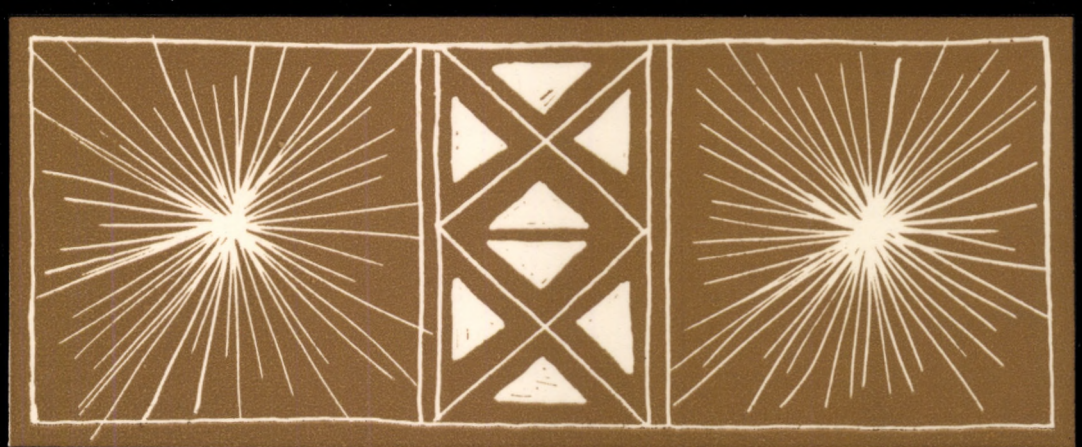
Károly Rédei

Zyrian Folklore Texts

Akadémiai Kiadó • Budapest



1828–1978
PUBLISHED IN THE YEAR
OF THE 150th JUBILEE

K. RÉDEI

ZYRIAN FOLKLORE TEXTS

The publication includes Zyrian texts collected by the author in the Komi ASSR in 1964, presenting the dialectal features of the Vym, Upper and Lower Vichegda, Vishera, Northern and Southern Permyak districts, from where no material has so far been made available for research. As to genre, they consist of folk-tales, narratives, songs, children's songs, laments, riddles, and proverbs. The collection readily lends itself to a complex study of the phonetic system, morphology and syntax of present-day Zyrian, offering at the same time important source material for folklorists, as well as for ethnomusicologists who will certainly appreciate the musical notations of songs (contributed by Mária Domokos). The English translations of the collection and the abundant notes of ethnographical and linguistic interest facilitate understanding of the phonematically transcribed texts.

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KÁROLY RÉDEI

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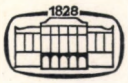
by

KÁROLY RÉDEI



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PREFACE

Apart from a few narratives, the texts published in this volume were collected during my tour of three and a half months in the Komi ASSR in 1964. The bulk of the material originates from the following dialect areas: Vym, Vyčegda Lower, Vyčegda Upper, Višera, Permyak Northern and Permyak Southern. A few pages of text have been added from the dialect areas of Middle Vyčegda (the neighbourhood of Syktyvkar) and Ižma (Mįži); these were noted in Moscow and Syktyvkar. My aim was to carry out research in areas which had so far produced little, if any, material for scholarly examination. The texts from Vym, Lower and Upper Vyčegda and Višera are direct field-notations, except for some Višera (Bogorodsk) specimens which I collected in Syktyvkar. For the Permyak material I am indebted to students at college in Syktyvkar; and I noted one of the Southern-Permyak narratives while staying in Moscow. — I should also mention that I had noted some of the Upper-Vyčegda texts in Moscow during my first study tour in the Soviet Union, in 1957. A few pages of this collection were first published in a linguistic periodical (NyK 61: 95—99). The same periodical published some specimens from the Vym and the Lower-Vyčegda dialects (NyK 73: 3—23).

About seventy per cent of the collected material is also available on tape.

While collecting in the villages along the Vym river (in May 1964) I enjoyed the company of the literary historian and folklorist A. K. Mikušev. To facilitate our work, the Komi Branch of the Academy of Sciences of the Soviet Union kindly placed at our disposal one of its small boats called "Nauka" (Science). During my field-work in the Upper-Vyčegda region (June 1964) I received similar assistance from the linguist E. S. Gulyaev, and in Nivšera (July 1964) from the linguist G. G. Baraksanov. In transcribing the texts from tape, the folklorist J. G. Ročev was of greatest assistance to me. It is largely due to their friendly collaboration and generous kindness that the study tour to the North remains an unforgettable memory to me. I express my gratitude to all of them.

The texts as published are divided into dialects and within these by types: tales, narratives, songs, laments, etc. Each dialect-group is introduced by a brief description of the main characteristics of the dialect in question. Notes on linguistic and other relevant topics complement the texts.

I have used the method of phonematic notation, although in certain cases I have also indicated the allophones to ensure that the phonetic characteristics featured in the given dialect should not be blurred.

Names of Russian origin used in Zyrian have been transcribed according to the rules of transliteration adopted in Slavonic linguistic studies.

The Chapter on Type-Numbers of Tales according to the Aarne-Thompson System has been contributed by Ágnes Kovács while the elaboration of the Musical Examples, by Mária Domokos. I am also grateful to Péter Hajdú for his having kindly read the Hungarian manuscript of my book.

I wish to express my indebtedness to the Hungarian Academy of Sciences for having made possible my study tour to the land of Zyrians, as well as to the Komi Branch of the Academy of Sciences of the USSR for all the assistance it offered me during my stay there. Finally, I owe a debt of thanks and gratitude to my informants. Without their zealous devotion I should never have been able to complete this enterprise.

BIBLIOGRAPHICAL ABBREVIATIONS

Даль	=	Даль, Владимир, Толковый словарь живого великорусского языка. 1—4. С.-Петербург—Москва 1880—1882.
Fokos, ZürjNépk-Mut.	=	Fokos, Dávid, Zürjén népköltészeti mutatványok [Specimens of Zyrian folk poetry]. NyK. 41, 42; Separatum, Budapest 1913.
Fokos-Fuchs	=	Fokos-Fuchs, D. R., Syrjänisches Wörterbuch, I—II. Budapest 1959.
KRSl.	=	Коми-русский словарь. Москва 1961.
KT	=	Karjalainen, K. F., Ostjakisches Wörterbuch. Bearb. u. hg. von Y. H. Toivonen, I—II. Helsinki 1948 (Lexica Societatis Fenno-Ugricae, X).
Lytkin, DialChrest.	=	Лыткин, В. И., Диалектологическая хрестоматия по пермским языкам. Часть 1. Москва 1955.
Lytkin, IstVok.	=	Лыткин, В. И., Исторический вокализм пермских языков. Москва 1964.
MSFOu.	=	Suomalais-Ugrilaisen Seuran Toimituksia. Mémoires de la Société Finno-Ougrienne. I–. Helsinki 1890–.
NyK	=	Nyelvtudományi Közlemények I–. Pest, (then:) Budapest 1862–.
Rédei, SLW	=	Rédei, Károly, Die syrjänischen Lehnwörter im Wogulischen. Budapest—Bloomington–The Hague 1970.
Sborn.	=	Историко-филологический сборник. Сыктывкар 1960, 1966.
SrSlK	=	Сравнительный словарь коми-зырянских диалектов. Сыктывкар 1961.
VFUJa.	=	Вопросы финно-угорского языкознания. 1962–.
VJa.	=	Вопросы языкознания. 1–. Москва 1952–.
Wied.	=	Wiedemann, F. J., Syrjänisch–deutsches Wörterbuch nebst einem wotjakisch–deutschen und einem deutschen Register. St. Petersburg 1880.
WUo.	=	Wichmann, Yrjö–T. E. Uotila, Syrjänischer Wortschatz nebst Hauptzügen der Formenlehre. Aufgezeichnet von Yrjö Wichmann, bearb. u. hg. von T. E. Uotila. Helsinki 1942 (Lexica Societatis Fenno-Ugricae VII).

ABBREVIATIONS FOR ZYRIAN DIALECTS

I = Ižma
I_L = Ižma Lower
Le = Letka
Lu = Luza
Mez = Mezeń
P = Permyak
PE = Permyak Eastern (on the basis of Genetz; = Ya)
Peč = Pečora
PN = Permyak Northern
Pr = Prup
PS = Permyak Southern
S = Sysola
SC = Sysola Central
SR = Syktyvkar Region (on the basis of SrSlK; = VC)
SU = Sysola Upper
Ud = Udora
V = Vyčegda
VC = Vyčegda Central = SR
VL = Vyčegda Lower
Vm = Vym
VU = Vyčegda Upper
Ya = Yazva (on the basis of Lytkin; = PE)

I. THE VYM DIALECT

My texts from the Vym dialect area originate from the following three villages: Шёшки (Zyr. *śęśka)*, Луг (Zyr. *gu-ćęrt*) and Турья (Zyr. *turja*). Шёшки is situated on the left bank of the Vym (Zyr. *jem-va*); Луг and Турья are somewhat further North, on the right bank of the river. My informants were as follows: Шёшки: Evdokija Ivanovna L a p i n a, Lidija Ivanovna P a r c h a č ë v a, Evgenija Grigorjevna P r o š e v a, Aleksandra Semënovna P u d o v a, Anna Ivanovna P u d o v a; Луг: Marija Dmitrievna K o k a n i n a (b. 1926, Луг), Anastasija Petrovna K o z l o v a (b. 1891, Турья), Irina Semënovna M a ľ g i n a (b. 1892, Луг), Marija Semënovna M a ľ g i n a (b. 1910, Луг); Турья: Natalija Ivanovna K u č m e n ë v a (b. 1892, Кони), Oĺga Andreevna N e k r a s o v a (b. 1903, Турья).

The main characteristics of the dialect are as follows:

1. As regards the phoneme *l*, *l* ~ ø, in other words, it is of the Ižma type. For example, *vęlęn* 'with a horse' ~*vę̄* 'horse' *pukala* 'I sit' ~*pukōnį* 'to sit'. Following a palatal vowel, *l* becomes *j*, e.g. *zej* 'very' (in Šoški *zē*:) ~ S *zel*, *pij* 'cloud' ~Ud *piv* (< **pil*). Similarly, *l* becomes *j* if preceded by *a*: *majtnį* ~ S *maltnį* 'schmieren, beschmieren'. Followed by two consonants, or by a single one in the final position, *l* is dropped, but the preceding vowels *(u, o, į, ę)* are not lengthened. For example, *sutsa* 'standing', *sut:* 'stand up!' ~ S *sult-* 'aufstehen, stehen bleiben'. Finally, *l* remains unchanged in certain verbal suffixes *(-oll-* ~ S *-all-*, *-įl-*, *-ĺįll-)*: *pįrollįnį* 'hineingehen', *aźźįlnį* 'sehen', *vetlįlljnį* 'herumgehen, gehen' (cf. SrSlK 458).

2. *ę* and *į* remain unchanged in all positions.

3. Assimilation is also a typical feature of the dialect. For example, *baťťas* 'fathers' ~ V *baťjas*, *lęśęććįnį* ~ V *lęśęďćįnį* 'sich vorbereiten'.

4. *js* is sometimes found instead of palatalized *ś*, and *jd* instead of *ź*. For example, *vojsa* ~ V *vośsa* 'offen', *kejdnį* ~ V *kęźavnį* 'kalt werden, gefrieren'.

5. The *t* of the *śt* sequence is usually omitted in the final position, e.g., *boś* ~ V *bośt* 'nimm', *gęś* ~ V *gęśt* 'Gast'.

6. The forms of the past tense of the negative verb are *ig*, *in*, *iz* etc. (~V *eg*, *en*, *ez* etc.).

7. The dative suffix *-lį* occurs sometimes with an accusative function, e.g., *pilį bįttisnį* 'they brought up the boy', *menęlį* 'me', *sijęlį* 'him' etc.

(a) Tales and narratives

1. *gozja i ǯik pi*

1. *olis-vilis gozja | znaćit, silen veli ǯik pi, i v a n | i v a n, znaćit, sija | zej kijśiś-vijśiś | zej mortis | sečem streľeć-kojd | munę | mij verę munas | utka vajas tir | baťli-mami | vaję eterę | bid lun vaję siję nešolen | seśśa olis | ǯik lun | vetlis | daj silis meľńića prud dorti veli vetlędlę | i nį̄ sećće petema | silis veśsę mirďďis | mij-kę | utka-petkatę | baťis dinę munis da mamis aľi šuvenį:* | *"mij-nę, i v a n, ńi-nem iz śur?"* | *"a iz pę śur talun"* | *med lun munis | vaję veli. epjať sija boštis i epjať abu | "menę pe vajan, on? | jeśľi-kę menę vajan | śeta | on vaj, og śet | i vot sija | dumaććis, dumaććis da ni-ńem iz šu | i mamislį viśtalis | šuas:* | *"mamę, vot, tačem-tor! | me — šuas — kik lun ńin vaji | da kiknan pēsę etberitis ǯik nį̄ka | sija pę — šuę | — 'menę pę vajan, on?'* | *a me pę vot og kesjįślį i oz śet | premis"* | *no taja šuis | mamis:* | *"te pę vot meľńića prudśid petas | da vižed pę! | jeśľi-kę pę nilis śin-kima | znaćit, siję boštnisę | kesjįś vajnitę | a abu kę pę śin-kimis | in kesjįś vajnitę!"* | *i vot sija | kojmed lun munas | kojmed lun munas | i bara | nilid mij-kę karas | boštas silis | mešektę | i šuas: "i v a n, menę vajan, on?"* | *nį̄lį vižedlas | i šuas: "vaja pę"* | *"no vajan i korošo | i nį̄-baba sija veśsę śetis | kujimnan lunśatę da i nuis | "vot jeśľi-kę — šuę — te vajan menelį | te — šuę — asį | lok — šuę — ta pę-rajasę | taććę | i me — šuę | — seki vetlam baťmam ordę pridannejla pę"* | *nu vot sija | munis | i baťmamlį i viśtalis | mij "asį me nilis dinę muna"* | *sija munis | nilis i petis bara | nilidked meľńića-mij-kead i pirisnį | znaćit | vaę pirisnį | va ūti muninį, muninį | voisnį sija baťmam ordę | i zej una | mij-kę vajisnį nalį | gešťińži šetisnį | gešťitisnį | mij-kę olisnį | i zej una vē-tir nį̄lį pridannej vajisnį | nį̄ zej śuś | bur sija | vajisnį | i gortas veli ľokińžik kerka | nilis siję kerka karis i bid-tor | viľ kerka većisnį.*

2. *nu vot voisnį | a etija | mijkeislį loi zavid | no sarislį | — važen kuž šuasnį | — sarjas ved vidajtisnį | zavid loi, mij sija ǯik vojen kerka većisnį | i korisnį i v a n t ę seććę | korisnį sećće | i šuenį | mij-kę pę | dumščikjas i šuenį:* | *"vot i v a n pę kesjįšę karnį ǯik voję pę | — taję i v a n į s veškę ńi-nem iz šulį —* | *a i v a n vot pę kesjįšę karnį pę vićko"* | *no i v a n ćujmis:*

1. There lived a married couple. They had a son, Ivan. Ivan is a great hunter, the sort of man who is a good shot. He goes out into the woods, and brings a bag full wild-duck to his parents. He never ceases to bring, to bring a bag every day. Thus he lived. One day he went out and passed by the mill-dam, when a girl came that way. She took everything away from him, er, his wild-duck, his wild-fowl. He went home to his parents; they say: "What's the matter, Ivan, didn't you find anything?" "Well, no, I found nothing today." Next day he went out again. He brought back his bag. But again she took it away. "You will marry me, won't you? If you will marry me, I will give it you back, if not, I'll not give it you back." Well now, he thought and thought and did not say a word. He told his mother about it: "Did you ever hear such a thing, mother! I " — says he —" brought wild-duck yesterday and the day before yesterday, but a girl took them away both times. She asks me: 'You will marry me, won't you?' I don't promise her anything, and she won't give me back the bag." His mother spoke thus: "When she comes out from the mill-dam, take a good look at her! If she has eyebrows, promise you'll marry her; if she has no eyebrows, don't promise her anything!" Well, the third day he goes out again, and the girl takes away his bag again, the bag full of wild-duck, saying: "Ivan, you will marry me, won't you?" He takes a good look at her and says: "I'll marry you." "Well, if you'll marry me, everything's all right." The woman gave him back everything — she had taken three days' bags from him —. "If you'll marry me" — says she — "come here tomorrow at this time, and I" — says she — "then we'll go to my parents for the dowry." Well, he went home and told his parents, "Tomorrow I'm going to the girl." So he went there, and the girl came out. Then both he and the girl walked together into the millpond. They walked and walked under the water, and they arrived at the parents' house. And they brought many presents and gave them to them. They feasted with them living there for a while. And they gave many cart loads of dowry to the girl. The girl is clever and good. The house they lived in was old. The girl made a new house and everything; they built a new house.

2. Well, they arrived at home. The, er, the Tsar — as they used to call him — grew envious of them. The Tsars (counsellors) let it out that they had built a house in a single night. They summoned Ivan, and the counsellors say, "Well now, Ivan promises that in a single night" (this Ivan had not said anything) "Ivan promises that he will build a church." Well, Ivan wondered: "What ever is this?", and he goes home. "If not, they will cut off his head, if it is not done." At this he grew sorrowful and went to his wife; and she

'mij taja?' | munis gortas | "a oz kę pę, jur kerõnį | jeśl'i oz lo." | seśśa šogę vojis sija | munis gętir dinę | da i šuę: "mij, i v a n te šog?" | "a mij nę — suas — | ęt'ik voję čęktisnį vićko karnį | no — šuas — me og vermį karnį. kiž nę — šuas — me kara?" | "in pę majićći! | vęćam pę" | i ić-moń | ęt'ik vojnas vęćis siję | vićko zej mića loi | "i mun — šuas — vićko dinįn toľko čęlkatnį | mij-kę pę męletęn ęt'iklaę točęd da mędlaę tučęd da med — šuas — | mij-kę loę | (karę)" | nu vot | sija vęćis | i sar bara ćeććis. aźžis: | vęćema | "vot pę ęd kučęm ńin!" | bara dumčikjas dumajtisnį, dumajtisnį | "a i v a nįs pę ęd sija ńin kęsję pę karnį | med pę teęž daj gortežįs vęli pos | sečęm kęrt pos | i med pę veśįs sad vęli | a pos | doras | pę med vęli oźero | i oźero doras pę med utkajas i pętkajas i stavįs plavajtę". | sija | i v a nęs bara korisnį | "i v a n — šuas — te vot ošjįśęmįd tačęm-tor" | "me — šuas — | ńi-nęm ig šulį" | "da — šuas — te ošjįśęmįd | jeśl'i — šuas — on kar ęt'ik vojęn | ten — šuas — śmert | i jurtę — šuas — kerõnį" | babalį bara viśtalis | "nu — šuas baba — | mij nę, i v a n, in põ | kuź-kę — šuas — | loę daškęn" | nu | bara vodis | i v a n | asį-vož babaįs ćeććędę: | "nolį — šuę — ćećći, kęźajin! | mun — šuas — da kįtęn-kę tį dorjasad mij-kę ęt'ięn švućkį da męden švaćkį da mij-kę vęćõ — šuas —!" | i v a n munis, mij-kę setęni vek | mij-kę karę | loktis sar | bara šuas: | "nu vot, smotri· pę, mij sija karę" | etija dumčikjaslį bara nalį zavid | i bara šuęnį: | taję — šuas — | ębjaza·ťeľnę kolę kuž-kę podveďitnį, i v a nęs | mij taja | tačęm-torjas vęćalę | seśśa | sija i šuis: | "vot pe — dumčikjasid naja viśtalęnį sarįdlį — | taja pę i v a nid, vot ńin mij kęsję karnį: | mij pę źveriš vijim | veras | kučęm źver | oš | kejin | bįdśama pęlęssę | veśsę pę kęsję vajędnį | taććę | znaćit, dvoras tenįd" | no | i v a nęs korisnį "i v a n — šuas —, te kęsjįśin?" | "ig pę | me pę ńi-nęm og tęd" | "a kįś — šuas — on tęd? | te žę kęsjįśęmįd, vot baχvaľiććęmįd, ošjįśęmįd pę da" | mij bara | mij seśśa — šuas — karnį? | bara seśśa | munis | bara munis gortas | šogęn | šogalis, šogalis da i šuę | babaįs: | "mij nę — šuas — i v a n, tačęm šog taun pukalan?" | "a kįž nę — šuas — on pukõ | tačem-tor — šuas — men čęktisnį vęćnį da" | "no — šuas — vod, «утром вечерние мудреннее» — šuę — | vod da i uź | spoko·jnę! | a toľko — šuę — kõmas ćeććįnį asį-vožnad vož" | no | siję koris stav źvertę | "ńeńki — manki pę — šuas — | ćukertęj | stav źversę, mij veras vijim | no | źverjas kuććisnį ćukartnį seni | kodi įmzę, kodi mij, kodi mij | stavįs põžis da męd asįnas čęktę, šuas: | "kįži gažįd, ber vętlalę!" | strak loi sįlį | petnį oz liśtį | dvoras |

said to him: "What's the matter, Ivan, why are you so sad?" "Why?" — says he. "They have ordered me to build a church in a single night." "Well" — says he — "I can't do that. How am I to do that?" — says he. "Don't worry, we shall do it." The young wife built it in a single night. The church was very beautiful. "Go" — says she — " and make a noise by the church! Knock at it with the hammer on the one side, then on the other, to make a noise." Well now, this is what he did. The Tsar got up and caught sight of it: it had been finished. "Look, what a sight!" The counsellors thought and thought again. "Well, Ivan now wants to build an iron bridge so that a bridge may connect your house and his, and also a garden, a pond by the bridge, with wild-duck and wild-fowl in the pond, all swimming." They had Ivan summoned again. "Ivan" — says he — "you boasted of such a thing." "I" — says he — "did not say anything." "But" — says he — "you did boast. If you do not have it finished in a single night, it will mean your death, and your head" — says he — "will be chopped off." Again he told his wife the story. "Well now" — says the woman — "why, Ivan, don't be afraid; somehow" — says she — "perhaps it will be done." So Ivan went to bed; the woman wakes him in the morning: "Hurry up, husband, get up! Go" — says she — "beat away at something with one of your hands, strike away at something with the other somewhere on the shore of the pond, as if you were making something!" — says she. He went there, and busied himself with something. The Tsar comes along and says, "Well now, just see what he is doing!" Again the counsellors grow envious, and say once more, "Certainly we must get this Ivan into trouble somehow for doing things like this." "Just see," — say the counsellors — "what this Ivan is about to do this time: whatever kinds of wild beasts are living in this wood, — all kinds of wild beasts, bears, wolves, and all the rest, — all of these he wants to bring to your court." So they had Ivan summoned. "Ivan" — says he — "have you been making another promise?" "No, I know nothing at all." "What do you mean, you know nothing at all? After all, you have made a promise, you have been bragging, you have been boasting!" So what is then to do? Once again he went home sadly. Full of grief, full of grief he was; and his wife speaks thus: "Why do you sit there, Ivan" — says she — "so sadly today?" "Well, how would you be sitting" — says he — "when you are ordered to do such things!" "Well then, go to bed" — says she — "a man's wiser in the morning than he was last night. Go to bed and sleep in peace!" Well, she summoned all the beasts there. "*Ńeńki, manki*" — says she — "gather together all the wild beasts that live in the wood. They began to gather the beasts together, some roaring, some doing what they usually did. Everybody was terrified. Next morning the Tsar gives

to kẹjin | to oš seteni | to mij-kẹ | kẹć, to | ruć to | bịdśama peles | i bẹr čẹktis seśśa vetlõnị sijẹlị | põźis sijẹ | põźis | nu vot seśśa | ni-nẹm iz vermịnị i v a nẹs karnị | ńi-nẹm iz vermịnị karnị.

3. *ješšẹ dumajtisnị | mij — šuas — tead babaịd pẹ | vot leśalẹ | sečẹm, sečẹm mortlị | i v a n kutis skẹrõnị | i v a n kutis sečẹma skẹrõnị | "i mij — šuas — taja | menam — šuas — baba bur | oz skẹrõ" | "kuź — šuas — tenad oz skẹrõ babaịd? | vot — šuas — vetlam | vot buď oz skẹrõ | vot sijẹ kuź-kẹ podveďitisnị | i śorovno seśśa i v a nịd | bẹrťi ńin | veritnị kutis | seśśa | źugśisnị | bẹrti ńin | babaịskẹd | jansẹććisnị | i | ľoka kutisni õnị | i siźźi seśśa jansalisnị | i ẹni olẹ-vịlẹ. pom.*

2. *deveć kupeć*

1. *kupeć olis, sịlẹn babaịs kulẹma. i sịlẹn vẹli kujim nį̄. kujim nį̄ velinị i zej jona nį̄jassẹ sija vẹli raďejtẹ-ľubitẹ. a med źeľasẹ ješšẹ jona ľubitẹ. i vot sija, znaćit, vetlẹdlẹ bịd vo puťešestvujtnị. puťešestvujtnị vetlẹdlẹ i sija iźźid nį̄sẹ koris: "mij — šuas — te menịm čẹktan vajnị?" vot nịlịs sija šuis: "men pẹ kolẹ zẹlẹtnej veńeć, sijẹ pẹ men dẹsta·ńit." a mẹd nį̄sẹ koris: "ten nẹ — šuas — mij kolẹ?" "men pẹ žemćugnej plaťťẹ kolẹ." "no ten pẹ verma dostańitnị." i med ićẹt nį̄sẹ koris: "ľubimẹj doćka pẹ, ten pẹ mij kolẹ?" "a men pẹ kolẹ aľenkoj ćvetoćek." no vot, znaćit, baťịd šogśis, sijẹ šuas: "me peľẹn pẹ ig kį̄li, śinmẹn pẹ ig aźźil. kịś pẹ sijẹ men ćuktẹdnị? znaćit, nu korošo. sija no vozmo·žno pẹ i dosta·ńita. znaćit, meam pẹ bogatsvo tịrmas i vozmo·žno pẹ dosta·ńita". baťmuni. "toľko — šuẹ — ti bura olẹ, me votẹź veręs sajẹ in munẹ. bura olẹ i kuź śledujtẹ, gosudarstvo kutẹ menśịm olẹm, med oz ńe-kịććẹ protaskućći, med oz, znaćit, ńe-kod oz nu ńe-kịććẹ. śoj i vopšem ti in ľubićće poka me votẹź ńe-kodkẹd! korošo!"*

2. *taja kupeć muni, muni — daškẹ mijan viśtõnị kẹńešnẹ regịd, a sịlị dịr — daškẹ ńin munis i miśić, daškẹ i kịkẹs. sija tẹrgujtis bura, vuzaśis aslas kapitanjaskẹd da mij da kodi sịlẹn vẹli, ťeloχrańiťeľjasịs no sija bura vuzaśis i kuććis ńin korśnị, znaćit, pẹdarokjas. kolẹ bẹr ńin vozvraťi·ććịnị gortẹ. pẹdarok korśnị munis. nį̄lị śuri veńeć, śujis sijẹlị sundukẹ. mẹd nį̄lị śuri žemćugnej plaťťẹ. kojmẹdlị korśis, korśis i ńe-kịś iz śur [iś‿śur]. med źeľa nį̄lị, znaćit, gẹśťińći iz śur i vois šogẹ sija. mij kutan karnị? i kolẹ uže ńin bẹr vozvraťi·ććịnị.*

orders: "Somehow or other you must chase them back!" He was so scared that he did not dare to go out. In the courtyard he sees here a wolf, there a bear, elsewhere, er, a hare, or a fox. All kinds of beasts. And he ordered him to drive them back. Certainly he was scared, he was very scared. Well, they could not do anything to harm Ivan. They could not do anything at all.

3. In the end, the counsellors thought up a new plan: "Look, so and so, and so and so have taken a fancy to your wife." Ivan began to grow angry. Ivan began to rage exceedingly. "What? My wife is good, she does not hate me." "Well, well" — says he — "you think your wife does not hate you. Let's go and see then if she hates you or not!" Well, they deceived him in some way or other. And then Ivan began to believe them. Then relations between them got worse; then he divorced his wife. They began to become estranged and so finally they were divorced. And he is still alive. That's the end of the story.

2. The merchant who was a widower

1. There lived a merchant. His wife had died. He had there daughters. He had there daughters, and he was very fond of his daughters. But the youngest one he loved best of all. He goes on his travels every year. He goes on his travels and he asked his eldest daughther: "What do you order me to bring you?" The girl said: "I want a wedding-garland of gold, that will be enough for me." He called his second daughter: "What do you want?" — says he —. "I want a pearly dress." "Well, I can get one for you." He called his youngest daughter: "My beloved daughter, what do you want?" "Well, I want to have the purple flower." The father grew sad, saying: "My ears have not heard of it, my eyes have not seen it. Where am I to get it? All right, then. Perhaps I can get it. I have wealth enough, perhaps I can get it." The father went off. "Just you be good" — says he — "and not marry before I come back home! Live well" — says he — "the state is looking after my wealth so that it may not be wasted, so that no one can carry it away anywhere. Eat well and in general do not make love to anyone until I return! That's all right then!"

