 'inaus' in the forest. As I made them with gratitude, the swords in my piles (of precious things) clattered ever more noisely, (when) I took them down (113—118).

From another place (there) came two people; when (they) came, they settled and lived (there) quite (for good). Again from another place two people, three people, having come, settled and lived (there) quite (for good). Thus doing, they made to themselves a second row of houses at the end of the village. (Men), talking among themselves (said that in)

rupa kotan, kamuĵ ukóĵta něno anukojexčí. Něĵta, něĵta nišpa
 125 aĵkarino poro nišpa né manu. Tu pó ankoro; máxneku pó,
 máxneku čáškoma, óxkajo pó, anókaj-ne čáškoma. Néte orova
 rajanaxčí manu. Šoka ene inu aníke, am-pó utárikhe anóka
 an-kípe aĵkarino nišpa nexčí manu.

this new row in my village, the village of Rurupa, the people
 spoke like gods. I was a great rich man, more than any other
 rich man. I had two children; the daughter did the woman
 educate; the son did I educate myself. Afterwards (we) died.
 After (death), when I listened, my children were richer than
 I had been (119—127).

Remarks to N. 25.

3. *košma*, here means 'the aunt', see 12. 123.

6. *mimis-číšpo*, a literary word instead of the more usual
pi-číš, 'to weep in secret'.

7. *sake*. From the Japanese *saké*, with the same general
 meaning of rice-wine. But the Ainus now make their own
sake, which is a much weaker and sourer beverage than that
 brewed in Japan.

8. *ejax* is a syn. of *neja*, 'that'.

24. *pinni*, see 1. 8.

humhi for *homhi*, 'a branch'; for *hum*, see 1. 102.

33. *čuxpokutonne*, 'to the west'; comp. of *čux* or *čuf*, 'the
 sun', + *pok*, 'under' + *ut*, 'a side of the body' + *onne*, 'towards'.

34. *Tara* or *rara*, 'bare, without trees or shrubs'. Said
 of land only.

36. *eško*, *kuki*, instead of *eški koki*; *koki* belongs to the
 verb *eešikopa*. In this word, *ko* occurs again. For *ki*, see 2. 159.

58. *rikoma*, 'a month, the moon'; comp. of *rik*, 'high place'
 + *oma*, 'to be inside'.

ajšikaomare, 'was sufficient for me'; *omare* 'to put in'.

59. *mojo*, 'a few'; *mo*, 'little'.

61. *anerajkun hoŋke*, 'I lay down to die'; cf. 2. 147.

62. *piške kanike* instead of *piske anike*, cf. 21. 35.

63. *ibene kamui*, 'food'.

67. *ratočuf*, 'a beam, a ray'. Perhaps it comes from *ran* 'to descend' + *čuf*, 'the sun'.

77—78. *šikotankonde*, 'took possession of a village', literally: 'gave himself a village'.

80. *e-maxta ekaši*, 'thy great-great... grand-father', *maxta* means literally, 'upwards'.

82. *šekuma noškun kamui*, 'the god of the middle mountains'. Cf. 21. 131—132.

83. *ee-saķe kara* for *e-saķe ekara*, 'thy saké makes'.

85. *ecikorura*, 'I brought to thee'; comp. of *e*, + *či*, 'I' + *ko* + *rura*.

99—100. *joikiri*, syn. of *soetox*, 'a pile of articles of value heaped up in a corner of the house'.

100. *čiki*, comp. of *či*, 'I' + *ki*, 'to do'. Cf. above 98, 99 and 4. 78.

105. *čase(he)* is a syn. of *čiše*, 'a house'.

106. *eamam pok ičiu*, 'to reach to the beams'. This is a hyperbole; the meaning is only that there were many valuable things; *amam* instead of *amani*, 'a beam'; comp. of *ama*, 'to place' + *ni*, 'timber'.

