

1. Cats

Once upon a time, there lived a hunter in a village. He was a skillful hunter. One day, he went hunting. It was winter. He wore a coat made from reindeer fur. He had his bow and arrow with him in the hope that he would encounter some deer to hunt. In the forest, he set snares here and there. He continued walking. Suddenly, he heard the meow of a cat behind him, "meow". He turned around, but there was nothing. Then from a different direction he heard another, "meow". He looked in that direction but could see nothing. After a while, the meowing started coming from all directions, as if there were plenty of cats. As if there were three cats. He looked for them, but couldn't find any. After a while, many cats were meowing around him. But he still couldn't see them. He decided to go further. He began to walk faster. The cats were still meowing behind him. After a while, he saw a big larch standing in front of him. He quickly climbed the tree. He sat down on a branch. He sat down and looked down. He saw many cats coming up from under the layer of snow. The cats came to his tree. They were following his footsteps. They were watching him and meowed "meow, meow". Suddenly, one cat started to climb the tree. He kicked the cat and tried to push it down but now other cats also started to climb. The cats came closer and closer. He took his knife from the sheath, cut a little piece of his fur coat and threw it to the cats. One cat quickly climbed down and ate it. Then, another cat climbed down and swallowed that cat. Another cat climbed the tree. He pushed and pushed, but the cat didn't go away. Again, he took his knife, cut a piece of his fur coat and threw it. The cat jumped from the tree, caught the piece of fur coat and ate it. Again, another cat swallowed that cat and began to climb the tree. It was getting dark. And so he kept on cutting and throwing a piece of his fur coat, the cats kept on swallowing each other. One cat ate the piece of fur coat and another swallowed that cat. They went on doing this until the morning, until the stars were shining no longer. He cut his fur coat and fed the cats. When it was light, he saw big fat cat, which had swallowed all the other cats and pieces of the fur coat. The big fat cat had a big belly and staggered to the taiga. The hunter climbed down the tree, put on his skis and returned home quickly. When he came close to his house, he heard the meowing again: "meow, meow". It was the fat cat. Its belly had swelled and couldn't stand it any longer. Suddenly, the big cat threw up all the cats that it had swallowed. The cats jumped out from the

fat cat and scattered in all directions. The hunter's dogs began to bark. It was already in the morning. The hunter let the dogs come out of their kennel and he tied them near his house. The dogs barked and the cats ran away. Finally, the hunter came back home. On his return, he said, "An evil spirit lives in this village. Let's go to another place to live. This is the village of the evil spirit. This is the village of evil cats". All the inhabitants of the village then left their houses and storehouses. They moved to another place. They went to another river, settled there and built their village. Their former village was full of evil cats so they had abandoned it. In the new village, all the people became rich. Therefore, they named the village "The Village of the Rich". Wealthy people lived in the village and people from neighboring areas came to live there. Only to this village. So, they named the village "The Big Village". Many people moved in the village and the evil cats went away. The people built houses and other facilities. In this way, they made themselves rich. They said that they were the wealthy spirits.

GL: The village of wealthy spirits?

VI: Even the poorest people became rich when they began to live in this village. They said that it was the village of the rich.

GL: The village of the wealthy spirits.

VI: Therefore, you never have to move to somewhere else. A lot of people came to live in this village, so they named the village *Tamla vo* "The densely-populated village".

2. Grandmother Rich

(How the *palng* clan was established)

VI: When I was still a child, they told me a lot of long stories. But now I don't remember them any longer. You probably remember the story of Grandmother Rich, don't you?

GL: Don't speak in Russian. Speak in Nivkh.

VI: All right. Once upon a time, there lived Grandmother Rich. She lived alone in her winter cottage. Have you already heard this story?

ON: No.

VI: She always dressed beautifully. She wore a beautiful dress. There were always

birds flying above her cottage. The birds flew into her cottage through the skylight and flew out again. They flew around and sang joyfully, as if they were playing. They flew into the cottage through the skylight and when they flew away, the Grandmother Rich tied a beautiful piece of cloth to their feet so that they would fly away from the cottage looking beautiful.

ON: Did she tie it to their feet to make them look beautiful?

VI: Yes. The birds flew away, then flew back (to the house) again without the piece of cloth.

ON: The pieces of cloth became loose and they lost them, didn't they?

VI: They either lost them or, I don't know. The woman (Grandmother Rich) then went to the taiga to gather firewood or so. No, at first she had to feed the puppies. She fed her puppies and gave them water. Only after that she went to the taiga to gather firewood. She walked and walked. Suddenly, she saw a beautiful girl in front of her. The girl was dressed beautifully. She was running and jumping around. Grandmother watched her carefully. Then she saw that it was a fox, not a girl. The fox took the cloths from the birds and tied them to its body. The fox wanted to become beautiful. She danced (and charmed other animals). When an animal came to her, she caught it and ate it.

ON: Oh!

VI: Chipmunks and other various animals.

GL: Say chipmunk in Nivkh.

ON, VI: *Taghr, taghr*. Chipmunks, hares, she ate everything. (The fox) caught these animals.

ON: Oh!

VI: She ate these animals. The woman (Grandmother Rich) thought: How can I catch the fox? She dug a hole, lured the fox into the trap and closed the hole. But the fox dug a hole in the other direction and ran away. The woman thought: How can I catch it? She went to the lake and set a fish net on the ground as if she were drying it. When the fox came to the lake to drink water,

ON: (She) tied (her)?

VI: No, (she set the fish net) so that the net would catch the paws of the fox. How can I explain that to you?

ON: What?

VI: The fox would come down to the lake but the net caught her paws.

ON: (The fox) came down to the net?

VI: So that the fox get caught by the net.

ON: Ah, the fox. Yes, now I see.

VI: The net caught the fox.

ON: Yes, the net caught the fox.

VI: Yes.

ON: Yes, the net caught the fox.

VI: Yes. The net caught the fox. (The woman) took the net and pulled it to herself. She pulled and pulled but the fox had bitten through the net. In the past, the Nivkh used to make fish nets from nettle. People dried nettle and twisted it (into a net).

ON: Twisted, twisted the nettle.

VI: They made use of sedge.

ON: Yes. (They used) sedge.

VI: Yes. They twisted it and made nets. They caught fish with that net. The fox bit right through the net and ran away.

ON: The fox bit the net and ran away.

VI: Then the woman thought: How can I catch the fox? How can I capture it? She went to the tundra and gathered tern eggs. She brought the eggs back to her house.

ON: Did she put the eggs near her house?

VI: She put the eggs in this way, here and there, two or three at one place. Then she brought a big, *how do you say it in Nivkh?* The wooden framework that we use to dry sealskins.¹

ON: Ah, do you mean *ngyr*?

VI: Yes, *ngyr, ngyr*.

ON: *Ngyr, ngyr*, with the big framework.

VI: She wrapped this framework with a net and placed some heavy sticks under it. Then she tied the sticks together with a long leather belt,

GL: With a cord.

VI: With a cord, yes. She took the cord and went back to her house.

ON: A leather belt.

VI: Yes, yes. A leather belt.

ON: A long belt.

¹ See foto 6.

VI: She went back to her house holding the long leather belt which was tied to the trap made of sticks (and the framework wrapped with net). She went back to her house, put the belt behind the door and hid. When the fox came and went into the trap, she pulled the belt. The sticks fell down on the fox and beat it. She rushed to the fox and sat down on it.

ON: Oh!

VI: The fox cried: "Ai, ai." The woman sat down on the fox and started to beat it. After a while, she noticed that it was not a fox, but a girl.

ON: Just a girl?

VI: Just a girl. The woman was dumbfounded. She said, "What child is this? Where did she come from?" The girl was screaming and crying. She wanted to get out of the net. The woman felt sorry for her. "Who are you? Where do you come from?" But she said nothing. She said nothing, only cried and screamed. The woman brought her to her house. She washed her face, offered her a seat and gave her a meal. She let her eat the meal. Then she took her to the bed.