2. This merchant went on and on — of course, it takes us a short time perhaps to tell the tale although it took him a long time — he went on his way perhaps for a month or two. He made good bargains, trading with his captains; and he had men to guard him. Well, he had made good bargains and then he began to look . . . er . . . for the presents. It was time to return

no vot siję vozvraťi·ććis bęr. sija kuććis loknį gortas, a sįlį šįbiććisnį kučęm-kę, sečęm mįj-kejas, piratjas. šįbiććisnį sįlį i mort ńe-kįććę oz vermį spasaććįnį. sija pįšjis da pįšjis da munis da munis da. a etija mįj-kęšįs sija vęrįn ńin ćeććis da sija koľi mįj-kęšis, karabšis. i vot sija, znaćit, vęras pįšjis da pįšjis da pįšjis da seśśa sija vek munis i bęrę bergeććįlas. ńe-kįććę munnį i vek vožę munę i munę i munę. i vįžędę i sija jona i mįžis i vįžędę: seni bįťťę-kęś bi ęzję, tįdale. "no — šuas — mįj taja? šorovno — šuę — muna." sįlęn platťę-kęmkot kišśis. i sįlęn uže ńin šojęmįś veś čįgję vois i bįd-tor. no mįj vęćan? munis. toko vois sija įžįd mramornej kerka. znaćit, sija seććę pįris. ńe-kod ńe-kįtęn abu. ńi kerkaįn mort abu ńe-kod. kerka vešįs ubrannej, čistej da šuę: "me veške, vot kįnęm šumalę, šojįštnį." vįžędę: stol loi, seni i šojęd-juęd loi. pežalusta, šoj-ju! šojis-juis da. "eškę — šuę — tani-kę — šuę posťeľa men loę." nu i krevať loi, krevajtę vodis. poka raďio veli vorsę įžįda. mįjęn sija vodis, kutis ńežjammįnį i ńežjammįnį i ńežjammįnį i unmõšis sija. vot sija i uźis. sija uźis i "mįj — šuę — tatęni? tan — šuę — ńe-kod — šuę — abu, ńe-kįtęn abu, a mįjla — šuę — tačęm taja vešįs — šuę — uberitęm." no šojis i stol bęr voši, abu. "ćas — me — šuę — petala gęgęrtnį kerka gęgęrsę, sadsę." sija i kerka gęgęr (sad) munis, gęgęrtis i pomšis aźźįs, znaćit, alęj ćvetok. "vot taję — šuę — aľeńkej ćveto·ksę me — šuę — nįlejlį i bošta. vot men — šuę — veľišťi i šuri." sija ćegis i seććę sijęlį źver šįbiććis i pramę sį vįlę "vot — šuas — te menšįm šęlęmęs bošting i mįj — šuę — te kęsjan ta vįlę plaťitnį? te — šuę — on-kę — šuę — plaťićći, me — šuę — tenę burę̄n og leź, ten — šuę — šmert." "no a mįj nę — šuę — menam ďeńga vijim, me — šuę — tenįd, mįjtta kolę, šeta. menam i eziš, menam i zęlętę. no mįj ńin kolę, ten siję i šeta." "men — šuas — tenad ńi-nęm oz kō, a toľko men — šuas — kujim nį̄ pičkęsšįd ęťikęs įstį pę taććę!" no dumaććis, dumaććis, dumaććis i šuis: "ladnę pę, įsta. a vot ęni — šuas — men kuź-kę kolę gortę vonį." "ten pę šeta kujim lun strok, znaćit, kujim lun strok, kujim lun, med pę kujim ćas, kujim minut, kujim šekund. jeśľi-kę oz vo seććęź nįlįd taććę mijan dorę i seki — šuę — ten šmert. i šorono — šuę — te olęm tenad pomašas." no vot, znaćit, sija kęsjįšis. "no vot men pę

back home. He went out to look for presents. For the eldest daughter he found a wedding-garland, which he put in a chest. For the next daughter he found a pearly dress. He searched for the present for the third one; he searched everywhere but could not find it. For the younger daughter, er, he could find no present and he grew sad. What was he to do? And now he must return. So he started back. He started to return home but he was attacked by some, — what shall I call them? — robbers. They assaulted him, and none could escape. He ran and ran away, and went on and on. He woke up in a wood, a long long away from his ship or whatever it was. He ran, ran and ran in the wood, always going ahead and turning back. There is nowhere to go, so he always goes ahead, on and on and on. He looks, he has grown very tired, and looks: it seems, as if there were a fire burning there. "Well" — says he — "what's this? No matter" — says he — "I'll go there." His clothes and his shoes were in tatters. And he was starving for lack of food and everything. It seems he arrived at a big house of marble. He stepped inside. There is nobody to be seen anywhere. There is no man to be seen in the house. The whole of the house is tidy and clean. And he says: "I should like to eat something, for I am hungry." He sees a table appear, with food and drink on it. "I wish" — says he — "I had place to sleep here." Well, a bed also appeared, and he went to bed in it. There was even a wireless there, playing loudly. As soon as he lay down he began to feel calm, so calm, so calm, and he fell asleep. He slept. He slept and said: "What's going on here? There's nobody here at all, how is it then that everything has been made so tidy?" He had a meal, but the table disappeared again; it is no longer there. "Wait a minute" — says he — "I'll go out round the house and the garden." He went round the house and the garden and at the end of it he caught sight of the purple flower. "Well" — says he — "I shall take this purple flower away to my daughter. At last I have come upon it." He plucked it off, and there a wild beast dashed at him, straight at him. "You've taken away my heart" — says the wild beast. "What will you pay for it? If you do not pay," — says he — "I shall not let you go on your way alive; you shall die." "Well, now what?" — says he — "I've got money and will give you as much as you want. I have silver and I have gold. So tell me how much you want and I will give it to you." "I don't want anything you have," — says he — "I only want one of your three daughters" — says the beast — " just send one of them here." Well, he thought and thought and thought, and then spoke: "All right, I shall send her. But now" — says he — "I must get home somehow." "I'll give you a time limit of three days, three hours, three minutes and three seconds. If your daughter does not arrive here before then" — says he — "you shall die. In any case, your life will

kolę i gortę munni." "*vot mun pę da kiten pę uźin, krevajtad, mun pę da pedušķa ulas pę vijim peršťeń, siję.*" *sįlį vodteźįs šuis:* "*taję nę kepįšsę šuj, gortad voan i taję-žę pę kepįšnad med loktas nįlįd me dinę bęr: znaćit, kujim lun, kujim ćas, kujim minut, kujim šekund.*" *no vot seśśa sija bęr gortas muni.*

3. *no vot i vois baťgortę, pędarokjas šetalis nįjaslį. i ęťi lun olę batįs, šoga olę. i vot už kojmęd lunas kolę ńin įstįnį nįjtę, ęťikęs. koris įžįd nįsę.* "*vot — šuas — dorogoj doćka, me — šuas — siži i siži kęsjįši aľeńkoj ćveto·k vįlę ęťik nįlęs šetnį. on-ę — šuę — baťsę vįrućit? a baťįslį, jeśli-kę te — šuas — on mun, to baťįslį loę śmert.*" *sija i šuis:* "*kodlį pę siję vajin, sija pę i munas.*" *i vot koris męd nįjtę.* "*nu — šuas — on-ę — šuas — te menęlį mįntį pe, mij baťsę, seśśa baťįslį śmert loę vot seki, jeśli-kę te on mun.*" *nįlįs bara siję šuis, naotre·z — šuas —* "*te kodlį boštin, sija pę med tenę i vįrućitas.*" *i kojmęd nįjtę koris. sija veli sįlį žaľ med žęľa nįlįs, potomu što siję jona veli ľubitę i oz veli sija kęsjį męđędnį. no vot i nįsę koris i bęrźźis baťįs, šuas:* "*vot milaja doćka, menę — šuas — mij taja aľeńkej ćveto·ktę pę me oroti i vot — šuas — sečem-sečęm źver — šuas — me vįlę šįbiććis i — šuas — koris ęťi nį. no įžįd ćojjasid pę ętkažiććisnį. a mij pę te šuan? jeśli-kę pę te on mun, to menįm — šuas — śmert.*" *i med žęľa nįlįd i šuę:* "*vot dorogoj baťušķo — šuę —, me — šuę — raz kori tenśįd, me pondi — šuas — te śmert on aslįd pęlućit, a muna — šuę — me. me — šuę — źverįś og pō i me — šuas — ńe-kodįś og pō. me — šuas — veśsę ubeďita i me — šuę — stavsę uladita.*" *i baťįd i bęrźźis. baťįd bęrźźis da i šuis:* "*no — šuas — seśśa — šuę — šinmęn — šuas — tenę og aźźįl, ńi peľęn og kį. vot — šuas — męđęda tenę, loin, znaćit, śmert vįlę. vot seśśa — šuas — tenę ńi og aźźįl, ńi og kį.*" *i vot nįlį kepįś šujis. nį kepįś boštis, kię šujis daj abu ńin. abu, voši da vśo.*

4. *nu vot nį, znaćit, vois sį kerkaę, pramę seććęź, kerkaę vois, pįris. znaćit, siję bįťťę potnalęnį, bajkędęnį. nį šuas:* "*šojnį!*" *šojnį vajalasnį. šojasnį, juasnį, seśśa bęr ubiri·tasnį. vodas pośťelaę. poka sija vodę, siję ńin bajkędęnį taži, mij-kę raďioęn ńežjęnžik, lajkędęnį, med sije unmōšas, kįććęź siję uźas. i vot das-kįk žįr. znaćit, munas sija i žįrtę sija kįčotas lunnas i šuas da šuę:* "*zej — šuę — bur ōnį i lęśįd, no toľko — šuę — śorńitnį ńe-kodkęd i — šuas — znaćit, menįm — šuas — śękįd ōnį. toľko — šuas — śorńitnį ńe-kodkęd.*" *nu,*

come to an end." "All right", he agreed, "now, I must start for home." "Well, just go to the couch you have slept in, and you will find a jewelled ring under the pillow." Before going to bed, he said to him: "Put on these gloves; when you arrive home, let your daughter come to me with these gloves. So: three days, three hours, three minutes and three seconds." Then he left for home.

3. The father arrived home and gave the presents to his daughters. The father stays (at home) for one day, and a sad man he is. For on the third day he must send away one of his daughters. He called his eldest daughter: "Now" — says he — "dear daughter, this way or that, I have pledged one of my daughters for the purple flower. Are you willing to save your father? If you refuse to go" — says he — "your father must die." She answers: "Let her for whom you have brought it go." He called his second daughter. "Now" — says he — "will you not save me, your father, for if you refuse to go, your father must die?" But the girl replied bluntly: "Let the one you have brought it to save you!" He called his third daughter too. He was very sorry for his youngest daughter because he loved her dearly and did not want to send her there. Anyway, he called his daughter; and the father began to weep, saying: "Well, my dearest daughter, because I have plucked this purple flower" — says he — "some kind of wild beast attacked me and demanded one of my daughters. Your sisters have refused to go. Now what do you say? If you do not go, that will be death for me." The youngest daughter speaks thus: "Dear father, since it is I that asked you for it, on my account" — says she — "you shall not die, so I shall go. As for me" — says she — "I am not afraid of any wild beast. As for me" — says she — "I am not afraid of any wild beast. As for me" — says she — "I am not afraid of anyone. I shall conquer everything, I shall put everything right." Her father began to weep. Her father began to weep, saying: "From this time forth, I shall not see you with my own eyes, not hear you with my own ears. I am sending you away, and handing you over to death! From this time forth, I shall neither see you nor hear of you." He passed the gloves to his daughter. His daughter took the gloves, put them on and all of a sudden she is nowhere to be seen. She is not there, she has disappeared.

4. Well, the daughter arrived at the house, right there, and she entered the house. It was as if she were rocked, and lulled to sleep. The girl speaks thus: "Give me something to eat!" They bring food to her. They eat and drink, then they clear everything away. She goes to lie down in the bed. As soon as she lies down, she is softly lulled to sleep with the wireless, and while she sleeps she is rocked. And, you see, there are twelve rooms there. In the day-time she walks round the rooms and says: "This is a very pleasant place and a

pįris sija med-berja komnatae: taje ramornej šťenaad gižema zelętej bukvaen: "te — šuas — menam loan mij-kęen, nu, rukovoďi·tišęn, znaćit, te taja mij-kęnas, olęmnas. i te — šuas — veśsę ńin ovlaďe·jtin i me — šuas — tenįd me nin podćińećća — morskej ćudovišše šuas — me tenįd podćińećća. ęni — šuas — te ńin įžįd, te berśań pę vetlędlęnį das-kįkęn — šuę —, te toľko on ažži, a das-kįkęn pę vetlędlęnį i stavis — šuas — tenęlį, mij-kę karęnį, krańitęnį. te — šuas — ńe-kįćće on voš, ńe-kįćće on lo i tenę —šuas — lun i voj krańitęnį." "nu, med — šuas — pęža·lusta — šuas — pę vot petkećći pę te menim!" a sija i šuę: "me — šuę — petkeććinį og lišti. jeźli-kę — šuas — menę te ažžan, te — šuas — sećće i kulan, põžan da. menę — šuas — te vižędnį on vermį, potomu što te — šuas — pįr kulan, pįrištem-pir." no sija bara vettędlas sadęd, vettędlas, guľajtas. "i vot — šuę — jeśli pę — šuį — toľko men śorńitiś pę kolę." i sija kor-kę dumajtis — olis olis da — vot veśkę — šuas — piśmę gižnį, kęť baťlį — šuas — kįk kį̄ gižnį, mij siję bať šuę vęli: 'te mij kulan pįr', a me — šuas — ola lęśįda i baťlį kolę piśmę gižnį. śejćas pojavi·ććis sįlį końvert, buma·śka, rućka: 'pęža·lusta, giž!' gižis piśmę, voši. a baťis męd asį ćeććis, a mij-kęin piśmę, ęšiń vįlįn. nu vot baťis lįďďis mij »dorogoj bať', te in pećaľićći, in šogśį, me ola sečęm bura morskej źver dinįn. me — šuas — ać̀im ńin ęni įžįd, mene — šuas — sija lįďďę kńaginaen ńin, mij — šuas — 'te rukovoďi·tiś pę veśsę. nu vot sadnas ńin — šuas — te veśnas rukovoďi·tan.'« i sija baťlį zej ľubo loi, mij, znaćit, nį̄ žįv, zdorov, olę bura. i vot bara sija kutis mij-kę karnį, olis, olis da mij-kę šuas: "me ľokęs vętaśa." bara munis sija, kįtęni pojavľećće mij-kę, buk-vajasįs, mij — šuas: "vot me — šuas — veśkę okota gortę vetlįnį, ebjaza·ťeľnę baťęs i ćojjasęs vižędlįnį, kučęma olęnį." nu sįlį razreši·tisnį. vot šuas: "toľko kujim lun, kujim ćas, kujim minut, kujim śekund. jeśľi-kę — šuas — te on vo, znaćit, me kula, taja sadįs veśįs kulas, propaďitas i te čęč propaďitan, jeśli-kę sį ćas kežlę on vo." taja nį̄ boštis, vot sįlį viśtalis, peršťeńtę bara boštis, sija šujis kiję i bara gortas vois. munis i sija kįmin lun olis, siję pośľednej lunas i kolę ńin sįlį munnį. kolę munnį, a etija mij-kęid, ćojjasid sįlįś veštisnį ćastę, znaćit, mij-kę karisnį, podveďitisnį siję, med sija, mij lęśįda viśtalę olęm; zavidnę loi

nice place to live in, except that there is no one to speak to" — says she — "and so it is hard for me to live here. For there is nobody to speak to." Well, she entered the last room: on its marble walls is written in golden letters: "You will be my guide in this life. You" — it reads — "have already taken possession of all that is here, and I already obey you" — says the sea-monster — "I obey you. Now you are great, you have twelve followers all the time" — says he — "but you cannot see them, twelve of them are following you all the time, . . . er . . . to guard you. You shall not disappear anywhere, you shall not take a step" — says he — "without being guarded night and day." "Well now, show yourself to me!" But he replies: "I do not dare to show myself. If you catch sight of me" — says he — "you will die of fright. You may not see me, for you shall die the very moment you see me." Well, she walks around the garden again, she walks and walks. "What I need" — says she — "is someone to talk to." She went on living there, and one day she thought of writing a letter, even if it were only two words to her father, for her father had said: "You will die immediately." "But as for me" — says she — "I'm doing well, and I ought to write a letter to my father." At once envelope, paper and pen appeared: "Here you are, write!" She wrote the letter which disappeared at once. Next day her father woke and found the letter on the window. Now, the father read it: "Dear father, do not grieve, do not sorrow, for I am having such a good life with the sea monster. I am now a great personage; he regards me as a princess, saying, 'you are the head of everything'. So he says: 'In the garden you are the head of everything'." The father was very glad to learn that his daughter was alive, healthy and contented with her life. She went on living there, and then again she began . . . er . . . to say, "I have had a bad dream." She went again to the place where the letters appeared, saying: "Whatever happens, I must go home and see my father, if only for three days. Whatever happens, I must see how my father and my sisters are living." Well, she was allowed to go. But he says: "Only for three days, three hours, three minutes and three seconds. If" — says he — "you do not return in time, I shall die, this whole garden will die and perish, and you will perish as well if you fail to return by that time." The girl took the jewelled ring — he told her to take it — and put it on her finger, and started for home. She arrived home and stayed there for three days; on the last day she had to leave. She had to leave, but her sisters changed the clock . . . er . . . to get her into trouble, because she had told them about her pleasant life; they grew envious of her, and they put her clock an hour wrong. And the girl says: 'I've got to go, go, go, but what is the matter with this clock?" Then she left before her time-limit was completely over. She arrived there

i sįliś ćastę ńužędisnį ęťi ćas vožę. i vot taja nįlįd ńin šuę: "kolę munnį, munnį, munnį, a mįj taja ćasįd?" seśśa sija iz žę na eśkę spoľneja tįr sįlęn strokįs i munis. a munis, uže sadįd sūtęma i stavįs šįńalęma, ćęlalęma, ńi-nęm ńe-kįtęni abu. nu taja munis, sadtę kįčotis, mįj taja kįtęn mįj-kęįd. seśśa munis sija da taja kodi źverįd uśęma. sija seććę uśęma i uže oz zdiχa·jt. i vot sija zirędis da siję munis da šigįrtis da okalis. šuas: "morskęj źver, morskęj tulovi·šše, me — šuas — tenę ľubita, me — šuas — tenę raďejta. i in — šuas — kū, vaj — šuas — lōźį!" i seśśa sija vęrźis i nįlįs seććę saďtęm uśi. i vot seśśa sija setįś sį dinįś vešjis, med oz aźźį, potomu što siję bara pę pōźas, i vot znaćit, seśśa sija mįj-kę karis, lōźis bęrťi ńin. bęr sija i veś bara sadjas kuććisnį vorsnį, bara kuććis gažęććinį stavįs, stavįs loi mįj-kę. taja, znaćit, seśśa kuććis nįlįs bįd lun kornį, vek taja munas i koras. šuas: "lok pežalusta, — mįj šuas — lok — šuas — mekęd vettędlam orććęn." i kuććisnį naja orććęn vettędlinį i seśśa iz kućći pōnį. bęrťi i kutisnį orććęn vettędlinį.

5. *i vot vois, znaćit, strok. vois strok, taja veśįs seśśa moloďeć loi sija, mića moloďeć. "menę pę komin vo baťę karis, mįj me mića reďićći i baťę pę vot komin vo taćće mįj-kę karis i das-kįk nįlįd, kodęs vęli viśtala, stavįs krasavi·ćajas vęlinį i alęj ćvetįs bįdmis seććę, ćveťitnį kuććis." i vot muninį i tajajas — kuććisnį kįk ćojįs zavidujtnį — i gętrašisnį. i pirujtisnį-balujtisnį. mi setęn čęč vęlim.*

3. *žęľińžik kreśťańin*

1. *olis-vįlis žęľińžik kreśťańin-gozja. olisnį da vįlisnį, nalęn i ęťi nį̄ reďiććis. puktisnį ľ i ď i j a imja. vot siję bįttisnį, bįttisnį. siję mam viśmis, mam kuli. sija i koľinį (aja-pija) aja-nįla. i lois seśśa sįlį gętrašnį. ętnas oz vermį ōnį, nįlįs na i žęľa. gętrašiś sija i vajis sečęm baba. baba olis, olis da nį̄tę ńenaviďitnį kutis. sija ńenaviďitę i aslas tožę kįk nį̄ loi, kujim nį̄ kuććisnį bįttinį. sija mįj-kę vek i ńenaviďitę siję nį̄sę. kįććę-kę većer vįlę korenį najases, priglašajtenį. većer vįlę korenį i ľ i ď i j a veśkę zej mića krasavića, sija ić-iń-pom. sijęlį, mįj-kę, koľenį gortę, as śemjanas munenį. siję gortę koľisnį. "vot te pę boś etiję kujim ćetverik pejim da te pę siję voj-bįd požnav!" aśnįs većer vįlę munenį.*

and in the garden she found that life had stopped, everything was silent, motionless, there was no sign of life anywhere. Well, she walked round the garden to see what had happened. As she was walking she saw . . well, whom did she see . . . this monster fallen down on the ground. He had fallen down there on the ground and was no longer breathing. She leaned over him, embracing and kissing him. She says: "Sea monster, I love you," — says she — "I adore you. Do not die, come to life !" Then he stirred, and the girl fell into a swoon. Then he moved away from her, so that the girl might not see him, lest she might be frightened again. And, see, once again . . . er . . . she came to. And everything in the garden began to recover in joy and gladness, everything was restored . . . er . . . to life. Then every day the girl called him, always walking about and calling: "Come, I beg you" — says she — "let us take a walk together." And they began to walk together, and she had no more fear of him. Then they began to walk around together.

5. Well, the time came when the spell was ended. The spell was ended, and he turned into a handsome young man. "Thirty years ago my father laid a spell on me because I was handsome at birth, and thirty years ago my father spirited twelve girls to come here as well; I have told you about them. All of them were beautiful, and purple flowers grew there, blooming." They went home and though the two sisters grew envious they got married. There was feasting and rejoicing, and we too were there.

3. The little peasant

1. There lived a little peasant couple. They lived their life and a daughter was born to them. They called her Lidia. Well now, they raised her and brought her up. The mother became ill, the mother died. The father and the girl were left by themselves. Then he had to get married. He cannot live alone, his daughter is still so young. He married and brought home a wife. The woman lived and as she lived she began to hate the girl. She hates her, she too gave birth to two daughters, now they began to bring up three girls. She always hates that girl. They are invited to a party one evening; they receive an invitation. They are invited to an evening party, and Lidia, although a wonderful beauty, is a stepdaughter. They leave her at home, taking their own family to the party. She was left at home. "And you must take these three *četverťs* full of ashes and sieve them the whole night long !" They themselves go off to the party. The stepdaughter was left at

i siję vot ić-iń-pomsę, siję koľisnį, sįlį rębęta, siję pę med ęni votęž vęli eštędęma, požnalęma. no naja večer vįlę munisnį.

2. *sija nį̄ bęrdįštę, końęr. bęrdis i bęrdis, zavoďitas sija rębitnį. zavoďitas rębitnį i vois sečęm, kučęm-kę ťętka. "attę pę ľ i ď i j a pę, mįj nę pę końęrej pę te tan mućiććan pę? vaj pę, večerńika vįlas vetlį!" "a kįććę nę pę me vetla? men pę ęd etiję kolę rębitnį da na votęž pę med eštęma da uberi·tęma da med pę i gęto·v vęli." i sija końęr bęrźźis da. "a in bęrd, vaj, mun, mun, vetlį, paśtaś! me ten plaťťę, kęm-kot śeta." sija śetas plaťťesę, kęm-kotsę, sečęm mića krasavića loę. "me pę ten gęto·v kara votęžįd. te pę mun da sęmįn pę gažęććį!" no sija i munis tožę, vįžędnį munis. sija kučęm-kę kupeć-ľi, sar-ľi, kučęm-kę zej bur ordę munisnį. seśśa sija escę śurja doras sūtis. sen samęj i jęktęnį, no tanćujtęnį. i sija aźźis, sečęm nalęn moloďeć. i sija aźźis da siję bośtis. da zej jona jęktis, zej jona ľubitis da ješšę kęť ńin oz i leź. "attę, me — šuę — įllaę tękętę petala." petis da końęr ędjęžįk med uďitas sija uďiraj daj pįšjis gortas. i korkę voisnį ić-ińńas, kor-kę voisnį sija ajjas-ćojjas. "attę — šuę —, kučęm mića nį̄ — šuę — volis (da naja navernę oz i tędnį žę), attę pę jona pę i jęktis a mi pę eśkę kučęm mićaa paśtaśęmaęś da mijan vįlę pę sar-piįd iz pę i vįžędlį." sija seśśa zej ćę̄ olę, mįj seśśa sija oz ęd sija viśtaś.*

3. *no kor-kę bęrti olisnį-vįlisnį, kor-kę i bara sija loi večer. bara koręnį. siję veśkę nį̄sę siję vek tędmalęnį, bara večer vįlę siję veśkę koręnį. bara as śemjaęn munisnį, bara siję koľisnį. sįlį ješšę una koľisnį, pęjim vek požnōnį čęktęnį, mįj-kę, śu da med vęli gęto·v. sįlį kvajt ćetverik koľisnį, siję med vęli gęto·v. seśśa i bara ťętkaįd vois sija bara zej jona voćis da voćis da "vaj pę, in majiććį, meam pę gęto·v loę. te pę mun, tanćujt pę, jęznad pę gažęććį! to pę końęrę, mįj pę tan mućiććan?" i nu i bara sija mędęććis. ęni i śęlęmįs ńin sįlęn tędę, mįj 'ńin meam kučęm-kę ťętka loi.' sija bara mędęććis, siję voćis sečęm mićaa sija. bara seććę muni, tanćujtis, bara bośtis sija moloďećįs. siję eśkę siję i kvaťitis, bara pįrę na i kvaťitis sija ńin siję i viććišę. no seśśa bara tanćujtisnį, tanćujtisnį, śorńitisnį, mįj karisnį. siję oz leź ńe-kuźi. sija eśkę kęsję gortas munnį, oz leź ńe-kuźi. "mijla pę te munan, in vaj mun! kuźi munan, vaj pę tanćujtam da te pę koľććį me dinę ōnį." sija "no, no, ladnę, ladnę" — šue. sija peti įllaę*

home; she has work to do, and by the time they arrive home it must all be finished all sieved. So they went to the party.

2. The girl bursts into tears, poor soul. She wept and wept, then she begins to work. She begins to work, and an old lady came there. 'What a pity ! Lidia, my poor little dear, why are you toiling away here ? Come along, go to the dance !" "Come now, where should I go ? You see, I have to do this work so that by the time they arrive home everything is finished, tidy and made ready !" And the poor girl began to cry. "Don't cry, come on now, and go along to get dressed ! I will give you a dress and a pair of shoes." She gives her a dress and a pair of shoes, and she made a really beautiful girl. "I will finish this before you return. Just you go and have a good time !" So then she went away, she went to have a look at the place. It was a merchant or a Tsar, some better sort of people whom they had gone to a visit. Then she stood by door-post. There happened to be a dance there. She saw they had a son, a well-grown lad. He also caught sight of her and took her off to dance with him. He danced with all his might, and fell deeply in love with her, not letting her go for a moment. "Oh" — says she — "I am going out for a little while." She went out and off she ran, dashing home, to arrive there in time. Soon her stepmother and the rest of the family arrived, soon her father and her sisters came home. "Oh" — they say — "what a beautiful girl appeared there, and how she danced ! Although we were very beautifully dressed, the Tsarevich did not even look in our direction." Then she kept silent, than she did not say a word.

3. They lived their lives, and then another party took place. Once again they are invited. They are for ever making enquiries about the girl to see whether they might perhaps invite her again. Once again they went with their own family, and again they left her at home. They ordered her to do even more work, commanding her to sieve ashes all the time . . . and, . . . er . . . grain, and to finish it all in time. Then the old lady came again, and once again she made her look beautiful and dressed her up. "Do not grieve, I will finish all this. You just go, dance, and have a good time with those people ! Poor soul, why are you toiling here ?" So she started off there again. Now she feels in her heart, "I have got some king of an aunt". She set out on her way, so beautifully had she dressed her. She arrived, she danced, and the young man again took her off to dance. He seized her, he went in and seized her, he had been longing to see her. Then they danced and danced, and talked together. He will not let her go at all. Although she wants to go home, he will not let her go. "Why should you go ? Don't go ! How should you go ? Come along and let us dance, stay and live with me !" "Well, well, all right, all right" — she answers. She went out and again went home

i bara tube·ń gortas końęr vois, med ńin uďitas ędję voteźnis. 'menę pę ęd vijasnį.' no vot siźik i loi. seśśa bara sija kor-kę voisnį ić-ińńas, ćojjas, aj, voisnį na dinę.

4. *bara, mįj-kę, olisnį, olisnį i bara nin* [sic!] *koręnį. vežõlun gaškę i olisnį, ędjeźik ńin terępićće sija med sija ędjeźik ńin sija nįlįs kolę, śurę, med kuź-kę. bara sįlį rębętasę koľis ić-ińįd una: "oj pę vaj pę med pę vęli gętov, veśis karęma ćist!" etija sar-pįįd ńi-nęm iz vermį karnį da pįris sija nįlįd tanćujtnįad. da sija kerka-vožsę śiręn majtis, med sįlęn, mįj-kę, kučęm-kę znak koľę. ńe-kįś oz vermį korśnį. śiręn majtis. sija seśśa kološa — no važęn ved kološa sapožkijas nõlęnį — kološa sapožkięn munis. seśśa sija bara jęktisnį zej jona, bara jęktisnį. sija ńin sar-pįįd kišįs oz ćętlį. siję i kuććis zirajtnį, oz ńin seśśa ńekįćće vįžędlį bękę. seśśa sija tanćujtisnį, tanćujtisnį, jęktisnį, bara sįlęn pęraįd, nįlęn vois. bara kolę gortę munnį. "attę, i v a n s a r e v i ć, me — šuę — petala — šuę — įllaę." "a me pę čęč peta." "no vaj pę, me dįr og, regįd pę og pę pišįį, og pę." petis nįlįs, munis. a vįžędlis, a kološ-pęlįd i koľęma. "kološ-pęlįd sįlęn koľęma. seśśa siję i kološęn i kuććisnį korśnį. sar-pi sija kuććis kęretaa vęlęn kološ-pęlęn vetlędlįnį. kuź-kę sįlį nįlį znakomitnį kolę, kįź-kę korśnį. kįś siję tędęni? ńe-kįś oz tędnį. kolę korśnį. korśęnį sijęlį. bįdlaę pįralęnį. sį kerkaę voisnį. voisnį sija nįlįs kerkaę i vot mįj-kę. "no vot vajlį nę nįjassę! vajlį, kološsę pę śetla." no vot sįlį oz śet aslįs, a ić-ińis bośtę. "me pę ać̣im, vajlį, kęmędala, kodlį pę taja ladmas." sija įžįd nįsę kęmędis asśįs, asśįs nįsę kęmędis, a įžįd nįsę koľis. kokas vęli oz tęr, a kok-ćuńńassę ćińtis da mędędis sįkęd. munis, munis, a gorzęnį guľujas, petęmaś da. "i v a n s a r e v i ć pę kokįs vir, kokįs vir, i v a n s a r e v i ć, kokįs vir." kvaťiććas, a doďďįs stavįs vir vernę. kuľis kęm-kotsę, a siję bęr mędędis. 'vaj pę taja ńe-ladnę kęźajka pę šetęma nįtę.' "kodlęn pę taja mįj-kęįd?" męd nįlį svić šetis da bara kęmędis, bara asśįs mędędis, a etiję ić-ińˊ-pomsę oz męded. seśśa sija bara munis, munis. aźźisnį guľujasįs, bara naja kutisnį gorzįnį: "a i v a n s a r e v i ć, kokįs vir, kokįs vir!" bara i v a n sa r e v i ć: "mįj taja bezobra·źije!" bara kosis. "mįjla te, kęźajka, taźi mįj karin? vaj pę me ać̣im kęmęda nįtę." seśśa i bośtis sija, mįj-kę, ľ i ď i j a p r e k r a s n a · j atę, siję bośtis siję ać̣is. "lok!" kę-*

directly, poor soul, so that she might get home before they arrived. "They will kill me." Well, so it happened. Later her stepmother and her family arrived, her sisters and father came home.

4. They lived their lives, and once again they received an invitation. Perhaps it was a week they lived; he is a great hurry now; he needs the girl as soon as possible; she must be found somehow. Her stepmother again left her much work to do. "Oh dear, everything has got to be finished and tidy!" This Tsarevich did not know what to do. The girl went in to dance. And he smeared the front of the house with pitch, he wanted to make some kind of mark. He cannot find her anywhere. (This is why) He smeared the front of the house with pitch. On this occasion she was wearing overboots — well, in the old times people wore boots with overboots — so she went there in boots and overboots. Again they had a good lively dance. This time the Tsarevich will not let her out of his hands. She began to look this way and that, till in the end she did not look either way. Then they danced and danced and danced till it was again time for the girl to leave. "O, Tsarevich, Ivan" — says she "I am going out." "I'm coming out as well." "Well, I'll not be long . . . soon . . . I'll not escape, no." The girl went out, and left. She looked back, well, one of her overboots had been left behind there. Then they began to search for her with the overboot. With one of the overboots the Tsarevich himself began to search for her, in a horsed carriage. Somehow he must make the girl's acquaintance, somehow he must find her. Where is she known? She is not known anywhere. They search for her. They enter each house. They reached that house. They reached the house where the girl was living. "Come along, bring out the girls! Let's try them on! Here is the overboot." Well, he did not pass it to the stepmother, but she took it away. "I myself will see which one it fits." She pulled in on the foot of her elder daughter, she herself drew it on her daughter's foot, and then she left her. The overboot was too small for her foot, so she cut off her toes and sent her off with him. He went on and on and the pigeons called out: "Tsarevich Ivan, her feet are bleeding, her feet are bleeding." He makes a snatch at it, and indeed, the whole sledge is covered with blood. He took off the shoes and sent her back. "Damn it! This wife has not given me the right girl." "Whose is this thing?" Quickly she gave it to her other daughter and pulled it on her foot. Again she sent her own daughter, and did not send her stepdaughter. Then again he went on and on. The pigeons caught sight of him and again they began to call out: "Tsarevich Ivan, her feet are bleeding, her feet are bleeding!" Tsarevich Ivan says: "What a disgrace!" And he turned back again. "Goodwife, why did you do this? Now I myself will put it on the foot of your daughter." Then he himself took hold of the beautiful

mędis da munis. (seśśa iz śet mįj-kę.) tędisnį, kažalisnį, mįj podveďitę. no vot sija kęmędis, paštędis seśśa, a etija kįś-kę i ťętkaįs seććę vois mįj-kęas da siję paštędis da kęmędis da sečęm prekra·snaja krasavi·ća loi. da sečęm veśįs sija briľľantevej plaťťę paštędis da sečęm krasavi·ća. munis gozja seśśa. no vot seśśa sobira·jtis i mamsę, ić-inńsę iz i boś. pir vįlę iz boś ńi-nęm seśśa. "vot te pę on kõ, te pę in lok!" baťlį boštis, nuędis mįj-kęlį bara. seśśa veśsę ćukęrtisnį. sen naja pirujtisnį-svadbujtisnį. veľišťi nalį ľubę da dolįd da bur loi olęm. no vot seśśa olisnį-vįlisnį, nalen i kor-kę ćeľaď loi. zej bura kutisnį õnį. baťįs sįlęn kuli. ać̨įs sarę, mędįs sarića loi. ęni olę-vįlę i pom.