108—109. *nitax* or *nutax*, 'the land comprised in a bend of a river'. Generally trees grow luxuriantly in such places, and wood for 'inaus' is often cut there.

110. *tu-kešp ašinko*, 'every year'; for *tu*, see 15. 2.

116. *esapane*, 'a chief', derived from *sapa*, 'the head'.

118. *so etokho*, see above 99. Literally, 'the end of the floor'.

ikox for *ikoro*, see 6. 56.

tanunka or *ranunka*, 'to take down' is derived from *ran*, 'to descend'.

komajnatara, 'made a noise maj-maj', an onomatopoetic word. There were a great many swords heaped together, and they clanked one against the other.

119. *umure ajnu* (or *kuru*), 'a couple of persons of different sexes: husband and wife, or son and daughter'.

120. *tu ajnu-ka* instead of *tu ajnu kajki*; as to *kajki* see 1. 35.

Nr. 26.

Dictated (December 1903) by Nita aged 28 of village of Aj.

Šine menéko ane. Ikotan kešva ivam pój šekuxpe, ikotan páva ivam pój šekuxpe. Ikotan kešva ivam pój šekuxpe repòjkišiké, kéšp ašínko aneiŕe kopirika okaj ankī. Ikotan páva ivam pój šekuxpe nàjkoračí repòjkišiké, aneiŕe kopirika
 5 okaj ankī. Támbe anèjajrájgi kusu ikotan-keš pój šekuxpe ivan axtúsihi, šine tó ankara.

Kesántexko iŕe ánhī anejajrájki kusu, né rénkaŕne šine tó ivan áxtuš anukáka. Ikotam baun ivam pój šekuxpe axtúsihi nàjkoračí, šine tó ivan áxtuš anukáka. Jèkojajrájkišī
 10 kusu šine pá ivan óxko imireši. Ikotam páva ivam pój šekuxpe nàjkoračí šine pá ivan óxko súj imireši. Anèjajrájki kusu usa tój tumun iŕe, támbe pate anejájinintasá.

Ankī jájne táj šine an tó ékáp oropéka inu anájke iko-

I was a woman. At one end of my village (there lived) six young men; at the other end of my village (there lived) six young men. When from one end of the village the six young men went to catch seals, I every year ate (much), living well. When from the other end of the village the six young men went likewise to catch seals, I ate (much), living well. Being grateful for this, I made one day six garments of bark for the (six) young men of one end of the village (1—6).

Being grateful for my daily food, one day I sewed six garments of bark. For the six young men of the other end of the village, I likewise sewed six garments of bark in one day. Being grateful, one year, with six robes of seal-skin did they clothe me. The six young men from the other end of the village likewise one year clad me with six robes of seal-skin. Being grateful, with various foods dug out of the earth did I in my turn give thanks (7—12).

Doing (so), one day, having heard the birds' (talk, I knew

tan kešun pój šekux utara, ikotan paun pój šekux utara ax-
 kepáxsi kusu, tani kimaši makapaxsi manu. Otu tó kasu itére 15
 anki, anára kojákuš kara. Támpex kusu táj šine an tó he-
 kimo raje án. Nejajkehé ikotan kešun ivam pój šekuxpe ki-
 mójki rúhe okākara makapan.

Anki jajne šine tópo anètomošmá. Tópo keš-tá ikotan
 kešun ivam pój šekuxpe sántex kéuhe éitáne turi okajasi. 20
 Tópo pá-ta ikotan paun ivam pój šekuxpe sántex kéuhe okaj
 šíri annukara. Tópo já oro tán éiš oéive anki jajne, tán tó-
 keš kooman ankojajmososó. Tani pakíta tópo tujkata, tám
 poro jajée kohonoja-nojape tópo pá-ene háwke koičaramoxté
 annukara. 25

Tani kimaši tán para tójru makan túhe an; okākara
 ànkoheáxte heve anki-kane makapan. Iru etókota tám poro
 éáše ànkoesirepá. Apáha óxt an-kuni anunana; šine káni eu-
 koma an-teki stájgi, tanánajše éimàkekaxté ahupan. Tüntur

that) the young men from one end of the village (and) the
 young men from the other end of the village had gone to the
 forest to strip off bark. Two days did I wait for them, but
 could not (see them again). Therefore, one day I went to the
 forest. Then went I on the hunting-track of the six young
 men from one end of the village (13—18).