ON: To the bed for guests.

VI: Yes, to the bed for guests and let her take a rest. She took her to the bed. The woman herself didn't go to bed so that she could watch her sleeping. Suddenly, the girl said, "Grandmother, grandmother. Let me help pick your fleas." The woman sympathized with the beautiful girl. The girl was very beautiful. The woman answered, "All right. Come and find my fleas." The woman lay down on the bed. The girl started to find the fleas on her head. After a while, she fell asleep. When the woman fell asleep, the girl turned into a fox again. She went outside and broke everything. She bit and broke the feed-pail for the puppies. She climbed to the balcony where the fish were dried.² She bit all the dried fish and ran away. The next morning, the woman woke up. But she couldn't remember how she fell asleep. (She discovered what the girl had done.) What could she do now? If there is no storage of dried fish, there will be no food in the winter. The fox had bit all her store of dried fish and thrown them everywhere. Crows, crows, how do you say crow in Nivkh?

ON: *Ves, ves.*

VI: Ves? O.K. The crows had picked up the dried fish and flown away. (The

² See foto 3.

woman had no choice.) She went to another village. She exchanged her cloths for food, for millet and rice, in order to survive the winter. She brought her beautiful shoes to the village and exchanged them for a fish net so that she could catch trout and hare. Then she went back home with all these things. For a long time, the fox didn't appear. The woman forgot about the fox, what it had done to her. One day, she heard a creak from the roof "Tes, tes, tes."

ON: During daytime?

VI: No, it was in the evening, after the supper, before going to her bed. She looked above. The roof was breaking.

ON: The roof was breaking?

VI: Yes. A huge hand intruded into the house through the skylight. It was breaking the skylight to enlarge it. The woman was dumbfounded. She began to build up the fire in the fireplace bigger. She took some coal (from the fireplace) and threw it upward.

GL: Coal, coal.

ON: Upward?

VI: Up at the skylight. She took some wood (from the fireplace) and threw it up. She continued throwing until there was no more wood left. But she was still afraid of going outside. Early in the morning, at last she went outside carefully. She found small footsteps, similar to those of a puppy, on the snow that has just fallen. It was autumn, the first snow was shining.

ON: The snow was shining.

VI: When the woman looked at the roof from the outside, she saw a big human hand breaking the skylight. She thought she had gone insane. What was it what she saw? Ermine.

ON: Ermine.

VI: Footsteps of an ermine.

ON: Ermine.

GL: Ermine.

VI: Ermine.

ON: Yes. She saw an ermine walking along. She thought that she had gone insane. She went to another village to find a shaman that could cure her. On her way to that village, she cut off the end of a fir-branch. She had a bad heart. She took the end of a fir-branch to make (an amulet of a) heart from it. There are several ends in a fir

tree. One is pointing to the left, one to the right and another upward. One should cut the one pointing upward and made (an amulet of a) heart from it. One ought to cut the upper part and the lower part of the fir-branch and make a heart from the part in the middle. She put it in her pocket. It is a sin to make a heart by yourself. Therefore, she walked further to find someone who can make the heart for her.

ON: Yes. Another person should do that.

VI: She went further to find a shaman. Finally she found one. The shaman examined her and said, "You are not insane. You are in good health." No one knew her (in that village). (The shaman asked) "Where do you come from?" (She answered) "I don't remember where I came from." "Who built your house? Your winter cottage?" Then she answered, "I don't know." They asked at another village about her, but nobody knew anything about her. Where did the rich woman come from? There were always food by her and she did everything by herself. Because of the fox she thought that she went insane. She went back to her cottage. But she still lived in fear. One of the local inhabitants shaped the fir into a heart. Her heart became worse because of the fear. When the fir-heart was shaped, the shaman put this amulet around her neck. The shaman fumigated and treated her with various methods. Then he sent her back home. He said, "The evil spirit will no longer harm you."

GL: What did the shaman use to fumigate her?

VI: Labrador-tea³ and juniper. So that she would be exposed to smoke. The shaman treated her with the smoke of a fir. Then the woman went back home. But strangely enough, she couldn't find her winter cottage. She thought she was lost. She sat down and thought for a long time. She stood up and looked around but there was nothing, not even a path. It was already getting dark. She sat down under a fir. Suddenly, she heard something barking at her, "Au, au, au". She looked around. It was a fox-cub. She took a stick, scolded it and threw the stick at it. The fox-cub changed its position and began to bark again, "Au, au, au." She tried to beat it and ran after it. But the fox-cub ran away and continued barking. She chased the fox-cub to beat it. After a while, she noticed that she had returned to her house. The fox-cub had led her to her house. She entered the house. In the house, she saw bear-cubs in the corner. They were lying down and slept. But she thought that

³ *Ledum palustre* L var. *diversipilosum* Nakai

they were her puppies. She thought, "What happened to my puppies?" She decided to feed them. She thought that they were her puppies. But there was no food. There was nothing. She went outside, gathered some food and entered the house again. Then she began to call them. But they were bear-cubs, not puppies. They answered, "Ha, ha, ha." Now she noticed that they were bear-cubs. She became scared and ran away from the house. Once outside, she saw her puppies. They had grown up and were fat. Someone had taken care of them. They were really fat. They had grown up. She thought, "It was probably the evil spirit." The evil spirit visited her. She thought that the evil spirit had done this for her so that she could survive. So that she got frightened (of the evil spirit). She could live there again. There were dogs, puppies, everything was there. Someone had fed the dogs and the puppies. There was food. She went to the kennel. It was made of weeds.

GL: Made of weeds?

VI: Made of weeds. She went to her storehouse. There was dried fish hanging. She took them off from the poles. There was also frozen fish. It was already late in the autumn. She sat down until midnight. She was frightened; she couldn't sleep. She dozed off for a long time. Finally, she went to bed and fell asleep. In the morning, she got up and saw a tall, handsome man in her house. He made fire, made tea, cut dried fish and sliced fat of a seal. He put them on the table. He made *muvi*, porridge of small pieces of boiled fish and berries. He put the dishes on the table. When the woman opened her eyes, he said "Get up. Eat. Otherwise you will starve. Then sleep again." She was frightened. Who is he? Where did he come from? (She asked,) "Who are you? (He answered) "I am your husband". You beat the fox-cubs. They were my children. The bear-cubs were also my children. They transformed into fox-cubs and bear-cubs."

GL: They transformed into fox-cubs and bear-cubs?

VI: Yes. The man said, "They transformed into fox-cubs and bear-cubs." A long time ago, his clan had fought with another clan. His clan was defeated. He was the only survivor of that war.

GL: He survived.

VI: Yes. He survived the war. He lived in a house at the foot of the mountain. He never went into the world outside, beyond the forest. They were called *the mountain-people*.

GL: The woman,

VI: Yes, he visited the woman to marry her. (After the marriage) she became rich again. She became Grandmother Rich again. The birds flew above her house, again. They brought her colorful scarves through the skylight. They brought her colorful ribbons through the skylight. The woman gathered all these ribbons and sewed a necklace, leggings and other accessories from them. The cloths that the birds brought were beautiful and of good quality. In this way, she became rich again. The man (from the mountain) became her husband. Now they lived together. They had a lot of children. When the children grew up, they built houses for each of them. They owned huge land. They built storehouses around their houses.

GL: Their children?

VI: Yes. This is how their clan was established. How was this clan called? Was it the *palng kal* (The Clan of Mountains)?

ON: The Clan of Mountains?

VI: The Mountains, the Mountains.

ON: I know a woman from that clan.

VI: Yes.

ON: There is also a woman from the Water Clan.

VI: Yes. But this is how the Clan of Mountains was established.

GL: Yes. Since then these people are called that way.