4.

1. *važęn olisnį-vįlisnį gozja. nalęn mamnįs kuli i nį̄ koľi, ęťi nį̄ koľi. ajįs vęli sįlęn meľńikįn, sija gętrašis. seśśa kor-kę dįrji naja petnį kuććisnį gęśťitnį ić-ińiskęd. a sija nįlįs koriś loi da sįlį, meľńikįn ajįs vęli da sįlį pįź śetis. pįź śetis daj sija kiśkaśis. voisnį gęśťitan-inśįs da i kuććis ić-ińįs sijęlį pińõnį. seśśa sijęlį, nį̄sę i vętlisnį. ić-ińįs sįlįś sojsę keralis.*

2. *nį̄ i dumaććę: 'a kįććę pę me voštįśa? kįćę bara veśkę me muna?' sįlęn ńi-nęm abu. munis da munis da munis da siję kįććę-kę vois. seśśa sįlį kujim tuj-vož vois. kujim tuj-vož vois i oz tęd, kįććę pįrnį.'a inli pę me pę etaććę pę šęr tujas pįrala pę.' seśśa šęr tujęd sija munis da munis da munis da, seśśa vois seććę sad. sad vois, seni veśįs ęšalę jablońa. jablońa ęšalę seni veśįs i sojtęm pįrnį oz vermį. kuź-kę sija sojtęgįs seććę jablońaad? kįnęmįs sįlęn śumalę. sija sojtęg muni. seśśa pįris sećće sadas sija da jablońatę i kitęm da, oz vermį da, vomnas kuććis sija jablońasę mįj-kę karnį, šojnį, kurććõnį. sarįslęn vęli sija jablońa-sadįs. sadįs vęli sarįslęn da sija sarįs ęt-pįr įstįlis sija ęťi stereżęs: "menśįm pę jablokęs pę kod-kę kurććalę, veśįs pę žįnja jablokę, veśįs pę jablokę žįnja menam." seśśa sija: "me pę ńe-kodęs pę ig aźžįl, karauľiti da ig aźžįl." seśśa sija įstis i mędęs, sarįs, męd karaul. męd karaul bara iz aźžįl. kurććalęma, jablok kurććalęma, a ńe-kodęs iz aźžįl sija. a kojmęd pę įstis sija asśįs pisę: "mun pę piję pę, vetlį pę da kodi pę, nolį pę! karaulščikjasįs pę ńe-kodęs pę iz vištõnį, a jabloknįmęs pę veśsę pę šojisnį. nolį pę, vetlį pę da on-ę-kę kodęs-kę*

Lidia: "Come along!" He put the shoe on her foot and went away. Then they realized and perceived that the stepmother was false. Well, then he put the shoe on her foot, and dressed her up. From somewhere that old lady also arrived by some means or other; she dressed her, and she turned into a real beauty. She dressed her in a dress adorned with jewels, and a beautiful girl she was. Then the pair left. He summoned his mother, but did not take the stepmother with him. She did not take anything to the wedding. "You are not wanted, you must not come!" He took the father with him. Then they assembled everybody. They arranged a wedding there. And now they started a happy, gay and good life. Then they lived on and on, and later children were also born to them. They lived very well. The father died, he himself became a Tsar and the other a Tsarina. They are still alive. That's the end of the story.

4. [The Tsarevich and the girl who was driven out]

1. Once upon a time there lived a married couple. The mother died. The mother died and left a daughter. The father was a miller; he got married. Then some time later they went visiting, he and the stepmother. The girl became a beggar and — the father was a miller — so he gave her flour. He gave her flour, and she scattered it about. They arrived home from the party, and the stepmother began to chide her. Then they drove her out, the girl. Her stepmother cut off her arm.

2. The girl thinks hard: "Where shall I do away with myself? Where shall I go?" She has nothing at all. She went on and on and on, and arrived somewhere. Then she arrived at three crossroads. She arrived at three crossroads, and did not know where to go. "Let's just see. I'll go this way, along the middle road." Then she made her way along the middle road, she went on and on, and then she arrived at a garden. She arrived at a garden quite full of apple-trees. It is quite full of apple-trees, but she cannot enter without an arm. If only she could somehow climb the apple-trees without an arm! She is hungry. She entered without an arm. She entered the garden there without her arm, and she cannot pick an apple . . . she began to eat apples and bite at them with her mouth. It was the Tsar's garden. The garden belonged to the Tsar, and the Tsar once sent a guard there: "There is somebody who keeps biting at each of my apples, eating half of them." Then he answered: "I have not seen anybody, I have been on guard, but I have not seen anybody." Then the Tsar sent someone else, another guard. The other guard did not see anybody either. And there were the apples bitten and bitten away, yet he did not see anybody. The third time he sent his own

pę aźźi?" piis sija aźźis soj-pęla nįtę setiś. piid aźźis sijęlį da i sijęlį gortas nuędis sija. gortas muędis da seśśa mamis-ajanislį i šuis (sija ńin krasavi·ća vęli, sečęm mića vęli sija): "a me pę aję pę da mamę, kęť pę menįm mij šuę, tajęlį pe aslįm pę reve·sńića vilę bośta, gętir vilę." no aj-mam sįked preťiv iz munnį. "no piję pę, mij pę seśśa mi pę og preťiv ime·jtę, bośtan-kę, boś!" seśśa sijęlį i bośtis sija. seśśa i ętlaaśisnį naja. ętlaaśisnį. piis sįlęn tom vęli da sįliś i armijaę nuisnį pitę. siję armijaę bośtisnį. armijaę bośtisnį i sįlęn kęńe·šnę koľi ńin, sija čučkua koľi babais.

3. *seśśa siję kor-kę armija kosti i babaid i vajis kaga. kaga vajis da seśśa sar gozjais i saldatęs įstisnį piis dinę: mij sįlį ńimsę bośnį? įstisnį sijįlį, saldatęs. a sija saldatįs munis da munis da munis da sija rįtę-burę vois i pįris kerkaę uźmęćįnį. sija samęj ić-ińįs ordę slejmęma da seśśa sija seni uźis. a piśmęsę ić-ińįs sija źepśįs vojnas kįskįlis da sįlį i gižis sija gižęmaas, mij pę ńimsę bośtas: "a tenad pę reďićęma pę pon-pi da mij pę sįlį ńimsę bośnį, sįlęn pon pę reďićęma." sija munis, śetis armećidlį. męd asį ćećis, asja-burę vois. asį-vožę munis, munis da munis — men viśtõnį regid, kęnęšnę sįlį i dįr, sija ęd abu męd kerkaiś — sija kuźa munę. seśśa i vois kor-kę sija armećid dinę. armećid dinę vois da sįlį śetis piśmętę. da piśmęas sįlį gižis sija — bara piśmętę gižis —, med pę keť pę mij reďitema, sija medim pę ńimsę puktasnį, pon keť mort. seśśa sija i kor-kę i dįrji i bara armeć śujis źeptas mįj-kelį i bara muni, gortlań ńin loktę. gortlań loknį kućis. munis da bara sija ić-ińid ordę vois. ić-ińid ordę bara uźniad vois. ić-iń sįliś bara źepśįs kįskis piśmę, vojnas unmõšis da. seśśa i sija gižis: "med pę ubirajććas pę me votęž pę, med dukįs pę iz vę!" ić-ińid sįlį gižis piśmę vįlad. piśmę bęr źeptas śujis, saldatlį źeptas śujis. munis da munis da munis da kor-kę i sar dinę vois. sar dinę vois, sar gozjalį śetis piśmę. sar gozja lįďďisnį i kaga śetisnį sįlį i sijęlį vętlisnį. vętlisnį siję gortśid.*

4. *seśśa sija munisnį, da munisnį da munisnį da seśśa sija kor-kę i va-dorę loktisnį. more dorę loinį, more vois nalį, mama-pijalį. seśśa more dorę vodisnį vojnas uźnį. seśśa moreįdlęn vaćkis valįs da sija i asį vožnas ćećis da kįknan*

son: "Go, my son, go, and whoever it may be, bring him here! The guards told of nobody, yet all our apples have been eaten. Bring him here, go and see if you can see someone!" The young man caught sight of the girl with one arm and took her home. He took her home and said to his parents (she was so very beautiful, so fair): "Father and mother, whatever you say to me, I am going to marry her, and she will be my partner for life." Well, his parents did not object to it. "Well, my son, we have no objection to it, and if you want to marry her then marry her!" So then he did marry her. They live as a married couple. They lived as a married couple. The Tsar's son was young, and his son was taken off to the army. He was enrolled in the army. He was enrolled in the army, and of course, his wife was left behind pregnant.

3. Then one day, while he was away with the army, the woman gave birth to a child. She gave birth to a child, and then the Tsar and the Tsarina sent a soldier to their son, saying, "What name shall the boy be given?" They sent him, the soldier. The soldier went on and on and on, and it grew dark. And he entered a house to sleep. He happened to go into the stepmother's house and there he went to bed. During the night the stepmother pulled the letter out of his pocket and wrote down for him that a name was to be given to the child: "Well, your wife has given birth to a puppy, and what name shall we give it, she has given birth to a dog." She went to him, and stuck the letter in the warrior's pocket. He got up next day, when it was morning, and left early in the morning; he went on and on — of course, it takes no time for me to tell, but it took him a long time since he was not from next door — so took him a long time. Then some time later he found warrior. He gave him the letter. In the letter he wrote — he too had written a letter — that a name should be given to the thing she had given birth to, be it dog or human. Then the warrior put the letter in his pocket and set out again. He was now on his way home. He began the journey home. He went on his way, and again he stepped into the stepmother's house. This time again he arrived at the stepmother's house to sleep. The stepmother again took the letter out of his pocket as he was sleeping at night. "Get it out of the place; by the time I get home let not even a whiff of it remain!" This is what the stepmother wrote in the letter. She put the letter back in his pocket; she stuck it into the soldier's pocket. He went on and on and on, and at last he arrived at the Tsar's. He arrived at the Tsar's, and handed the letter to the Tsar and Tsarina. The Tsar and Tsarina read the letter, gave her her child and drove her out. They drove her from home.

4. Then they went on and on and on, and they arrived at a shore. They came to the shore of the sea; the mother and her son arrived at the sea-shore. At night they lay down to sleep on the sea-shore. Then the waves of the sea

kiįs sįlęn, kija ńin. seśśa kagatę boštis sija da seśśa bara mama-pija męd̨isnį. munisnį da munisnį da munisnį da seśśa ǯeľa kerkaę naja voisnį. ǯeľa kerkaas seni vodisnį da unmōśisnį.

5. *a seć́će sija talęn sarįdlęn, seśśa pįįd gortas vois. sarįdlęn pįįs gortas vois da mamjasįdlį viśtalis siję da sija i babasę korśnį męd̨éć́is. seśśa sija munis da munis da munis da seśśa sija ǯeľa kerkaę sląjmi, petę. (sija kęńe·šnę sar-pįįs saldatkęd tožę munis, iz ętnas, saldatkęd munisnį kįkęn.) seśśa ǯeľa kerkaįs sija ľikmis da seśśa i šuis sija saldatlį: "te pę ō pę — šuę — a me pę unmōśa pę." seśśa sija sar-pįįd vodis da unmōśis. no siję vojsę naja uźisnį kuź-ke. seśśa asį vožę burę voisnį, seni olisnį-vįlisnį. sija kija-koka veśįs sįlęn, pįrisnį pę kerkaę mama-pija, kor rualę-vaalę veśįs. veśįs rualę-vaale. siję naję vęli gęśľitędis, a sar-pįįdlį sija kažićć́is babaįs kojd gęśľitęć́ićśįs, mama-pijaįs. "inlį pę me pę ton pę ać́įm pę karauľita tajęlį pę vojnas." seśśa vodisnį naja da sar-pįįs sija ać́įs karauľitnį kuć́ć́is. da seśśa petis sija babaįs da sįlį tožę mužįkįs kojd kažićć́is da sijęlį, ćećć́is da šigįrtis da šigįrć́ićisnį da okaśisni. da seśśa ćećć́isnį asį-vožnas da munisnį. kagasę boštisni (saldat) da munisnį gortanįs da setęn piruško da baruško karisnį.*

5. *ozįr da gęľ vok*

1. *olisnį-vįlisnį ozįr vok da gęľ vok. ozįr vok zē bura olę, a gęľ vok zē gęľa olę. ćeľaď zē una sįlęn, šojnįsę ńańįs abu. sįlį meľńića vįlę kōmis munnį i vęlįs iz śur, abu. sija ozįr vok ordę peti. "vajlį menįm vętę, kolę meľńićae vetlįnį." "boštlį, vetlį meľńića vįlę!" — sija šuę. vę̄ boštis, ićęt ťeľegaa. munis meľńića vįlę. izęć́ćig kostiįs vęlįs ćańalas. ćańįs ťeľega ulas pįras. da i šuę, petę da gęľ vok: "meam pę ťeľegaįs ćańalęma." gortę vois da šue: "baba, mijan ta-lun ťeľegaįs ćańalęma, mijan ćań vijim. seśśa vę̄ loę, taję mi bįttam."*

2. *vić́ćę, ozįr voklęn vę̄ tįra, vić́ćę vek ćańalęm. vę̄ iz ćańō. a gęľ vok ordę loktis da i šuę: "ten — šuę — kįš ćańįs?" "me — šuę — meľńića vįlas kor vetli, ťeľegaįs vajis sečęm mića." "sija — šuę — iz vaj ťeľegaįd, a sija meam vęlįs*

began to beat upon her, and when she got up early in the morning she had two arms, she now had both arms. Then she took her child, and the mother and her son started off again. They went on and on and on, and at last they arrived at a small cottage. In that small cottage they lay down and went to sleep.

5. Then this Tsar's son arrived home. The Tsar's son arrived home and told his parents about everything. And he set out to seek his wife. He went on and on and on, and at last he came across the small cottage, and went in. (The Tsarevich went with the soldier; he was not alone; he and the soldier went together.) Then they reached the small cottage, and he said to the soldier: "You stay awake while I go off to sleep!" — says he. Then the Tsarevich lay down and fell asleep. Well, they slept that night somehow. Then dawn came, and they stayed there. The mother and her son entered the house — and her hands and feet were now whole — and when the food was steaming, and everything was steaming she feasted them. But to the Tsarevich it seemed as if the woman who gave the feast, the mother, resembled his wife. "Just wait, this night I shall stay on watch!" Then they lay down, and the Tsarevich began his watch. And then the woman came out, and to her too it seemed that he was her husband. She sprang towards him and embraced him; they embraced each other and kissed each other. Then early in the morning they got up and started on their way. They took the child and went home and then they made a great feast.

5. The rich brother and the poor brother

1. There lived a rich and a poor brother. The rich brother lives very well, and the poor brother lives a wretched life. He has many children and no bread to eat. He had to go to the mill and he could not find a horse. There is no horse. He went to his rich brother. "Give me your horse, I have to go to the mill." "Take it, and go to the mill!" — says he. He took the horse, the one used with the small cart. He went off to the mill. While he is grinding, the horse drops a foal. The foal goes under the cart. The poor brother comes out and says: "My cart has dropped a foal." He arrives home, and says "Wife, our cart has had a foal today, we have a colt. Then we shall have a horse; we shall rear this one."

2. He is waiting — the rich brother's mare is in foal — he is waiting all the time for the mare to foal. The horse does not foal. He came to the poor brother, and says: "Where" — says he — "did you get the foal?" "When" — says he — " I went to the mill, my cart gave birth to such a nice foal." "It is not your cart that gave birth to the foal" — says he — "but my mare

ćańalęma. ješšę ilędan!" ozir vokis sudę šetas. seśśa i suďďa šuę: "ti — šuę — kodnid tędannid, mij žemľa vilas kodi medśa musa da kodi medśa sila da kodi bistrej, silį — šuę — i ćań loas." leććisnį gortanis. i naja, ozir vok gozja dumaććęnį, kodi pe medśa musa. a baba i šuę: "a meiś musa — šuę — ńe-kod abu." seśśa šuas: "s o b ę ľ pon vijim, s o b ę ľ ponšis bistrej pę tožę ńe-kod abu." seśśa bara dumaććis, dumaććis da: "a iž̨id porśśis silažik tožę ńe-kod abu." siž̨i naja šorńitisnį, nalęn šuri kījas. a gęľ voklęn vęli jej vok. jej mozęn pukalę sija i kivziśę. gortas loktis da i baťmamlį šuę: "naja vot — šuę sije — dogovoriććisnį." "a ti — šuę — i viśtalę! ti — šuę — viśtalę, mij žemľa vilas musasę kor jualasnį, ćęskidsę, sija — šuę — unmid meććen ćęskid, a kodi medśań sila, sija pę žemľa, a kodi pę medśań bistrej, sija pę šinmid. ti pę munę da siž̨ i viśtalę!" naja munasnį, kęńešnę siž̨ i viśtalasnį, gęľ voklį i vę̄ loę. mij-kę sija tękeńž̨i olę.

3. *seśśa ozir voklęn i ńim-lun ta-lun. gęľ vokęs siję oz kor. a sen pirujtęnį ozir jęz, gęśťitęnį. seśśa vot i šuę gęľ vok: "vaj — šuę — vetlam mi taun na ordę, oz-ę pę mijan ńań-tor šet-ľi, verd-ľi?" muninį. gęľ vok voisnį, kęčasas pukalęnį. komnataas šilęnį, mojdęnį, juęnį, šojęnį. na vilę oz i viž̨edlinį. pukalisnį, pukalisnį, pižan sajas vajlisnį iręš kružka nalį. seśśa, mužik i šuę: "vaj pę, munam! mij pę tan karam? mijannimęs oz pukšędnį a, gortę — šuę — munam." mędęććisnį gortę munnį. munęnį, a mužik i šuę: "vaj — šuę — šilam! jęzšis — šuę — janž̨im, nalęn pę bal, a mi pę ćęlęn munam. naję — šuę — abu juktalęmaęś, med — šuę — ćajtasnį, mij pę mi kodęś." a baba i šuę: "kučęm — šuę —, šilam da mij da? me — šuę — og!" "a me — šuę — šila" — mužik šuę. mužik goredas šį̄nį. šilę, a kod-kę berśańis ńebiďińž̨ia tožę šilę. babalį i šuę: "te taj — šuę — čęč šilan. in pę kęsjį, a čęč šilan"' "me — šuas — og šį̄." "a kod nę — šuę — medis šilę? kod-kę — šuę — med ńebid gęlęsęn šilę. viž̨edasnį: daškę ćuń-žin soda mort loktę berśańis, etačęm soda. seśśa i šuęnį: "te nę pę kodi, taja?" "a me pę tijan nuždais, berśańid pę vettędla, nuždanid tijan". seśśa mešękę kęžajin siję šujas. "ten pę šękid munnitę. vaj pę, me tenę mešękę šuja da nuęda gortę." gortę nuędas. voasnį, babalį šuę: "vaj te, vod, a me poka og na vod." baba vodas, mužik mij-kę voj-bid tučkę-točkę. karę gort nuždalį. gort*

that gave birth to it. Do you think you can deceive me?" The rich brother takes him to court. The judge says: "Whichever of you can tell me what is loveliest, what is richest in fat and what is swiftest in the world, his" — says he — "shall be the foal." They went home. And they, the rich brother and his wife, ponder on what might be loveliest. Now, the wife says: "Well now, nobody" — says she — "is lovelier than I." Then she continues: "We have a dog called *sobel'*, and there is nobody swifter than our dog *sobel'*." Then again she pondered and pondered: "Likewise there is nobody richer in fat than our big swine." Thus they talked, and they did not fail to find words. Now the poor brother had a stupid brother. He just sits there stupidly and listens. He came home and says to the parents: "Why, they have a greed." "Well, you must not say the same! You must say, when they ask what is loveliest, and what is sweetest on earth, that dreams are the sweetest; and as for the richest in fat, well, it is earth; and as for the swiftest, well, it is eyes. Go and speak in this fashion!" They go and, of course, they speak in this fashion. The horse is given to the poor brother. There is hardly any sign of life in it.

3. Now today is the name-day of the rich brother. He does not invite his poor brother. Well, the rich people are marry-making and feasting there. The poor brother speaks up: "Come" — says he — "let us go to their house today and see if they are willing to give us a piece of bread, if they are willing to offer us something to eat. They went there. The poor brother and his family went there, and they sat at the corner by the door. Inside, in the room, they are singing, telling stories, drinking and eating. They do not even cast a glance at them. They just sat and sat there, and a jug of *kvas* was brought to them at table. Then the husband says: "Let us go! What are we to do here? They do not even ask us to take a seat. Let us go home!" — he says —. They started for home. They go on their way, and the man says: "Let us sing! It is a shame before all these people" — says he — "there is a ball at their place, and we are walking in silence. As for them" — says he — "they did not give us to drink; just let them think we are drunk!" The wife answers: "How should we sing? Just think of it! As for me" — says she — "I will not." "Well, I will" — says the man. And he starts to sing a song. He sings and why, behind him somebody else sings in a low voice. He says to the woman: "Why!" — says he — "you are singing as well. You didn't want to sing, yet you are singing!" "Me?" — says she — "I'm not singing." "Then who else is singing? Somebody else" — says he — "is singing in a low voice." They look round; a man no more than half a finger tall perhaps, as big as that, is coming after them. "And who are you?" "I am your misery, I always follow in your tracks; I am your misery."

karas, seśśa gortę śujas i manastirę nuas. gu kodjas, sijęlį guę śujas i tirtnį kuććas. tirtnį kuććas, zastupę silį vit śurę, zelętej kuso·k-tor. sijęlį siję boštas. gortas voas, babalį oz vištō. a męd asīnas i šuę: "me — šuę — ton bazar vilę vetla, mij-kę — oz-ę śur ńębnį?" šojnisę ńi-nęm a, bazar vilę vetlas sija. munas, zelętej kusok-tor nuas. seśśa sija si vilę ńębas kįk vē, kįk vē-tiris ńań ńębas. sija kįk vela loktę daj kįk vē-tir ńań vajas. baba i šuę: "kįś nę — šuę — ten ta mitta ńańis?" babalį vištalas: "vot siži i siži." sija eťi lun vetlas da siž eťięs boštas da, męd lun vetlas da sija tevar daškę vajas, paś-kęm da.

4. *seśśa ozir vok — sija ōmęććisnį, kuććis geľ vok — a ozir vok i šuę: "te — šuas — zē geľ velin, a mij-kę — šuę — drug kuććin ōmęććinį." seśśa sija geľ vokid i vištalas: "vot pę me siži i siži. mi pę ti ordiś kor munim, nuždasę pę žebi manastirę." seśśa silen śelęm kuććis punį. oz vermį ōnį. "vaj — šuę — pukśį da i ćaj stękan ju!" "me — šuę — og eštį, kolę — šuę — munnį gortę, mij-kę užališta." sija gortę vois, zastup boštis, edjęžika manastirę, nuždalį ber ćuktędnį, med geľ vok ordę munas nužda ber. nuždalį ćuktędis, kodjis, seśśa voštis. "no vaj — šuas —, mun te geľ vok ordę ber!" me — šuas — geľ vok ordad eni og mun. sija — šuę — menelį tūjalis gortę da guę śujis, a te — šuę — šedędin. me — šuę — te śilię kuććiśa da te śiliin i ola." ozir vok śilię kuććišis. sija gel vokśis kuže loi. a geľ vok ozirmis da zē bura ōmęććis, a ozir vok koriśnį petis.*

6.

1. *starik gozja olisnį-vilisnį. nalen pi reďiććis. pilį bittisnį. naja, starik gozja, eťikis eťi vo kuli, mędis męd vo kuli. tom mortlį biť loi getraśnį. getraśis armijaę muntež. stariklįś pisę armijaę boštisnį. getir koľi etnas. tom getir zē mića. praźnik lois, rešvo. pop vetlę. pop loktis śilig-tir moľitva. voštis ežessę. "vot — šuas — molodka, bura bur — šuas — da vot — šuas — te siž kagasę kesjan vajnį, a mužikis — šuas — abu kok puktema. me ten kok pukta. "no,*

Then the man puts him in his bag. "It's difficult for you to walk. Come, I'll put you in the bag and take you home." He takes him home. They arrive. He says to his wife: "You go to bed; I'm not going to bed yet." The wife goes to bed, the man is busy all night knocking something together. He makes a coffin for the misery. He makes ready a coffin, then puts him in the coffin and takes him to the monastery. He digs a grave, puts him in the gave and begins to bury it. He begins to bury it; he comes across five pieces of gold with his spade. He picks them up. He goes home, not saying anything to his wife. In the morning he says: "Today I'm going to the fair to see if there is something to be bought." They have nothing to eat, yet he goes to the fair. He goes off, taking a gold piece with him. Then he buys two horses, and as such corn as two horses can carry. He arrives home with two horses and brings two horses' load of corn as well. His wife says: "Where did you get all this corn?" He tells his wife: "Well, it happened in this way." He goes one day and brings home one thing; he goes the next day and brings home goods and clothes.

4. Then the rich and the poor brother began to live. The rich one says: "Well" — says he — "you were very poor and all of a sudden you have begun to become rich." Then the poor brother tells him: "Well, it happened in this way. When we had left you last time I buried the misery in the monastery." Then he grew hot with envy. He could not live in peace any longer. "Come" — says he — "sit down and have a glass of tea!" "I have no time to" — says he —, "I must go home to do a bit of work." He went home, took a spade, and hurried to the monastery to free the misery so that it might return to the poor brother. He freed the misery, dug it up, and then opened the coffin. "Now" — says be — "go back to the poor brother!" "As for me" — says he — "I will not go back to the poor brother again. He nailed me into the coffin and put me into the grave, while you" — says he — "you have released me. I shall cling to your neck and live on your neck." He clung to the neck of the rich brother. His lot turned out worse than that of the poor brother. The poor brother grew rich, the rich brother went begging.

6. [The soldier and the priest]

1. There lived an old man and his wife. A son was born to them. They brought up the son. The old man and his wife died, the one in one year, the other in the next. The young man necessarily had to marry. He married before going to join the army. The lad was taken into the army. His wife stayed alone. The young wife is very beautiful. There came a festival — it was Christmas.

no, a mij nę? . . ." *ić-moń šogśinį kuććis.* "*me — šuas — bernas, rįtnas — šuas — vola.*" "*no ladnę — šuas. no ić-moń šogśinį kuććis. pop gętirlį šuę:* "*me — šuę — ďak ordę vetla, asį — šuas — męd ďerevńaę kolę munnį da.*" *pop ďak ordę pįďďi deva ordę loktis.* "*no, no, vaj — šuas — lokta — šuas — koktę kara.*" *no davaj, koktę karis kęńešnę.*

2. *no ladnę, kor-kę saldat loktę. i końešnę zonmįd prejďitis, įžįd ńin, ki-kokęn vetlę. a saldat vois da pikęd radućće, znaćit:* "*oj, menam pi, menam sįno·k, viďiš tį kak, kučęm, no, viżęd te, kučęm! oj, menam gętir, te viżęd, kiććeź pilį bįttemįd!*" "*da, 'bįttemįd' te šuan. vot a eśkę kučęmęs me bįtti, kok-pętęg karęmįd!*" "*no kod — šuas — kok-pętę karis, m a r u ś a?*" "*baťuško*" — *šuas.* "*ę! baťuško karis kok-pętę!*" "*a mij nę? te kok-pętęgįd karęmįd da.*" "*no, no, no, no, korošo, korošo.*"

3. *no vot, znaćit, kor-kę tulįs vois. pop gęrę karta sajas, ńe-įlįn. pop dinę saldat muni.* "*no — šuas —, baťuško, me tę-rįt — šuas — gęri, menam agsõnį kolę, a te — šuas — geranįd oz na eštį, a men agassę — šuas — on śetlį?*" "*śetla — šuas — śetla. mun, gętirlįś — šuas — juaś!*" *gętir dorę leććas. naja mama-nįla vęlinį. poplęn nį̄, sija tom nį̄, sečęm mića poplęn. mama-nįla gortįn vęlinį, puęnį-pężęnį mužįklį. a saldat vois da.* "*vot — šuas — popaďďa — šuas —, men sija čęktis, mužįkįdlįś juaśnį kali da.*" *loktis, mįgńitis.* "*uźnį on leż?*" "*ńi me og verićći. me vot . . .*" "*a lok — šuas — petavlam sod vįlas, jualam — šuas —, kįkęn petalam.*" *no petisnį kįkęn.* "*baťuško!*" "*mij?*" "*čęk-tin te śetlįnį menįm?*" "*śetlį, śetlį, in žaľit, ńi-nemįś in žaľit, śetlį!*" "*pęža·lusta.*" "*no vot — šuę, saldat šuę — no vot*" — *šuę. no pįrisnį.* "*pervoj molodkasę kolę, nį̄sę.*" *nį̄lį gęris, gęris, berťi i popaďďalį gęris. pop vois śojnį.* "*kęni — šuas —, puin-pężin? mij puin-pężin?*" "*pua-pęža taj, bessęvesnej?! mijla ne — šuas — menę ńin, med menę a nį̄tę nę, mijla čęktin nį̄tę saldatįslį?*" "*mij — šuas*

The priest walked around. The priest arrived there singing prayers. He opened the door. "Look, young wife, it is very good" — says he — "that you want to bear a child, but your husband" — says he — "has failed to make legs for him. I am going to make legs for him." "Well, well, whatever do you mean . . . ?" The young wife began to grow sad. "I will come" — says he — "this evening." "Well, all right" — says she. So the young wife began to grow very sad. The priest says to his wife: "I am going to the precentor's" — says he — "in the morning we must go to another village." Instead of the precentor, the priset went to visit the grass-widow. "Well, well, here I am, I'm going to make legs." — says he. So away he went — of course, he made the legs.

2. Well now, everything is all right; then suddenly the soldier comes home. Of course, the child has come into the world, he is big already, and crawls around on all fours. Well, the soldier arrived home and was happy with his son. "Oh son, my little son, see what he is like! Oh wife, look what a size you have reared the child to be!" "Yes, 'You have reared him', you say. But what kind of a child should I rear? You made him with only one leg!" "Well, Marusya, who made the other leg?" "The Father." — she answers. "Damn it! so the Father made the other leg?" "Well, why not! When you made him with one leg." "Well, well, all right, all right."

3. Now spring came at last. The priest is ploughing not far behind the stable. The soldier goes over to the priest. "Father" — says he — "I did the ploughing yesterday, now I have to harrow, and you" — says he — "will not be finished with the ploughing today, will you lend me your harrow?" "I will lend it to you" — he answers — "of course. I will. Go and ask my wife to give it to you!" He goes to his wife. The mother and her daughter were both at home. The priest's daughter is very young and beautiful. The mother and her daughter were at home, baking and cooking food for the husband. The soldier arrived. "Well, mistress" — says he — "I have been to make enquiries of your husband and he ordered me to do it." He moved closer and winked at her. "Will you let me sleep with you?" "I don't believe you. I . . ." "Well, come on then" — says he — "let's go out on to the steps and ask him, let's both go!" — says he. Both of them went out. "Father!" "What's the matter?" "Did you order me to give it?" "Give it, give it, never mind a bit, spare no pains, just give it!" "As you please." "Well, well" — says the soldier. They went into the house. First he had to deal with the young lady, the daughter. He fucked the girl, then he fucked the priest's wife too. The priest came home to have a meal. "Where is it?" — he asks. "Have you baked and cooked?" "Do you want me to bake and cook as well, you lewd man! Why did you force me and

— čękti?" "no te žę čęktęmįd mijannįmę siži, vopšem užnį-ōnį." "ńeužeľi! — šuas — a menam sija vožęs — šuas.