(Thus) doing, I arrived at a tarn. At one extremity of
 the tarn the lifeless corpses of the six young men of one end
 of my village lay stretched out. At the other extremity of
 the tarn, the lifeless corpses of the six young men of the
 other end of my village lay, (and) I saw (them). On the shore
 of the tarn I lay down (and) wept; whilst I did (so), the
 day's end came: I rose. Then, in the centre of the tarn a huge
 trout waved its tail, and at the end of the tarn it opened its
 mouth silently: I saw (this) (19—25).

Then (I saw) a wide path going towards the forest; and
 along it I went, drooping. Before me, on the way (there was)
 a large house, to (which) I came. I sought where the door
 was; I struck with my hands on two sliding panels of iron;

80 empo ankojájnu roxte. Áškaj sóva tám poro nišpa kojájnu róxte; hopítatexté jóitax-káva kúnne ita ejájukorájpa, ukujox kám ita tujkáta amáte, tan orawpéka ikótananá.

Tán orišpéka anújna manu. Tú vén nox-pó an-éár oma-rete, jajkatanu án-kusu, ošine veno pate anē manu. Tán
85 orišpéka ankótananá, tán orawpéka újna manu. Jóitax-kaene makánke šírihi annukara. Táp orovano ikóipiši: „tani anáxne iréske vén pój šekux utara axkepási kusu makapásiké, antè-rešiké anára kojákuš kara.

Anki rénkajne tan tó an tókhi, ivam pój šekuxpe utara
40 kimójki rúhešin anokákara jájne, šine tó-po anétomošmá, ne-jájkebe, tó-bo tuj káta tám poro jájée annukara. Tó-bo keš-tá

they creaked, I pushed them back, and entered. I sat down close to the door. By the right wall (there) sat a big wealthy man; he rose at once, took down a black tray from a shelf, (and) having placed some bear's flesh on the tray, handed it to me, stooping very low (26—32).

I took it, raising it up. Two tiny bits did I take; being ashamed, I ate but one tiny bit. I raised (the tray), giving (it back to him); he took it, stooping low. On the shelf he (re-) placed it, (as) I saw. Afterwards he put me questions (to which I answered): "Now, when the young men who gave me to eat went to strip off bark, and when I waited, I could (wait) no (longer) (33—38).

Therefore to-day I went on the hunting-track of the six young men, and arrived at a (certain) tarn; after that, in the centre of the tarn I saw a huge trout. At one extremity of the tarn the lifeless corpses of the six young men of one end of my village; at the other extremity of the tarn, the lifeless corpses of the six young men of the other end of my village: having seen, I tell thee that" (39—44).

This rich man, growling, took down a black fur from a shelf, (and) put (it) on over his head. I had it in my mind to fear. Then he took a sword down, and whetted (it) on a whetstone (from, which) some liquid dripped. Then he thrust

ikotan kešun ivam pój šekuxpe sún tek kéuhe, ikotam pá-va pój šekuxpe tó-bo pá-va sún tek kéuhe annukara kusu, aneko-asur anhi taxne".

Neja nišpa héxše turano jóitax ká-va kúne ruš šaošaxte 45 jajunu manu. Anèohajhájne rusú. Táp orovano šine tamámpe šaošaxté rúj káta péhe éiš-éiš néno širu manu. Táp orovano kúfpok eélu iníške manu: „an-kóx tó-poho etura kara kusu". Támbe kusu kiror án turanu ane-tura kara ankī manu; an-ko^x tó-po oxta ántura sán. Tó-bo pá-va ante, tám poro jájée emuš 50 ani táwke, emúši kokaje.