VI: They became the clan of Mountains.

GL: They became the clan of Mountains.

VI: They became the clan of Mountains.

ON: They became the clan of Mountains.

VI: Yes.

GL: Did you hear this legend from your father? Where did you hear this legend?

VI: My father told it to me.

3. The Evil Spirit that Had Kidnapped the Sister

VI: What shall I tell you now? I have forgotten all the stories.

ZL: Tell us something. Or sing.

VI: There were two sisters living together. Their parents had already passed away.

GL: Did you tell us this story yesterday?

VI: No, this is another one. The elder sister went to the taiga. In the meantime, an evil spirit came to her house and kidnapped her younger sister. When she came back, her sister was nowhere. She looked for her all around but couldn't find her. She decided to go looking. She prepared food, dried fish so that she could eat later. Then she left her house, crying "Uy, uy, I am crying. I am climbing the bay."⁴ Uy, uy, I am crying." She walked and walked and cried. Then she saw a house. Was it a summerhouse or a winter house? Anyway, she entered the house. There was nobody inside. I will tell you a shorter version. The woman went outside and walked around the house. There was nobody. Then she went back into the house and saw her sister sitting on the loft. She was sitting on the loft. The loft of a (traditional Nivkh) house is called *kigyly*. She was there, sitting in the corner. She looked very thin. The evil spirit sucked her. It had left her (for a moment). The elder sister wanted to save her sister. At that time the evil spirit came back. It started to break the woods around the house. The sister rushed outside and ran away to a different direction. She sang, "Uj, uj, I am crying," She continued crying loudly. The evil spirit began to chase her. She came to a cemetery of the Uilta's.

GL: Of the Uilta's?

VI: Yes. She hid in this cemetery. The evil spirit rushed through the cemetery, but couldn't find her. When the evil spirit had gone, she ran back to her house. She found her sister there. She had saved her sister. I will stop now. But the story continues, it is a long story.

4. The Pig-Babies

VI: Once upon a time, there were two Nivkh clans living in two villages. One day, an inhabitant of one village brought his daughter to another village so that the inhabitant of that village can marry her. (At another village) there lived a young handsome man. But there lived another young woman in that village (to which they brought her daughter). They lived happily. They could live comfortably at that

⁴ *Buxto* supposed to be a small bay. The editors couldn't find out the exact meaning of this part of song.

village. There was enough food. They were rich. The young woman of that village fell in love with the handsome son (of the same village). But the inhabitants of the neighboring village brought their daughter to the village,

GL: In order to marry her to that handsome man.

VI: In order to marry her to that handsome man. But he married another woman (from the same village). He was very hardworking; he was a skillful fisher and hunter. He hunted bears. They started living together. They lived in their own house. They went fishing and berry-picking. When it was almost autumn, they went fishing for sturgeon. They went to a different place to fish sturgeon. They went on a boat to go to a place where there were a lot of berries. In the meantime, the wife of this young man got pregnant. She could hardly walk or move. The day before the expected birth of her child, that woman (from another village) came. She climbed up to the balcony (where Nivkh women clean fish⁵). She took dried roe and chewed it. She filled her mouth full with roe and chewed. She ran into their house. She grabbed the wife of the young man, pulled her to herself and blew the roe into her eyes. Then she laughed loudly and ran away. The woman was shocked: her eyes started aching. She tried to wash her eyes. She tried to wash the roe out off her eyes. The next day was the expected day of birth. The next morning when she woke up, she couldn't see anything. She couldn't see anything; she was blind. Her mother and her father visited her and took her behind the house. There was a fir tree. She ought to give birth to the child under the fir. That day, she gave birth to twins. Two boys. She wrapped them up in her cloth, washed and brought them home. Inside the house, the parents let their daughter hold the babies in her arms. They burned herb and fumigated the babies. Then they washed the babies. Her mother led her to the house. She let her daughter sit down. She let her daughter nurse the babies, so that the babies could suck their mother's breast. She nursed them, held them in her arms and walked around in the house. She was thinking of her blind eyes. She was so disappointed that she became blind; she couldn't see anything. She walked to the corner of the house. What was the distance to the corner? How could she count her steps? Counting her steps, she began to feel anxious about her future. How could she cook? How could she do the housework? Suddenly, the door opened and the evil woman was there again. The woman (the wife) had

⁵ See foto 3.

already laid her babies in the cradle. She had already changed the diapers. Suddenly, the woman entered their house and grabbed the babies. She asked, "Are they your babies? Do you think that you gave birth to normal babies? No. You gave birth to piglets." The woman took the babies and laid piglets in the cradle. She ran away with the babies.

GL: The (blind) woman couldn't see anything.

VI: No, she couldn't see that the (evil) woman had kidnapped her babies. The piglets cried "Khryu, khryu." They screamed "Uj" and cried. They jumped on the floor, rushed outside, crying and screaming, and left the house. The woman was shocked again. She went outside and began to search for her babies. In the meantime, the (evil) woman put the babies in a big basket made from a bark of a birch. She brought the basket to a big lake and let it go on the water. The mother was still searching for the babies. She tried to hear the crying of her babies. But she couldn't hear their cry. She went to another place, listened carefully, but couldn't hear it. She was worried about her babies. She continued walking for a long time. Suddenly, she heard something. What was that? She heard, "Tyaf, tyaf, tyaf." Then she called "Kyt', kyt', kyt',"⁶ She felt a warm something standing nearby her. She tried to touch it. It was a puppy. It was hairy and had curly hair. She held the puppy in her arms and petted it. She said, "Now that you have found me, let's go search for my children." The puppy answered "Tyaf, tyaf, tyaf." The woman began to gather seaweeds. She twisted the seaweeds into a long cord. She tied the cord to the puppy. She held the other end of the cord. The dog led her with the cord. Without the dog she couldn't go anywhere. After a while, the dog stopped. It was listening carefully. She asked the dog what it had heard. The dog cried and began to pull her on the cord, leading her somewhere. After a while, she heard the sound of water "Chalp, chalp, chalp." The dog led her into the lake. The dog wanted her to go in the water. She thought, "Why are we walking in the water? Why don't we walk on the land." She blamed her dog. The dog began to squeak "y, y, y" But it didn't stop walking. The woman followed the dog. They walked for a long time. The woman became tired and sat down. She became wet. She was hungry. Her breast hurt. She squeezed her breast with her hands. She gave the milk to the dog. The dog began to lick the milk. After the rest, they started

⁶ A call for dogs.

walking again. They walked for a long time. Suddenly, the dog stopped. What was it? They stopped in front of a big tree. She climbed the tree and sat down on a branch. She wanted to dry her feet; she had boots made from fish skin. The boots became wet and heavy. They almost dropped down from her feet. She dried her feet for a while and climbed down. They started walking again. The dog wanted to lead her somewhere. After a while, the dog stopped again and listened carefully. It heard the cry of children. But it was still not clear from which direction it came. They listened carefully. Somewhere, there were children crying. The dog started yelping, "Tyaf, tyaf, tyaf." and began to pull the cord. They walked into the water again, "Chalp, chalp, chalp." After a while, they stopped and listened carefully. There were children crying not far from there. They listened carefully. Now they were certain that children were crying. The woman began to walk towards that direction. But the dog didn't want to go further. It didn't want to go anywhere. The woman said, "Let's go. Let's go to the place where children are crying." But the dog didn't want to go. It sat down. The woman tied the dog to her arm. Suddenly, she felt something with her hands. What was it? She felt something warm. She tried to touch it. What was it? It felt like a basket. She put her hands inside the basket and found the babies. They were sleeping. They cried, screamed and became tired. They were sleeping. She found her children in the basket made from birch-bark. She tied the dog to her belt so that it could still lead her. She held the basket in her arms. Talking to the dog, she went home. When they came back home, her husband was already back. He asked, "Where have you been all the time? I was already home. I was waiting for you. The people from our neighboring village told me that you gave birth to twins. Where are they?" She had left her children outside for a while and had entered the house alone. Her husband went outside and found the babies sleeping in the basket. He asked, "What are you doing?" He still didn't notice that she was blind. "You walk as if you were blind." Then she answered, "I am blind. I can't do anything now. I have found this dog in the forest." The dog was tied nearby the children. Then the husband said, "What a smart, good dog. It looks like a pedigreed one. It probably belongs to someone. You found it when it was walking around. Let's keep it for guarding our house." Then he went to the forest, leaving his family and the dog at home.