7. *as olęm jilįs*

1. *baťman kuli da me oli perįś mam dorįn. da seśśa žaťveli menam, ćoj veli menam. ćojlęn ćeľaďďas velinį, me med žęľa veli mamlęn. a me koľi okmįs aręn baťšįd da me jona vetlędli jęz strošńićaę, kazaćina. me veli das-ęťi aręsa, etačęm da me ker dorę kai, jęzlį strošńićaę da vetlędli. lunnas veli paštalam ľok sukman da žipun. kokįd veli etačęm, kįšuna vaľęk abu, etačęm gįn sapęg sijęn kįšuna vaľęknad. siję mijan kokņm kįnmas da kįnmas. da ačįd sukman gać karan da sija sitanįd kuš; etati bęknad vijim, a sija i vir ľadvejšįd įskōtę, ker dorad munan da. tę-bįd kolę-ker dorad ōnį, jęz trošńićaęn, das ęťi aręs veli. tę-bįd olan žik, ačįd i kįnmalan. a šaľįd abu! etačęm šaľ šetasnį trošńićaįsįdlį. etajęn seśśa tęnas kįnman, on?! seśśa mam menįm įstęma sukman, karęma da (etaja nojsę, kodęs vištali), šeti sukmantę, da jęz trošńićaad siž i vetlędlan da olan. sečęm men mįntisnį ďešiť kopejokęn lun, lun rębitan ďešiť kopejok. omeľžįkįsli na mij-kę, ďeveť kopejok, kodlį oďinnaćiť da šetęnį. lunnas rębitan da sije lun-tįr ker kįskalan. ižįd geraęd leććan da leććan da velįd vojęde. a mij nę das-ęťi aręs mort, sija kučęm mort?! ženšina. velad kuććišan esiži da vę sija vojędę. kvaťiććan, a kerjįd ušęma. kvaťiććan, doďďįd žugalęma, esija doď-nįrįd, esčęm doď-nįrįd, sija doď-nįrįd ľapkįd. seśśa i bara ńi-nęmęn . . . kanįd og lįšti, jęz kor, kęť kęžajin: "oj-oj, m i k a j l ę, doďďę žugali." "med, n a t a ľ ę, žugali-kę. vaj, šet mij-kę, čupam da gezjęn kertalam da leććam, gortę leććam da karam". vot kuž seśśa olim. seśśa ajteg bįdmi siži, žaťdorįn bįdmim, jona šękta. seśśa i das-šižim arež oli, mij-kę, mam-žaťdorįn.*

2. *seśśa veręs saję peti, žik ęťi kerka-kolas. a męd kerkaas muni, sećće veręs saję peti. "don egįr vilįn-kę verman sulōnį, n a t a ľ ę, munan da i sen pę*

your daughter to do that? Why did you force your daughter on the soldier?" "What did I force you to do?" — he asks. "Well, look here, you forced us to sleep with him." "Really?" — says he — "Well, it was to discharge my debt".

7. About my life

1. My father and mother had died and I was living with my grandmother. I had a brother-in-law and a sister. My sister had children; I was my mother's youngest daughter. I was left fatherless when I was nine years old, and I had to work hard as a day-labourer, as a farm-worker. When I was eleven, as big as this, I went to the timber works as a day-labourer. We wore old clothes and caftans of frieze in the day-time. As for our feet, there were no *kįšuna vaľek* available, *kįšuna vaľek* are long felt boots like this (thigh-boots with fulled cloth upper parts and feet legs sewn together). Our feet are cold, always cold. And you have to make your own frieze caftan and trousers, and your bottom is bare: your trousers come up here, on the side, and your thighs bleed when you walk to the timber works. Throughout the winter I had to work as a day-labourer at the timber works; I was eleven years old. Throughout the whole winter you live like this, you freeze, you have no scarf. This is the kind of scarf day-labourers get. You'll catch cold with such a scarf in the winter, won't you? Then mother sent me some frieze cloth; she made and sent frieze clothes to me, the sort I have mentioned. This is how you live and work as a day-labourer. They paid me ten kopeks a day, you earn ten kopeks a day. The weaker ones get nine kopeks, some even receive eleven kopeks. You work in the day-time, pulling tree-trunks the whole day. You come down and down from the high hills, and the horse gallops. What is an eleven-year-old; what sort of a person? And a woman at that! You cling tight to your horse, and the horse gallops. You clutch at your horse, the timber falls off, you clutch at it, the sleigh breaks, the front of the sleigh breaks; the front of the sleigh is low. Then there is no way of going on . . . I daren't go up to call the people, perhaps the master: "Oh dear, oh dear, Mikajlę my sleigh has broken." "Never mind, Nataľ, if it has broken. Give us something, and we'll repair it, and we'll tie it up; we'll go home and put it right." You see how we were living. I was brought up without a father, I grew up at my brother-in-law's house, in very hard conditions. Then I lived with my mother's son-in-law until I was seventeen.

2. Then I married a man living exactly a house away. I married into the next house but one; that's where I went to live. "If you are able to stand on live coal, Nataľ, you can go and live there." I went there and lived there

verman ōnį." *me sįććę munli da oli me seni (sašįk vęli das-ęťi aręs) das-kįk vo, das-kujim vo oli me seni. seśśa vejnad loi da mužiktę menśįm vejna vilę nuisnį da me seććę koľi, końeruško. seśśa vejna vilas mi stradujtim vęli įlįn juįn, vers śo sajįn. gaškę įlįnžįk juįn mi stradujtam mij-kę gozja da žęľińžik ďever. ičkam da kurtam jona. a vožža rįtad me vakši da śerali da vakši da, sija bęrdęmįd vožsęn. vakši da śerali da men šuę mužik:* "*mij-nę, n a t a ľ ę, te śeralan, mij-nę ďivę?*" "*vot taj, meśa, ś e m a n, śeramę petę da seśśa kuććisnį, meśa, og vermį, śeramę petę.*" *seśśa męd rįtad — sija kerka dorę katigad — męd rįt vois, seśśa i lokta bęrdig-tįr. una mi kurtam, a pįža kįtę:* "*ś e m a n, gętevićći pę!*" "*kįććę?*" "*vejna pę loi.*" *da ędjęžįk pę etija jagędis veśtas muninį, vilę kaisnį da. sija pę m i ľ v a ń vęla da mij-kę* "*ędjęžįk pę gętevićći, voasnį pę ęstatki pįžajas.*" *pįžajas ńin kįtisnį da taja ęstatki pįža ńin koľi. a meam mužikįd i šuę:* "*me pę, n a t a ľ ę, in pę tačęma bęrd, me pę og mun vejna vilad, me ńe-strejevej da me bęr kosa. me pę t u r j a ę ź leććila i bęr voa.*" *s a šįd i etačęm kvajt mišećća kaga vęli. sija bab da ďed vižęnį. seśśa me i bęrda zej jona.* "*mijla bęrdan?*" *seśśa kor-kę i lunįd koľi, kuž koľi. men viśtōnį regįd, a seśśa zavoďitim katnį. ęstatki pįža oz na loknį. katim da etani tįdalę seni vonjasnįm, ćomjasnįm, olam kęni, viž vīśįs, katįdžikįn. seśśa pįža i loktę. zej mića lįa, įžįd lįa. naja i šuęnį k a ľ v a ń i ľ ľ a j a s:* "*no, ś e m a n, s e ś ś a pę śibećći, seśśa pę i tenįd šabaš! koľ pę, n a t a ľ, te bęrdig-tįr!*" *seśśa śibeććim da seśśa i bęrdęnį, meśa, babajasįd nę kuž koľinį. babajasįd pę mijan bęrdig-tįr i koľinį veśis baď dorę pę, bęrdęnį.* "*oj-oj, meśa, mij-nę taja me, meśa, taććę vaas pįra.*" *ś e m a n šuę:* "*mij pomla te vaas pįran? tead na pę ęd i ďiťa vijim, siję pę kolę vižnį, a in pę n a t a ľ bęrd, me pę taćće bęr voa. tan na pę ti stradujtannįd, a me pę t u r j aęź vetla da me pę velęn taććę kaa stradujtniad ti dorę bęr.*" *seśśa pįžę śibeććįlim da mij-kę zapas boštis da dęrem-gaććas, mij vęli sįlį kolę da pįžę selisnį. da mi ı koľim žęľa ďeverkęd, etačęm-kojd. me lįa kužaįd vętećći da vętećći da vętećći da bęrdi da bęrdi. ušla da mutę ćapišta da bęrda da bęrda da bęrda. kįććeź mužikįd munis, etačem ćikįľ-nįrd da ćikiltis da seśśa oz, ćikįľędis i oz tįdō mužikįd. seśśa i me kor-kę i voi, seśśa bęr pįž dorę voi da bęrdi da bęrdi da. seni bęrdi, gorzi. seśśa katnį petim, a menįm i šuenį, sen kerka doras kodi olenį:* "*mijla, n a t a ľ ę, taži bęrdan? mij-kę taj ętnad,*

(Sašyk was eleven years old), I lived there for twelve or thirteen years. Then war came, my husband was taken away from me to the war, and I, poor soul, was left by myself. Then during the war we made hay far away by the river, a hundred versts away. We were making hay perhaps even farther away by the river, my husband, I and my younger brother-in-law. We were mowing and raking hard. The night before I was laughing, laughing and weeping alternately. I was laughing and laughing, my husband asks me: "What are you laughing at, Nataľ, what the deuce is that?" "Śeman" — I say — "a fit of laughter has come over me, and I can't keep it back, it has come over me so hard." Then next day, in the evening, as we were coming home down the river, next evening I came in tears. We were doing a lot of raking, and a man in a boat comes down the river: "Śeman, get ready to go!" "Where?" "War's broken out." And they went away in a hurry, right through this pine-wood, upstream. Miť Vań came with a horse: "Make haste, get ready, here come the other men in boats." The men in the boats had already gone down the river, only this boat stayed behind. My husband says: "As for me, Nataľ, don't cry so bitterly, I'm not going to the war, I'm in the reserve and I'll come back. I'm going down to Turya and I'll come back." Sasha was such a six months old child. Grandmother and grandfather will take care of her. Then I wept bitterly. "Why are you crying?" Then the day passed somehow; it passed away. It does not take long for me to tell the tale. Then we began to go up the river. The remaining boat had not yet arrived. We rowed upstream, and the tents and huts where we were living began to appear beyond the meadow, along the upper course of the river. Then also the boatman arrives. The bank of the river is very beautiful; there is sand, much sand there. They, Kaľ Vań Iľa and the rest say: "Well, Śeman, join us, for now you may call it a day! Stay here, Nataľ, and weep!" Then we joined them, the wives were crying. Well, how should they have been left behind?! All the women stayed behind at the willow tree. "Alas, alas" — I say — "What am I to do? I shall drown myself in the water here." Śeman says: "Why should you drown in the river? After all, you have a child, you must bring it up, so do not weep, Nataľ, for I shall come back here. You will be mowing the hay here, I shall go to Turya, and I shall come back on horseback, to make hay with you." Then we walked to the boat, he took spare clothes, underwear, the things he needed, and got in. I and the little brother-in-law stayed behind, he was as big as that. I ran and ran and ran after him along the sandy bank and I cried and cried. I stumbled and I clawed at the earth, and cried and cried and cried. There was a bend in the river where my husband was going, and then my husband was not to be seen at the bend. Then, some time after,

n a t a ľ ę loktan? kęn-nę ś e m a nid?" "meśa, ś e m a nid i vejna vilę nuisnį da abu ńin ś e m a n." seśśa vot meam kuźi i koľi!

3. *seśśa mi kor-kę seni i stradujtim, seśśa i kįtim gortę, źeľa ďeťinkakęd, dįr stradujtim da. seśśa kįtim da sečęm na ińka-ajkaę. seśśa siję na ęd kolę mijan turuntę ilištę ęd purjęn vajnį. seśśa purjęn vajnį da bara źeľa ďeťinkakęd mijannįmęj kileććinį petisnį. me eškę ńin tęda, bidęnęs kuža karnį. ajka mijan pęriś veli, kęsję 'me pę čęč vetla kileććinias med naradis vilę', mikęd iz i mun. mi źeľa ďeťinkanad menę i mędędis ajkaid. bęrdig-tįr muni da, muni bęrdig-tįr, a veś ńin bęrdęnį mamjas mijan orćća da bęrdęnį, me bęrda da. mij-nę takęd me da komįn doď turun vaja, abu ęd eča! sija šuęnį r ę m a n m i š ę (da sija seśśa munim da, mi bęrdam jona da): "in pę n a t a ľ bęrd! ćęlį! me pę tijan otsala." "mijan-kę, meśa, otsalan i bur." mijan seśśa eča ōmećći bęr. a katnįad ęd ilįn, porogjasid gįrįś, ńe-kuźi on lo katnįad: sį gįrśa. ęnija moz ęd on motorę sę, sek ęd zib-pom moľľędan, sęlan. da a vęlid kučęm zboj! śłegaid ęd eta kuźa, das-kękja·mįs aršin kuźa. vot pęńimajtan das-kękja·mįs aršinsę? eta gįrśa śłegais. siję dinędis on liśtį kęrtōnį vuž-doďďad. dinędis-kę kęrtalan, sija etaž vaľiććas da. etaž vaľiććas da on i volę, a siję kolę vek jį-doď śłegatę pęrędnį kolę, etaźi ńį. esija med dinis, esti loktę, kįzis, a vesńisę, kįskan sijęlį. seśśa kįskalim, kįskalim siję, kujim pur-tįr mi. seśśa mi seś pur karim da siję seśśa gruźitim įžįd mij-kę . . . kodi matįnžįk, a kįrti ilįnžįk turunįs verssįsžįk kįskalim, siję vęlęn jursę kįskalim. a etija purjįs, a etija stogjįs, etija beregis. seććę karasnį eta paśta pes-pom kįk puiś! kįk puiś pes-tor karasnį da sijęlį kes vįtiis seććę kįk nar-vį vaćkasnį, ľibę kujimęs, med siję esiž oz katlaś. seśśa nęśila, etaććę šujan, turuntę sętan. seśśa mužikįd esti boštas, a me etaja berdtiįs bošta da menįm šuas sija tevarišįd, m i k a j l ę į d: "ok, n a t a ľ, te verman, on, n a t a ľ, pę in uś!" "no, meśa, uśa-kę ęd, bęr ćećća. muna, og i uś. vek muna." veli menįm šuę: "menam pę n a t a ľ vile naďej vijim, silį kęť vęla jur, kęť prestej jur, n a t a ľ pę šorovno kįskas bęrę." seśśa mi siję gruźitim da mi seśśa siję purjęn kįtim, kujim kuźanas. kujim kuźanas sijęn purjęn kįtam da vais kos! kilę, vais kos, sija gaškę eta žužta, śłegaid eta gįrśa: seśśa mi sijęlį*

I came back to the boat, and I cried and cried and cried there, and wailed. Then we started upstream, and people living there in the house say to me, "Why are you weeping so bitterly, Nataľ? Why have you come back alone, Nataľ? Where is Śeman?" "Śeman has been taken to the war" — I say — "Śeman is no longer." Then see how I was left behind!

3. Then once we were mowing hay there, and I was going down the river with my little child, we were going home, we had been mowing long. We went down the river afterwards, I have a father-in-law, and a mother-in-law like that. You know, we have to raft our hay a long way. I and my child went again to raft. I know how to do it, already I know how to do everything. My father-in-law was old: "I'll go with you to raft, if only to guide you." But he did not come. My father-in-law sent me with my little child. I went weeping and weeping, but we mothers all weep together, side by side, so I weep as well. Well now, I bring thirty loads of hay, and that's no little thing. Ręman Mišę and the rest (we were passing by them and crying at the time) say: "Do not weep, Nataľ! Calm yourself! I'll help you." "If you will help us, all's well." Then we breathed somewhat more freely. But it is a long way up the river, there are big rapids, there's no way of going upstream, so big are they. You don't go by motorboat as you do nowadays, in those times you just sat in a boat and wore the end of the pole smooth. And the horse, how wild it is! The hay-pole is as long as this, eighteen arshin long. Do you know how long eighteen arshin is? That's the length of the hay-pole. You never dare fasten the thick end of it to the hay-load. If you fasten the thick end to it, it will fall apart like this. It will fall apart, and you will not get there, it is always the thin end that must be fastened slantwise, like this. This is the thick end of it, it is placed like this, and you pull on the thin end. Then we pulled and pulled and pulled three loaded rafts. Then we loaded a big one . . . er . . . whoever was nearest loaded it, but the hay is further away where the bank is steep, we pulled it from a kilometre away, we had a horse pull the stack of hay. Here is the raft, here is the haystack, and here is the bank. We made a wooden sledge this wide out of two logs. You make a sledge of two logs, and you put two cross-laths over them, or three, so that it does not wobble. Then you put the rack on here, and load the hay on it. Then one grasps it here, while I hold it at this end, and Mikajlę, the man helping me, says: "On Nataľ, can you hold it? See that you don't slip!" "Well" — say I — "if I slip I shall get up again. I shall go on, I shan't slip, I shall go on and on." He said to me: "I trust Nataľ, it is the same to her whether it be a horse-drawn load or a simple stack, Nataľ will pull it." Then we finished loading, and went downstream with three rafts, one after the other. We were going downstream with three

kostę — vot etani biis tidalę — etaććęž bieżis mi i munam si mitta i vermam munni. vot kuźi kileććim, eni i višam. seććę ęti pur, etaja, iždid stogsę jitam da med da kojmed da seććę stog das jitan pom-vį tevarišjasliś, med sija ęliis kosedis munę, a kodis va vilas voema, med sija kiskę. seśśa mi siźi vot i kileććim vek. a mij-kęid, ćikiľis, etačema porogjasis, kośśasis, kučęm sija? sečęm: zibtę, zibtę esiž, purtę vek kutan esiž da vek čukędan da. on i vejjõ, bara ńin nuę pelesinti. esiźi vek kįtam, vek. vot kuźi vek rębitim da olim da. vot seśśa eni taję kuźi, gosudarsvę mijannimę verdę siję. — seśśa vajam, siźi kilędam kiž-kę berdig-tir. seśśa siję vajam da seśśa gortę voam. oj-oj, petam j e m - v a vilad da seśśa žeľa ju kojdiś na vajam da. j e m - v a vilad petam da telid petę! sutki kik ęlilain vižas. zej iždid koz peredasni da zej iždid kozsę siję kertalasni purjas da sija med mij-kę karas, pursę kiskę va tujędis, med oz beregas pirtnias veľasę śet. sija kozjis ęd veję da sija ačis kilalę. seśśa kįtam, kįtam da (k o ń i vominin sija zej veśkid, vot v e s ľ a n aad kaigen ažžilin?), seśśa seććę voan da seććę i ilalan vojnad. on ted, kodorę munan. kįtan-ę, katan? pur-vįśid-kę ćeććasni pižajasid, eśkę gortanis munęni, kįtid kįtęni, a naja katid katęni, naja. ćuksaśni kuććan: "kiććę munan?" "gortę." "ti ęd ńe-ladnę munannid, ti ęd medorę munannid!" vot seśśa siję vajan da kor-kę leptalan bara iždid sabrię. da gortę voan da seśśa i verdan.

4. *seśśa ęti ďaď mikęd veli čęč kįtę — silęn nį, kik nį pur vilas — da šuę: "no, mi teććę į b ę s dinad šibeććam." į b ę s dinad šibeććęni naja. naja seśśa unmõślasni kor-kę. unmõslasni da: "oj-oj-oj-ej pę, mij nę pę ńin taja? mi pę taj nę voemaś . . . k u a - v i ž katidineś, o ń e ž j e kįtidad. mi pę taj k u a - v i ž katidę voemaś! ędję ćeććę, v a r u k ę, da mij-kę, m a r e, ćeććę ędję da katamę jezis ćeććõtęž setiś pę pur vįśis, domalę pę purtę da!" seśśa pur viliś ćeććasni da eśkę į b ę s dininęś na eśkę velęmaęś, k į ž - d i n kįtidad, k o ń i katidad, vominad seśśa purtę kor-kę vajim, sija bara na ćętam da.*

5. *kerkatę mijan karema, mužikis karlis: matićais da pereveďinaa žožid. seśśa i menę jukisni. menę i oz vermini demśid vetlini da i menam i nilid vijim. "menęli kvarťira pę śetan medor bęksę. " "ińka-ajkaid menę oz leżni. da me*

rafts, and the river was dried up! Just look! The water has dried up! The hay-pole is perhaps that deep. Then we went on along the dry land — look, you can see the fire — we must reach that fire if we can manage to reach it! That's how we had been rafting, and we are still sick. There we link one raft-load, a great stack, with the second and the third one, you can link ten stacks together, so that the one in the water can draw those of the others on dry land. This is how we always rafted. And the bends, the rapids, the waterfalls, what are they like too! This is how you do it: you hold the pole, the pole like this, always pushing the raft this way. You do not go straight ahead, again it goes to one side. This is how we make our way down the river, and you see how we toiled and lived all the time. Well, then, how is it nowadays? It is the state that looks after us. — This is how we carry the load, this is how we come down the river, weeping. We transport it, and come home. Alas, alas, we go out to the Vym, and then bring it from a small river to the Vym. We reach the Vym, and the wind is blowing. It takes two days to work in one place. They fell a very tall spruce, and tie the big spruce to the raft for it to pull the raft along the mainstream, and not let it bump against the bank. You see, the spruce just sinks into the water and so floats downstream. Then we go down and down the stream (on the *końi* stretch it is quite straight; you must have seen it when you were going to *vesľana*). Then you arrive there, and lose your way at night. You do not know which way you are going, up or down the river. When the boatmen leave the raft and land, they go home, to be sure. They think they are going down the river, but they are going up the river. You begin to shout: "Where are you going?" "Home." "You're going the wrong way, you live in another direction!" Well, at last you bring home the hay and some time you store it in the big barn. You arrive and then feed the animals.

4. Then an old man was travelling with us down the river, his two daughters were also on the raft. He says: "Well, here is *i̯bę̯s*, and we'll land here." They landed at *i̯bę̯s*. Then they fall asleep. They fall asleep, and: "Alas, alas, alas, whatever is this? Well, we have been coming . . . coming, we are above *kua-vi̯ź*, downstream from *ońežje*. Why, we have arrived somewhere above *kua-vi̯ź*. Get up quickly, Varuk and Mare, get up at once and let's go upstream, against the current, before the people on the raft wake up, untie the raft there!" They spring up on the raft, and they were really perhaps at *i̯bę̯s*, below *ki̯ź-din*, on the stretch above *końi*. Then some time we brought home the raft and again we unloaded up the hay.

5. Our house was built by my husband: the main beam, the joists and the floor-planks. Then I got my share. I cannot be expelled from the house, I have a daughter. "Give me the other side!" My mother-in-law and

*seśśa mam ordę kvarťiraę peti. men męs śetisnį i. a meam męssę viža ęťilaįn, a turunįs mędlaįn, aćim ola kojmędlaįn. kuž oli me, vek oli! seśśa kor-kę i tęnad me ęťiliś vę korla da mędliś vę korla da mamę menę otsali i. da me seśśa i kersę leži, jirttę, etaććę petęlęktę. da seśśa me kor-kę i rębętńikjas boštali. rębętńikjasįdlį me kodlį sija vijim vožesen čupšan, naked vožesen doľien piľiććan mužikjasisked. (vot berda! abu taję lež, veśis ina.) seśśa kodlį i zuašan, kodlį i vuran. bįd-nog kolę mortįslį ōnį. seśśa menįm kerkatę leptisnį, juralisnį, seśśa i jirttę puktisnį, i žožtę puktisnį i veś. sijȩ karisni vožlas-dorsę menįm. seśśa i ębessę vošťan i illa! paćsę karis žaťįd. žaťę maśťer veli da paćsę karis. žaťę pįďďi karę vetli, s į k t į v - k a r ę, ńańla gruzen, gruzla. seśśa me sijȩ jurśįm bur patkasę žaťęlį śeti, mužikįdliś šeńeľtę śeti, mužikįdliś ćasitę śeti kerkapičkęs karęmįd vilę. me śťentę lęsali, aćim veśsę kerali, a s a šisked i stružitim. me įžįd, s a šįd žęľa, oz vermį. a stružjas ęd tędan? etaććę gez kertalęnį da sija s a štę verstak vilę sūtęda da s a šįd i ďergajte struštę, a me esti i kuta esiži. struštę me i kuta, a sijȩ s a šįd ďergajtę, stružitę. vot, kuž me stręjićći, oli. seśśa i menam kučęm-kę ńe-śćasnej-li, mij-ľi, nilę ńin loi das-ęťi arȩs. seśśa me aćim muna, turun kilędnį-katnį kęsja ńin, a menįm kučęm-kę korać voi da vot kiććęž voi. da kerkatę vuzali seś da i tan kučęm śękta oli. tani ęťi lun jęzin olan, męd lun jęzin lunjan. vot kučęm juan-inę voli da vek loi ōnį, da oli da ęni nilę ńevesta. ęni i perįśmi, ęni i śintęmši. seśśa i ľokman. ōnį bur, ōnį lęšįd da šinmįd da i zdorovjeįd iz lo.

8. *as olęm jįliś*

1. *mijan zej bur oliśjas vęlinį. etija i veli kerkais, etaććę i muni tožę. zej bur oliśjas vęlinį, vit ćoja-voka vęlinį. ajnįm kuli i koľim vit ćoja-voka. me okmis arȩs veli, okmisis na loktę. a ćojjas sija, ęťi įžįdžįk ćoj, a seśśa žęľa veśis. seśśa mi olim zej jona, zej śękįda, mam das-ńoľ koľi, das-ńoľ arȩsnad koľim da mijan samej vejnaįd. vejnaįd. ńe-kodlį stradujtnį abu, ńańįd abu. vok armijaę munis,*

father-in-law will not let me in there. Then I moved to my mother's house. They gave me a cow. But I keep my cow in one place, the hay in another, and I live at a third place. How I have had to live all the time ! Then in winter I ask one person for a horse, and another for a horse, my mother also helped me. Then I rafted logs, and had a ceiling, a ceiling with beams made here. Then once I hired workers as well. You and the workers have to be quits; you do carpentry for this one, go sawing with other men, in return. (Look, I am weeping ! I'm telling no lies, all this is true.) Then down there you card wool for this one, and sew for that one. One must live in some way or other. Then they erected my house, roofed it, put up the ceiling and laid the floor and everything. They made me a front. You just open the door, and there is the yard ! The oven was built by my brother-in-law. My brother-in-law was a master-craftsman and he built ovens. Instead of my brother-in-law I went to town, to Syktyvkar, to fetch corn, to arrange transport, to bring home loads of goods. Then I gave my good headscarf to my brother-in-law, I gave him my husband's overcoat, I also gave him my husband's watch for having built the inside of the house. I trimmed the walls smooth, I myself trimmed everything smooth, and Sasha helped me with the planing. I am big, Sasha is little, she does not know how to do it. Do you know what a plane is? You fasten twine here, and I stand Sasha at the planing bench, and Sasha pulls the plane while I hold it like this. I hold it and she, Sasha, pulls it and planes. Just imagine how I built, how I lived ! Then my unfortunate daughter or what shall I call her, was eleven years old. Then I myself went to the river, to transport hay up and down the river, but some sort of measles attacked me, and see where I am now ! I have sold my house, and I have led such a hard life here. Here you live one day among people, and you spend the next day among them too. Look, how full of drunkards this place is ! But one must live on, and I have been living, and my daughter is engaged already. I have grown old now, and already I have grown blind. Then you become ill. To live is good, to live is fine, but you have no eyes and no health.

8. About my life

1. Very kind people lived in our place. This was the house, and this is where I came when I was married. They were very kind people; I had five brothers and sisters. My father died, and the five of us were left behind. I was nine years old then, just entering my ninth year. As for my sisters: one of them was older than me, then all the others were younger. Then we were living a hard life, and mother left us too; I was fourteen when we were left by

mi źeľa vokkęd koľim. ćojnįm vereș sajȩ munȩma, ńe-kod abu, źik kįkȩn. vot mijan i įlįn stradaįd zej žȩ. stradujtnį kaim mi, sek na i gožȩmnad ńańįd iz vȩ da i ig vermȩ, mi na arnas kaim, kor-kȩ taj p r o k o p e j dirji vois ńańįs voź.

2. *seśśa i kįk peľȩ kaim, ćojȩ i tožȩ mužįkįs armijaįn, tožȩ sija ętnas. sija kais vokęked, źeľa vokęked, a menįm šelsovetįś šetisnį pomošńića, sečęm ńe śe jej, ńe śe prestuž kojd. mi įlężįk kaim sįked. mij nę me ńi-nęm og kuž karnį. das-ńoľ arȩsnas mij kužan karnį? sabri kolę karnį, kolę i kosatę keslįnį. ńinęm on kuž karnį. seśśa mi i bįdęnes veleććim. ęťiliś jualam, viśtalasnį, naraďitasnį, mędliś viśtalan, bara naraďitasnį. seśśa veśsę kōmis aslįd karnį. seśśa mi kor-kę stradujtim da i voim gortę. kuź karim, karim, skęt vijim mij-kę tįr na, kįk męs na vijim daj vȩ na vijim. seśśa i ćoj, sija kįr ulįn olę, a mi tan olam vokked. seśśa i sija turun kolę vajōnį tȩnad, velęn kolę vajōnį mijan, velęn, ńeľamįn kilometra sajiś (vers veli važen). sijȩ vajalan verdan skętlį. me bȩrdlam, gruz na ęd kolę kįskōnį. bįdęnes kolę karnį, veśsę, a ęni ęd ńi-nęm sijȩ oz vermįnį karnį das-ńoľ-arȩsjasįd. navernę mijan dȩmas dȩmni oz kužnį, a vot mijan loi ōnį. seśśa oli da i kor-kę i vok vois armijaįś i gętraśis sija.*

3. *kuź olan, olan sija. seśśa vek siź olim, olim. seśśa i mužikkęd olim, mužik zej bur eśkęn veli, pozis ōnį da seśśa i bara vejnaįd loi. bara seśśa sijȩ nuisnį da i seśśa vok. kuźi olan, olan. kįk vok koľi.*

9. *vereș sajȩ munȩm jįliś*

me muni das-śiźim arȩn, menę vajisnį. menę god ńin viććisnį mukęd žęńikjasįd da ig mun, a me seććę saldat sajas muni ćerez dȩmsę. žęńik bur, žęńik mića, te kojd žę źeľińźi, abu įžįd tušaa. i nę mića veli. abu ľok, bur, mij-kę das-śiźim arȩsa nįlį vajȩ. seśśa muni da menįm koraśisnį źoń šo aršin, dȩrasę šo aršin koraśisnį menįm da šo aršin pridanneję mi. ińkalį nui, ajkalį nui, ďeverjasli, seśśa i mužįklį dęrȩma-gaća, žęńik dęrȩma-gaća. seśśa i vejpśim,

ourselves, and there happened to be war in our country. There is nobody to cut the hay and we have no bread. My brother went into the army, I stayed with my little brother. My sister married, we had nobody, there were just the two of us. Well, the hayfield is far, far away. We went to mow the hay. That summer we still had no bread, so we could not go, and we went in the autumn, somewhere around Prokopij's day, rather early, the corn was ripe.

2. Then we went in two directions. My sister's husband was at the war too, so she also lives alone. She went away with my younger brother, my little brother, and the village council gave me somebody to help, who was not quite stupid nor quite sane. We went farther away with her. What then? I cannot do a thing. What can one do at fourteen? You have to build a barn and sharpen the scythe. You cannot do anything. Then we had to learn how to do everything. You ask one man, people will tell you, instruct you, you ask another one, and again you are told how to do it. Theny you had to do everything by yourself. Then somehow we finished hay-making at last and came home. We did as best we could, we have animals, some of them with young, two cows and even a horse. My sister lives at the foot of the hill and I and my little brother live here. Then we have to fetch hay in the winter, we have to fetch it with the horse, with the horse a distance of forty kilometres (people used to say *verst*). You bring home the hay and feed the animal. We weep, for we have to pull the load. We have to do everything, all sorts of things, but young people of fourteen today cannot do a thing. These young people here probably cannot put a patch on, but we had to live. This is how I went on living. Once my elder brother also came home from the war and married.

3. You live as best you can. Then we went on living like this all the time. I was living with my husband. My husband was a good man, you could live with him; then war broke out again. He was also taken away, then my brother. You live as best you can. Two brothers were left behind.