Táp orovano héxše tura tanekimašin maka manu. Níš-teni tápa karáte, tura sán manu. Tám poro jájée tó-bo keš-ene háwke icáramoxté, níšten táp aní jóxte manu. Nea nišpa tó-bo keš-tá ànkosujexčí. Tó-bo keš-tá kamúi ukójki, tó-bo pá-ta ka- 55 múi ukójki. Tám poro nišpa tó-po pá-ta sún tek kéuhe anòci-vexčí rúhe an, annukara kusu, éiš turano ànkojajočivé anki.

Táp orovano pájki anine ànkoesujé sapam manu, án-koro éášehe ànkoesirepá. Áu-vén éášehe, éáše ònnajkehé komun

it into his girdle, and went with me: — "I am going with thee to my tarn". — So I went gladly with him; to his tarn he came with me. Being at the one end of the lake, he cut with his sword at that huge trout, and the sword broke (45—91).

Afterwards with a growl, he went to the forest. Having made a hook of maple-wood, he brought it. With the hook of maple-wood did he catch hold of that huge trout (which) at the end of the tarn had silently opened its mouth. This man dragged it to the end of the tarn. At the end of the tarn (the two) beings fought; at the other end of the tarn (the two) beings fought. When I saw this big man thrown down a lifeless corpse at one end of the tarn, I fell down weeping; (thus) doing (52—57).

Afterwards I rose and went away; to my house did I come. In my poor house, in the midst (of it), the dust was

60 otúfkane ohóro an túhe án. Húsko anki jáha anurénkare kusu ankošíupu aro-šínéne-pone okajan manu. Táj šine án to okajanájne, ékáp oropéka inu am manu, túima kane ikooman án níspa éx-kusu iki manu.

Otu-tó kasu okajanájne atuj sokúru káta, tu pón éíš
65 kešum annu. Áu-ven tuesánhi níspa àxkašúm makan húmhi annu. Ahun; annukara jájke, kúne kosóndo mí ahun níspa ángo-sókehe kojajnuróxte, ene án ramu, keraj náx kájki! àj-šícárójkire kuni, náx anramu. Neja ukurànikhé orova usam am manu.

70 Tani anáxne húsko okajáni nénu okajánaši manu. Pá tu pá paxno pírika usam anki. Vě-nupuru pó kájki àjsakaši, ukohekaj anki. Néte nejaxka aj-širánkure ájnu kájki ísam anki jájne euhokoxpá. Tú mokóro kamúi anki. Kamúi-un kotan am-mave toko kájki oàresankhí. Iru okáta ájnu kájki ámpene
75 ísam, ara kamúi ven éiáxka ankiši manu.

standing high; long had it (lain there)! As once I had done, I put things in order carefully, and I lived all alone. One day, as I was living (thus) I heard the birds (say) that a wealthy man, coming from afar, was coming to me (58—63).

Having spent two days, I heard upon the sea the creaking (of oars) of a small boat. On my poor way I heard the sound of the footsteps of a man approaching. (He) came in. When I saw the man who entered, clad in black silk, sat down close to me, I thought thus: "How well it is! I shall make (him) feed me!" so thought I. That night were we married (64—69).

Afterwards we lived as I had lived formerly. After two years we married for good. (We, being) very powerful (in magic), had no children, and both grew old. Afterwards, having no man (of our) kindred, we died. (So) lay we, two bodies (without burial). In the Underworld our trace has vanished quite. Where we went, no men are (to be found), the true gods have destroyed us (70—75).

Remarks to N. 26.

We may note that the narrator said he had this legend from an Ainu girl of fourteen, who was born in Yeso, but whose parents (the people who told me tales Nrs. 17 and 20) came from Saghalien and belonged to the 'Tsuiskari' Ainus. This may account for a certain obscurity in the tale itself.

1. *meneko* or *menoko*, see 20. 2.

