

Orok Texts

By Jirō IKEGAMI

Preface.

1. A Fox.
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Preface.

Orok is a dialect of Tungus, which is spoken in Sakhalin. The present Orok texts were collected by me in Hokkaidō from two Orok women, Napka and Kajo. They were both born about 1910 in southern Sakhalin and emigrated to Hokkaidō in 1947. They speak Orok and Japanese. I present here the texts which I recorded with a tape recorder in 1955 and 1956, and supplement them with some parts of the same texts dictated to me in 1949, 1950 and 1951.⁽¹⁾

Orok has the vowel phonemes /ə, a, o, ə, u, i, e/ and the consonant phonemes /p, t, č, k, b, d, j, g, m, n, ɲ, l, r, s, x, w, j/. For further information about Orok, cf. the following:

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

J. IKEGAMI 池上二良, *Tungūs-go* トウングース語 = The Tungus Language in *Sekai-gengo-gaisetsu* Gekan 世界言語概説下巻 = An Introduction to the Languages of the World Vol. II (Tokyo, 1955), edited by S. ICHIKAWA 市河三喜 and S. HATTORI 服部四郎.

J. IKEGAMI, *The Substantive Inflection of Orok, Gengo Kenkyū* 言語研究 (*Journal of the Linguistic Society of Japan*), No. 30, Tokyo, 1956, pp. 77-96.

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

koygor = *koygori* 'a kind of seal', *um* = *umi* 'while saying',
puttab = *puttabi* 'one's own child', *gorop* = *goropči* 'old-time'.

(1) The collecting of the material was supported by Grants in Aid for Fundamental Scientific Research from the Ministry of Education of Japan.

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

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

1. A Fox.

The informant Napka.

1. goropčinne saxurixani saxurindamaa 2. daa xajilaččee 3. geeda suli namu kirraani dørerəxəniində 4. geeda wasaa gasa sindaxanindaa 5. sullee taapalarraa nammoo taisai orokčiniindaa 6. nammoo taisai orokkočči namu bugaatattain tugbuxəniində 7. suli namu kirataini əurrəə soŋoxonindaa 8. ammajjaa ənnəijəə naaduči biwwiləxəmbə sijoo sijoo wasaa əpəə pukuuxəni sijoo sijoo um soŋoxoninda suli 9. geeda koŋgori agbiččiniindaa 10. jeeji sulee xaim soŋgeese 11. soŋgeewii bii 12. jaajjaamee goči 13. čaənŋaamee goči uččiniində 14. koŋgor čuup iiduxəniində 15. suli gočiddaa soŋoxonindaa 16. ammajjaa ənnəi naaduči biwwiləxəmbə sijoo sijoo wasaa əpəə pukuuxəni sijoo sijoo um soŋoxonindaa 17. koŋgor gočiddaa agbinduxanindaa 18. jeeji sulee xaim soŋgeese 19. soŋgeewii bii 20. jaajjaamee goči 21. čaənŋaamee goči uččiniində 22. koŋgoree jeesilči barai 23. min jeesilbi nammoo čakkagəə biiči 24. sulee jeesilči barai uččiniində koŋgori 25. min jeesilbi jəə bugaatamba čakkaa biiči uččində 26. koŋgoree jeesilbi gaanduu 27. biiddəə jeesilbi gaanjittaa uččində suli 28. koŋgor čuup iiduxəndə 29. suli čakki bultai pukčixəndə pokto baramban andumi 30. tədəddəə koŋgori nammoo čakkagəə agbiččičindaa 31. saa sulee jeesilči uččiniində koŋgori 32. simbee xalačimjee idamar gəəm nənugači uččində suli 33. koŋgoree xoonee baraččo 34. bii taunjittaa 35. əmmənjeer əmmənjeer um tauččiniindaa 36. əmmənjeer əmmənjeer taumi məən naatak dauduxanindaa koŋgorree taumi 37. gočiddaa namu kirraan dørerəxəniində suli 38. geeda əmməə baa-xanindaa 39. dəptuitəxəniində 40. simbee əsiwi dəpəəndə uččiniində 41. dəennee gəjjisuu 42. sinjii dabdapee dəpəənitte uččiniində əmə 43. suli bultai pukčixəniində 44. əmə suli xudutəin liŋasi daksaxanindaa 45. pukčigəəčč pukčigəəčči xamasai itəduxəniində 46. taa dulleeləni əmə saa sulee mimbee dabjisi uččiniində 47. tamačču gočiddaa guuliččində suli 48. gočiddaa suli xudutəin liŋasi daksanda əmə 49. suli bultai pukčixəndə 50. pukčigəət pukčigəəčči xamasai itəduxəniində 51. xamasai moris itəduxəniində 52. əmə gočiddaa taa suli dulleeləni saa sulee mimbee dabjisi