He gathered various herbs there. He boiled these herbs to make medicine. The herb looked like cotton.⁷ Every night, he made this herb wet and put it on the eyes of his wife. She slept with this medicine on her eyes. For three days and nights. On the fourth day, she opened her eyes. Now, she could see everything. From that time on, they lived happily. Their children didn't become sick; they grew up healthy. They lived in happiness. There was everything. They could eat everything what they wanted. If they wanted to eat meat, there was always meat. If they wanted to eat fish, there was always fish. They lived in a wealthy village. The inhabitants of their village were all rich. They called the village "The Village of the Rich". People came to that village to hunt or catch fish. If they wanted to hunt something, they came to that village. If people left the village for hunting, they would always come back with a lot of deer.

GL: Such a legend?

VI: Such a legend.

GL: What a nice legend! Is this the end?

VI: Yes, it is.

5. Songs of the Amur Dialect

"Chal pak, lel pak"

(A comic song about baldheads)

"Als ngat vinate"

(We go berry picking)

"Vay, vay, nryruya"

(Vay, vay, let me go)

VI: *Chal pak, lel pak* (the sound of rowing).

We went downstream. We were caught on something. When it rained, we became wet. When the sun appeared, we dried. Chalf, lilf, we went downstream. How to sing now?

ON: We took a roundabout way to avoid the peninsula.

VI: I forgot the lyrics. It came to my mind just now while we were talking about the

⁷ See foto 5

children.

ON: *We took a roundabout to avoid the bay. We took a roundabout to avoid the peninsula. Chalp, lilp, we went downstream. We went downstream from the bald spot to the back of the head.* That is the way the song goes.

GL: You will sing it, won't you?

VI: Yes.

GL: Sing beautifully.

ON: You should sing. My breath does not last long enough. I can't sing. You should sing.

VI: I don't know the melody.

ON: Did you forget the melody?

GL: What was the melody? Baba (O. Nyavan), tell us. How is the melody?

ON: Well, that person, the person that went downstream from the bald spot to the back of the head?

GL: How was he called? What was the name of that person?

ON: That person?

VI: His characteristic. His back of the head was bald. That's why he was called that way.

ON: A bald spot on the back of the head.

VI: He had a baldhead, that person.

GL: Yes.

VI: A bald person. They laughed at him. The song laughs at him.

ON: The bald person was laughed at in this song. From the bald spot, we went downstream to the back of the head. Laughing at him. From the bald spot, we went downstream to the back of the head. We took a roundabout to avoid the bay. We took a roundabout to avoid the peninsula. From the bald spot, we went downstream to the back of the head. *Chalp, lilf, we went downstream.*

VI: When it rained, we became wet. When the sun appeared, we dried.

GL: The song is about his head, the bald person.

ON: It is a Chastushka.⁸

VI: Bald person. The song laughs at him.

GL: It is not a Chastushka, but a song. The song makes fun of him. It makes fun

⁸ Two-line or four-line rhymed poem or ditty on some topical or humorous theme (Russian).

of a bald person. He had a baldhead.

GL: They sang it to unmarried women, probably. Who will marry whom? They went downstream. There was a man going downstream. Or did he go downstream seeking for a wife? Why did he go downstream?

VI: He sought for a wife. Nobody would marry him.

ON: Nobody would marry a bald man.

VI: A bald man has always been laughed at. Therefore, he lived alone. Therefore, he was irritated. He was irritated and disappointed because he lived alone for a such long time in his village. At his home. He didn't go outside of his house for a long time.

GL: He went downstream to seek for a woman.

VI: He went downstream to seek for a woman. Did he go downstream or upstream?

GL, ON: Downstream.

VI: Downstream or upstream? Downstream.

ON: Downstream.

VI: Then all the women came outside, saw him and were laughing at him. Singing this song.

GL: How did they sing? Sing.

VI: How should I sing this song correctly?

Chalf, lilf, this way, right?

ON: *Chalf, lilf,*

VI: *Chal pak lal pak, going downstream. Going downstream from the bald spot to the back of the head. I forgot the lyrics. You should sing. We were caught on something.*

ON: *We took a roundabout to avoid the peninsula.*

VI: Peninsula. You should sing. I have forgotten the lyrics. You can sing.

GL: Go on, go on.

VI: *Chal pak lal pak, going downstream. Going downstream from the bald spot to the back of the head. Being caught on something. Going downstream, taking a roundabout to avoid the peninsula. Chalf lilf, going downstream,*

ON: *Going downstream, taking a roundabout to avoid the bay.*

VI: *Going downstream, taking a roundabout to avoid the peninsula. Chalf lilf, going downstream. Going downstream from the bald spot to the back of the head. Was it like this?*

GL: *When the sun appeared,*

VI: *When the sun appeared, when it rained, we became wet. When the sun appeared, we dried. Chalf lilf, going downstream. Going downstream from the bald spot to the back of the head.* The song goes on this way further, didn't it? Ah, I have forgotten it.

GL: And his belt.

VI: He went downstream to seek for a woman. Going downstream from the bald spot to the back of the head. He was singing about himself, making fun of himself. I don't know. I don't remember.

GL: You don't remember.

ON: I don't remember some parts of the song.

GL: This song is very long.

VI: Yes. But not that long. I can't remember. Let's try with another song. The song of "We Go Berry Picking". I don't remember.

ON: The game to hit one's chin.

VI: You are like me. Say it louder.

ON: Hnn.

VI: *Where do you go? Where do you go? Hynyrynyryny, hynyrynyryny (refrain). We are going to pick berries, we are going to pick berries (refrain). Let me go with you, let me go with you (refrain). We have no place in our boat, we have no place in our boat (refrain). I will sit on the bow, I will sit on the bow (refrain). The bow of our boat will break, the bow of our boat will break (refrain). Let me sit on the stern, let me sit on the stern (refrain). Our stern will break, our stern will break (refrain). I will row for you, I will row for you (refrain). Our oar will break, our oar will break (refrain). I will hold the paddle, I will hold the paddle (refrain). Why do you discriminate against me? Why do you discriminate against me? (refrain) You have a lot of lice, you have a lot of lice (refrain). I will grow up and become your boss (refrain). That was it.*

ON: *Our stern will break.* And this?

VI: I have already sung that.

GL: How did you say that part? When I grow up,

VI: I will become your boss. Your boss, boss.

GL: Aha, when I grow up, I will become your boss. They are singing about me, aren't they?

ON: How good! Nice song.

GL: Sing more songs for us. In Nivkh. You have such a large repertoire.

ON: Do you remember this one, about the kennel of a bitch? Don't throw me away into the corner of the house. Do you know this song?

VI: No. Is it a song of the poor girl, about the orphan? "Uj, uj, I am crying."

ON: No, this is a different one.

GL: Sing it.

VI: *Uj, uj, I am crying.*

ON: I don't remember.

VI: *Climbing up the bay. Uj, uj, I am crying.*

GL: Taking the upper part of a dried fish.

ON: Aha, feeding me only with the upper part of dried fish.

VI: I didn't sing it for a long time. I don't remember.

GL: It was about the belt of a woman. Baba (O. Nyavan), sing it.

ON: Yes.

GL: The woman, the belt of a woman.

VI: Baba Olya, remember it.

ON: Which one?