šekuxpe, a word used by the narrator for *šukuxpe*, or *šukufpe*, 'a young man'. See later, 14.

3. *repojkišike*, 'when they hunted seals'; comp. of *rep*, see 1. 66, + *ojkiši*, see 1. 60, + *ike*, see 1. 170.

aneibe kopirika, cf. 3. 36.

6. *actusihi*, 'cloth of elm fibres', or nettle fibres; comp. of *ax*, 'the innerbark' + *tusi* or *tus* or *ruš*, 'the skin of an animal'. This compound shows that the Ainus used formerly to be dressed in skins exclusively, and that their garments of bark or fibres are relatively modern. Cf. 24. 78.

12. *toj tumun ibe*, 'food from within the earth', i. e. the roots of plants.

14—15. *axkepaxši*, 'they strip off the bark'; pl. of *axke* which is comp. of *ax*, (see above 6), + *ke*, 'to peel'.

22—23. *tokeš kooman*, cf. 1. 41.

24. *jajče*, 'a trout', *Salmo fario ausonii* Heckel. Comp. of *jaj*, 'simple, common' + *če*, 'a fish'. In Ainu legends goblins, when they take the form of a fish, usually appear as trouts.

31. *ukujox*, 'a bear'; a word used only in tales.

32. *tan orawpeka ikotanana*, 'gave me (food) bending down'; *ikotanana*, a word used in tales instead of the more common *omante* or *kore*. Ainu etiquette demands, as guests sit upon the floor, that the person who serves them should bend down; the lower he bends, the greater the courtesy.

45. *šaosahte* or *saosahte*, a word used in tales instead of the usual *sankē*, 'to take down'.

kune ruš, 'black garments'. According to a remark of the narrator, the big personage in black garments (of bear-

skin) was the master of the forest on the mountains, who sometimes descends in semblance of the bear.

52—53. *ništeni*, 'a maple tree', *Acer*. Literally 'hard tree'.

53. *tapa*, 'a hook'. Until quite lately, the Ainu employed wooden hooks to pull down dry boughs, which they afterwards used for firewood.

67. *keraj nax kajki* or *kajkiša*, an exclamation of rejoicing, meaning 'Very good!' As to *keraj*, see 1. 392.

71. *ajšakasi*, 'they had not'; the root is *sax*, 'without'. In Ainu folk-lore, those that were famous for their magical power seldom had children.

73. *kamui un kotan*, literally 'divine country' is another name of the Under-world. Cf. 20. 38.

74. *am-mave toko*, literally 'the place of my breathing', means 'my trail, or track'. *Toko* is from the Japanese: *tokoro*, 'a place', instead of the Ainu word *koči* or *usi*.

75. *čiaška* or *čaxka*, 'destroyed, made weak'; it seems to have the same root as *čan*: see 1. 89.

Nr. 27.

Dictated (December 1903) by Nita. See Nr. 26.

Re ájnu án. Šine ájnu-ne poníune ájnu, tu ájnu kijane ájnu. Poníune kuru jájvénte, šinénex-pónne jáj-éiše koro; tu kijáne kuru jaj-éiše koroši. Oja-án Túrupun kotan ónne útara inu manu. Keš úkuran exko, šeta méx manu. Túiman Turu kotan keš úkura éxko, šeta méx manu. Čkap oropéka inu anaši. Táj šine án to okajan-ájne Oja án Túrupun nišpa éx manu.

There were three men. One was younger; the (other) two were elder (folks). The younger, (who was) a sick man, had a house to himself; the two elder ones had a house to themselves. They listened to (news from) another village (in the district) of Turupa. Every night the dogs barked. In a distant village of Turupa, the dogs barked nightly. This news did (the men) get from the birds. When one day they

Ikovébekere: tani anáxne i-kotan kē-va pá úś manu, i-kotan pá-va nāikorači pá úś manu. Rúrupun niśpa utara, utara kamúi koro, nāx nē-kusu, anukopāgariré. Utara ukopā-gari manu. Tu kijáne niśpa, ponfune kuru máxne tamámbe 10 kúfpok ečiu, kijáne niśpa píne tamámbe kúfpok ečiu, ojan Túrupun niśpa kotan ónne tura pajési manu.