uččinindəə 53. suli əmməə əm dəpturəə xojixaninda 54. əməji dab-daxanda suli

55. tamačču jobbee mapaačča kaattugambi itəndəduxəmbən baaxaninda akpaččimbani itəndədugəčči 56. jobbee mapaat buččini boglosi 57. booktonjeeduu boglosi 58. naa illuumbəni boglosi um soḡoxoninda 59. lalunḡ buččini umbummii mauriḡulluu suḡunḡi buččini umbummii nauktanullu soḡoxoninda suli 60. bəjə baran bəjə sindaxaninda 61. sirə baran sirə səpə baran səpə mēədəə baran mēədəə xələ baran xələ sindaxačinda 62. xaiddəə bəjəni mastaa bara sindaxačinda 63. mapaaččamba jilin niruktəni taundun ḡaalan taundun ḡaalan kotoon taundun bəḡjini taundun bəḡjini kotoon taundun xosiktan taundun dapaačinda tətugən taundun 64. čakkagəə dapagaččeeri duktain iradugačinda 65. jobbee mapaat duktaini čakkaa iigəčindəə 66. mamaḡun nəərrəə čokkombii utəbbii gəəm dakkačixaninda 67. mamaḡumuna paačimari waagačinda mastaa baramba 68. čikəə biččinində goropč saxuri

Translation

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

(1) The introductory words of a fairy-tale (*saxuri*).

(2) *sijoo* is the cry of the fox. *əpəə* in the text is obscure in meaning.

(3) *Phoca vitulina largha Pallas* or *Phoca hispida ochotensis Pallas*.

(4) *čaaya-* is obscure in meaning.

you in vain, they have all gone back," said the fox. 33. "Seal! How many of you are there? 34. I will count. 35. One, two. One, two," he said and counted. 36. Counting the seals: "One, two. One, two," he went back across the sea to his country.

37. Again the fox prowled about for food on the seashore. 38. He found a shell-fish.⁽¹⁾ 39. He set about eating it. 40. "I will not allow you to eat me," said the shell-fish. 41. "Let us two race. 42. If I am beaten by you, I will allow you to eat me," said the shell-fish. 43. The fox ran with all his might. 44. The shell-fish stuck fast to the tail of the fox. 45. After having run and run, he looked back. 46. Far away in front of him the shell-fish said, "Well, Fox! You will beat me, eh?" 47. After that the fox started again. 48. The shell-fish stuck fast to the tail of the fox again. 49. The fox ran with all his might. 50. After having run and run, he looked back. 51. Turning round, he looked back. 52. Again, far away in front of the fox, the shell-fish said, "Well, Fox! You will beat me, eh?" 53. The fox ended without eating the shell-fish. 54. The fox was beaten by the shell-fish.

55. After that he found a poor old man who had gone back to look after his trap (for catching foxes), who had gone back to look after it and had lain down. 56. "The poor old man died, *boglosi*. 57. *Booktonjeeduu boglosi*. 58. *Naa illuumbənii boglosi*,"⁽²⁾ the fox said and cried. 59. "Although one may think that he died of hunger, he has slices of fish. Although one may think that he died of cold, he has dry grass in the boots (for keeping out the cold)," the fox said and cried. 60. Many bears came. 61. Many wild reindeer, many sables, many otters and many squirrels came. 62. All kinds of beasts came in very large numbers. 63. They held the old man by each hair on his head; by both of his hands, by each finger of his hands, by both of his feet, by each toe of his feet, by each nail and by each piece of his clothing. 64. They held him by every part and carried him back to his house. 65. They entered the house of the poor old man and crowded into it. 66. His old wife went out and covered both the smoke hole and the doorway. 67. He and his old wife struck and killed a great many beasts. 68. So that was the old fairy-tale.

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

(1) *Cryptochiton stelleri* Middendorff.

(2) *boglosi*, *booktonjeeduu*, and *naa illuumbənii* are obscure in meaning but cf. *boo* 'heaven', *naa* 'earth'.

This fairy-tale is also found in:

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

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

2. A Devil's Doing.

The informant Kajo.