VI: The one that you have said now.

ON: The one I said now?

GL: The song about the belt of a woman, or not? About "Don't touch me."

ON: Aha, about the house.

GL: Yes. A man wanted to touch her.

ON: Yes. A man wanted to touch her. The woman didn't want that.

GL: The woman didn't want that. Don't touch me. My mother and father will come and scold me. When they left the house to fish, a man visited her home. He tried to touch her.

GL: What about the leather belt?

ON: Not yet. She pushed him away into the corner of her house.

GL: The kennel of the bitch. Didn't he fall into a hole?

VI: She remembers now.

ON: What did you say?

GL: The bitch, bitch.

ON: Pushed away to the kennel of the bitch. Don't touch me in the corner of the

house. Don't go into the kennel.

GL: Yes.

VI: Aha, to fall into the hole that the dog had dug.

ON: To fall into the hole that the dog had dug. Oh, oh, let me go. My father and mother will blame me.

GL: Blame.

ON: No. The song begins like this, *Vaj, vaj, let me go. Then, My father and mother will blame me. Vaj, vaj, let me go. My father and mother will blame me. Vaj, vaj, let me go.*

GL: He is holding her, the man.

ON: *My father and mother will blame me. Vaj, vaj, let me go. Don't enter the hole that the dog has dug. Vaj, vaj, let me go. Don't touch me in the corner of the house. Vaj, vaj, let me go. Don't enter the hole that the dog has dug. Vaj, vaj, let me go.*

VI: How does the song go further?

GL: So that the belt of women doesn't tear. And then?

ON: And how about the belt on the thigh? The belt on the thigh?

VI: I remember the song now. Klimkuk sang the song to me. This song.

ON: Which one? Klimkuk? The mother of Matak?

VI: No. Not Ovrik. Klimkuk.

ON: Yes. The mother of Matak.

VI: Yes. The mother of Matak, yes. She sang the song to me. I sang it, and didn't remember for a long time.

1. 猫

昔々あるところに大変腕のいい猟師が住んでいた。ある日男は狩にでかけた。季節は冬だったので男はトナカイ皮でできた上着を着てでかけた。弓矢を持って山に入った。道すがら罠をしかけながら進んだ。突然男は「ミャーオ」という猫の鳴き声を聞いた。男は振り向いた。だがそこには何もなかった。再び「ミャーオ」と今度は違う方向から鳴き声がした。男は目を皿にして探したが声の主は見つからなかった。そのうちあらゆる方向からたくさんの猫の鳴き声がしてきた。「ミャーオ、ミャーオ」。しかし姿は一向に見えない。男は気味が悪くなって足早に歩き出した。そして目の前に大きなカラマツの木があったので急いでそれに昇った。枝を見つけてまたがり、下を見ると堅雪の層の下から猫がたくさん出てきた。猫は男の足跡をたどり、やがて男のいるカラマツの下までやってきた。男を見上げ、「ミャーオ、ミャーオ」と鳴いた。すると一匹の猫が木を昇り始めた。男はその猫を一生懸命蹴落とそうとしたが、猫は次から次へと昇って来た。猫はどんどん近づいてくる。そこで男は鞘からナイフを取り出し、自分の上着の端を切り取った。そしてその端を下に向かって投げた。すると一匹の猫が木からすばやく飛び降りその切れ端を食べた。ところがもう一匹猫が木を降り、その猫を呑み込んでしまった。再び別の猫が男に向かってきた。男は蹴落とそうとしたがうまくいかない。そこでまたナイフを取り出して自分の上着の一部を切り取り下に向かって投げた。一匹の猫が下に飛び降りその切れ端を食べた。すると再び別の猫が飛び降りその猫を呑み込んでしまった。また別の猫が木に昇って来た。もうあたりは薄暗くなってきた。男は自分の上着の切れ端を投げつづけ、猫はお互いを呑み込みつづけた。一匹が切れ端を食べ、もう一匹がその猫を呑みこんだ。この繰り返しが夜明けまで続いた。星が見えなくなるまで続いた。仲間を呑みこみ続けた猫はどんどん膨らみ、とうとう最後に一匹だけ残った。太った猫は歩くのもやっとでゆっくりと森の方向に去った。男はそれを見届けると木を降りスキーを履いて急いで自分の家に向かった。しかし家の近くまで来て再び「ミャーオ、ミャーオ」とたくさんの猫の鳴く声がした。それはあの太った猫だった。猫のおなかパンパンに膨らんで苦しそうだった。とうとう猫は呑み込んだ全ての猫を吐き出した。太った猫の口からたくさん

の猫が跳び出して来た。しかしもう夜明けだったので、男の家で飼っている番犬がいっせいに吠え出した。猫はそれに怯えて一目散にあらゆる方向に逃げ出した。男は家に戻るとこう言った「この村には猫の悪魔が住んでいる。ほかの場所に移住しよう。」そこでその村の村人達はその村を捨て、他の場所に移住した。別の川のほとりに新しい村を建てた。その村で村人達は大変裕福になった。やがてその村は「裕福な村」と呼ばれるようになった。大勢の人々が村を訪れ、住むようになった。そこで「大きな村」と呼ばれるようになった。何も無いところに村を建て、裕福になった。裕福な精霊がついてたのだと言う。貧しい人が村に来ると必ず裕福になる、と言われた。だから村人達はもうどこに移住する必要もない。村は「大きな村」と呼ばれるようになった。

2. 金持ち婆さん

(「山氏族」の由来)

VI: 私が小さかったころ長いお話を聞いたものだったけど今はもうすっかり忘れてしまった。「金持ち婆さん」について聞いたことある？きっと覚えているでしょう。昔々あるところに金持ち婆さんが一人で住んでいた。自分の家に住んでいた。金持ち婆さんは大変なおしゃれだった。とても美しい上着を持っていた。小鳥がいつも婆さんの家の周りを飛んでいた。天井の通気孔から家の中に入り、また外に飛んで行った。とても楽しそうに飛び回りさえづっていた。婆さんは小鳥達の足にきれいな布切れを結び付けてあげた。小鳥達はそのリボン足を付けて外に飛び出るのでたいへんきれいだった。ところがあるとき小鳥達が家に舞い戻ると足のリボンはなくなっていた。

ON:途中でゆるくなってとれちゃったのでしょうか。

VI: どうしたのでしょうか。金持ち婆さんは家の外に出て小犬たちに水と餌をやり、やがて薪を拾いに森に向かった。やがて前方に女の子がいるのが見えた。たいへん美しく着飾った女の子が飛び跳ねていた。ところが目を凝らしてよく見るとそれは女の子ではなくキツネだった。彼女はリボンを付けた小鳥達からリボンを奪い自分の体に付け、美しく着飾って踊っていた。その踊りでほかの小動物を魅了し、捕まえて食べていたのだ。シマリスやほかのいろんな小動物を。婆さんはそこでこの悪いキツネを捕まえることにした。婆さんは穴を掘りキツネをそこにおびき出して蓋をした。ところがキツネは横に穴を掘って抜け出してしまった。どうやって捕まえようか、婆さんは知恵を凝