9. How I got married

I married at seventeen, then I was taken away from home. Other fiancées had been waiting for me a year, but I did not marry any of them, I married him, the soldier, one house further along. The bridegroom was good, the bridegroom was handsome, as short as you are, he was not tall in stature. And, well, he was handsome. He was not bad, he was good, and he married a girl of seventeen. I married him, they asked my hand, and I had to give

seni bęrdi jona. mįj-nę das-śiźim aręsa?! vejpśansę pirujtnįas kolę. me pola vęli žęńikśid. a vejpśęnį, siję vejp-inę ćukarććam mi, nį̄ ordas. pervęj vejpśęnį sijęlį, seśśa veś sija voas žęńiklęn ręd. žęńiklęn ręd voasnį da seśśa [naja] sįlį i kozin me seti veśislį, daškę i kįź kįmįn kozin, veśislį ćišjan. sija vęli sečęm ćišjan, žęlažik-kę i žęlažik ćišjan. ćišjansę siję boštasnį da ńi-nęm ten oz śetnį. seni pįzan vįlįn eta mįtta vajalęmaęś veśsę, seśśa »kuź ńem da bur šud« da mįj da šualasnį »kuź ńem, bur šud da bura ōnį« da. seśśa mi siję kozńaśim, seśśa bęrę-vožę ńevesta pukśįlan žęńik dorę orćća da žęńikįd sija me eśkę esiź kisę kara, sija menę escę ľićkalasnį da žęńikįslęn vežańįs, med iźįd tuj pę on boś. secćęž ľićkalasnį tenę. te esiź końęr i pukalan, naja escę puktasnį sojjassę, a te siźi i pukō! seśśa i bęrdnį munim, seśśa bęrdim asśįd nį̄ olęmsę.

10. *svaďba jįlįś*

1. *me muna koraśnį ńevesta ordę. "ńevesta, te kęsjan, on munnį?" "baťlįś juala." "no juō vaj! mijan kōmas laďiććįnį, tenę me lokti koraśnį." "baťlįś kōmas prįešeńńe kornį, kučęma sija śetnį kuććas seglašeńńę." "no vaj, juō, gaškę dįr ōnį." "me kęsja munnį kučęm inę, seglaśiććan? meam sija žęńik." "no, bať kęsjįśis?" "kęsjįśis." "no kęsjįśis-kę, me pę og źug tijanęs. vajas." "a kor nę svaďbasę kęsjan tekęd karnį?" "a ton-kę laďiććam, dvaćeť pjatoje ton laďiććam, med surjas eštalas, kįk vežon mįśťi karam svaďba." . . . "kōmas mijan dęręma-gać, mijan kōmas ćišjan, komįn ćišjan, ęd menam ręd iźįd." "vaj ladnę! śorńitim da seśśa on ńin jansęćći, bįť loę. on, loę ńin bįť laďiććįnį." "jurlį, baťlį loę leptįlnį, med leptę." "seśśa mijan seki, svaďba vįlas loas, tenę na mi vejpśįlam. volam vejpśįnį unaęn. no vot seki komįn vejpśan ćišjantę i kozńalan. a kęlįś dįrji esiję i kozintę mijan kozńalan baťmamlį. siję ńin ębjazaťeľnę kolan-tor." "loę gętęvitnį. kodsę-kę gętęvitęma, kodsę-kę na abu." "svaďba vįlas mi karam kįk rįt pirsę. kįk rįt karam pirsę da karam bura da*

them a full hundred *arshin* of linen, a hundred *arshin* as dowry. I gave part of it to my mother-in-law, part of it to my father-in-law, to the brothers-in-law, and then to my husband I gave shirt, pants, a bridegroom's shirt and pants. Then we had a gay time, but I cried bitterly there. Well, of course I did, I was seventeen! The betrothal had to be celebrated. I was afraid of the bridegroom. Well, they had a celebration, we gathered together at the place where the celebration was held, at the girl's home. She is fêted first, then all the bridegroom's relatives arrive. The bridegroom's relatives arrive, then I gave presents to him and to all of them, perhaps twenty presents or so, a kerchief to each of them. It was a sort of kerchief, a kind of small kerchief. They accept the kerchief and do not give you anything. There on the table they had brought such a mass of everything, then they wished me "long life and good luck" or something like that: "long life, good luck and a good life". We gave presents, then the bride sits by the bridegroom, back to back; I place my hands like this, they press me against him, the bridegroom's godmother, so that you may not undertake a long journey. They press you so tightly. You, poor soul, sit like this, they place their arms here, and you sit like this! Then we went to lament, we lamented our maiden life.

10. About the wedding

1. I go to propose to the girl at the fiancée's house. "Fiancée, you want to marry, don't you?" "I'll ask my father." "Well, go and ask him! We must make preparations, I have come to ask you to marry." "I must ask for father's permission and find whether he is willing to give his consent." "Well, hurry up and ask him, perhaps it will take a long time." "I want to go to such and such a place. Do you agree? He is my fiancé." "Well, has your father given his consent?" "Yes, he has." "Well, if he has given his consent I shall not trouble you any longer. He will marry you." "And when do you want to arrange the wedding?" "When we are quite ready; we have agreed upon the twenty-fifth as the date when the beer has to be brewed, and a fortnight later we'll hold the wedding." . . . "We need shirts, pants, and we need kerchiefs, thirty kerchiefs since I have plenty of relatives." "All right! We have talked things over, and you cannot separate from this day on, the wedding will be held in any case. We shall certainly have to make preparations." "The head, the father must organize it, let him organize it." "Then another thing is essential for the wedding: we must get you engaged. Many of us will come to the engagement. Well, then you must give us thirty engagement kerchiefs as presents. At the wedding you

bura pirujtam. mi ćukartam una jẹzẹs da med vẹli mijan gaža, bur, med vẹli jẹz kvaľitẹnį." "*kẹńešnẹ, tijan įžįd rẹd, mijan įžįd rẹd. una i ćukarmasnį.*" "*una, vot seśśa mijan svaďba loas trićatoje, šuan?*" "*ďešatoje, ďešatoje!*" "*ďešatoje, no, no. vot svaďba mijan kolẹ karnį burẹs. seśśa ōnį kōmas mijan sija, bura.*" "*seśśa loẹ ńin ōnį, gẹtẹviććįnį jona ńin kolẹ.*" "*jona gẹtẹviććįnį da . . .*" "*įžįd mįj-kẹ ńin taja, zabota. no vot seśśa i stavįs bur, siżikẹn i siżi i karam bura . . .*" "*med mijan jur aslanįm vẹli abu jandẹma, mi svadbaįś!*" "*oz, mijan baťsija mįj-kẹ da sijẹ oz sija janẹd.*" *rẹdstvo mijan įžįd, bur, mijan kolẹ bura karnį, leptįśnį.*" "*mejam baťmam tožẹ bur, nalį bur kożin kolẹ.*" "*burẹs śetam.*" "*asśįd jurtẹ in janẹd!*" "*og, og, in pondį, bespokojiććįnį oz kō.*"

2. *no vot siżi i kolẹ: bura karnį da bura pirujtnį da bura koraśnį da bur ńevesta da ńimalan žẹńik da ńimalan ńevesta da med ńin vẹli bur, jẹzlį med abu śeram, bur med vẹli. no vot! seśśa svaďba loẹ, pirujtam. no i śo seśśa svaďba jįlįś ńin.*

11.

pįš da šabďi karam da sijẹlį mi tįalam. da seśśa sijẹ pįš-šabďisẹ tįalam da seśśa sijẹlį mi karam arnas maľićaẹn. maľićanas karam da seśśa sijẹ trepajtam jona da seśśa sijẹ zualam. da sijẹ arťeľẹn ćukarććam, vożẹsẹn zuaśam, seśśa nualam da sijẹlį mi seśśa pećkam. da seśśa sijẹ miškam šẹrtsẹ veśsẹ da seśśa mi dẹra panam da seśśa dẹra kįam sijẹlį, kuźi kužam, bįdśama śernas karẹnį. no me vẹli kuža i śer vįlįś karnį. kučẹm, etačẹm śerįś. sečẹmsẹ me vẹli kuža karnį. no i katertẹ bįd-nog karẹnį, kẹm-paśtẹ sijẹ karam. seśśa seś karam mi źipun, mįj-kẹ dẹra panana vurun pećkam, da įž vįlįś i šįram, kodẹs vurun pećkam. da seś karam sukman da źipun da seś i gaćtẹ karam: etati, sitanįs abu, eta kuź bẹkįs. seśśa sijẹ nōlam. a paśįs, kučẹm įž-ku paś sija? jeżįd paś sija. kẹżįd voas da esiż pįralas, kįnmas daj. sijẹ vẹli nōlam. seśśa mįj-kẹ dẹ-

give these presents to the parents. This is absolutely necessary." "We have to make arrangements for the wedding. Some things have been arranged already, other things have not." "At the wedding we shall give a feast on two evenings. On two evenings we shall give a feast and have a good time. We shall invite a lot of people, so that everything may be merry and proper among us, and people will praise us." "Of course, you have many relatives and we also have many relatives. There will be a lot of people there." "Well then, our wedding will be on the thirtieth, you say?" "On the tenth, on the tenth." "On the tenth, well, all right then. You see, we must make proper arrangements for the wedding. Then we must have a good time." "Then we shall have to prepare it very carefully . . . !" "And this is a great worry for us. Well, then, everything is all right, we shall manage it properly in some way or another." "So that we don't bring shame on our head because of the wedding." "No, our father is not the man to shame us." "We have a lot of relatives; all right, we must arrange everything well, we must pride ourselves on it!" "My parents are fine people too; they must have good presents." "And we'll give them good presents." "You must not bring shame on your own head!" "No, no, do not start off again, you need not worry!"

2. Well, this is the way to do it: you must do it properly, and you must have a good time, you must ask for the girl's hand properly, for a good bride. A respectable bridegroom and a respectable bride — everything must be done properly so that people may not hold anything up to ridicule, that everything should be all right. Well, you see! Then there will be a wedding, we shall have a good time. Well, this is all to be said about the wedding.

11. [How clothes are made]

We ret the hemp and flax; we do the soaking. We ret the hemp and the flax, then in the autumn we make *malitsas*. We make *malitsas:* we beat them thoroughly, then comb them. Then we meet at a bee and do the combing for each other, then we take it away and spin it. Then the yarn is washed, all of it, and we weave canvas. We weave it into canvas as we can, people do it with all sorts of patterns. Well, I myself knew how to do it following a pattern. What is it like? It follows a pattern like this. This was the sort I could make. Yes, and they make all kinds of tablecloths; we make clothes. We make frieze caftans from it, we weave the wool that can be woven into linen, it is shorn from the lambs from which comes the wool we weave. It is this from which frieze clothes, frieze caftans and pants are made: it has no bottom here, this is the long side. Then we wear them. And the wide

ratę karam sijęlį, una dęra. etija šęrtasę karęnį, kįka šęrtasę karęnį, vęsńi dęrasę karęnį, śera dęrasę karęnį. bįdęnęs karęnį. seśśa sijęlį šęralam da vuram da vot sijęlį nōlam. siję i vęli nōlam.

(b) Nęd-kījas (nędan kījas)

12.

1. *kįk ńiź pišję, bįd tęvarįs vįlįsas. — śor.*
2. *vaįn ćuže, biįn bįdmę, mamsę aźźas da bęr kulę. — sō.*
3. *įźįd, įźįd dub, dubjas das-kįk ū, (das-kįk ūjįn) bįd ūjįn ńoľ kęšeľ, a kęšeľas śiźim koľk: kvajtįs jeźįd, a śiźimędįs gęrd. — vo, tęlįś, vežon, lun.*
4. *pęrįś, pęrįś starik, paśįs śo rotasa. — pįśan-gor.*
5. *veś kuźa gęntęm, kįk veś kuźa gęna, śęlęmįdlį burman-tor, jajįslį kolantor. — koręś.*
6. *mića, mića molođeć da šęrędįs gęręda. — iźas-juk.*
7. *mića, mića molođeć da bįd bęž-ū aźźilę. — tagęs.*
8. *das-kįk ćoj da ęťi zońťik ulįnęś. — ružęg-ćumaľi.*
9. *lunįn skamja, vojįn kalać. — pon.*
10. *sunduk pičkįn zarńia lęška. — paćįn ęgįr.*
11. *mića, mića molođeć da męd-mędorędįs ńečęnį. — ębęs.*
12. *veśsę kįčōtasnį da bęr ętlaśasnį. — čįn.*
13. *ńol vok ęťi dozję kužalęnį. — męs-lįśtęm.*
14. *ćań ćirestę, vę gęrędę, j a r o s l a vęž kįlę. — virdįštę, gįmįštę.*
15. *tan keralan, m o s k v à (m o s k v a ę) ćagįs ćeććę. — piśmę.*
16. *lunįn vęlįś žužįd, a vojįn męs-sitįś pę ľapkįd. — megįr.*
17. *bįd kerkàn ańaęś ęďďala. — paććęr.*
18. *śo koka, śten dorę sūtętteg da oz sūt. — gęľik.*

coat, what kind of sheepskin coat is it? It is a white sheepskin coat. It grows cold and it comes in like this, you catch cold! That's what we wore. We make linen, a good deal of linen. They make it from such yarn, they make two-ply linen, they make thin linen and they make mottled linen. All kinds are made. Then we cut them out and sew them, and you see, we wear them. This is what we wear.

(b) Riddles

12.

1. Two pine-martens run along, they have all their belongings on them. — A cross-beam.

2. It is born in water, grows in fire, and when it sees its mother, it dies. — Salt.

3. There is a big, big oak-tree, with twelve branches on this oak-tree, there are four bags on each branch, and seven eggs in each bag: six of them are white, the seventh is red. — The year, the months, the weeks, and the days.

4. There is an old, old daddy; with a hundred patches on his sheepskin coat. — The stove in the bath-house.

5. For one span it is hairless, two spans hairy: it is satisfying to your heart and necessary for your body. — A bath brush.

6. A handsome, handsome lad with a knot in the middle. — A straw-stack.

7. A handsome, handsome lad that can look under every tail. — A threshold.

8. Twelve sisters under one umbrella. — A stook of rye.

9. A bench in the day-time, a cake in the night-time. — A dog.

10. A gilded spoon in a chest. — Coal in the fireplace.

11. A handsome, handsome lad that is pulled to and fro. — A door.

12. They go round everything and then reunite. — Smoke.

13. Four brothers pissing into one vessel. — Milking the cow.

14. The colt shrieks, the horse neighs, it is heard as a far as Yaroslav. — Lightning and thunder.

15. You cut it here, and its shavings leap to Moscow. — A letter.

16. It is taller than a horse in the day-time and shorter than the rump of a cow in the night-time. — A curved yoke.

17. A dirty covering in each house. — The top of the stove.

18. It has a hundred feet, yet if you do not put it against the wall it will not stand up. — A brushwood besom.

19. *bịd peľęsịn šomja bekar. — teliś.*

20. *kerka gęgęr sitęś gez. — ńič.*

21. *ćikľa-mukľa, kịććę munan? šịręm gogịn, mịj ten ďela? — ju da viž.*

22. *bi śęlęma, va kịnęma, ịrgęn sarapana. — samęvar.*

23. *sittęm, śūtęm śo šor vužę, kitęm, koktęm puę kaę. — pišćaľ da puľa.*

24. *munę, munę, tujịs abu, keralę, keralę, virịs abu. — pịžęn munęm va vịti.*

25. *kok-vož kolas velęga, a sitan-dor ćeś. — jẹ̄-liśtęm da koľk-vajęm.*

26. *ńoľ ćoj da eťi guę kužalęnị. — męs-liśtęm.*

27. *ńoľ ćoj da eťi patka vịlịn tịškaśęnị. — pịzan.*

28. *bịd kerkàn oš-lapa. — pać-ćiškan lịs.*

29. *gęna vomsę vośtę, viľịd jursę śuję, moręsęn ľićkaśęnị, kokęn tažjaśęnị. — dęra-kijęm.*

30. *šị-tịr ịž da eťi bež. — ńań-pežalęm.*

31. *šị-tịr ịž da bịdęn kęrt koka. — pać-egịr.*

32. *mu-gu, mu-gu mu ulịn, śęrtịn, śęrtịn, śęd seter, vominịn kịd-ań. — mu ulịn oš olę, śęd setęrsę śojẹ, śęrtas olę; sabri.*

33. *gęna vomsę vośtę, viľịd jursę śujẹ. — paśtaśęm.*

34. *ki paśta śęd, śęd šęras ruź, ruź šęras kị̄ vijim, moľịd poma volị̄lẹ. — toman da kľuć.*

35. *piruľľi-paruľľi saraj-moľitva. — petuk.*

36. *mu-gu, mu-gu mu ulịn, śęrtịn, śęrtịn śęd seter, kureg-ćeskịd baď dorịn, śęlęm vižan žaž dorịn. — rędka, oš, votęs, sō.*

37. *kịk doras ľęm-pu, šęras kuk-ku. — ćap.*

38. *śęd vęr šęrịn mića moloďeć sulalẹ. — gęrd šľapa.*

39. *bịd kerkaịn śęd tasma. — paz.*

40. *bịd kerkaịn śinmęn aźźitęm. — šonịd.*

41. *ać́ịs sị̄ kuźa, lapaịs veś kuźa. — lojlịšan vor.*

42. *komịn vok eťi jur ulịn. — petęlęk.*

43. *bịd kerkaịn bordtęm kača. — rukomejka.*

44. *ćikịľi-mukịľi, kịććę munan? ćẹ̄, vežęm ures, aśtę lęsalęnị i gognalęnị. — kosa.*

19. A glass of coal in every corner. — The moon.

20. A mucky string around the house. — Moss.

21. Crooked and twisting, where are you going? Shear-knife, what is it to do with you? — A river and a meadow.

22. Fiery-hearted, wet-bellied, with a copper sarafan. — A samovar.

23. It has neither bottom nor bowels, yet can cross a hundred brooks; it has neither hands nor feet, yet in can climb trees. — A gun and a bullet.

24. It goes on and on, though there is no track, it cuts and cuts, but there is no blood. — Travelling by boat on the river.

25. Nutriment between her legs, and the width of her bottom is her honour. — Milking and egg yield.

26. Four sisters pissing in one bucket. — Milking the cow.

27. Four sisters quarrelling over a silken kerchief. — A table.

28. A bear's paw in every house. — A stove-brush made of fir-twigs.

29. It opens wide its hairy mouth, it thrusts in its bald head, they press their breasts together and spread their feet. — Linen weaving

30. A pen full of sheep and a tail. — Baking bread.

31. A pen full of sheep, each of them with iron feet. — A stove and embers.

32. A cave, a cave beneath the earth, a black-currant in the river valley, in the river valley, bread made of bran in the bend of the river. — The bear lives beneath the earth, it eats blackcurreants, and lives in the bend of the river.

33. It opens wide its hairy mouth, it thrusts in its bald head. — Dressing.

34. It is black for the width of a hand, there is a slit in the middle of the black, a tongue in the middle of the slit, smooth Thomas comes in. — A lock and key.

35. Cock-a-doodle-doo: a prayer in the barn. — A rooster.

36. A cave, a cave beneath the earth, in the river-valley, in the river-valley black-currants, a tasty morsel for hen beside the willow-tree, heart-holder beside the shelf. — Radish, bear, berry and salt.

37. Wild service-trees on both sides, a calfskin in the middle. — A flail.

38. A handsome lad stands in the middle of a black wood. — A red hat.

39. A black strap on every house. — Mortise.

40. Something in every house that cannot be seen. — Warmth.

41. Itself it is one fathom long, its paw is a span long. — A kneading-trough.

42. Thirty brothers under one head. — The ceiling.

43. There is a wingless magpie in every house. — A wash-bowl.

44. Crooked and hooked, where are you going? Sh, mistaken monstruosity, you are carved and planed. — A scythe.

45. *ju šęrįn utka pukalę, bęžįs beręgįn. — kęš.*

46. *kįk vok da jorta-jortęs oz aźźįnį. — šin.*

47. *ćikľa ćožę gozja, įžįd jura obę gozja, ľas nįra ić-ińę gozja, šo šinma vežańę ętnas. — stan, svęlęk, taľan, kiś.*

48. *pu kar, pu kar pįčkas iźas kar, iźas kar pįčkas dęra kar, a dęra kar vįlas ńemęja voda kujlę. — potan, iźas voľ-paś, dęra ruzum, kaga.*

49. *koprašas, koprašas, šťenlań banęn vodas. — ćer.*

50. *tū jįlę mįj oz ęšjį? — koľk.*

51. *ajįs ćukľa, mamįs gęna, pįįs bergalę. — pećkan.*

52. *mića, mića ić-moń, viźędlįnį on lįšti, bįdęnęs bęrdędę. — luk.*

53. *mića, mića ić-moń da dęrem-gaćįs pičęgas. — šiś.*

54. *tį vojtįštę, ta vojtįštę da ńe-kor oz vojtįš. — išerga.*

55. *jaščik pįčkę mįj oz tomnaśśį? — šondį.*

56. *muįs dona, dona, da borjįs nęšna (nęšta) dona. — ęšun, ękeńća.*

57. *pu sodjęd kaan, jaj lavićę pukšan. — vę vįlįsę pukšan.*

58. *vįlań šor vizįtę, ūlań pomeľ tuę. — vę juę da bežįs ęšalę.*

59. *bi šęlęma da gęger čuč-ku. — samęvar.*

60. *końęr peršś starik rotlišę, rotlišę da žońę-burę oz i volį, vek ruźa. — pįšan-gor.*

61. *veś kuźa pekįľ da šiźim ruź. — šinjas, nįr, peľ, vom.*

62. *įžįd, įžįd ędďala da veśįs ruź. — ńebesa.*

63. *pįdęstęm bęćkaę jaj solalęnį da oz i solaśśį. — ćuń-kįč.*

64. *mića, mića ić-moń da gęrd koloćkaa. — kuręg.*

65. *mića, mića molođeć vek jurblale. — lajkan.*

45. A duck sits in the middle of a river with its tail on the bank. — A ladle.

46. Two brothers who never see each other. — Eyes.

47. My mother's crooked brother and his wife, my father's big-headed sister and her husband, my mother's snub-nosed sister and her husband, my godmother with a hundred eyes alone. — A loom, yarn-beam, tradle and reed.

48. Wood-town, straw-town in the wood-town, linen-town in the straw-town, a mute voivode lies in the linen-town. — A cradle, straw-mattress, linen swathing-clothes and child.

49. It bows and bows, and turns its face to the wall when it is resting. — An axe.

50. What is it you cannot hang on a peg? — An egg.

51. The father is crooked, the mother is hairy, their son goes round and round. — A spindle.

52. A beautiful, beautiful young wife, you do not dare to look at her, she makes everybody cry. — An onion.

53. A beautiful, beautiful young wife with her underclothes in her lap. — A candle.

54. It drops here and it drops there but it never drops down. — An earring.

55. What can't be shut up in a chest? — The sun.

56. Its earth is dear, so dear, its ridge is even dearer. — A window and window-pane.

57. You go up a wooden ladder and sit on a bench of flesh. — Mounting a horse.

58. A brook flows upwards, and a spruce grows downwards. — A horse is drinking with its tail hanging down.

59. Its heart is fire and its belly is all round it. — A samovar.

60. Poor old grand-dad patches it and patches it, but it will not be any better, it is always full of holes. — A besom for the bath-house.

61. A stump a span long and seven holes. — Eyes, nose, ears and mouth.

62. A great big coverlet full of holes. — The sky.

63. Meat is salted in a bottomless barrel yet it is not fully salted. — A ring.

64. A beautiful, beautiful young wife with a red crest. — A hen.

65. A handsome, handsome lad who is always bowing. — A cradle-pole.

(c) Proverbs, idioms

13. *Proverbs*

1. *kačalęn gęnịs oz vežśị.*
2. *ľok baba dorịn i bur mužịkịs ľok.*
3. *bur vejt ulịn i kerkàd bur.*
4. *kań kojd dịš, pon kojd gorš.*
5. *kodi gęľ, sija i dịš.*
6. *porślị šegjęž, a kuręglị gaďďęž.*
7. *ozịrlị una ďeńga, a gęľlị una ćeľaď.*
8. *viž karęmęn mića, a nỹ munęmęn mića.*
9. *kučęm aćịs mića, sečęm ćumaľịis mića.*
10. *kučęm aćịs miśtęm, sečęm i ćumaľịis.*
11. *jikịiś pę gez in kij!*
12. *ošḱịs kośalę, ośḱịs žę gorzę.*
13. *gęra gęra voćća oz volịnị, a mort mort voććaaśnị vek vermas.*
14. *šom veji, iz kịpti.*
15. *va vỹtiịs iz kịlalę, a mu berdędịs šom kịlalę.*
16. *kujim arẹsa da pęrịs ęt-kojd.*

14. *Idioms*

1. *sija agas-piń vịlę uśkęććas [sečęm gorš].*
2. *sịlị vomas oz ęšji [veśsę viśtollas].*
3. *sija śura męs moz lukalas.*
4. *sịlęn śinmịs vurzalę [bịdlaịś aźźę].*
5. *šịr-bi kojd lampa ęztęma [ńi-nęm oz tịdō].*
6. *pur vịlịś kojęm.*
7. *meam jurịs oz užō [ńi-nęm og pęmńit].*
8. *jęję lejććęma.*
9. *mịj-nę paććersę ľićkalan?*
10. *morịs vojis, pińę uśkęććis.*
11. *kęť pę śira gezjęn kịskasnị, og pę i mun.*
12. *śira pịža kolasas śujśę.*
13. *śira pịža kolasas in śujśị!*
14. *kịk śin kolasśịd nịrtę pę guasni, oz i tędlị.*
15. *jęzsę źugnị ńi-nęm vịlę.*
16. *šịń pukō!*
17. *jurtę pę orōta.*

13.

1. The magpie's feathers are never changed.
2. Beside a bad wife even a good man will become bad.
3. Under a good roof a house is also good.
4. Lazy as a cat and hungry as a dog.
5. He who is poor is also lazy.
6. It is as high as the knuckle of a pig and the bladder of a hen.
7. The rich have much money, the poor have many children.
8. The meadow is beautiful when it is worked, a girl is beautiful when she is walking.
9. As she is beautiful, so beautiful are her stooks.
10. As he is ugly, so ugly are her stooks.
11. Do not make a rope of chaff!
12. The bear tears things to pieces and the bear roars.
13. A hill will not come to a hill, but man can always meet men.
14. The coal has sunk, and the stone has lifted it.
15. Stone swims in the water, coal swims on the land.
16. A three-year-old child and an old man are just the same.

14.

1. He even pitches into the tines of a harrow (so hungry is he).
2. Nothing will stick in his mouth (he lets out every secret).
3. He butts like a cow with horns.
4. His eyes howl (he sees in every direction).
5. She lit a lamp like a glowworm (nothing can be seen).
6. It is like bailing water from a raft.
7. My head does not work (I do not understand anything).
8. He has gone mad.
9. Why do you burden the top of the stove? (Why are you lying idle?)
10. The devil came and dashed at his teeth (quarrelled).
11. I will not go even if they drag me with a tarred rope.
12. He squeezes his way in between two boats coated with pitch.
13. Do not squeeze your way between two boats coated with pitch.
14. They'll even steal his nose from between his two eyes, and he wouldn't notice it.
15. To disturb people for nothing.
16. Sit silently!
17. I'll break your head in pieces.

18. *bija ľok viśęm śęlęm šęrad.*
19. *miję̨n pę̨ sija vija?*
20. *ku pi̯ri̯s jaji̯s ti̯dalis, jaj pi̯ri̯s li̯i̯s, li̯ pi̯ri̯s vemi̯s.*
21. *ki̯i̯s pećkę̨, vomśi̯s kęrt kernalę̨.*
22. *sija sečęm ram, ńańtę̨ vomi̯ś oz vošši̯.*
23. *pać kojd ki̯mesi̯s, a vi̯li̯si̯s (porś-kojd) čęg [skeľinali̯, keľ mortli̯ pożę̨ šuni̯].*

(d) Songs

15.

a n a t o ľ e j daj o ľ g i n asę̨ piš-tię̨ śujlam,
ti̯alam i pońtalam,
ešgędlam i vožgędlam,
ćuškędlam i ćaškędlam.
5. *paśibę̨-kę̨ viśtalas:*
gi̯n-i-jęn i dodđęn,
pęganejęn vęlęn,
juś-ni̯r-i sapęg,*
kęnęvatnej patka
10. *štopnej-i sborńik*
ki̯ź-vit šajta žęńik,
das-vit šajta ńevesta.
paśibę̨-kej oz viśtō.
gi̯r-i vęlęn
15. *tojin-i vožjęn*
šerdi̯n-i dođđęn
šibeľi̯ś da šibeľę̨,
dokjani̯ś da dokjanę̨.

16.

munis ved sija pę̨ zej-zej i̯lę̨,
vois ved sija daj as milej dorę̨,
vois ved sija pę̨ as milej doras.
zdrastvuj žę̨, zdrastvuj, aslam milęję̨,

* *[joś ni̯r]*

18. May a fiery, evil disease seize the middle of your heart!

19. How much more buttery is he (or she) (how much better is he (or she) than I)?

20. Her flesh showed through her skin, her bones through her flesh, her marrow through her bones (said of beautiful women).

21. Her hands weave, and iron pops out of her mouth (she is so diligent that her teeth like iron can be seen in her mouth which is open while she is working).

22. She is so modest that her mouth does not touch bread.

23. A forehead like a stove, an exterior like bacon (can be applied to beasts as well as to humans).

15.

We push Anatolij and Olgina into the retting-pit,
We soak and work them,
We press them together and separate them,
We pierce them and cleave them apart.
If he gives thanks for it:
A felt-sledge,
A pagan-horse,
Boots with pointed toes,
A linen-kerchief,
A figured head-scarf (be theirs);
A bridegroom worth twenty-five roubles
A bride worth fifteen roubles (shall they be).
If he does not give thanks for it:
With a horse fat as a mortar,
And a shaft like a pestle
And a sledge like a shovel
From hole to hole,
From rut to rut (let them go).

16.

He went far, far away,
He came to his beloved,
He came to his beloved.
Hail to thee, hail to thee, my beloved,

zdrastvuj žę, zdrastvuj, aslam mileję!
zdrastvuj žę, zdrastvuj, ľubezneję,
zdrastvuj žę, zdrastvuj ľubezneję!
veli ved sile̯n da zeleṭnej ćuń-kič,
veli ved sile̯n pę zeleṭnej ćuń-kič.
luna ved sija daj voź ćuńi̯n nōlis,
luna ved sija pę voź ćuńas nōlis.
voji̯n ved sija da jur ulas puktis,
voji̯n ved sija pę jur ulas puktis.
veli ved sile̯n kik pukevej pęduška,
veli ved sile̯n kik pukevej pęduška.
bidse̯n ved sija šin-va bane̯n keṭašis
bidse̯n ved sile̯n šin-va bane̯n keṭašis.
veli ved sile̯n soboľnovej ędďala,
veli ved sile̯n soboľnovej ędďala daj
iz-i ved šonti̯ da moj-i moreses,
iz-i ved šonti̯ da moj-i moreses da
iz-i ved šonti̯ da i ńež-i-nej jajes,
iz-i ved šonti̯ da ńež-i-nej jajes.
veli ved sile̯n i juś-i da pero,
veli ved sile̯n i juś-i da pero.
munis ved sija daj as milej dore̯,
lebis ved sija daj milej doras.
zdrastvuj žę, zdrastvuj, aslam mileję,
zdrastvuj žę, zdrastvuj, aslam mileję!
zdrastvuj žę, zdrastvuj, ľubezneję,
zdrastvuj žę, zdrastvuj, ľubezneję!
ťelo druškaja da ťelo bes mińa,
ťelo druškaja da ťelo bes mińa da
munis ved sija da zej-zej i̯le̯.

17.

šu-šu-šu da vić-vić-vić,
kuź šušuna mune̯.
kod žę mune̯? da
[ń i n ai̯s] žę mune̯. da
mi̯j ovna žę mune̯? da
[i v a n o v n a] mune̯. da
kodi žę viźede̯?

Hail to thee, hail to thee, my beloved!
Hail to thee, hail to thee, my lover,
Hail to thee, hail to thee, my lover!
She had a golden ring,
She had a golden ring.
Early in the day-time she wore it on her finger,
Early in the day-time she wore it on her finger.
At night she put it under her head,
At night she put it under her head.
She had two pillows filled with down,
She had two pillows filled with down.
With her tearful face it became quite wet,
With her tearful face it became quite wet.
She had a coverlet of sable-fur,
She had a coverlet of sable-fur,
(But) it did not warm her beaver-soft breast,
It did not warm her beaver-soft breast.
It did not warm her fragile body,
It did not warm her fragile body.
She had swan's feather,
She had swan's feather.
She went to her beloved,
She flew to her beloved.
Hail to thee, hail to thee, my beloved,
Hail to thee, hail to thee, my beloved!
Hail to thee, hail to thee, my lover,
Hail to thee, hail to thee, my lover!
Our bodies are a pair and your body is without mine,
Our bodies are a pair and your body is without mine.
Far, far distant did he go away.