1. ənijjətəkki nimərimi ɲənəxənindəə ulaaʒi puttəbi oroŋmi 2. ulaabi bookki uigəčči puttəb atugačči iiguxənindəə əmugə məgdəmbə 3. nari mastaa bara biččičindəə 4. tutadumi ɲənuxənindəə 5. čimanaan čimai itəndəduxəni 6. xaiddaa anaandaa 7. soŋomi ɲənuxənindəə

Translation

1. She went to visit her own mother and her mother's family on a reindeer, bringing her own child. 2. She tied her reindeer outside the house, unbound her child and let it in with the cradle. 3. A great many people were there. 4. Fleeing back, she returned. 5. She went back to see it early on the next day. 6. There was nothing. 7. She returned with tears.

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

3. The Conflict between Ainus and Oroks.

The informant Napka.

1. goropčidu kuujji uiltə waaligači təlugundəmə 2. goropčinne uilta geeda duxu biččinində 3. puttəni dəə xusə puttə biččinində 4. nəudumə puttəni duridu biččinində 5. aagduma puttəni ambaa daajindaa 6. andailli kuuji nimərixənində 7. təjəbuʒji čaiwa puijuuxənində 8. čaiwa puijuugəčči təjəxənində 9. ulaa numissəəni təjəxənində 10. əmidde dəptə ɲənuxənində andailli andaxa kuuji 11. tar xamarakkeen puttəmuna niməribuʒji dəəbə ulaaba dapaxanindaa 12. dəə ulaaʒi nimərigəččində puttəmuna kuuji gasattain 13. kuuji gasambani aaptugaččindaa 14. aaptugat kuuji bookkeekkeeni əksəxənindəə ulaabi 15. puttəb əttəugəəččində 16. puttəb əttəugəəm andailbi duxutaini iixənində 17. iigəčči təŋdəxənində 18. geeda mama soŋomii əəktənnə alimattooni miinəččinində 19. tamačču ulaabi itəndəjjiləmii uččində 20. aapumb dapaduxandaa 21.

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

tamačč næduxændə 22. ulaatakki isuxanda 23. puttəmunə mæən mæənə
 ulaatakkeeri uudugačindaa 24. tamačču tuksaudum tutaduxanda 25.
 isuxan 26. čaa dolbonne kuuji kaalčičindaa 27. kaalkaččeeri gidađi gida-
 mar waaričindaa 28. gidađi gidamar waariduči aagduma puttəni kəikkəi
 nilau ɵltɵlɵkki pɵččɵxənində 29. tuksam ɣənəxəndə ulaab okkotoin 30.
 ulaabi doon tuksaanda 31. kuuji taagda soondoo pukčin uməri itəigəčində
 puttə tuksewan 32. tamačču kuuji ɣənuxənduči duktakki isuxanin-
 daa 33. aminni ɵninni xaalan buččil 34. duridu bii nəuni bultai soɣoxo-
 nindaa 35. nəuwi təguxəndə duriduuni 36. nəuni kosonđi anaalundaa
 37. kuuji gidani kosondulan turupaččinda 38. tamačču ulaa kɵembəni
 kɵkkɵuxəndə 39. ulaa xumambani kɵkkɵuxəndə 40. kɵččɵčim uđixəndə
 41. nəun ambaa daađi oččindaa 42. ulaa ojoduni təluxəndə 43. tamačču
 doru naataini ɣənneenində 44. dorolu ɣənəgəčči nəuw uđixəndə 45.
 nəuniddə daađi oččinda 46. nooniddaa daađi oččindaa 47. nari suuwani
 aaptugačinda daađi omori 48. tamačču naatakki isubuđđi ulaabi silmačinda
 kəələ ulaaba 49. geeda xaktawwə geeda namiwwə silmačininda 50.
 aɣdainnepa geedannepa jeelačinindaa doru naalani aldoo gadubuddooni
 51. tamačču xakta ulaa puɣnəpukkeeni ɵninə səppə uixəndə 52. nami
 ulaa puɣnəpukkeeni amina səppə uixəndə 53. tamačču dolbonđin inəđiđin
 dolbonđin inəđiđin tuksauduxanda xamačikkaadā lamussoodā xamačik-
 kaadā boowoddo gəəm luktulimi 54. tamačču isumi sɵktə naataini
 isuxanindaa 55. tamačču saudaanula manaxanda kuuđđee 56. tamačču
 mutudumi kuuđi nətəin manaxanda 57. suđdattaa ločokkeennepa siikkeč
 gidam waaxanda 58. moo moolisinnepa mooluutudut waaxanda 59. čadu
 geeda kuuđi biččinində 60. buččinne xoldokotoini ɣənəxəndə 61. geeda
 burigbə geeda tadawwə dapaxanindaa 62. dapiččinda garpabuđđi 63.
 xulin təktəsi xətudəxəndə 64. tamačču tau dugətəin manneeduči geeda
 mama kəsəni biččinində 65. nimmaa naaxuu kɵttɵ kɵttɵ um činəpundə
 soɣoxonda duxu dooloni 66. geeda patala biččinində kuuđi xaapan
 patala ajani patala 67. čaa patallaa pulləugəčində kuuđđee manamari 68.
 čaa patallaa pulləugəččeeri doru naataini gaduxandaa 69. doru naataini
 gadugačči əktə bɵmi əktə činəpulləuččində 70. čikə biččində gorop
 təlunə