らした。湖に下りていき、網を地面に立てて張った。まるで網を干しているかのように。やがてキツネが水を飲みに湖に来たとき、足が網にからまった。キツネは身動きがとれなくなった。婆さんはそれを見て網を引き始めた。その網はテンキグサでできていたが、キツネは網をかじって抜け出してしまった。どうしたら捕まえられるだろうか、婆さんは必死に考えた。そこで婆さんは平原でアジサシの卵を集めてきた。そしてその卵を家の周りに並べた。二、三個ずつ並べた。それからアザラシの皮を干すための大きな木杵を出してきて網で覆った。それから重い棒を何本も持ってきてその木杵の下に立てて並べた。それからその棒に長い皮紐を結び付け一方の端を持って家の中に隠れた。やがてキツネが卵を食べにやって来た。キツネが木杵の下まで来ると婆さんは持っていた紐を思いっきり引っ張った。棒がガラガラと倒れ、木杵はキツネの上に倒れ、キツネを押しつぶした。婆さんはすばやく家の外に飛び出しキツネのうえに座り込んだ。キツネは「イタイ、イタイ」と泣いた。婆さんはキツネの上に座り込んでキツネを力いっぱい殴った。ところがそのうち殴っていたのがキツネではなく女の子であることに気づいた。婆さんは大変驚いた。「どこからこの女の子が来たものか」女の子は泣き喚いていた。抜け出そうともがいていた。婆さんは女の子がかわいそうになってきた。「名前は何に？どこから来たの？」女の子は何も言わない。ただ泣き叫ぶだけだった。婆さんは女の子を連れて家に入った。顔を洗ってあげ、座らせて食事を出してあげた。それから客用の寝床に連れて行き寝かせた。婆さんはしばらく女の子の様子を見ていた。突然女の子は「お婆さん、お婆さんのシラミをとってあげますよ」と言った。婆さんは女の子を気の毒に思っていたので「じゃあお願いしようかしら」と言って横になった。女の子は婆さんの頭のシラミを探し始めた。やがて婆さんは気持ちよくなって寝入ってしまった。それを見届けた女の子は再びキツネに化けた。そして外に飛び出し、婆さんのカゴや網や持ち物をすべて壊した。魚を干す台に昇り干してあった魚をすべてかじって引き裂いた。そしてそのままキツネは逃げ去った。翌朝婆さんが起きると、婆さんはいつの間に寝てしまったのかまったく覚えていなかった。(すべて壊されているのを見て) 婆さんは途方にくれた。食料が何もなくてどうやって冬を越せばいいのでしょうか。キツネに引き裂かれた干し魚や食料はカラスがつまんで持っていてしまった。仕方なく婆さんはほかの村に行き自分の衣服を食料と交換した。靴も魚網と交換した。それからしばらくキツネは姿を見せなかった。婆さんもキツネのことを忘れかかっていた。ある日屋根の上から奇妙な音がした「テス、テス、テス」。何かが揺れているよう

だ。婆さんは上を見上げた。天井が崩れてきた。天井の通気孔からは大きな手が伸びて天井を壊していた。婆さんは急いで囲炉裏の火を大きく燃やし始めた。どんどん薪をくべた。そして燃え盛る薪をとって上に向かって投げ始めた。通気孔に向かって投げ始めた。やがて薪がなくなってきた。でも外に出るのは怖い。それでも明け方そっと外に出てみた。そこでまだ降り積もったばかりの雪の上に小犬のような小さな足跡を見つけた。今年初め降った雪だった。屋根の上では悪魔がウロウロしていた。通気孔から腕を伸ばし天井を壊していた。婆さんは自分は気が狂ったと思った。足跡はどうやらオコジョのものだった。オコジョが歩いているのを見た。婆さんは完全に気が狂ったと思った。そこで婆さんはシャーマンを探すことにした。シャーマンに診察してもらおうと思った。道すがらモミの木の枝の先端を切りとりながら。婆さんは心臓を病んでいた。そのモミの枝で心臓のアミュレット（お守り）を作ってもらおうと思っていた。アミュレットを自分で作ることはできない。必ず他人に作ってもらわなくては罪を犯すことになる。婆さんは自分に心臓を作ってくれる人を探しに出かけた。やがてシャーマンを見つけ診察してもらった。ところがシャーマンはこう言った。「あなたは気が狂ったわけではありません。あなたは正気です。」婆さんはそれでもまだ安心できなかった。その村人の一人が婆さんに心臓のアミュレットを作ってくれた。婆さんは恐怖から心臓を病んでいたのだ。そしてシャーマンが婆さんにアミュレットをかけてあげた。彼女を煙で清め、御祓いをして家に帰した。「これでもう安心です。悪魔はもう寄って来ないでしょう。」婆さんは家路を急いだ。ところが行っても行っても家に辿り着かない。道に迷ってしまったようだった。木の下にすわりこみ、考えた。まわりには小道さえなかった。すでに辺りは暗くなってきた。突然何かが婆さんの近くで吠えた「アウ、アウ、アウ」。見回してみるとそこに仔ギツネがいた。婆さんは棒を手にとってギツネに投げつけた。ギツネは位置を変えまた吠え始めた。婆さんは立ち上がりギツネを追い始めた。ギツネは逃げ、婆さんはそれを追った。気が付くと婆さんは自分の家の前にいた。ギツネが婆さんを家に導いたのだ。家に入ると家の中に仔グマが家の隅で眠っていた。ところが婆さんはそれを見て自分の飼っている小犬だと思った。婆さんは小犬に餌をやることにして家を出た。そして餌を持って家に入り犬を呼び始めた。ところがそれは犬ではなく仔グマだったので婆さんはびっくりした。慌てて家を飛び出し、そこで自分の小犬たちを見つけた。小犬たちは丸々太っていた。「おそらく悪魔が（私の不在中）餌をやっていたのでしょ」と婆さんは思った。「また私が怖がるように」。小犬も犬

もみんな餌をもらっていて元気だった。今や家には冬を越すだけの食料があった。倉庫には干し魚がかかっていた。犬の餌もあった。凍った魚もあった。季節は晩秋だった。婆さんはその晩恐怖に怯えて寝床に入った。やがてウトウト寝入ってしまった。朝起きてみると家に立派な男がいた。男は火をおこし、茶を沸かし、アザラシの脂身を切って机に並べた。ベリーと魚のそぼろの和え物と混ぜ物を作った。婆さんが起きたのを見ると男は「起きなさい。食べなさい。さもないと飢えて死んでしまうよ。」と言った。婆さんはビックリした。「あなたは誰ですか。」すると男は「私はお前の夫だ。」と言った。「お前が叩いたキツネは私の子供だ。仔グマも私の子供だ。動物に姿を変えていただけだ。」と言った。その男の氏族はかつてほかの氏族と争った。男はその戦いの唯一の生き残りだった。男は山のふもとに家を建てそこに住みついていった。男はそこをほとんど出ることがなかった。「山の住人」と呼ばれた。男は婆さんと結婚するために来た。それからというもの婆さんは再び裕福になった。小鳥達がふたたび婆さんの家にやってきた。今度は小鳥達がどこからかきれいな布切れを運んできた。通気孔から運び入れた。きれいな布切れを婆さんの家に落としていった。婆さんはその布を縫い合わせていろいろなものを作った。手甲に脚半、美しい装飾品を作った。小鳥達の運んでくる布切れは大変きれいで上等だった。こうして婆さんは再び裕福になった。二人は結婚し、やがてたくさんの子供が生まれた。子供達が成長するとそれぞれに家を建ててあげた。倉庫も建てた。こうした新しい氏族が誕生した。その氏族は「山の氏族」と呼ばれるようになった。