17.

Shu-shu-shu and *vich-vich-vich*,
Someone in a long sarafan goes by.
Who goes by then?
Nina goes by.
What *-ovna* goes by?
Ivanovna goes by.
Who is watching her?

[i v a nįs] da vįžędę.
mįj ović žę vįžędę?
[aľeksandręvić].
kįććę žę pįrtędas?
[palęj roć ki] vįlę. da
kįććę žę pukśędas?
gįrja bašmak vįlę. da
kįććę žę vottędas?
žurkja-virkja krędvajtę. da
ki-možas vina štop da
kok vožas kalać-kę̄,
jur vožas preńik stopa.
vinasę-kę juvįštas da
kurįd, kurįd. da
kalaćsę-kę šojįštas da
ćęskįd, ćęskįd. da
preńiksę-kę šojįštas da
jumō, jumō.
paśibę, abu?
paśibę.
paśibę-kę viśtalan da
lęz gįnjęn dodđęn,
pęganejęn vęlęn,
juś-nįr-i sapęgęn da
štopnęj sborńikęn,
kęnęvatnęj patkaęn da
das-vit šajta [ń i n aęn] da
komįn šajta [i v a n].
ńe paśibę.
on-kę viśtō paśibę,
ľok rędvaľęn da
kębįlaa vęlęn,
šįbeľįś da šįbeľę
katlanįś da katlanę,
slębęda tuj vįlę
koran mešęk.

18.

me taj, me taj mića zon,
m a š u kęs viććiśa.

Ivan is watching her.
What *-ovich* is watching her?
Alexandrovich.
Where does he take her?
Into the pen in the clearing (?)
Where does he sit her?
On a mortar-shaped shoe.
Where does he lay her down?
On a squeaking bed.
A bottle of vodka in his hand,
A string of cakes before his feet,
A heap of honey-cakes before his head.
When he drinks vodka
It is bitter, bitter,
When he eats cakes
It is fine, fine.
When he eats honey-cakes
It is sweet, sweet.
You will say: thank you, will you not?
I will say: thank you.
If you say, thank you,
A blue-felt sledge,
A pagan horse,
Boots with pointed toes,
A figured head-scarf,
A linen kerchief,
A Nina worth five roubles (we will present)
To Ivan worth thirty roubles.
I will not say thank you.
If you do not say thank you,
On a rotten peasant sledge
(Drawn) by a mare
From hole to hole,
From rut to rut (may you go),
(And may you reach) the street of the big village
With a beggar's sack.

18.

I indeed, I indeed, a handsome lad,
Am waiting for Mašuk.

meśa, mįj-kę dįr iz vo,
iz-ę menę vuneḍ?
vuneḍnį me og vuneḍ
tačem mića zonmęs.
vuneḍnį-kę me kęsja,
ta-lun ig lok taććę.
ta-lun śor ńin, peraįs
gortę kolę munnį.
gortįn męsjas lįštōtęm,
mamę menę vidas.
taję vįjim jeẑįd ćįšjan,
ľoka veśkę mića.
ćįšjan boštnį me bośta,
okaśnį og okaś.
okaśnį-kę te kęsjan,
na kolę-kę kęšeľ.
vot i viẑęd nį̄jas vįlę,
mįj naja vęćęnį.
me taj, me taj mića zon,
m a š u kęs viććiśa

19.

gįrįś nį̄jas, majbįr nį̄jas
votįs votnį da kaisnį.
a me ẑęľa nį̄, me šudtęm nį̄
na beršań i čęč vęćći.
a gįrįś nį̄jas, majbįr nį̄jas,
požjęn-ẑįnjęn daj votisnį.
a me ẑęľa nį̄, me šudtęm-i nį̄,
sožęn-ẑįnjęn da čęč voti.
a gįrįś nį̄jas, majbįr nį̄jas,
gortanįs leććalisnį.
a me ẑęľa nį̄, me šudtęm-i nį̄,
na beršań i čęč vęćći.

20.

kiććę me ćuń-kįčęs voštali?
ćuń-kįč me milojlį śeti.

She has not come for some time,
Has she not forgotten me?
As for me, I shall not forget
A handsome lad like you.
If I wanted to forget you,
I should not have come here today.
It is late today, it is time
For me to go home.
At home the cows are unmilked;
Mother will chide me.
This is a white kerchief,
Truly it is very beautiful.
As for the kerchief, I shall accept it,
As for kissing, I shall not kiss you.
If you want to kiss me,
You'll need a purse as well.
So keep an eye on the girls
And see what they are doing.
I indeed, I indeed, a handsome lad,
Am waiting for Mašuk.

19.

The big girls, the happy girls
Were going to pick berries.
Well, I, a little girl, I, an unhappy girl,
Also followed after them.
The big girls, the happy girls
Picked one and a half sieves full.
I, a little girl, I, an unhappy girl,
Picked one and a half handfuls.
The big girls, the happy girls
Went home.
I, a little girl, I, an unhappy girl,
Also followed after them.

20.

Where did I lose my ring?
I gave my ring to my sweetheart.

vožįn me-j oli kęžįd-inįn,
ęni me muna kavkazę.
stav pędrugajas munalinį,
a me końęr, ętnam koľi.
me, końęr, muni verės sajė,
gęgęr tįrįs ćeľaď loji.
ęťi šuę: mamę ćaj jua.
a męd i šuę: mamę šojam.
setęn ved menam posńi ćeľaď:
mamę, me te dinę voda.
mužik pukalę ďivan vįlįn,
kuritę kaľľanęn tabak:
vajlį, mamę, gitarasę,
me tenįd šįlan-kį̄ šįla.

21.

una nį̄jas ćukarććisnį,
una nį̄jas ćukarććisnį:
zon, zon, musa nį̄jas,
zon, zon, mića nį̄jas ćukarććįsnį.

e ž - v a dorę leććalisnį,
e ž - v a dorę leććalisnį:
zon, zon, musa nį̄jas,
zon, zon, mića nį̄jas leććalisnį.

vaę naja ćeććalisnį,
vaę naja ćeććalisnį:
zon, zon, musa nį̄jas,
zon, zon mića nį̄jas ćeććalisnį.

setęn naja šoľkęććisnį,
setęn naja šoľkęććisnį:
zon, zon, musa nį̄jas,
zon, zon mića nį̄jas šoľkęććisnį.

v a š i ľ i s a prestuďiććis,
v a š i ľ i s a prestuďiććis:
zon, zon, musa nį̄jas,
zon, zon mića nį̄jas prestuďiććis.

Previously I was living in a cold place,
I am going now to the Caucasus.
All my girl friends have departed,
And I, poor soul, have been left by myself.
I, poor soul, got married,
Now I am surrounded with children.
One of them says: Mother, I'd like some tea.
The other says: Mother, let's eat!
And there is a small child too:
Mother, I want to lie beside you.
My husband is sitting on the sofa,
Smoking his pipe:
Give me the guitar, mother,
I will sing a song to you.

21.

Many girls gathered together,
Many girls gathered together:
Zon, zon, dear girls,
Zon, zon, beautiful girls gathered together.

They went down to the bank of the Vyčegda,
They went down to the bank of the Vyčegda:
Zon, zon, dear girls,
Zon, zon, beautiful girls went down.

They jumped into the water,
They jumped into the water.
Zon, zon, dear girls,
Zon, zon, beautiful girls jumped.

They splashed about in the water,
They splashed about in the water:
Zon, zon, dear girls,
Zon, zon, beautiful girls splashed about.

Vasilisa caught a cold,
Vasilisa caught a cold:
Zon, zon, dear girls,
Zon, zon, beautiful girls, she caught a cold.

22.

m ę s k u v a gęgęr saldat kįčōtis,
dęva ordę uźnį loktis.
dęvaęj žę, dęvaęj, a
leź mijannįmęs uźnį,
leź mijannįmęs uźnį!
abu ęd mi zē unaęn,
abu ęd mi zē unaęn:
sęmįn pę kujim-śo saldat,
sęmįn pę kujim-śo saldat,
śo-vetįmįn vęla saldat,
śo-vetįmįn vęla saldat.
da oj saldatę, saldatęj . . .

(e) Laments

23.

ver-i-dan i verdįśęj nį̄ olęmęj,
ver-i-dan-i verdįś nį̄ja olęmęj,
įžįd ćinęj daj nį̄ olęmęj
menam końer-i-lęn koľi
jen-i bur-i šondįęj bur-i laća vįlę
jen-i bur-i šondįęj bur-i laća vįlę
menam-i pę taj da końęr-i-lęn
peľ-i-pom šon-i-dį da jansali,
moręs šondį da ottęm-i-śis.
ver-i-dan ver-i-dįś nį̄ja olęmęj,
įžįd ćinaęj ver-i-dan ver-i-dįś nį̄-j olęmęj
kńaźevskije ver-i-dan ver-i-dįś da žįťiej
koľi taj menam końęr-i-lęn,
žaľanęj daj ęd zej žaľa,
ver-i-dan gęśjas, bur šondįęj daj-i as-i veľa vįlę-j.

24. *družkalį bęrdęm*

ver-i-dan-i ver-i-dįśęj
druž-i-ka taj kįlę, lok-i-tę
śęd pę ved daj-i kįmęr-i kojd.

22.

A soldier was walking around Moscow,
He came to a widow's house to sleep.
Widow, widow,
Let us in to go to sleep,
Let us in to go to sleep.
After all, there are not too many of us,
After all, there are not too many of us —
Only three hundred soldiers,
Only three hundred soldiers,
A hundred and fifty mounted soldiers,
A hundred and fifty mounted soldiers.
Oh, soldier, soldier . . .

23.

My dear, precious maiden's life,
My dear, precious maiden's life,
My great treasure, my maiden's life
Has come to an end, poor me.
In my confidence, good as God, good as the sun,
In my confidence, good as God, good as the sun,
For me, poor soul,
My shoulders, my sun, have broken down,
My bosom, my sun, has shrunk.
My dear, my precious maiden's life,
My dearly treasured maiden's life,
My princely, dear life
For me, poor soul, has come to an end.
Oh how I regret, I deeply grieve,
Dear guests, for my freedom, good as the sun.

24.

Mock lament to the best man

My dear sustainer,
The best man can be heard, here he comes
Like a black cloud.
The best man can be heard, here he comes
Like a big cloud.

druž-i-ka taj kįlę, lok-i-tę
iž̨id pę ved daj tuća kojd.
druž-i-ka taj kįle, lok-i-tę
daj śęd-i pemįd-i vęr-i kojd.
druž-i-ka ved kįlę, lok-i-tę
žug iž̨as-i kojd daj ľok-i mįgęr-i-nas.
druž-i-ka taj kįlę, lok-i-tę
rįniš-i tupľęd kojd jur-i-nas.
druž-i-ka taj kįlę, lok-i-tę
kosa da nud kojd da sojjasnas.
druž-i-ka taj kįlę, lok-i-tę
gęr-i vož kojd pę daj kokjas-i-nas.
druž-i-ka taj kįlę, lois,
ver-i-dan ver-i-dįś nį̄-j olęmęj.
i druž-i-ka taj kįlę, lok-i-tis
roć-i bajar-i kojd da mįš-kunas.

25. *družkalį oškem*

aj ver-i-dan verdįśęj,
druž-i-ka taj kįlę daj voęma
roć-i bajar-i kojd da mįgęr-i-nas,
verdan verdįśęj,
roć preńik kojd da ćužęm-i-nas.
družka taj kįlę daj voęma
roć-akań-i kojd daj mįgęr-i-nas.
družka taj kįlę daj voęma
iž̨id gęśnas daj-i gęśťanas,
družka taj kįlę daj voęma
iž̨id gęśnas daj-i gęśťanas.

26. *pilį berdęm (armijaę munigęn)*

verdan verdįśęj menam,
ęťi šon-i-dię, ęťi pię menam,
a n a t o ľ e j ę da v a ś i ľ ę v i ć ę
menam pę daj munę kuź tuj ženōtęm-inę,
paśkįd tuj vekńōtęm-inę,
vesa ńań pę da šojnį.
verdįśęj pę daj pię
koľi taj-i tenad as-i veľaid

The best man can be heard, here he comes
Like a black, dark wood.
The best man can be heard, here he comes
With his bad figure like rumpled straw.
The best man can be heard, here he comes
With his head like a bundle of straw used
To block up the window of the corn-loft.
The best man can be heard, here he comes
With his arms like scythe-shafts.
The best man can be heard, here he comes
With his legs like plough-handles.
The best man can be heard, here he comes,
Oh, my dear, precious maiden's life!
The best man can be heard, he has arrived
With his back like a Russian boyar's.

25.

In praise of the best man

Oh, my dear sustainer,
The best man can be heard, he has arrived
With his figure like a Russian boyar's,
My dear sustainer,
With his face like a Russian honey-cake.
The best man can be heard, he has arrived
With his figure like a Russian doll.
The best man can be heard, he has arrived
With great guests, men and women.
The best man can be heard, he has arrived
With great guests, men and women.

26.

Lament for a son called up into the army

My dear sustainer,
My only sun, my only son,
Anatolij Vasilevich
Goes forth to cut short the long road,
To make narrow the broad road,
To live on rationed bread.
My son, my sustainer,
Your freedom is ended

krutnęj kamańďer dorę,
te pę ved daj męďeććan daj bur tuj vįlę.
verdįšęj pę daj pięj
musaęj pę daj pięj
nęšta-na kęť me tenę
końęruško viżędla,
ješšę kęť daj aźźįla
na-j dona musa pięs.
te pę ved-i daj munan da
koľę tenad veľaįd,
vesa ńań pę daj śojnį,
meraa da va junį.
łenįd pę ved ęni
ńebįd voľ-paśįd koľę,
šonįd voľ-paśįd koľę.
seni ved pę loę gįrźźa-pom jįlad bergōnį,
krutnęj kamańďerjasliš tenįd loę kĩzįnį,
on nę ved daj lįštį
voj-šęrja krepįd untę
voj-šęrja topįd untę
jonžįka daj unmōšnį,
sijęlį loę da kĩzįnį,
gįrźźa-pom jįlad bergōnį.
verdįšęj menam pięj,
musaęj menam pięj
taja pę ved daj bur tuj veś-i-kędas,
žaľ menįm pę daj te vęlin.
kuźi me tenę bįtti,
kuźi me tenę viźi,
ętnam pę końęruško?
kuźi me ńin taję
me końęruško daj ťerpita?
zej ved menįm pę da žaľ
zej pę menįm ved daj šog.
te pę ved daj munan da
krutnęj kamańďer doras
da įžįd-i puš-i-ka doras
da vostroj sabľa doras
verdįšęj dona pięj,
verdįšęj musa pięj.

Under the stern commander,
But you are starting on the right road.
My son, my sustainer,
My dear son,
If only I could see you again,
My poor son,
If only I could see you once more
My dear, beloved son.
But you are leaving
— Your freedom is ended —
To live on rationed bread,
To drink rationed water.
Now here
Your soft bed you leave behind,
Your warm bed you leave behind.
There you must toss and turn on your elbow,
You must obey stern commanders,
You dare not
Let your true dream at midnight,
Your deep dream at midnight
Come upon you with all its strength,
You must obey him,
You must toss and turn on your elbow.
My son, my sustainer,
My beloved son,
He is starting on the long road.
I am sorry for you.
How have I raised you,
How have I sustained you,
All alone, poor soul!
How shall I endure
All this, poor soul?
I am very sorry for you,
I am very sad.
So you are going away
To the stern commander,
To the big guns,
To the sharp sabres,
My dear son, my sustainer,
My beloved son, my sustainer.

(f) Children's songs, tales in verse

27.

ľeńę, ľeńę, pįšįį!
śęd śi-kęžįd šįjad,
palauzjįd jurad.
ľeń sija oz pįšįį.
gezję, gezję, ľeńtę žagęd!
gez sija oz žagęd.
šįrę, šįrę, gezsę kerõ!
šįr sija oz kerõ.
kańę, kańę, šįrtę kįj!
kań sija oz kįj.
čįnę, čįnę, kańtę pędtį!
čįn sija oz pędtį.
biję, biję, čįnsę sot!
bi sija oz sot.
vaę, vaę, bisę kusęd!
vaįs sija oz kusęd.
ęškę, ęškę, vasę ju!
ęškįs sija oz ju.
ćerę, ćerę, ęšsę naćkį!
ćer sija oz naćkį.
(seśśa i zįrędas, seśśa ľeń zįrędas.)

28.

kęzaę žę kęzaę, me ten[ę] įsta tuśla.
kęza oz mun tuśla.
kęjinę žę kęjinę, me ten įsta kęza śojnį.
kęjin oz mun kęza śojnį,
kęza oz mun tuśla.
mortę žę, mortę, me ten įsta kęjin kįjnį.
mort oz mun kęjin kįjnį,
kęjin oz mun kęza śojnį,
kęza oz mun tuśla.

(g) Rhymes

29.

vina kurįd, vina kurįd,
abu ćęskįd juan-tor.

27.

Snail, snail, run away!
You have your black necklace on your neck,
You have your head-dress on your head.
The snail does not run away.
Rope, rope, choke the snail!
The rope does not choke it.
Mouse, mouse, cut the rope!
The mouse does not cut it.
Cat, cat, catch the mouse!
The cat does not catch it.
Smoke, smoke, choke the cat!
The smoke does not choke it.
Fire, fire, burn the smoke!
The fire does not burn it.
Water, water, put out the fire!
The water does not put it out.
Bull, bull, drink up the water!
The bull does not drink it up.
Axe, axe, chop down the bull!
The axe does not chop it down.
(Then it attacks it, the snail attacks it.)

28.

My goat, my goat, I'm sending you to fetch seed.
The goat does not go to fetch seed.
My wolf, my wolf, I'm sending you to devour the goat.
The wolf does not go to devour the goat,
The goat does not go to fetch seed.
My husband, my husband, I'm sending you to kill the wolf.
The husband does not go to kill the wolf,
The wolf does not go to devour the goat,
The goat does not go to fetch seed.

29.

Brandy is bitter, brandy is bitter,
It is not a sweet drink.

menę milęj enōtis,
abu lęśid šuan-tor.

j e m - v a kuźa purja kį̄tę,
balalajkaęn vorsę.
balalajkaęn vorsę
i komi śįlan-kį̄ śįlę.

mašina vįlę me sęli,
šondį vįlę vižędli.
baťmamęked me prošaćći,
milęjęs me vunędi.

ńį̄jįs-kę pę abu lįska,
kozjįs ved pę zej lįska.
menam milęję-kę źeľa,
ćužęm vįlas zej mića.

ęšun dorįn nį̄ pukalę,
drugįslį piśmę gižę.
veśkįd kinas piśmę gižę,
šujganas šin-va ćįškę.

l u gsa gęra, l u gsa gęra,
l u gsa gęra sulalę.
ękajannęj l u gsa gęra
menšįm šęlęmęs koštę.

oj mamęj, oj baťęj,
kodlį gutę kodjannįd?
ńe-užeľi menšįm milęj
astęgęj i žebannįd?

milęj ju, milęj ju!
uštęžįd te en ju!
uštęžįd-kę te juan,
me te saję og mun.

gudękaśiśęj zonmęj,
gudękav te ćastuškatę,

My beloved has forsaken me,
It is not pleasant to talk of it.

A raftsman is going down the Vym,
He is playing the *balalaika*.
He is playing the *balalaika*,
Singing a Zyrian song.

I sat on the machine,
I looked up at the sun.
I took leave of my parents,
I forgot my beloved.

The fir-tree has no needles,
The spruce is full of needles.
Even though my beloved is small,
His face is very beautiful.

A girl sits by the window,
She writes a letter to her belowed.
With her right hand she writes the letter,
With her left hand she wipes away her tears.

The hill of *lug*, the hill of *lug*,
The hill of *lug* stands there.
The cursed hill of *lug*
Withers away my heart.

Oh mother, oh father!
Whose grave are you digging?
Is it my beloved
You will bury without me?

Drink, darling, drink, darling!
Do not drink so much that you'll fall!
If you drink so much that you fall,
I shall not come to you.

My lad with the accordion,
Play a *chastushka?*

med ńin taję vremjajasįs
koľľašas ędjęnžįka!

vika zorędˌ vika zorędˌ
vika zorędˌ sulalę.
ękajannęj vika zorędˌ
menśįm śęlęmęs košte.

oj tom-lunęjˌ tom-lunęjˌ
alęj ćvet kojd tom-lunęj!
tomęn kaji ker doď vįlę
žaľęn koľi tom pęra.

das-kvajt arešęj taj menam
ńoľ vo saję koľęma.
musa musukęj taj menam
armijaę munęma.

mamęj uźę pać ved dorįn,
a me uźa pęlať dorįn.
as sajįn gudęka kįlę,
me kįvzįnį petala.

śęd gįn sapęg me kęmali,
pervęj kęmali, ćegi.
mića zonsę me ľubiti,
ęťi voj uźi. ćęv ti!

g u - ć ę r t kuźaįs me muna,
kuźala i paśtala.
g u - ć ę r t koľę, žaľ-žaľ-žaľ,
milęj koľę, nęšta žaľ.

j e m - v a kuźa bęćka kįvtę
jona žę ńin kaćajććę.
g u - ć ę r t į n pę nįv olę,
jona žę ńin žigľašę.

gudękaśįšęj zonmęj,
una ćuń-kįča kiej!

So that this time may pass
More quickly from us.

A stack of vetch, a stack of vetch,
A stack of vetch stands here.
The cursed stack of vetch
Withers away my heart.

Oh my youth, oh my youth,
My purple-coloured youth!
As a young man I went logging with a sleigh,
Alas, my youth has gone.

My sixteen years
Vanished four years ago.
My dear beloved
Went to join the soldiers.

My mother is sleeping on the ledge by the stove,
While I am sleeping on the edge of the plank-bed.
Behind me an accordion can be heard,
I go out and listen to it.

I put on my black felt boots,
I put them on for the first time and they tore.
I loved a handsome lad,
One night I slept with him. Hush, you!

I walk right through *gu-ćęrt*,
I walk its length and breadth.
gu-ćęrt is left far behind, it's a pity, a pity, a pity.
My beloved is left behind there, and that's still more of a pity.

A barrel is floating down the Vym,
It rocks to and fro.
There lives a girl in *gu-ćęrt*
She flirts to and fro.

My lad with the accordion,
My hand with many rings!

una ćuń-kįča kięs,
unaęs perjędliśej!

gudękaśiśsę ľubitli,
aćim tęda, oz lo men.
menam seććę baťęlęn
oz tįrmį śęmįs śetnisę.

gudęk berśaįs me vetli,
śiliś žę ńin me vęli,
gudękaśiś saję muni,
jęktiś žę ńin me vęli.

loktej nįvjas, munalamęj,
gortjasęj pįralamęj!
tom zonjasįs zańatejęś,
perįśjasįs oz kovnį.

unmęj loktę-j daj oz uźśį,
uź menam poduškaej!
og ťerpit, vetla vįžędnį,
kęn guľajtę milejęj.

gęlęsej taj bįręma
kęžįd vasę juęmiś.
milejęj taj lęgaśęma
męd zonkęd kuććįślęmiś.

šogśiś kokej oz novlędli,
śin-va śledsę og aźžįl,
ig taj lo mileję saję,
ńemęs taj loi berdnį.

menę šulisnį ľokęn,
menę šuęnį zbojęn.
ćaśśįęj-kę menam sužas,
daškę mileję vajas.

g u - ć ę r t ś a ń į s k u a - v i ž ę ź
teľeponjas ńužędam.

My hand with many rings
And many others he has beguiled.

I fell in love with an accordion-player,
I know he will never be mine.
My father has not got
Enough money for that.

I followed the accordion,
I was a singer already,
I married an accordion-player,
I was a dancer already.

Come on, girls, let us go,
Let us go to my house!
The young lads are occupied,
The old ones are not wanted.

My dream is coming but I cannot sleep,
Sleep, my pillow!
I cannot endure it, I go out and see
Where my sweetheart is roaming.

My voice has been ruined
Because I drank cold water.
My sweetheart has grown angry with me
Because I embraced another lad.

My aching legs will not carry me,
I cannot see traces of tears.
I did not marry my beloved,
So I have nothing to mourn for.

They said I was wicked,
They say I am courageous.
If I have good luck
My beloved will marry me, perhaps.

From *gu-ćęrt* to *kua-viź*
We put up telephone wires.

voj-šęr dorịn pervoj ćasịn
milejjases koľľędam.

šo ćelkęveja-kę mijan gudękis,
ez vermị menę gažędnị.
kịk ćelkęveja gudękis
stav milejęs gažędis.

mam iz čęktị zonkęd uźnị.
ćę̄ mamę! ńi-nęm on tęd.
zonkęd użam, kaga vajam,
sęmịn žep-tịr đeńga bošt!

rozęvej poduška vịlịn
me bęrdi, bęrdi, bęrdi.
sija rozęvej poduška
oz viśtav ńe-kodlị.

vizī̆ žę ńin j ō - v a vaịs,
ędję žę ńin kịlędę.
tędan žę asśịd paratę,
kod te vịlę viżędę.

About midnight, at one o'clock
We walk out with our beloved ones.

Although our accordion is worth a hundred roubles,
It could not cheer me up,
The accordion worth two roubles
Has cheered up each beloved.

Mother would not let me sleep with a lad.
Be quiet, mother! You know nothing.
I sleep with a lad, I'm going to have a child,
Just give me a pocketful of money!

On my rosy cushion,
I wept and wept and wept.
That rosy cushion
Will not tell anybody about it.

The water of *jō-va* is already swift,
It slows swift already.
You know your partner already,
The one who is looking at you.

II. THE LOWER-VYČEGDA DIALECT

I studied the Lower-Vyčegda dialect in the villages of Ибы (Zyr. *ibjas*) and Ляли (Zyr. *ľaj*), both situated along the lower course of the Vym (Zyr. *jemva*). Ибы lies on the right bank of this river and Ляли 15 km to the northeast on the left bank. The Ляли dialect shows several features characteristic of Vym. The texts were taken from the following informants: Ибы: Anna Petrovna Belova (b. 1881), Irina Fëdorovna Bykova, Kristina Michajlovna Bykova (1925), Marfa Aleksandrovna Bykova (b. 1895), Klavdija Iljična Zinoveva, Anna Aleksandrovna Kyzjurova, Anna Afanasevna Kyzjurova, Anna Pavlovna Kyzjurova (b. 1890 Кошки), Elizaveta Michajlovna Kyzjurova (b. 1908), Elizaveta Iljinična Kyzjurova, Marija Andreevna Kyzjurova (b. 1908), Oľga Pankratevna Popovceva (b. 1896), Roza Pankratevna Popovceva, Serafima Lukjanovna Popovceva (b. 1875), Marija Ignatevna Smirnova; Ляли Nadežda Andreevna Igošina (b. 1905), Anna Ivanovna Karakčieva (b. Шёшки), Anna Stepanovna Kiselëva, Anna Petrovna Kyzjurova, Marija Aleksandrovna Kyzjurova, Marija Vikentievna Popova.

The dialect has the following main features:

1. As regards the phoneme *l*, *l* ~ *v*, in other words it belongs to the Vyčegda type. For example, *viśtala* 'I relate it' ~ *viśtavnį* 'to relate'. In certain verbal suffixes (e.g. *-įl-* ~ *-il-*) *l* remains unchanged: *ig aʒʒil* 'I did not see it'.

2. In other than initial syllables, *ę* and *į* are replaced by *e* and *i* after palatal consonants. For example: *pukśe* 'he sits down' *ędjeʒįk* 'more quickly'. *vićkośis* 'from the church', *sajiś* 'from behind'. If preceded by a palatalized consonant in the first syllable, *ę* and *į* often become *e* and *i* respectively: *ńebę* 'he buys', *śilę* 'he sings'.

3. Assimilation at morpheme junctions is characteristic of this dialect, e.g.: *ćań* 'colt' ~ *ćańńas* 'colts' (V *ćańjas*), *peľ* 'ear' ~ *peľľas* 'ears' (V *peľjas*).

4. Instead of palatalized *ś js* and *jis* are sometimes found: *jojs* 'spitz, spitzig, scharf' ~ V *joś, vojisa* 'offen' ~ V *vośsa.*

5. In the past tense and the imperative mood the negative verb has the same forms as in the Vm dialect: *ig, in, iz,* etc., *in mun:* 'do not go!' (~ V *eg, en, ez,* etc.).

6. The dative suffix *-lį* sometimes assumes an accusative function — e.g. *mužiklį ošķę* 'she praises her husband'.

(a) Tales and narratives

30.

1. *estęn, estęn pę starik gozja olęnį.* | *nalęn vijim ęťik męs.* | *starik i šuę:* | *"staruka, me pę vetla vićkoę."* | *vićkoę munis* | *i popįs i šilę: "estęn, estęn pę starik gozja olęnį.* | *nalęn pę vijim ęťik męs.* | *sije-kę pę šetasnį poplį* | *nalį pę jen šetas das męs."* | *starik gortę voas,* | *starukalį vištalę:* | *"ta-lun pę,* | *staruka,* | *mįj pę popįs šili:* | *'estęn, estęn pę starik gozja olęnį,* | *nalęn pę vijim ęťik męs.* | *sije-kę pę poplį šetasnį,* | *jen pę šetas nalį das męs'."* | *starik gozja ovmisnį,* | *pop ordę męs nuędisnį.* | *ńe ęťik poplęn,* | *aslas das* | *da sija das-ęťięd męs.*

2. *męd lun služanka ćeććis,* | *męsjas verdis* | *vaavnį petis.* | *stariklęn męs gortas pįšje,* | *a das męs sija ćeććalęnį, vęććęnį.* | *starik i šuę:* | *"viżedlį,* | *staruka, staruka,* | *so pę jenmįd šetęma,* | *das męs loktę.* | *mijan — šuę — das ęťięd.* | *vaj — šuę — ędježika jertam."* | *starik gozja petalasnį,* | *męs jertasnį,* | *das-ęťi męs kartaę.* | *viżedę-j:* | *služanka poplęn pįšję.* | *"ti nę taj — šuę — męs-jassę jertalannįd."* | *"mi nę — šuę — asšinįm jertim.* | *tę-rįt taj — šuę — vićko šęr popįd šilęma,* | *kęsjema."* | *"mi — šuę —* | *kęsjemaęs jertim.* | *mi — šuę —* | *ig gušęn nuej ńi-nęm."* | *stariklen ęťi męs* | *da das-ęťik loji,* | *poplęn abu koľema.*

31. *ivan sarević*

1. *sar gozjalęn kujim pi vijim. naja kor-kę — olasnį, olasnį — šorkńi kęžasnį, una, repa. šorkńi kęžasnį, nalęn girįšež bįdmas i vošnį mędas, ętorę vošę, guęnį. "vaj pę viżnį mun! te pę mun, v a š i ľ i j s a r e v i ć, ta-lun vojnas viž!" v a š i ľ i j s a r e v i ć viżnį munas, berędaę vodas. voj-šęr kad kįmįn lovas i loktas gušašiš puχ-paχ vojnas. šorkńisę mędas ďergajtnį iž-ku pašta da iž-ku pašta mestaįs. sija vugźišas. vot pę taj verįd loktis, verįd pę i šedi. "te pę taj loktęmįd menę i viżnį?!" sije bošstas da nejtas da nejtas da nejtas da ędva lolįs koľe v a š i ľ i j s a r e v i ćlęn. no sija gortas voas. "mįj-kę pę aźźilin-ę? kodi guis? kod veli? kod pę verįs?" "a meam pę, višem bošstis da*

30. [The priest's cows]

1. Far, far away there lives an old man with his wife. They have a cow. The old man says: "Mother, I'm going to church." He went to church; the priest sings this: "Over there, over there, lives an old man with his wife. They have a cow. If they give it to the priest, God will give them ten cows." The old man goes home and tells the old woman: "Mother, hear what the priest sang today: 'Over there, over there, lives an old man with his wife. They have a cow. If they give it to the priest, God will give them ten cows'." The old man and his partner set out and took the cow to the priest. The priest has not one cow but ten, and this is his eleventh cow.