Translation

1. The following is the legend about the conflict between Ainu and Orok in old times. 2. There was an Orok of old in a house. 3. He had two sons. 4. The younger child was in a cradle. 5. The older child was somewhat bigger. 6. A friend of his, an Ainu, visited him. 7. He made tea in order to treat the visitor. 8. He made tea and treated him. 9. He offered him the stomach of a reindeer. 10. His friend, the visitor, the

Ainu, went back without eating it. 11. After that he caught two reindeer in order to visit the Ainu with his child. 12. He and his child visited the Ainu village on the two reindeer. 13. They arrived at the Ainu village. 14. They arrived and left their reindeer outside the house of the Ainu. 15. He had his child watch them. 16. He had his child watch them and entered the house of his friend. 17. He entered it and went to sit down. 18. An old woman was weeping and cutting the uterus of a woman. 19. After that the Orok said, "I will go to look after my reindeer." 20. He took his cap again. 21. After that he came out. 22. He came back to his reindeer. 23. He and his child each remounted their reindeer. 24. Then making them run back, they fled home. 25. They came back. 26. During the night Ainus stole up to the Oroks' house. 27. They stole up and, piercing them with spears, killed them. 28. While they were piercing them with spears and killing them, the older child leaped up, stark-naked, through the part above the doorway. 29. He went running to the past urage of his reindeer. 30. He ran among his reindeer. 31. The Ainus saw the child run, saying that a white fawn was galloping. 32. After that, when the Ainus had returned, he came back to his own house. 33. His father and mother were already dead. 34. His younger brother who was in the cradle cried bitterly. 35. He helped his younger brother rise from his cradle. 36. The younger brother has a necklace with metal ornaments. 37. The Ainu's spear had been stopped by the metal ornaments. 38. Then he made him drink reindeer milk. 39. He made him suck reindeer marrow. 40. He made him drink and nursed him. 41. His younger brother grew somewhat bigger. 42. He began to get on a reindeer. 43. Then he goes to the northern region. 44. He went to the northern region and brought up his younger brother. 45. His younger brother grew up. 46. He also grew up. 47. They grew up and reached man's estate. 48. After that they selected their reindeer—speedy reindeer—so as to come back to their native place. 49. They selected one male and one female. 50. He had a man—a man belonging to a different clan, to keep company—in order that he bring word to the northern region. 51. After that they tied a female sable to the whip for the male reindeer. 52. They tied a male sable to the whip for the female reindeer. 53. Then making their way all through deep snow and any weather, they made them run back night and day, night and day. 54. Then coming back, they returned to Shisuka.⁽¹⁾ 55. Then they exterminated Ainus to Niitoi.⁽²⁾ 56. After that turning back and advancing

(1) Поронайск.

(2) Вахрушев.

towards the Taraika-gawa,⁽¹⁾ they exterminated them. 57. Spearing them, they killed the men who were angling for fish and pushed them into their ice holes (for fishing). 58. They killed the men who were cutting fire-wood at their fire-wood cutting places. 59. There was an Ainu there. 60. He went to the coffin of a dead person. 61. He took one bow and one arrow-head. 62. He drew the bow in order to shoot. 63. The bowstring snapped off. 64. After that, while they exterminated Ainus, advancing towards Cape Kita-shiretoko,⁽²⁾ the words of an old woman were heard. 65. She said, "Still *naaxuu*,"⁽³⁾ and wept, walking *kettōy kettōy*⁽⁴⁾ with a stick inside the house. 66. There was a girl, an Ainu beauty, the prettiest girl of girls. 67. They exterminated Ainus but spared the girl. 68. They spared the girl and took her to the northern region. 69. They took her to the northern region and made her attend a woman when she was given in marriage. 70. So that was the old legend.