ON: 「山の氏族」出身の女の人いるよ。

VI: そうでしょ。

ON: 水の氏族出身の人もある。

VI: こうして「山の氏族」が誕生した。

GL: それ以来その人たちは「山の氏族」と呼ばれるようになったのね。

VI: そう。

GL: この伝説は誰から聞いたの？お父さん？

VI: そうよ。

3. 妹をさらった悪魔

VI: 何について話そうかしら。もうすべて忘れてしまったわ。

ZL: 話してよ、歌ってよ。

VI: 昔々あるところに二人の姉妹が住んでいた。両親はとつくに亡くなっていた。ある日姉が森にでかけていないとき、悪魔が家にやってきて妹をさらって行ってしまった。姉が家に帰ると妹がいない。あたりを探しても見当たらない。そこで旅支度を整え本格的に妹を探しにでかけることにした。そして泣きながら歌いながら探しにでかけた「ウーイ、ウーイ、泣きながら、小さな入り江を遡り、」と歌いながら。しばらく行くとやがて前方に家が見えてきた。姉は家の中に入った。中には誰もいなかった。そこで再び家の外に出て家の周囲を探索してみたがやはり誰もいなかった。そこで再び家の中に入ると妹が家の二階にいるのを見つけた。妹は二階のすみにうずくまっていた。とてもやせ細っていた。悪魔が彼女をなめまわしてすっかりやせてしまったのだ。姉は妹を家に連れて帰ろうとしたが、ちょうどその時悪魔が戻ってきてしまった。悪魔は家の周りの木を倒し始めた。姉は急いで家を出ると再び「ウーイ、ウーイ」と歌いながら家と違う方向に駆け出した。姉は大変大きな声で歌い、悪魔の注意を引いた。悪魔は妹が逃げ出したものと思い、姉を追いかけ始めた。姉は走りに走り、やがてウィルタ人の墓地に辿り着いた。姉は墓の一つに身を隠した。悪魔は彼女が隠れている墓の側までやってきたが彼女に気づかなかった。悪魔が走り去っていくと彼女は墓から出て妹のところに急いだ。そして無事妹を救い出すと自分達の家に戻った。おしまい。本当はもっともっと長くお話できるんだけど。

4. 豚の子供

昔々あるところに村が二つあってそれぞれに違った氏族が住んでいた。ある日一方の村の住人が自分の娘をもう一方の村の男に嫁がせようと娘を連れて村を訪れた。その村にはたいそう評判のいい美しい若者が住んでいたのだ。ところがその村には娘がいてその若者のことをたいそう気に入っていた。二人はやがて一緒に住むようになったが、もう一方の村の住人は自分の娘を嫁

がせに連れてきた（しかし、嫁がすことはできなかった）。若者はたいへんな働き者で漁に出ても狩に出てもたいそうな腕前だった。二人は魚をとりベリ一を摘み、秋になるとチョウザメを捕った。やがて娘は子を宿った。そのうち歩くのも大儀になり、もう明日にも生まれようかというころ、あの女（隣村の娘）がやってきた。女は魚をさばく台の上に上がり、乾燥イクラを口いっぱいにはおぼりぐちゃぐちゃと噛んだ。そしてそのまま台を降りて家の中に入り、お腹の大きい娘を掴んで引き寄せその顔に噛んだイクラを吹きかけた。女は大きく笑うとそのまま家を走り出ていった。かわいそうな娘は目をおさえイクラを洗い流そうとしたがどうにもならなかった。次の日起きてみると娘には何も見えなかった。失明してしまったのだ。もう今日にも子供が生まれるというのに。やがて娘の両親がお産の手伝いにやって来た。両親は娘を家の裏のハイマツの木陰に連れて行ってお産させようとした。娘はそこで男の子の双子を生んだ。自分の衣服に赤ん坊を包み洗ってあげ、家の中に入った。そして家の中で煙で御祓いをし、赤ん坊を洗ってあげた。母親が娘の手を引いて家の中に導き入れた。娘は赤ん坊に乳を与えながら将来のことを考えた。失明してしまったのだ。家の隅までは何歩あるだろうか、歩いて歩幅で測ってみた。どうやって数えたら良いのだろうか。娘は将来のことがたまらなく不安になった。どうやって食事の仕度をすればいいのだろうか。家事はどうすればいいのだろうか。すると突然家の戸が開き、再びあの女が立っていた。娘は赤ん坊をゆりかごの中に寝かせていたが、女はゆりかごに近づき赤ん坊をさらった。そして娘に向かってこう言った「これはお前の赤ん坊かい？元気の赤ん坊を産んだとでも思っているのかい？とんでもない。お前は子豚を産んだんだ。」そして女は赤ん坊の代わりに持ってきた子豚をゆりかごの中に入れた。女は赤ん坊を連れたまま家を去った。憐れな娘は何も見えない。やがて子豚は「フリュ、フリュ」と鳴きながらゆりかごを飛び降りて家の外に駆け出していった。女は赤ん坊を連れ、大きな湖に行った。そして大きなカゴの中に双子を入れ、水面に放した。一方娘は自分の子供達を探しにでかけた。娘はけんめいに赤ん坊の泣き声を聞き取ろうとした。しかし泣き声は聞こえなかった。それでも娘はけんめいに歩いた。やがて娘は何か音を聞いた「チャフ、チャフ、チャフ」。そこで娘は「クチ、クチ、クチ」と呼んでみた。何か自分の側で温かいものを感じた。手を伸ばしてみるとそれは巻き毛の小犬だった。娘は小犬を抱えて撫でて言った「せっかく私と会ったのだから一緒に赤ん坊を探しましょう」。小犬は「チャフ、チャフ、チャフ」と鳴いた。そこで娘は海草を撚って縄を作りそれを小犬の首に巻いた。そし

てもう一方の端は自分の腰に巻いた。そうして小犬に先導させた。小犬は時には聞き耳を立て、また娘を先導して引っ張った。やがて娘は水の音を聞いた「チャプ、チャプ、チャプ」。小犬は娘を水辺に導いた。娘は不思議がった「なぜ水の中を進んで陸地を歩かないのでしょうか」。すると小犬が「ウーウー」と唸りだした。娘は犬に引かれて長い間湖を歩いた。足もすっかり濡れてしまい、お腹もすいてきた。胸も痛くなってきた。とうとう娘は座り込んでしまった。そして自分の乳を手で搾り出し、それを小犬に舐めさせた。しばらく休んだあと小犬と娘は再び歩き出した。すると再び小犬が止まった。目の前に大きな木があった。娘は木に昇り枝の上にすわった。靴は魚の皮でできていたので水を吸ってすっかり重くなってしまい、今にもズレ落ちそうだった。娘は木の上で靴と足を乾かし、やがて再び木を降りて歩き始めた。小犬は彼女をどこかへ導いているようだった。突然小犬が立ち止まり、聞き耳を立てた。どこかで赤ん坊の泣き声がしたようだ。どこからしているのかまだわからないが、明らかに子供の泣き声だ。小犬は再び「チャフ、チャフ、チャフ」と吠え始めた。そして縄を引き始めた。再び水の中に「チャプ、チャプ、チャプ」と入っていった。そう遠くないところで赤ん坊の泣き声がする。娘にもはっきりと聞き取れた。急いでその方向に行こうとするが、小犬はどういうわけか嫌がって一歩も先に進もうとしない。「赤ん坊が泣いているところに行きましょうよ」と娘が急かしても一向に行こうとしない。娘は仕方なく縄を手巻き付けて小犬を引っ張って行った。やがて手に温かいものに触れた。娘は這って進み、やがてカゴのようなものに触れた。手をかごの中に恐る恐る差し出すと赤ん坊に触れた。双子の赤ん坊はぐっすり寝ていた。泣き叫んで疲れてしまったのだ。娘は喜んで赤ん坊を抱き、再び小犬に先導させて家路についた。家に着くとすでに夫は家に戻っていた。夫は娘にこう聞いた「どこに行っていたのだ。私はもうとっくに家に戻っていたのに。ずっとお前を待っていたのだ。隣村の人たちがお前に子供が生まれたと言った。赤ん坊はどこだ」。娘はとりあえず赤ん坊を外に置いたままにしておいたので「外に行ってみなさい。赤ん坊は外です。」と言った。夫は外に出、双子の赤ん坊がカゴに入っているのを見つけた。男はやがて娘の様子がおかしいのに気づいた「お前、どうしたんだ。まるで目が見えないかのようじゃないか」。そこで娘は答えた。「そう。私は失明したの。もう何も出来ないわ。この小犬は森で見つけたの。」小犬は赤ん坊のそばにつないであつた。すると夫は小犬を見てこう言った。「こいつは大変賢い、血筋のいい犬だ。誰か他の人のものだったのがウロウロしているうちにお前にでくわしたのだろう。うち