2. Next day the maidservant got up and fed the cows. She went out to water them. The old man's cow flees home, and all the ten cows jump up and rush after it. The old man says: "Look, mother, mother, look, God has given us a present, here come the ten cows. Ours is the eleventh" — he says. "Come on now and shut them up quickly!" The old man and his wife go out to shut up the cows in the shed. He sees the priest's maidservant running. "Hey you" — says she — "you have shut up the cows." "As for us" — says he — "we have shut up what belongs to us. Yesterday, after all" — says he — "the priest sang about them in the middle of the church; he promised them to us. We have shut up the promised cows. We have not led away anything in secret." The old man had one cow; he now has eleven, while the priest has not a single one left.

31. Tsarevich Ivan

1. A married couple, the Tsar and his wife, have three sons. Once upon a time — as they live their lives — they sow turnip-seeds, plenty of them. They sow turnip-seeds, and their turnips grow big but from time to time some of them disappear, some of them keep disappearing, they are stolen. "Well, go and guard them! You shall go, Tsarevich Vasily, tonight you shall be on watch!" Tsarevich Vasily goes on watch, lying in the furrow. It is around midnight, and the thief also comes with a great hullabaloo. He begins to pull up the turnips in a patch a lambskin wide and a lambskin long. He (Tsarevich Vasily) dashes at him. See now, the thief has arrived, the thief has turned up. "So you have come here to spy on me?" He takes him, and thrashes and thrashes and thrashes him, till hardly any life was left in Tsarevich Vasily. Well now, he arrives home. "Have you seen anything? Who came to steal? Who was it? Who is the thief?" "I . . . I . . .,

ig pę aźźil ńi-nęm." perjalis: 'meam pę višnį kućći da ńi-nęm pę ig aźźil.' "męd lun mun pę, p e d ę r s a r e v i ć, te vetlį!" p e d ę r s a r e v i ć munas, bara vodas berezdaę. bara voj-šęr kad kįmįn lovas, bara šuχ-paχ voas da męda ižį-ku paśta da ižį-ku paśta stav śorkńitę ďergajtnį. "ak, no taj verįd śuri." "te pę ješšę viżnį loktin? . . ."

2. *i v a n s a r e v i ćes seśśa įstas. i v a n s a r e v i ć kęrt paľić boštas i mune. paľić boštas, munę, berezdae vodas. bara voj-šęr kad lovę. puχ-paχ loktas, bara męda ďergajtnį, įž-ku paśta da įž-ku paśta mestaįs koľe. "o — šuę — te menę viżnį loktin?!" vugźišas bara sije. i v a n s a r e v i ć boštas da nejtas da nejtas da nejtas guśaśistę. "te pę ješšę guśašan da kįk vokęs ńin nejtęmįd, tįdalę." "leź pę, i v a n s a r e v i ć, koľ pę menśim lov, me pę tenįd šľapa-tįr ďeńga śeta." no ješšę jona nejtnį męda. "leź pę, i v a n s a r e v i ć, me pę ten votluk śeta." ješšę jona nejtnį męda. "leź pę, i v a n s a r e v i ć, lov pę koľ, me pę ten zarńia śura ęš śeta." "kįź pę te sije śetalan menįm?" — i v a n s a r e v i ć šuę. "te pę verę ka da sen pę vijim įžįd vad. sećće pę lok, te pę sećće lok!" i v a n s a r e v i ć loktas, asįv-vož ćeććas. mamjas jualęnį. "mijan pę ńe-kod iz volį, ńe-kodęs pę ig aźźil." oz vištav sarlį. verę kaas. sunis motokjas boštas, katuškajas. įžįd va aźźas, vad, śęd vad. i seni męda sija sunisjassę bergędlįnį, motajtnį, taźi gęgrędlįnį vasę. bes-piįs petas, žęľenžik piįs, sija šuę: "ďaďe pę, te nę mij karan? mijla pę taje te krestavlan?" "me pę taje vadsę kęsja šįrjovtnį da gortę nunį." "oj pę, in nu pę, in nu!" da ędje ber vaas pįras da loktas, mij-kę baťis dorę. "baťe pę, baťe, kučęm-kę pę mort loktis da vadsę pę kęsje šįrjovtnį da gortas nunį, vasę." sija petas ędježik, įžįdžik. įžįdžik petas i męda šunį: "no pę loktin?" "lokti pę." "vaj pę, šľapasę lęśed!" sije pę šľapasę ruźedas da sećće mešęk vuras. sija petkędlas da petkędlas da ďeńgasę petkędlas da šľapaįd ńe-kuź oz tįr. no kor-kę tįrę, puktas . . . sįlį votluk śetas, sećće ęšędas ďeńga-votluk-li, mij-li. i zarńia śura ęš śetas. "vaj pę, menę koľli, me pę ętnam og vermį munnį." sija boštas bįdęn i nuas ćęs pįręd, omęľik ľokįs, besįs. nuas sija. seśśa i munę, munę, jęr vįlę voas, etačęm įžįd.*

some illness seized me, and I did not see anything." He lied: 'I began to feel ill and did not see anything.' "Tomorrow you go, Tsarevich Fëdor, you go!" Tsarevich Fëdor goes out and also lies in the furrow. Again about midnight comes, and again he (the thief) comes with a great hullabaloo, and begins to pull up all the turnips in a patch a lambskin wide and a lambskin long. "Aha, so the thief has came into my hands!" "And have you come on guard?!" . . .

2. Then he sends out Tsarevich Ivan. Tsarevich Ivan takes a stick of iron, goes out to the furrow and lies in it. Again it is about midnight. He (the thief) comes again with a great hullabaloo and again he begins to pull up (the turpins), and a patch a lambskin wide and a lambskin long remains (devastated). "Oh" — says he — "you have come here to spy on me?!" Again he rushes on him. Tsarevich Ivan seizes him and thrashes and thrashes and thrashes the thief. "So you are still stealing, and — it seems — you have already beaten up my two brothers." "Let me go, Tsarevich Ivan, spare my life, I'll give you a hatful of money." Well, he begins to beat him all the harder. "Let me go, Tsarevich Ivan, I'll give you a flint and steel in a bag." He begins to beat him all the harder. "Let me go, Tsarevich Ivan, spare my life, I'll give you a golden-horned ox." "How would you give me these things?" — asks Tsarevich Ivan. "Go into the wood, there you'll find a big lake. Go there, you go there!" Tsarevich Ivan goes home and wakes in the morning. His mother and father question him. "Nobody came to us, I have not seen anybody." He does not tell the Tsar the truth. He goes out into the wood. He takes hanks of thread, skeins of yarn with him. He catches a glimpse of the great water, the lake, the dark lake. He starts to unreel the thread, to unwind it, and encircle the water with it. The devil's son, his younger son comes and says: "Uncle, what on earth are you doing here? Why are you putting this crosswise?" "I want to ensnare this lake and take it home." "Oh no, don't take it away!" And he goes back quickly into the water and comes to his father. "Father, father, some man has come here and he wants to ensnare and take home the lake, the water." Quickly the older son goes out. The older one goes out and says: "So you've come, have you?" "Yes, I've come." "Well then, get your hat ready!" He makes a hole in his hat and sews a bag on it. He (the devil) brings more and more and more money out, yet the hat is not filled. Well, at last it is filled; he puts it on (his back). He hands him a bag, he hangs there the money-bag or whatever. And he gives him a golden-horned ox. "See me home, I cannot walk alone." He takes all of them, carrying them along the hunters' track, the feeble devil, the fiend. He carries them, he

seni gęręma kod-kę da gęris koľema. "mij pę taja, bur mort, taja tijan?" "taja pę menam perna-kęlę, pernaę pę ori da. vaj pę taje čęč bośt da nu!" sija čęč bośtas da nuas. munę, munę, agas aźźas. "taja pę mij tijan, bur mort?" "taja pę menam pernaę." sije i čęč bośtas omęľis da nuas. nuas, vajas, kiľće doras šįbįtas i bęr bes pišjas vadę. no i loktas ďaďe, ęš jęrtas.

3. *"no pę — olasnį, olasnį — me pę guľajtnį vetla kįćće-kę" — i v a n s a r e v i ć šuę. i v a n s a r e v i ć kįćće-kę munę guľajtnį. munę, munę, munę įlę, kįćće-kę i kučęm-kę kerka voas, ľokińži. sećće i pįras. "uźnį, pę menę leź, babuška!" ętnas babuška olę. uźnį leźas. "no kučęma pę tan, babuška, tijan olęnį, męd žemľa·įn?" "a mij pę olęnį?! mijan pę zev ľoka olęnį. kučęm-kę mijan kęręľ pę viis stav naro·dsę. naro·dįs pę ńin abu. m a r p a s a r o · v n asę pę vajnį kęsje, a stav naro·dsę pę ńin viis. a bįd lun pę saldat koľe, koktęm saldat da vetlįše ęšin uvti: 'kod-kę abu-ę ęt-dor mort, kod-kę abu-ę vojujtįs?" "a te pę menę asįv viśtav, me pę peta — i v a n s a r e v i ć šuę. no męd lun voas. sar tark vartas: "kod-kę abu ęt-dor mort?" "mijan pę no vijim ęťik, uźe." saldat-ľi, mij-ľi viśtalas: "te pę sija petav vejujtnį!" "petala pę!" petas, vejna vįlę munas. "no kučęma pę tijan olęnį?" "mijan pę kęręľ bįden stavsę lįjis. ńe-kod pę vejujtįś abu." sija bośtas bed kęstiga da i munę vejujtnį. suvtas poľe vįlę, kęstiga vįlę ęšęććas. no sarlęn pę įstęma vejujtįś, ęťi mort. "mij pę taje karam, munam pę ta-mįdanas da taje pę śelištam, aľi peľištam, aľi tojištam, aľi mij pę taje kuź vijam, ęťisę eta mįdaęn?" matę loknį męđasnį, vakśenį si vįlę vejska. sija bergęććas da votluksę bośtas da votlukśis biva iz da biva kęrt bośtas. ęt-pįr vaćkas: moloďeć ćeććištas; męđįś vaćkas: moloďeć ćeććištas. "mij pę, vįľ kęźa·jin, mijan čęktan karnį?" "vaj pę, taje stav vejskasę ęvtę!" ętorę-męđorę naja ęvtasnį, stavsę i vijasnį vejskasę. stavįs kulę, ęťi saldatįs koľas, kučęm-kę rańinejes. "te pę mun da asįv kįk ta mįda med loktasnį" — sija, i v a n s a r e v i ć šuę. sija, mij-kę munas, gortę bęr loktas. sar viźedlas, a stav vejskasę bįdįn vijema. sarįd i ľubę loę. sije verdasnį, ugošša·jtasnį, kod tędę,*

goes on and on until he arrives at a big fenced kitchen-garden like this.* Somebody had been ploughing there, and the plough had been left behind. "What's this, my good man, this thing that belongs to you?" "This is my cross-string, my cross, it has been ripped off. Well now, take it and carry that as well!" He picks it up as well and carries it. He goes on and on, and catches sight of a harrow. "And what's this thing that belongs to you, good man?" "This is my cross." The devil picks this up too and carries it. He carries it, takes it home, throws it beside the porch and the devil flees back into the lake. Tsarevich Ivan arrives and shuts the ox in the shed.

3. They live on and on. "Well, I'm going to take a walk somewhere" — says Tsarevich Ivan. Tsarevich Ivan goes to walk somewhere. He goes on and on, somewhere far away and he arrives at some tumbledown house. He enters. "Let me in, mother, to have a sleep!" The old woman lives alone. She lets him in to sleep. "Well, how do people live here in this place, mother, in this strange land?" "Well, how should they live?! People have a very poor life here. Some king or other has killed the whole population in our land. There are no people left. He wants to marry Tsarevna Marpa, and he has already killed the whole population. Every day one soldier is left behind, a soldier with no legs, and he walks beneath the window in the evening: 'Is there no stranger here, is there no warrior here'?" 'Well, in the morning mention me to him and I shall go out" — says Tsarevich Ivan. Well, the next day arrives. The Tsar knocks: "Is there a stranger here?" "Yes, there is one here; he is asleep." The soldier or whatever says: "Here you, come out and fight!" "I'm coming out!" He goes out and goes to the war. "Well, how are people living in your land?" "In our land the king has shot down the whole population. No warrior has been left alive." He takes the crutch and goes out to fight. He stands in the field leaning on the crutch. Well, the Tsar's forces sent out a warrior, a man. "What shall we do with this one? Shall we all go together and spit him away, or blow him away, or push him away, or what? How shall so many of us kill this one man?" They come near to him and laugh at him, the whole army. He turns round, takes out his bag, and takes the flint and steel out of the bag to strike a light. He strikes once, and a young man springs forth; he strikes a second time and a young man springs forth. "What is your command, our new master, what shall we do?" "Go to it, sweep away this army!" They sweep this way and that way, and kill the whole army. All of them die, only one single soldier remains, a wounded man. "You just go back, and tomorrow twice as many men are to return" — says Tsarevich

* Here my informant pointed through the window to the kitchen-garden.

kuź. "asiv pę bara vetlį te! me pę tenįd, asiv vetlan, i m a r p a s a r o · v n aęs te saje śetam. (kęreľ vęli vaje). sija męd lun bara munę, bara poľe vilę suvtas i bara sen kęstiga jilin ęšjema. i loktęnį bara vejska. oj pę, sarlęn vejskatę kįmin sijes įstęma! vakśenį sije. "mij pę tenę karam, kuź pę tenę vijnį męda m ?! peľištam-kę pę stavnim, kulan. a śelištam-kę pę i stavįd, ńin ušan." bara mateźik voas. sija votluk kįskas, biva iz da biva kęrt vaćkas: eťik moloďeć kiś-kę loktas. mędiś: męd moloďeć. "no vaj pę, mij, ľube·znęj kęźa·jin mijan čęktan karnį?" "evtę pę stavsę!" stav vejskasę evtasnį, vijasnį bara. no munę, bara loktas gortę. sar bara viźedlas: stavsę vijas, vajedas. kod tędę, kuź sije bara ńin, mij lois-ľi . . . i svaďba karas. m a r p a s a r o · v n aęs sį saje śetas. veńića·jććasnį, pirujtasnį-parujtasnį, bįden karasnį. seśśa sija i vottędasnį ić-moń gozjaęs torja kerkaę. vottędasnį. sija vodasnį da m a r p a s a r o · v n a i šuę: "i v a · n s a r e · v i ć, ľube·znęj mužik pę, kuź pę tenįd taj jen otsalis ta mįdasę vijnį etnadįslį? vaj pę, te viśtav!" "a kuź-kę pę taj jen otsalis, a mij pę me tenįd viśtala?" "a mij nę pę as babaįdlį on viśtav? kolę pę viśtavnį." "a vot pę menam vijim votluk, biva iz da biva kęrt pę vot vaćka i ćeććištasnį kįk moloďeć da stavsę i vijasnį." "no vot pę i viśtalin, paśibę pę, bur — mužiklį oškę —. mij nę pę as babaįdlį on viśtav?" no sija kożźištas da jona i unmovśas, mužikįd. mužikįd unmovśas, a babaįs votlukśid i boštas biva izsę da biva kęrtsę. boštas da sećće prestej biva iz da biva, kęrt i śujas, m a r p a s a r o v n a babaįs. sija i asiv-voź ćeććas, bara kolę munnį vejska vilę, vejna vilę. "asiv pę kereľsę i bįdenęs ńin vajed!" kereľis kęźa·jinįs, nalęn sar. loktęnį. sija kęstiga bed jilę bara ęšęććema. "kučęm pę sarįdlęn vejskaįs? — kereľis šuę. — mij pę taje karannįd, śelištannįd, aľi peľištannįd, aľi kuź pę taje vijam?" "a inlį pę — rańenej eťik saldat šuę —, taje pę ved kįk lun ńin stavsę vijis, bara pę vijas." "ćev pę, kučęm pę taje vijis, sečęm mort, eťik mort?!" naja voasni dinad. "no pę vaj, vojujt! te pę vejujtęmįd, vaj pę, vij mijanęs, sį mįda naro·dsę!" sija veśkę bergeććas da biva izsę da biva kęrtsę vaćkas. et-pir vaćkas: bi petalas; mędiś vaćkas: bi petalas. ńe-kod, ńi-nem abu. vot sija i bed

Ivan. He walks home, and arrives home. The Tsar sees that he has killed the whole army, everyone. The Tsar is delighted. They give him food, feasting him, who knows how. "Go again tomorrow! If you go out tomorrow, we shall give you Tsarevna Marpa in marriage." (That same king wanted to marry her.) Next day he goes out again, again he stands up in the field, and again leans on-the crutch. The army comes. "Look, what a big army the Tsar has sent!" they laugh at him. "What shall we do with you? How shall we kill you?! If we give one puff of breath, all of us, you will die. And if we all spit once, you will fall." Again he approaches. He takes out the bag, strikes the flint against the steel: a young man comes along from somewhere or other. He strikes a second time: another young man comes along. "Now, dear master, what is your command, what shall we do?" "Sweep away the whole lot!" They sweep away the whole army, again they kill them. Well, he goes off and arrives home. The Tsar again sees that he has killed the whole lot, he brought them there. Who knows how (they feasted him) again or what happened . . . And he holds a wedding. They give him Tsarevna Marpa in marriage. They are wedded, they feast, and do everything. Then the young wife and her partner are put to bed in a separate house. They lie down, and Tsarevna Marpa says: "Tsarevich Ivan, my dear husband, tell me how God helped you, how you alone were able to kill so many of them! Come on, do tell me!" "Well, God helped me somehow, what else can I tell you?" "Then why will you not tell the tale to your own wife? You must tell me!" "Well, I have a bag with flint and steel in it, and when I strike the flint against the steel, two young men spring out and kill everybody." "Well now, you have told me; thank you, it's all right" — she praises him — "why should you not tell your own wife?" Then he becomes drunk and falls into a deep sleep — that is, the husband. The husband sleeps and his wife takes the flint and steel out of the bag. She takes them and instead puts an ordinary flint and steel in the bag, does Tsarevna Marpa. He wakes in the morning, again he has to go to the army, to war. "Tomorrow bring the king and everybody else here!" The king is their master, their Tsar. They come. He leans on the crutch again. "Which is your Tsar's army?" — asks the king. "What will you do with this man? Will you spit him away or blow him away? How shall we kill this man?" "Just wait" — says a wounded soldier — "for this man has killed everybody for two days past, and he is going to kill everybody again." "Hold your tongue! How could he have killed everybody, such a man, one single man?" They come close to him. "Come on now, fight! You have been fighting before, come on, kill us, as many as we are!" He turns round and strikes the flint against the steel.

jįlę ęšeććas i sulalę. "no vij pę, te pę vijnį loktin, vejujtnį." "a me pę ig lok vejujtnį, a me pę vęv korśnį, me pę vęv-korśis, me pę ig vij. me pe vęv-korśiś vetlędla." a saldatįs i šuę: "taja pę vęli. vaje pę, talį kęrt asįka bęćka karę! ńi-nęm pę tajelį og vermį vijnį, taje pę šįbįtam va vilę, med pę sen plavajtę vain." "no sįlį kęrt bęćka karasnį seni arťeľen i vaę i šįbįtasnį, i v a n s a r e v i ćsę.

4. *sija plavajtas sen da plavajtas da kęreľ stav vejskanad munas sar dorad. sarsę guę śujasnį, vićkojassę, bįdęn śed kuęn kįšasnį, bįdęn męd veraę bergędasnį. m a r p a s a r o v n aįs i baba kęreľlį loę, kęreľlį śetasnį. kor-kę sen i v an s a r e v i ć plavajtas da plavajtas da plavajtas da plavajtas da i kuvnį mędis. 'attę ďivę, kolę žę ńin tan kuvnį. kęn-kę pę eśkę menam zarńia śura ęš vęvli, kęsjis pę bur karnį. a kįś nę pę ęni sije me korśa sije? kęn sija pę, kod tędę? męd žemľa·įn.' a munigas sija šuis: "ęš-kę pę durmas, ti pę leže!" mam-baťįslį šuis. a sija ęš durmis. stav pos-jįvsę bįdęn leptalę, kerkasę leptalę. naja vośtasnį kartasę da śviśńitas męd žemľaežįs ęškįd. bįdęn, stav mu i va dreżżitę. loktę sija more dorad ęškįd. a i v a n s a r e v i ć i šuę: "ę pę, šondį-banej daj ęškej, te pę eśkę loktan, kįlę da menę pę ęd te vijan." sija buv-bov-bav keras ęškįs da beregę vajedas. lukalas da lukalas da lukalas, beregę vajedas bęćkasę. beregę voas. "da vijan ęd pę menę te!" sija taj ćapįštas ęškįs da žiľ-žoľ munę sęmįn bęćkais. pazalę. i v a n s a r e v i ć i kulas. seśśa sija isalas da isalas da isalas ęškįd da lov-va vajas da pįzjas da bęr lovźas.*

5. *seśśa sija i munas bęr gortas. bęr gortas munas ęšked, ęškęs nuędas i gortę munasnį. no munas, gortįn, mįj-kę, olįštas i čęktęnį sįlį gętraśnį. "me pę — šuę — og gętraś na, me pę ješšę vetla kįćće-kę guľajtnį." sija guľajtnį bara munę, bara kįćće-kę guľajtnį." sija guľajtnį bara munę, bara męd žemľa·ę munas. i v a n s a r e v i ć babuška ordę sećće pįras. sija oz i tęd sije. "no pę, babuška, kučęm olęmįs?" "ćev, mįj nę pę ńin olasnį? te kojd žę taj volis da kįk lun bįdęn vijis vejskasę, a kojmęd lunas pę kįćće-kę voši, vijisnį daj!" i oz tęd sija, babuškaįd. "no pę, babuška, me pę, uźam ta-lun, a asįv pę me vęv loa, tead zarńia vęv loa karta vįlad. a te pę nued kęreľ dortįįd vaavnį! sije da sija pę mędas kornį: »vaj pę, me tajes bośta, ńęba, vuzav! mįj pę ten starukalį tačęm zarńia vęv? a-a bur vęv sija, jon, įžįd vęv, zarńia.«" no asįv-voż ćeććas, sįlęn vęv sečęm loęma karta vįlas.*

He strikes once: out comes fire, then he strikes a second time: out comes fire. There is nobody there, nothing. He leans on the stick and stands waiting. "Come on, kill us, you have come to kill, to fight!" "Well no, I have not come to fight but to find a horse, I have come here as a horse-dealer." The soldier says: "This was the man. Make an iron-hooped barrel to put him in! We cannot kill him anyhow; let us throw him into the water, let him float in the water!" Well, together they make an iron barrel for him and throw Tsarevich Ivan into the water.

4. There he floats and floats, and the king and the whole of his army go to the Tsar. They put the Tsar into a pit, cover all the churches with black hide, and convert all the people to another faith. Tsarevna Marpa becomes the king's wife, she is given in marriage to the king. Tsarevich Ivan floats on and on and on and he is near his end. "Alas! This is where I must die. But I should have a golden-horned ox somewhere, and that was supposed to do me some good. But where am I to look for it now? Where is it, who knows? In another country." Before leaving (home) he said: "If the ox goes mad, set it free!" So he said to his parents. And the ox did go mad. It lifts up all the barns and the house. They open the stable, and the ox dashes off, like a whirlwind as far as the other country. Everything, the whole earth and waters tremble. The ox arrives at the sea. Tsarevich Ivan says: "Oh, my sun-face, my ox, so you have come here, it seems, you will kill me." The ox gives a bellow and brings the barrel ashore. It butts it and butts it and butts it and brings the barrel ashore. "But you will kill me!" The ox bangs it down and the barrel breaks into splinters. It breaks to pieces. Tsarevich Ivan dies. The ox sniffs at him, and sniffs at him again; it brings life-water, sprinkles it on him, and he comes to life.

5. Then he goes home. He goes home with the ox. He leads the ox, and they go home. For a while he lives at home, and he is ordered to marry. "As for me" — he says — "I will not marry as yet, I am going out again to walk somewhere." Again he sets out on his wandering, again he arrives in the other country. Tsarevich Ivan enters the old woman's house. She does not recognize him. "Now, mother, how is life here?" "Hold your tongue, for how should they live here? A man like you came here and in two days killed the whole of the army and on the third day he disappeared, he must have been killed." The old woman does not recognize him. "Well, mother, I . . ., let us go to sleep today, in the morning I shall turn into a horse, I shall be a golden horse in your stable. And you just lead me past the king's house to where you water me. He will ask you for me: »I'll buy this one, I'll purchase it, sell it to me! What use is such a golden horse to you, an old hag?" Well, this is a good horse, a strong, big golden horse.«" So she

sija i petkędas, śermędalas vuzavnį. "te pę vuzav! śo šajt pę śetas, in śet, kįkęs pę śetas, in śet, kujim-śo pę śetas, śet da śermędtę pę in śet!" sija munę. kęreľ ędježįk petas. "o pę, babuška, kučęm pę tenad velįd bur! kįś nę pę tačęmįs? vaj pę, vuzav! mįj nę pę ten, etačęm starukalį tačęm vęv kolę?" "og pę, mįj nę pę me vuzala?! meam pę etija, aćim bįtti, bur vęv." "vaj pę vuzav, śo ćelkęvej śeta." "og, og pę." "kįk-śo pę śeta." "og pę śet." kujim-śo pę śeta." no i śetas. "śermędsę pę og śet." śermędsę bęr boštas. "men pę oz i kov śermędįd." sija i zev jona ľubitęnį kęreľ gozja, m a r p a s a r o v n a gozja. bįd lun sį vilę ľubujććenį da vaalenį da verdęnį. da sija sečęm mića da mįj-ľi da! kor-kę kęreľ kįćće-kę munę lįjśinį da mįj da. i m a r p a s a r o v n a petas, sije veďitę-babitę. a vęv sį vilę taj kuź śin-gugnad vižedlas. a sija povźas da ędježįka bęr pįras babaįd, m a r p a s a r o v n aįd. kęreľ loktas. "oj pę, kęrę·ľuško, ľube·znej mužik, etija pę mijan vęv vereg. taja pę mijan važ mužik." "ćęv pę, jej, kučęm nę važ mužik?!" "da, važ mužik. vaj pę, śejćas žę palaćjasęs vajed i trepu-trepu bįden sijes keravlį i bįen sot i pejimsę pę telęd! veľiś pę taiś minan." no ędježįka i śejćas i munę kęreľ i palaćjasla. a etija nalęn veli ďevka-ćerno·vka, prisluga, vek velema sarįslęn da sija kęreľis dorįn i prislugajća·jtę. no sija i petas da velįdlį kok vilas jurbitę sija: "oj pę, velej da velej da šondį-banej daj velej, ńi-nem ęd te, końer, on tęd. a tenę pę ęd i palaćjasla muninį da palaćjasįd pę tenę kęsjenį trepu-trepu keravnį daj bįen sotnį daj pejimtę telędni." velįs i šiašas: "ęk pę ďevka-ćernovka da musa ćojilej, te pę, voasnį pę palaćjasįs da menę-kę mędasni keravlįnį, taćće pę pet vaįdla da vedratę pę bošt da kerįštasnį-kę pervojsę, kįćće pę pervoj virįs ćeććištas, sije pę sije bošt da vedraad pę i puktį da sereg-peľesad pę i śuj muas! šu: »bur zarńia vęv pę veli, zarńia kįž pę te bįdmį žę!« palaćjas, nija, oz na vevjav petnį vęv doršid i loktęnį ńin, šinnįs don. bįdęn sije trepu-trepu keravlasnį, bįen sotasnį, pejimsę bįdęn telędasnį. "no vot — m a r p a s a r o v n a šuę — veľiś pę mi važ mužikšid i mįnim."

6. *no kor-kę ovnį mędasnį i zarńia kįž bįdmę, sečęm mića da zarńia. no i ľubujććinį oz vermįnį kęreľ gozja? 'attę pę kučęm mijan kįž bįdmįnį mędis, attę*

gets up early in the morning, and she had got such a horse in the stable. She leads it out and harnesses it for the sale. "Sell me! If he offers a hundred roubles, do not give me to him, if he offers two hundred, do not give me to him, if he offers three hundred, give me to him, but don't give him the bridle!" She goes to the place. The king comes out at once. "Oh, mother, what a good horse you have! Where did you get it? Sell it to me! What use is such a horse to you, old hag that you are!" "No, why should I sell it? It is mine, I have reared it, it is a good horse." "Come now, sell it, I will give a hundred roubles for it." "No, no." "I'll give you two hundred." "I'm not selling it." "I'll give you three hundred." Well, she gives it to him. "I'm not giving you the bridle." She takes the bridle back. "I don't want your bridle anyway." The king and the queen like it very much, the Tsarevna Marpa and his partner. Day by day they take delight in it, they water it and feed it. It is so beautiful! Once the king goes out to hunt somewhere or other. Tsarevna Marpa goes out and tends it. She caresses it. But the horse seems to look somehow askance at her. She is frightened; Tsarevna Marpa returns quickly to the house. The king arrives home. "Oh, my dear king, my beloved husband, this horse of ours is an evil spirit. This is my former husband." "Hush, you fool, how could it be your former husband?!" "But it is my former husband! Order the hangmen to come here at once, and have it cut to pieces, burn it in the fire, and scatter its ashes to the winds! This is the only way we can rid ourselves of it." Well, the king goes at once to fetch the hangmen. They had a black-haired maid-servant, who used to belong to the Tsar, but who now serves the king. Well, she goes out and bows before the horse's feet: "Oh, my horse, my horse, my little sun-face, my horse, surely you do not know, poor soul, that they have gone for the hangmen, and that then the hangmen will cut you to pieces, burn you in the fire and scatter your ashes to the winds." The horse speaks up: "Oh black-haired girl, my dear little sister, when the hangmen come and desire to cut me to pieces, come here for water, take your bucket, and when they make the first cut, take in your bucket the first drop of blood wherever it drops; take it to the clean corner and hide it in the earth! Say this: 'It was a good horse, a golden horse, may a golden birch-tree grow out of you'." She had hardly any time to leave the horse, when the hangmen come along, their eyes are glowing. They cut it to pieces, burn it in the fire, and scatter its ashes, all of them, to the winds. "Well now" — says Tsarevna Marpa — "at last we have rid ourselves of my former husband!"

6. Well, once as they were living on like this, a golden brich-tree grows up, so beautiful and golden. And cannot the king and his wife take delight

*ďivę, kučęm bur!' a ďevka-ćernovkalį sija ješšę ľubę, sije raďejtę, kod tędę, kužį. no kįćće-kę bara munę kęreľ.mij-kę, sije ętorę sį gęgerįn bergalę, m a r p a s a r o v n a id viżedę. kuž taj sije zarńija kįž sį vilę šatovćas, vuvźišlas ľok moz. oj sija mij ędja pišjas. bara pišjas i bara loktę kęreľ. "oj pę, ľube·znej mužik kęreľ, taja pę mijan zarńija kįžžid vęręg. taja pę važ mužik. vaj, šejćas žę pę taje keravlį, pęred i trępu-trępu palaćjasęs vajed i bięn sot i pejimsę pę tęlęd!" bara sija i pišjas ędježik, kęreľ, babaįslį kivzę, mića, eškę žaľ da. bara kivzę, munas. a ďevka-ćernovka munę da jona berdę bara: "oj pę, zarńija kįžžej da kįžžej, me pę vęli te vilę ľubujćća. ęni ęd pę te ńi-nęm on tęd, a tenę keravnį da i sotnį da i bara pejimsę tęlędnį." kįžžid bara silį šiašas: "ďevka pę ćernovka da musa ćojilej! te pę viżed, meam męďasnį, palaćjasid voasnį da, keravlįnį da pervej ćagsę pę kerįštasni da kįćće ćeććištas, te pę sije bośt da vedraad puktį da moread pę va-dorad i lećći: »zarńia kįž pę vęli da zarńia utka pę te lov že!«" no sija i bara voas palaćjas, oz vevjav pįrnį, bara ńin loktęnį. bideń keravlasnį, sotasnį, pejimsę tęlędasnį. "vot pę veľiś pę mi taįś minim. ęni pę ńe-kęn ńi-nęm abu. taja pę vęli važ mužik, mijanęs pę eškę kiknannimęs vijis." "no tenśid pę kivzim."