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

This legend is also found in:

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

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

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

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

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

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

4. Riddles.

The informant Napka.

goropčinne gajauxani gajaundamaa

I. 1. gaŋ gaŋ gajagoo 2. boo toptongoor 3. naa toptongoor 4. xai-gəək 5. toksiik unuu 6. boo unigərinnii suŋdatta xəsiktənnii 7. toksiik

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

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

IV. 1. gaŋ gaŋ gajagoo 2. amimbii ənimbi andučimbani doorimma əmi itərəə sagdaččini 3. tari xaigəək 4. atta doorimaniik

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

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

VII. 1. gaŋ gaŋ gajagoo 2. dəə kada aldaakkeeni iirrəə geeda koŋgori buunixəni 3. xaigəək 4. peumburiik

VIII. 1. gaŋ gaŋ gajagoo 2. amimbii ənimbi andučimbani jawaamba əmi itərəə sagdaččini 3. xaigəək 4. seenkəək

IX. 1. gaŋ gaŋ gajagoo 2. nammoo taisai tanġu daa maatuji maatu-lapula 3. xaigəək 4. piiriktəək

X. 1. gaŋ gaŋ gajagoo 2. taagdannee moo iwəčirrəə səəgdənnəe moo iigučirrəə 3. tari xaigəək 4. kərəktuu sinnuu

XI. 1. gaŋ gaŋ gajagoo 2. geeda omoom čakkagəə xujuu bəkkə čol-moogoči 3. tari xaigəək 4. ənugə puisiniik

XII. 1. gaŋ gaŋ gajagoo 2. pəduu kumultə pokton nəmdəə uugu kumultə pokton darammii 3. tari xaigəək 4. pəduu kipərruu uugu kipərruu

Translation

The following are the riddles put by men of old.

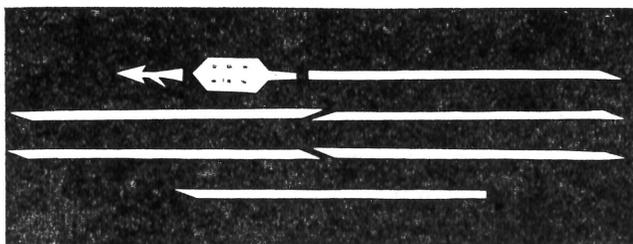
I. 1. *Gay gay gajagoo!*⁽¹⁾ 2. In heaven there are spots. 3. On earth there are spots. 4. What are they? 5. Riddle me. 6. The stars in heaven and the scales of fish.⁽²⁾ 7. Correct.

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

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

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

(3) See the figures on page 94.



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

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

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

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

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

VII. 1. *Gay gay gajagoo!* 2. A seal went between two cliffs and
howled. 3. What is it? 4. Breaking wind.

VIII. 1. *Gay gay gajagoo!* 2. He grew old without seeing the *jawaa*⁽¹⁾
which his own father and mother had made. 3. What is it? 4. The ears.

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

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

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

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

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

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

1. P. SCHMIDT, op. cit., pp. 232-233.
2. Г. М. Васильевич, Сборник материалов по эвенкийскому (тунгусскому) фольклору, Ленинград, 1936, pp. 133-135.
3. M. TAKAHASHI, op. cit., pp. 113-116.
4. T. HATTORI 服部健, *Giryaku—Minwa to Shūzoku* ギリヤーク—民話と習俗=The Gilyaks—Their Legends and Customs, Sapporo, 1956, p. 129.
 - On I, cf. No. 3 in 1.
 - On II, cf. No. 16 in 3.
 - On III, cf. No. 29 in 2.
 - On IV, cf. No. 12 in 3.
 - On V, cf. No. 5 in 1 and No. 17 in 3.
 - On VI, cf. No. 12 in 2, No. 9 in 3 and No. 3 in 4.
 - On VII, cf. No. 17 in 3.
 - On VIII, cf. No. 11 in 3.
 - On IX, cf. No. 10 in 3.
 - On X, cf. No. 2 in 2, No. 1 in 3 and No. 1 in 4.

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