で飼って番をさせよう。」やがて男は自分の家族と小犬を家に置いて一人森にでかけた。様々な薬草を集めて戻ってきた。男はそれらを煮て薬を調合した。それを綿のような植物にしみ込ませ妻の目の上に置いた。三日三晩そうして治療した。三日経った後で娘が目を開けてみるとすべてが見えるようになっていた。娘は視力を取り戻した。それから二人は幸せに暮らした。子供たちも大きな病気をすることなくスクスクと育った。一家は何一つ不自由することなかった。肉が食べたいときはいつでも肉があり、魚が食べたい時はいつも魚があった。一家は裕福な村に住んでいた。村人はすべて裕福になった。その村は「裕福な村」と呼ばれた。いろいろなところから人が大勢やってきた。この村の近辺で狩をすると必ず獲物がたくさん獲れるからだ。そんなお話。おしまい。

5. アムール方言の歌謡

VI: チャルパクレルパク川を下りながら
いろいろなところに引っかかりながら下りながら
雨が降るとツルツルになり
お日様が出ると乾く
チャルフ、リルフ川を下りながら

その続き何だったかしら。

ON: 「岬を避けながら下って」

VI: 忘れてしまったわ。今しがた思い出したばかりだから。

ON: つづきはこうよ。「入り江をまわりながら下って、岬を避けながら下って、チャルプリルフ下りながら、禿げ頭から後頭部に下って行って」こう言うのよ。

GL: 上手に歌ってちょうだい。

ON: あなたが歌いなさい。私は息が続かないから。

VI: 私はメロディーがわからない。

ON: 忘れたの？

GL: どんなメロディー？バーバオーリャ歌ってよ。

ON: どうやって？禿げ頭から後頭部に降りて行く歌？

GL: それ何ていう名前？その人は何と言う名前？

ON: その人？

VI: 禿げ頭よ。

ON: 禿げ頭、禿げ頭。

VI: 禿げ頭をバカにしているのよ。禿げ頭といって笑っているのよ。

ON: 禿げ頭が川を下っていくといってバカにしているの。

チャルプ、リルプと禿げ頭が下っていく

岬を避けて下っていく

入り江を回って下っていく

禿げ頭が下っていく

チャルプリルプ下っていく

VI: 雨が降るとツルツルして

お日様が出ると乾く

GL: その人の頭のことを歌っているのね。

VI: 禿げ頭の人をバカにした歌。

GL: 未婚の女性に歌ったんでしょう。どんな男の人がお嫁にもらってくれるか。お嫁さんを探しに川をくだったのかしら？

VI: 自分のお嫁さんを探しているのよ。だけど誰も彼のところにお嫁に行きたくない。誰も禿げ頭の人ところに嫁ぎたくない。だからいつもバカにされる。だからいつも一人。それで性根が曲がってしまったのだわ。長い間一人で暮らしてきて。どこにも外出しないで。長い間。だけどとうとうお嫁さんを探しに川を下ることにして。下ったのかしら上ったのかしら？

ON, GL: 下った、下った。

VI: すると流域のすべての女たちが男を見に来て、禿げ頭をバカにして歌ったのでしょう。

GL: どうやって歌うの？歌って。

VI: どれが正しいのかしら。「チャルフ、リルフ」こう？

チャルパクレルパク川の上流から下ってきて

禿げ頭から後頭部に下ってきて

いろんなところにひっかかりながら下ってきて

ON: 岬を避け

VI: あなたが歌いなさい。私は忘れてしまったわ。

ON, GL: いいからあなたが歌いなさい。

VI: チャルパクレルパク川の上流から下ってきて

禿げ頭から後頭部に下ってきて

いろんなところにひっかかりながら下ってきて

岬を避けながら下ってきて

チャルフ、リルフ、と下ってきて

ON: 入り江を回って下ってきて

VI: 入り江を回りながら下ってきて

チャルフ、リルフ、と下ってきて

禿げ頭から後頭部に下ってきて、こう？

ON: お日様が出ると

VI: お日様が出ると

雨が降るとツルツルになり

お日様が出ると乾く

チャルフ、リルフ下りながら

禿げ頭から後頭部に下りながら

こうやってまだ続くのでしょうか？もう忘れちゃったわ。「嫁をとりに下ってきた。チャルフ、リルフ、下ってきた。もうわからない、忘れちゃった。」

ON: ところどころ忘れたんでしょう。

GL:長いから、この歌。

VI: それほど長くもないわ。じゃあ、「ベリーを摘みに」を歌うのはどう？バーバオーリャも私みたいに大きな声で歌ってよ。

あなたたちどこに行くの？ (リフレイン)

私たちはベリーを摘みに行くのよ (リフレイン)。

私も連れて行って (リフレイン)

私たちの舟は満員なの (リフレイン)

私は舳先に座るわ (リフレイン)

舳先が壊れてしまうわ (リフレイン)

それなら私は艫に座るわ (リフレイン)

艫が壊れてしまうわ (リフレイン)

それなら私が舟を漕ぐわ (リフレイン)

オールが壊れてしまうわ (リフレイン)

私が車櫂を持つわ (リフレイン)

車櫂が壊れてしまうわ (リフレイン)

どうしてあなたたちは私を差別するの？ (リフレイン)

あなたはシラミをたくさん持っているから (リフレイン)

私が大きくなったらいまにあなたたちの上司になるわ (リフレイン)

おしまい。

GL: 今あなた最後なんて歌ったの？「私が大きくなったら」

VI: 「あなたの上司になるわ」上司、上司。

GL: ああ、上司って言ったの？きっと私のことを歌っているのね（一同笑）。
まだほかにもレパートリーあるでしょう。歌ってちょうだい。

ON: あなたほらあれ覚えている？犬小屋に押し込めないで、家の隅に追いやらないで。覚えているでしょう。

VI: 知らないわ。「ウーイ、ウーイ、泣きながら」の歌？

ON: それじゃなくて、違うの。

ON: じゃあバーバ歌ってみてよ。

ON: どうだったかしら、忘れちゃったわ。

GL: 干魚の端を持って、

ON: ああ、そうそう。干魚の切れ端だけで私に食べさせて。

GL: 女性の帯についての歌、歌ってよバーバオーリャ。「私を触らないで」の歌。

ON: ああ、そうそう、家、家、

GL: そうそう。男の人が彼女に触りたくて。

ON: そうそう。でも彼女は嫌がって。

GL: その女の人は嫌がって。私を触らないでって。両親が戻ってきて私を叱るわって。両親は漁に出かけていて、その留守に男が家にやってきて彼女にちょっかい出そうと。

ON: 私を家の隅に追いやらないで。犬小屋に押しやらないで。私を家の隅に追いやらないで。犬が掘った穴に落ちないで。ああ、（リフレインを思い出した）「ワーイ、ワーイ、私を放して」。

私のお父さんとお母さんが私を責めるわ（リフレイン）

GL: その男が彼女を離さないのよ。

ON: 私のお父さんとお母さんが私を責めるわ（リフレイン）

犬の掘った穴に落ちないで（リフレイン）

家の隅に私を追いやらないで（リフレイン）

犬の掘った穴に落ちないで（リフレイン）

VI: それから先は？

GL: 女帯を引き裂かないで。それから先どうだったっけ。

ON: 女帯についてだっけ？

VI: この歌思い出したわ。クリームクックが昔私に歌ってくれたわ、この歌。

ON: 何だって？クリムクック？マタクのお母さん？

VI: 違うわ、オヴリクではなくて、クリムクック。

ON: だからマタクのお母さんでしょう。

VI: ああ、そうそう。マタクのお母さんだったわね。彼女が私に歌ってくれたの。それ覚えていたんだけど、そのうち忘れちゃったわ。

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