Táp okáketa šínénex-pone okajan, jajvénde kú anne-kusu, mokóro án, tara anki manu. Án-koro kotánu kinuj ši-rúnku iśitakánte, tójki emuš ikóre manu. Ántakarā anòromós: 15 iśamáketa tójgi emuš am manu. Anújna-kónno ánuśsomaré. An-kijáne utara pajési toko anóponi, Oja-an Turu kotan táta paj-án, ikotam pá ene paje am manu.

Nejajkehé am-poniune hóski rámbu kira ani éx manu, opóni ivaj-sarus kamúi an-hóski rámbu nośpa. Anóski rámbu 20

were sitting (together), a wealthy man from that other (village of) Turupa, arrived (1—6).

He told them (that) now, at the (one) end of his village, an infectious disease had broken out; at the (other) end of his village likewise had an infectious disease broken out. So (he asked) the rich men of Rurupa, having (the protection of) a god, to find some (remedy). The people took thought. The two elder rich men — the younger man stuck a short sword in his girdle, the elder man stuck a longer sword in his girdle — went together to the village of the other rich man of Rurupa (7—12).

(The youngest man speaks). Afterwards I alone remained, being that wretchedly ailing man, — I slept. And I saw a vision. A poor man from the forest of our village gave me in (my) dream an earthen sword. (Thus) did I dream. I woke: beside me lay an earthen sword. Having taken (it), I put it in my bosom. To the place whither my elders had gone, went I on their track; I went to the other village (of the district) of Turupa; I got to the edge of the village (13—18).

Meanwhile the younger of my elder brothers came running; following (and) pursuing my brother, (there came)

anesóxki. An-usòmarepé anújna manu. Tóiki emuš-ani ivaj-saruspe antáwke, arúpax nóške-keta antújtexte. I-hóski rámhú ikòirajmé kí manu. An-túr xošibi, Oja an Turu kotan an-túr xošibi; an-hóski rámhú éise ónne anahúnke.

25 Anókaj ne-ámpe i-kotan-keš ene paje án. Nejájkehe i-kijáne kuru kira ani éx manu. Anekan nukara: henram kora súj, ivaj-saruspe i-kijáne kuru nóspa. Oára ru cá ene anèsoxkí. An-ussòmarepé anujna. Póxna kunkeve etoj ketutu, kána kunkeve enískoro ketutu éx manu. Henram kora súj, tóiki emuš
30 anújna ivaj-saruspe upax nóške-keta antáwke antuje manu.

Anóski rámhú ikòiraimé kí manu. Xošibi anási; Oja-an Turu kotan ankoxošibiší. Tékoró jajvénde kú ièrajapaši: pírika nišpa utara nejaxka rájki kojákuš aši, ivaj-saruspe náha nejáva jajvénde kú mánka rúhe án. Tani anaxne Oj-án Turu-
35 pun nišpa máxpohó jajvénde kú ajsánteši kusu, eukojta annu manu.

~~~~~  
a beast with six tails. I made way for my elder brother. I seized the thing in my bosom: with (my) earthen sword, I struck the six-tailed beast; just in the middle did I cut it in two. My elder brother saluted me. We returned together to the other village (of the district) of Turupa; we returned; I went with my elder brother to a house (19—24).

I went to the (other) end of the village. Meantime, my eldest (brother) came running. When I looked towards him, (I saw that) a six-tailed beast was likewise pursuing my eldest (brother). I retired to one side of the road. I seized the thing (that was) in my bosom. The lower jaw (of the beast) touched earth, the upper jaw touched the clouds; it came. I likewise seized the earthen sword, I struck the six-tailed beast just in the middle, I cut it through (25—30).

My elder brother saluted me, he thanked me. We returned; to the other village of Turupa we returned. Much did they wonder at me, the man (who was) so wretchedly ailing: the strong rich men could not kill the six-tailed beast; the poor sick man had been (so) valiant (as to do it). Now I heard



Annun ámpe anejajrájki anki. Túiman Turupun nišpa maxpóho i-úturux kú ajsánteši aneukòjtakaši. Ikotam pa-ún nišpa maxpóho kijáne kuru ajsánteši aneukòjtakaši; urénka manu. Tu tó paxno tóri anaši; am-mači antur oman. I-hóski 40  
rámhušin mačihišin iššinéno pajeanaxci. Nárur kajki tubiškan kotan orüntará ijërajapáši annu.

Húsko anki axkarino jëruje poro nišpa anne manu. I-hóski rámhušin širun áši. Anókaj ne-ámpe ašínno jajvénde kú anne, tani ne-ámpe jëruje poro nišpa anne manu. Umúrek 45  
ájnu ankoróši. Húsko ankípe am-póho anecáškoma kara. Anóski rámhušin inéno kajki umúrek ánu ranke koroši, húsko kí-šipe ecáškoma karaši; eühokóxpá rajanáši manu. I-okáketa hekaé utara jëruje pírika okaj kíši manu.

how the rich man of the other village in Turupa said (he) would give his daughter to wife to the poor sick man (31—36)

Having heard, I thanked. The rich man of Far Turupa gives his daughter to wife to my second (brother), they said. The rich man at one end of our village gives his daughter to the eldest (brother), they said; (all) was right. — Two days we spent (there); I went away together with my wife. My elder brothers and their wives — (we) all went away. The people living in all the villages wondered at me still more, I heard (37—42).

I became a great rich man, yet more than (my forefathers) did before. My elder brothers were poor. But I, (who) had before been so wretchedly ailing, am now the greatest rich man. I had two children. I taught my children (to do) as the ancestors did. My elder brothers also had two children each. They taught (them to do) as the ancestors did; we became old, (and) died. (My) children after me live yet more happily (than I) (43—49).

### Remarks to Nr. 27.

The note at the beginning of Nr. 26, includes the present legend also.

7. *pa*, 'an epidemical disease, generally the small-pox'. Cf. 1. 69 and 9. 3 and 7.

9. *utara kamui koro*, literally, 'people having god', is used for men who prosper through the protection of a god.

*anukopagarire*, 'let them consider together'; the last syllable *re* indicates that we have here a case of indirect discourse (*oratio obliqua*), cf. 14. 37.

10. *tamambe* is an archaic word used in tales instead of *emuś*, 'the sword'. Perhaps it is comp of *tane*, 'long' + *ambe*, 'thing'.

*mazne tamambe*, 'a female sword' and later... *pine tamambe*, 'a male sword' are used only in poetry. We have rendered these by 'longer', and 'shorter'.

17. *toko*, see 26. 74.

20. *ivaj saruś kamui*, 'an animal with six tails', or *ivaj saruśpe*. A monster that often occurs in Ainu legends.

45. *umurek ajnu*, means here 'a son and a daughter', cf. 25. 119.





13

The first of these is the fact that the...

...the second is the fact that the...

...the third is the fact that the...

...the fourth is the fact that the...

...the fifth is the fact that the...

...the sixth is the fact that the...

...the seventh is the fact that the...

...the eighth is the fact that the...

...the ninth is the fact that the...

...the tenth is the fact that the...

...the eleventh is the fact that the...

...the twelfth is the fact that the...

...the thirteenth is the fact that the...

...the fourteenth is the fact that the...







Fr. Spandewell

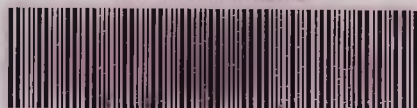
Introduktion

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