7. *no i ovnį męďasnį. kęreľ sija vek vetlędlę, okotńića·jtę, more dorę sija leććas lijšinį, utkajasęs lijlę. a utka, sija zarńa utka sija dįr sen gaškę ńin lebalę vaas. sija i davaj męďas sį berśań vętlišnį. 'attę pę, kučęm mića, iždid utka!' lijlįnį męďas, vętćinį. vetćas, vętćas. 'gaškę me kuľla deręmęs da vętęda tajes. munas, munas, kįćće-kę eškę gać i bideń kuľas, beregę puktas, utka berśań vętće. šedę i šedę i, seśśa kvaťitnį, kvaťitnį męďas. sija vek ileždik da ileždik da beregas kais. pįr vile lebas utkais da ędježika siliś, kęreľidliś deręm-gaćsę bośtas da votluksę bośtas ędježik — votlukįs sį ordįn, novlędlę, kęreľidlį setęma — bośtas kęreľidliś. seśśa i biva izsę da biva kęrtsę bośtas votlukśis da ęt-pįr vaćkas, moloďeć ćeććištas, męďiś vaćkas, moloďeć ćeććištas. "ľube·znej kęźa·jin pę važ kęźa·jin, mij pę čęktan mijan karnį?" "vaj pę, bośte etaje veľmožasę da ęťi kok vilas pę taľištę, a męďsę ćašńitę da moreas pę šibitę!" sija naja bośtasnį da živę kęreľes ęťik kok vilas taľištasnį da męďsę ćašńitasnį da moreę šibitasnį. no vot sija i kaę seśśa gortad, i v a n s a r e v i ć. i v a n s a r e v i ć loktę, kęn-kę vilįs jatažin m a r p a s a r o v n a*

in it? "Look, what a birch-tree has grown for us; look, how beautiful it is!" The black-haired girl is even more pleased with it; she loves it, who knows how? Well, the king again goes off somewhere. She is always around it, Tsarevna Marpa is always looking at it. How that birch-tree bows over her; suddenly it grabs at her in a wicked way. Oh, how quickly she runs away! Again she runs off and the king arrives. "On my beloved king and husband, this birch-tree of ours is an evil spirit. This is my former husband. Cut it down at once, fell it, bring the hangmen, let it burn in the fire, scatter its ashes to the winds!" Again the king runs off in a nurry to obey his wife. She is beautiful, so he is sorry for her. He obeys her and goes off. The little black-haired girl goes that way, weeping bitterly: "Oh, my golden birch-tree, birch-tree, I have taken delight in you, and now — you do not know anything about it — they will cut you down, burn you, and scatter your ashes to the winds." The birch-tree speaks up: "Black-haired little girl, my dear little sister! Listen to me, the hangmen will come and cut me down, and when they cut the first shaving from me, pick it up wherever it may fall, put it in your bucket and go down to the sea, to the seashore. 'It was a golden birch-tree, now turn into a golden duck'." Well, the hangmen come along, she has no time even to go in (the house) before they arrive. They cut it down, burn it and scatter its ashes to the winds. "Well, now at last we have rid ourselves of it. Now it is nowhere to be seen. This was my former husband, he would have killed both of us." "Well, I have obeyed you."

7. Well now, they live on and on. The king always goes out hunting. He goes down to the sea to shoot wild-duck. The golden duck has long been swimming in the water. He starts to chase it. "Look, what a beautiful big duck it is!" He begins to hunt it, to chase it. "Perhaps I can catch it if I take off my shirt." He goes on and on; he takes off his trousers and everything, placing them somewhere on the coast, he goes after the duck. It is already almost within his grasp, he tries to seize it. He goes further and further along the coast. The duck always flies up and away, and it quickly takes away the king's shirt and trousers, it quickly takes the king's bag with the flint and steel — he carries the bag with him, the queen (Tsarevna Marpa) has given it to him. Then it takes the flint and steel out of the bag. It strikes once: a lad springs out; it strikes again: a lad springs out: "Dear master, our old master, what do you command us to do?" "Quick, take this magnate, tread on one of his legs and tear off the other, and throw him into the sea!" They seize him and they tread on the live king's leg, tear off his other leg and throw him into the sea. Well, then Tsarevich Ivan goes home. He arrives at home, somewhere on the upper floor there sits Tsarevna

pukalę: 'u-u, važ mužikįd loktę, važ mužikįd loktę. taja pę ęni mijanes, stavnimęs vijas važ mužikįd.' "eča šud! kiś-kę i v a n s a r e v i ć loktę, ľube·znej mužik pę loktę. kiś-kę pę ušema da loktę." "lokta pę! mij nę pę og lok, važ mužik?!" bara bergeććilas da biva iz da biva kert vartas. ęt-pir vaćkas: molođeć, mędiś: molođeć. "mij pę ľube·znej kęz·a·jin, čektan karni?" "vaj pę, etije boštę da leććedę more doras da ęľi kok-pęlas taľištę, a mędsę pę ćašńitę da goznansę pę vaas šįbitę!" sije kiknannis sija šįbitasni, vijasni da moreas, mij-kę, plavajtę seni ęni sija. seśśa sija bęr kaas, stav sarsvotę, bideń boštas, bideńlęń. sar gozjasę gušis šedędas, munas, kęn-kę pędvalįn viżeni. stavsę kujassę bideń kišas vićkošis. mędas ovni i sarę puktasni. i ęni vek oleni-vilęni. — pom.

32. *pipirišťi sokol*

1. *gozja oleni da silęń vijim kujim niv. kor-kę olasni-olasni, mamis munę bazar vilę, a naja, kujim niv pećkęni, pukśemaęś da. bazar vilę munę. "men pę te bošt zarńia plaťťe" — šuę nilis, med iżidis. no sija vetlas, vajas zarńia plaťťe. męd lun mędas bazar vilę munni. šęr-kosis šuę: "men pę te vaj žemćuga plaťťe!" no męd lun mam bara vajas. kojmęd lun mędasni munni da med žęlais i šuę: "men pę te — baťmamislį šuas — vaj pipirišťi sokollįś tįvksę-tavksę!" no naja bideń voćeni, vajasni plaťťejas. i šuęni ćojjasis: "vaj pę tajes kijedam, mij pę tajes kijedam, mij pe taje pipirišťi sokollįś tįvk da tavk koris. mijla pę taja, kįćće volįvlę, kįti ta dorę, aľi mij pipirišťi sokolis, mij sija, mort aľi mij? me ęd og tęd." no sija kijedasni da gęlbeć ęšińtiid volįvlę, gęlbeć pirid pipirišťi sokol niv dorad. no sija i naja sećće bideń jem čuklalasni, med pipirišťi sokolis bįčlašas. pipirišťi sokol ędje mędas pirni da stavid i bįčlašas jemad. "no ęni pę me te doriś pišja kujim ękmis mu saje da kujim ękmis va saje da kujim ękmis more saje. te pę menę taźik izmeńitin, bįčlalin." a sija veśkę bęrdę-karę da oz verit, mij ćojjasis sije izmeńitisni. no sija pipirišťi sokolis pišjas i niv bęrdas, bęrdas, bęrdas daj munę. kotomka boštas daj munę.*

Marpa: "Alas, here he comes, my former husband, my former husband is coming. Now he is going to kill all of us, my former husband." "What rare fortune! My former husband is coming home from somewhere, he has turned up from somewhere and here he comes." "I am certainly coming! Why should I not come, your former husband?" Again he turns round and strikes the flint and the steel together. He strikes it once: and there is a lad; he strikes it again, and there is a lad. "Dear master, what do you command us to do?" "Quick, seize her and take her down to the seashore, tread on one of her legs and tear off the other, and throw both of them into the water!" They kill her and throw both parts of her body into the sea, they are floating there even now. Then he goes back, conquers the whole of the Tsar's country, everything. He releases the Tsar and his wife from the pit, they have been keeping them somewhere in a cellar. He takes all the hides from the church. He begins to live there, he is elected Tsar. And they are still living to this day. — That is the end of the tale.

32. *pipiriśťi* falcon

1. There lives a married couple; they have three daughters. (As they thus) live on and on, their mother goes to the market, and they, the three daughters, sit down and begin to spin. "Bring me a golden dress!" — says the eldest daughter. Well, she goes off and brings her a golden dress. Next day she prepares to go to the market. The middle daughter says: "Bring me a pearly dress!" Well, next day the mother again brings a present. The third day they prepare to go again, and the youngest one says: "Bring me" — says she to her parents — "the *tịvk-tavk* of the *pipiriśťi* falcon!" Well, they do everything, they bring the dresses. The sisters say: "Let us watch her since she has asked for the *tịvk-tavk* of the *pipiriśťi* falcon. Why did she ask for that? Where and in what way will it come to her? Or what is this *pipiriśťi* falcon? Is it a human being or what? I have no idea." They keep watch on her: it arrives through the cellar window; the *pipiriśťi* falcon (comes) through the cellar to the girl. They put pins there for the *pipiriśťi* falcon to prick itself. The *pipiriśťi* falcon wants to get in quickly and it pricks itself on the pins. "Now I shall escape from you to a place which lies beyond three times nine lands, three times nine waters and three times nine seas. You have betrayed me in this way, you have pricked me." Although she sobs, she does not believe that her sisters have hurt it. The *pipiriśťi* falcon escapes, the girl weeps and weeps and weeps, and she goes away. She takes her cloak and leaves.

2. *munę da munę da munę da męd žemľa·ęž kįćće-kę. munę, munę, kor-kę voas sečęm kerkaę žę, piras kęčasas. sen mi kojd žę babuška vijim. "attę pę ďivę, kįćće nę pę te męd in da kįćće munan da?" "a me pę vot mędi, kįš-kę pę pipirišťi sokolęs in-ę aźźivlę, kivlivlę?" "aźźivlim pę, kivlim. tani pę taćće pę joma vilę i piris, joma ordin pę olę. no attę pę ďivę, sija pę volivlę ćastę mi ordę pukavnį. bitťę jomaįslęn nįlįs ić-mońįs pipirišťi sokolįslęn." no kor-kę i voas pipirišťi sokollęn ić-moń, joma. no sija i męd as zarńia sinanęn sinaśnį. taja, loktis kodi, seni olę babuška ordas da. "ić-mońe, ić-mońe, zev taj tenad mića tinanid!" — sįlęn ľok kįlįs jomaįslęn pę. — "vaj pę taje menim tinantę!" "a menim-kę pę mužiktę śetlan et-pir uźnį i śeta. on-kę pę, og." "śeta pę, śeta. lok, volį, lok pę, lok! mij sįlį žagalę, mij sįlį koćkalę?! mij sija og śet? lok, lok! bęrťi lok daj!" no bęrťi sija i munę, bęr joma. joma sija zev žę śuś. vįť kežlad sija loktę kįš-kę vęrįś pipirišťi sokol. no sija voas da sįlį zev jona sije vinaęn juktalas jomaid. joma juktalas da męd kerkaę i kįskas, vottędas pipirišťi sokoltę. loktas sija ić-moń da: "mun pę, pir!" sį dorę i piras ić-mońid, pipirišťi sokol dorad. jur vožas pukśas daj bęrdnį mędas:*

"pipirišťi sokolej,
akaľistęvićej,
važ babaid voęma.
važ veńećis įžįdžįk,
vįľ veńećid ęd žęľažįk.
kujim ękmįs mu sajiś lokti,
kujim ękmįs va sajiś lokti.
kįlan aľi pę on kiv,
aźźan aľi on aźźi,
aľ pę te narošnę on šjaś?"

3. *joma petas ędježįk. "ńe pęra uźnį, a pęra ćeććinį." bęr ńin ćuksalę. i bara loę petnį ić-mońlį, munnį, iz kivlį, mij nę uźśema, kod da. no pipirišťi sokol ćeććas.*

2. She walks on and on and on somewhere, to another land. As she is thus walking, she arrives at a house like this, enters it and sits down in the corner by the door. There is an old woman like us there. "I say, where did you set off for, where are you going?" "Well I set off to see if I could find the *pipiriśťi* falcon somewhere. Have you not seen it somewhere, have you not heard about it?" "We have seen it, we have heard about it. Here, it has come to a witch here, it is living witch the witch. Why, she often comes to see us and sit here. It is said that the witch's daughter is the *pipiriśťi* falcon's young wife." Now the *pipiriśťi* falcon's wife, the witch once comes to see them. And she begins to comb her hair with a golden comb. She (the girl) who has come there still lives with the old woman. "Young wife, young wife, your comb is very beautiful!" The witch lisps (she has a bad tongue, this witch). "Give me your comb!" "Well if you will lend me your husband just once so that I may sleep with him, I'll give it to you. If you won't, then I won't give it to you either." I'll lend him, I'll lend him. Come on, come, come along, come on! What? Surely he won't choke with it, nor will he have a stitch in the side from it. Why should I not lend him? Come, come on, come then!" So then the witch walks home. The witch is very clever. The *pipiriśťi* falcon returns from somewhere in the wood at meal time. He arrives, and the witch gives him a great deal of vodka to drink. The witch makes him drunk and drags him into another house and puts the *pipiriśťi* falcon to bed. The young woman comes (and she says): "Go in!" The young wive enters the room and goes to *pipiriśťi* falcon. She sits by his head and begins to weep:

"My *pipiriśťi* falcon,
my *akaľistević*,
your old wife has come to you.
Your old wedding wreath is larger,
your new wedding wreath is smaller.
I have come from beyond three times nine lands,
I have come from beyond three times nine waters.
Do you hear me or do you not hear me,
do you see me or do you not see me,
or are you deliberately not saying a word?"

3. The witch goes out quickly. "There is no time to sleep, but it is time to get up." She calls her back already. The young wife must leave, she must go away, she did not even realize who the *pipiriśťi* falcon was, she had gone to sleep. Well, the *pipiriśťi* falcon gets up. "Phew, what a deep sleep I have

"uf-uf-uf — šuę — kučęma ta-lun uźi da kučęma — šuę — važ babaęs vętaśi. bįťťe — šuę — jur vožin berdę." "ptu, kurva, ptu bľadka, mįj te vętašan? koz-lįskęn sitantę ćįškį da karta saje šibįt! męd lun bara sija munę kįćće-kę už vilę, kįćće-kę pes keravnį-ľi, mįj-ľi pipirišťi sokol. ić-moń bara sen pukalę i rektaše. (važęn ved kįęnį, rektašenį vęli.) zarńia tupįľ veksę rektalę ić-moń. bara loktas da. "ić-mońe, ić mońe, zev taj taja tead mića! menįm taje on-ę šet?" "a ješšę-kę pipirišťi sokoltę šetan ęťi voj uźnį i šeta. on-kę pę, og." "šeta, šeta, šeta. ta-lun taj uźin; mįj sįlį žagalę, mįj sįlį koćkalę? no mįj sįlį loę? lok berťi daj!" no i bara pipirišťi sokol voas. joma bara sįįš jona juktalę. bara juktalę, bara kįskas męd kerkaę. bara końer ić-moń voas. lun-tįr uźas sen bara. bara berdnį męđas, pukšas jur vožas da:

"pipirišťi sokolęj pę da
akaľistęvićej,
važ babaįd voęma,
važ veńećis įžįdžįk,
vįľ veńećis žeľažįk.
kujim ękmįs mu sajiš lokti,
kujim ękmįs va sajiš lokti.
te pę taj on kįv,
kįlan aľi-j on i kįv,
aľi pę narošnę i on šįas?"

4. *bara ńin joma i petę. "ńe pęra uźnį a, pęra ćeććinį." bara loę ćeććinį, munnį. no i bara muni. bara pipirišťi sokol: "attę, pę ďivę, mįj pę taja vętaši bara pę! bįťťe pę važ baba voęma da jur vožin berdę." "ptu, kurva, ptu bľadka, mįj vętašan? koz-lįskęn sitantę ćįškį da karta saje šibįt! mįj sije bįd lun vętašan?!" no i munę bara. bara kaas taja pipirišťi sokol vęrę, kįćće-kę i oz užav, lun-tįr dumajtę: 'što da taja? menę bįd lun juktalę. a mįjla vętaša vek važ babaęs? me pę taćće gajd lęšeda da vinasę męda sećće kištavnį." pipirišťi sokolįs, sija lęšedas gajd sećće. a mįj-kę, joma loktas bara pukavnį deva ordę. sija męđas zarńia koręšen ćįškįšnį, ić-mońid. "ić-mońe, ić-mońe, zev taj tead mića koręťid — ľok kįla —, vaj pę taje menįm koręťtę!" "a nęšta kę pę šetlan ęťi voj uźnį pipirišťi sokoltę i šeta, a on-kę pę, og." "šeta, šeta. mįj sįlį žagalę, mįć koćkalę, mįj sįlį loas? lok, lok*

had today" — says he — "I have been dreaming of my old wife. She seemed to be weeping by my head." "Ugh, slut, ugh, swine, what are you dreaming about? Wipe your bottom with spruce-needles and throw them behind the stable!" The next day the *pipiriśťi* falcon again goes to work somewhere, to fell trees or something. And the young wife sits there, spooling thread. (In former times people wove and spooled thread.) The other young woman arrives. "Young wife, young wife, what a beautiful thing you have there! Won't you give it to me?" "I'll give it to you if you once more lend me *pipiriśťi* falcon so that I may sleep with him for one night. If you won't, then I won't either." "I will, I will, I will lend him to you. After all, you have slept with him today: surely he will not choke nor will he have a stitch in the side from it. What trouble can come on him? Come on, then!" Again the *pipiriśťi* falcon comes home. The witch makes him still more drunk. She makes him drunk and drags him into another house. The poor young wife comes along. She sleeps there the whole day. She sits by his had and again she begins to weep:

"My *pipiriśťi* falcon,
my *akaľistęvić*,
your old wife has come to you.
Your old wedding wreath is larger,
your new wedding wreath is smaller.
I have come from beyond three times nine lands,
I have come from beyond three times nine waters.
Do you hear me or do you not hear me,
or are you deliberately not saying a word?"

4. The witch comes there again. "There is not time to sleep; it is time to get up." Again she has to get up and leave. So off she went. And the *pipiriśťi* falcon says: "Just imagine, what I have dreamt again! It was as if my old wife had come here and wept by my head." "Ugh, slut, ugh, swine, what are you dreaming of? Wipe your bottom with spruce-needles and throw them behind the stable! What do you dream about all day long?!" Again the *pipiriśťi* falcon goes to the woods. He does not work, he thinks all the day long. "What is this? She makes me drunk every day. Why do I dream of my old wife all the time? I shall put a bladder here, under my arm-pit and pour the vodka into it." The *pipiriśťi* falcon puts a bladder there. Well, the witch comes again to sit with the widow. She, the young woman, begins to sweep with a golden broom. "Young woman, young woman, it is a very fine broom you have" — she lisps — "give me your

berťi daj!" no i bara loktas. bara joma juktalas da juktalas, sija. sija vek gajdje kištę pę, kun-ulad lęšedas da i oz kožži. seššа kiskas, bitťe bara, kožžis, uši. uškęććas pipirišťi sokol da. ić-moń loktas i bara jertas. "mun, pir, už!" piras ić-moń, bara jona berdnį mędas. "no — šuę — pešlednejiš — šuę — lokti."

"pipirišťi sokolej da
akaľistęvićej,
až babaid so voema,
až veńećid iži̯dži̯k,
viľ veńećid žęľaži̯k.
kujim ękmis mu sajiš lokti,
kujim ękmis va sajiš lokti.
te — šuę — taj i on i kiv da
narošnę i on šiaš,
seššа — šuę — ij og volį."

5. *no sija i bara ńin joma petę. "ńe pęra užnį, a pęra ćeććinį." a mij-kę, ćeććas pipirišťi sokol da babasę i kvaťitas i kutas. i kik peľedis kutas da i okalas. "oj, leš — šuę — menę joma ažžas, jomaid ved vijas. te — šuę — in šiaš voššiktę da on šiašlį da." sija i oz leš sije ńe-kuš. sija munę, sija oz leš. no kiš-kę ić-moń loktis, taj ić-moń loktis. "me kęť prisluga vilę pira, me kęť kagasę męda viżnį" "no viš pę, lok!" no ić-mońes vajedis. petalas pipirišťi sokol da kitęn ćań vajedas, doďjavlitęm ćań da bežas jomasę kęrtalas. da vaćkas vęvlį da gęńajtas da stavsę i lijlas jomasę. bidlaę kićće-kę koľalas da: kęn ki da kęn kok.*

6. *no vot seššа i ovnį mędasnį gozja, pipirišťi sokol gozja. (jomalęn biden vijim.) kor-kę i mamis loktę, jomalęn, vidlinį. mam loktę, iži̯d nopja, vaje bidšamatę nivlį-žaťlį. ažžas ki-pevsę. "tę taje kęť i nua kurnan vilas pę, taje kęť nua nilelį." kitę ažžas da sije kęť kurtnį narman vilas. "in verżed, in verżed pę, matuška, sija pę ved nilidlęn i kiis." "ptu, kurva, ptu, bľadka, kod-kę,*

broom!" "I'll give it to you if you once again lend me your *pipiriśťi* falcon so that I may sleep with him for one night. If you won't, then I won't either." "I'll lend him, I'll lend him. Surely he will not choke and surely he will not have a stitch in the side from it! What trouble can come to him? Come on, come then!" Again the *pipiriśťi* falcon comes home. The witch again makes him drink, again and again. He keeps pouring it into the bladder — he puts it under his armpit — and he does not get drunk. Then the witch drags him into another house, (the *pipiriśťi* falcon) seems to have got drunk, he falls down on the ground. The *pipiriśťi* falcon falls headlong (on purpose). The young wife arrives and she shuts her in with him. "Go in and sleep with him!" The young wife goes in and again begins to weap greatly: "Well" — says she — "this is the last time I come."

"My *pipiriśťi* falcon,
my *akaľistęvić*,
look, your old wife has come to you.
Your old wedding wreath is larger,
your new wedding wreath is smaller.
I have come from beyond three times nine lands,
I have come from beyond three times nine waters.
Perhaps — says she — you do not hear me,
or you are deliberately not saying a word;
after this, says she, I shall never again come to you."

5. Well, again the witch comes there. "This is no time to sleep, it is time to get up." And the *pipiriśťi* falcon springs up and clasps and takes hold of his wife. He embraces her with both arms and kisses her. "Oh, let me go" — says she — "the witch will see me and kill me. Earlier you did not say a word, and not even now do you say a word." He will not let her go. The other young wife comes out from somewhere. "And I am ready to go with you as a maidservant, or to nurse a child." "Well, come and serve as a nurse!" He takes the young woman with him. The *pipiriśťi* falcon goes out of the house and brings a colt from somewhere, an unbroken colt, and he ties the witch to its tail. He strikes at the colt; it gallops away destroying the witch completely. It leaves her limbs lying all over the place, a hand here and a leg there.

6. Well, the married couple, *pipiriśťi* falcon and his wife begin to live together. (The witch has got everything.) Once the witch's mother comes to see them. The mother comes along with a big bag full of all kinds of things for her daughter and son-in-law. She catches a glimpse of the one of the arms:

kučęm-kę ki nivlęn menam olę?! riš-ńań soje da riš-šu-keš šoje da li-bid že pę olę." munę, munę da koksę ažžas. "taje pę nilęlį kęť i kľuka vilas nua." "in verźed, in verźed pę, taja nilidlęn i kokis." bara šelašas, šelašas, bara šualas sije. seššа jursę ažžas. "taje pę girńić vilę nua." šinsę ažžas. "rempeštan vilę nua." seššа joma voas. loktę ťešča, strećajtas žaľ. piras, bičćama silį ńin vajas, mij ńin kolę. bara vajedas ćań da sećće kertalas da "mun pę nilidked!" bara kitę-koktę lijlas. seššа ovnį medasnį da i pom.

33. *poma jiliš*

1. *važęn olę-vilę gozja. gozjalęn ęťi veli pi, p o m a. kor-kę olisnį-olisnį i p o m a sija zev diš. i baťis-mamis kulinį. sija zev vek paććerin kujlis, ńi-nem iz karlį, ńi-nem iz užavlį. ńań biri, paććer kiššis i vek p o m a siž olę. kor-kę olis-olis p o m a i čiglį kulę. kor-kę loktę ruć sećće. ruć loktis. "zdorovo, p o m a!" "lok, ruće, viža!" "p o m a, mij nę kujlan, čiglį kulan!" "ę, ruće, ńi-nem abu šojnite." "ćevlį, me tenę vartnį vezja kodlį-kę, te vartnį mun!" "ćev, kod nę menę, ruće, boštas vartnitę?" "ćas vezja." ruć munas, ęťilaę tarkńitas: "vartiš oz-ę kov?" medlaę tarkńitas: vartiš oz-ę kov?" medlaę vetlas: "vartiš . .?" ęťi šuę: "men kolę vartiš. mun, isti!" "p o m a, mun, vetlį, vart, korisnį tenę." p o m a vetlas, vartas, sen nalį p o m a vartas i silį verdasnį, sija šojas. juktalasnį, verdasnį i ďeńga šetasnį silį. ďeńga šetasnį, greš. "p o m a, verdisnį-ę?" "verdisnį." "ďeńga šetisnį-ę?" "šetisnį." "no vaj men, rućlį!" asiv, užasnį, bara: "p o m a, me tenę vetla bara vezjinį vartnį." bara ruć munas. pišjas, ęťilį vartiš oz-ę kov, medlį? "mijan pę kolę." "no me ista vartiš p o m a ęs." p o m a munas, bara vartas. bara ďeńga šetasnį, kepejka šetasnį i mij-kę [ruć] loktas bara. "p o m a, verdisnį-e?" "verdisnį." "no vot ęd te čiglį kuvnį medemid, a vartin da ı verdisnį, ďeńga šetisnį." "šetisnį kepejka." nom unę kojmed lun bara. bara šuę: "me tenę bara na vezja*

"Well now, I shall take this and use it as a rake, I shall take it to my daughter." She catches a glimpse of the arm: it will do well as a rake, I shall rake with it. "Do not touch it, do not touch it, old woman, for it is your own daughter's hand!" "Ugh, slut, ugh, swine, how can it be my daughter's hand! She eats unleavened bread and she drinks kvas with whey, and she has every one of her bones." She goes on and on, and catches a glimpse of her leg. "I shall take this to poke the fire with, and I shall take it for my daughter." "Do not touch it, do not touch it, for it is your own daughter's leg!" Again she spits and spits, and says, the same as before. Then she catches a glimpse of her head. "I shall take this as a pot." She catches the glimpse of her eye. "I take this as a looking-glass." The witch goes on. The mother-in-law arrives, the son-in-law receives her. She enters the house, bringing all kinds of things for her son-in-law, everything he needs. He again brings a colt, ties her to it and says: "Go along with your daughter!" Again it tears her to pieces, scattering her hands and legs. Then they live happily, and that is the end of the tale.

33. About Poma

1. Once upon a time there lived a married couple. The married couple had a son, Poma. Poma was very lazy; as they lived on and on like this, his parents died suddenly. He was always lying on top of the stove, not doing anything, never doing any work. He ran out of bread, the stove fell apart, yet Poma still lived like this. Poma lived on and on and he was nearly dying of starvation. Once the fox came up to him. The fox arrived. "Good day to you, Poma!" "Hallo, fox, come along!" "Poma, why are you lying there lazily, you will die of starvation!" "Alas, fox, I have nothing to eat." "Just wait; I shall hire you out as a thresher, go and thresh for somebody!" "Don't bother, fox; who would be willing to engage me as a thresher?" "I'll soon hire you out." He knocks at one place: "Do you need a thresher?" He knocks at another place: "Do you need a thresher?" Then he walks to a different place: "A thresher . . .?" One of them says: "I need a thresher. Go and send him here!" "Poma, go and start threshing! They have engaged you." Poma goes out to thresh. Poma threshes there for them, they give him food to eat, and he eats. They give him to eat and to drink, and they also give him money, a farthing. "Poma, did they give you food to eat?" "Yes, they did." "Did they give you money?" "Yes, they did." "Well, give it to me then, to the fox!" They go to sleep, and in the morning the fox says: "Poma, once more I'm going to get you a job as a thresher." The fox goes out again. He runs about to find a place where one or another

vartnį." *bara ruć pįšjalas bara:* "*vartnį kolę, oz?*" *p o m a bara munas, vartas. bara sije verdasnį, bara ďeńga śetasnį.* "*no vot ęd, p o m a, śetisnį déńga?*" "*śetisnį.*" "*verdisnį?*" "*verdisnį.*" "*me muna, vetla sar ordę ďeńga merajtnį ćetverikla.*" "*ćęv, jęj ruć*" — *p o m a šuę.* "*mijla nę ďeńga ćetverik?*" "*te ćevo, ńi-nęm on tęd*" — *p o m alį šuę.*

2. *ruć munas. pįras sar ordę.* "*viža tijan!*" "*lok, viža!*" *bež śujas lavić ulę.* "*me ęd, sarvennej ćelovek baťuško, zev iždid mogęn lokti.*" "*mij nę tenad mogįs—*" — *šuis.* "*menam? ďeńga merajtan ćetveriktę on-ę śetlį, kęrt ćetveriktę?*" "*no kod nę ńin tijan tačęm oziris?*" "*mijan s k o r o b o g a · t ę j p o m a vijim da silęn ďeńgais una da og vermę šČętajtnisę. ćetveriktę vajlį!*" "*no na, mij nę ćetverik og śetlį?*" *ćetverik śetas. munas, ćetverikę śujas ęťi kolasę greš, męde kępejka, kojmędę dve kopejki. stavsę końerliś i śujlas p o m alįś ďeńgasę. i ędježįk sarlį bęr pišjedas ćetverik. voas.* "*no, ruće, ďeńgatę merajtin?*" "*merajti.*" "*una-ę loi?*" "*a sarvennej ćelovek baťuško, lįdtęm-šČęttęm, lįd ńi šČęt abu, eg vermę tędnį.*" "*no attę ďivę, kučęm nę sečęm ozir vijim tijan, s k o r o b o g a · t e j p o m a! me ig kivlivlį.*" "*vijim s k o r o b o g a · t ę j p o m a mijan zev ozir.*" *no ruć bara munas gortas. sar i šuę:* "*attę ďivę, mij nę, kučęm taja ďeńga merajtįś, a pęrjalę-kę a? ćas me pįrkńita, kįćće-kę veśkę kolasas pįris, ďeńga-kę merajtis.*" *ęt-pįr pįrkńitas: greš, mędįś pįrkńitas: kępejka, kojmędįś pįrkńitas: dve kopejki.* "*oj, zabįl pę taj sija ozir vęlęma, ćetveriknad merajtęma.*" *bįdęn ďeńgais uśalis. no beda zev ozir. zev sar ďivujćće.*

3. *ruć i šuę:* "*p o m a, me sar ordę koraśnį vetla seśśa.*" "*ćęv, jęj ruć! mij nę me saje śetasnį m a r p a s a r o · v n aęs, sarlęn nįv?!*" "*mi ordę loktas. te ćęv ov, ńi-nęm on tęd. me muna koraśnį.*" *ruć bara munę koraśnį. no bara loktas, pįras.* "*me iždid mogęn bara, sarvennej ćelovek baťuško, lokti.*" "*mij nę ńin tenad iždid mogid bara?*" — *šuis.* "*a me, m a r p a s a r o v n asę taj s k o r o b o g a · t ę j p o m a įstis koraśnį. attę ďivę, mij nę tačęm ozir saje ńin śetan-kę a?*" *sar uďivľajćće, sarlį okota śetnį. no sar i:* "*lęśeććam, no lęśeććam.*"

needs a thresher. "We need one." "Well, I'll send you Poma who is a thresher." Poma goes out and threshes again. Again they give him money, a kopeck, and the . . . er . . . the fox arrives. "Poma, did they give you food to eat?" "Yes, they did." "Well, you see, you wanted to starve to death, you went to thresh, and they gave you food to eat and gave you money, too." "Yes, they gave me a kopeck." Well, on the third day he goes out again. He says: "Again I shall hire you out as a thresher." The fox runs around again: "Do you need a thresher?" Poma goes out to thresh again. He is entertained and given some money. "Well, Poma, did they give you money?" "Yes, they did." "Did they give you food to eat?" "Yes, they did." "I'm off to the Tsar for his money-counting machine." "Hold your tongue, you stupid fox!" — says Poma. — "What use is a money-counting machine?" "You don' know anything!" — says he to Poma.

2. The fox goes away. He goes in to see the Tsar. "Hail to you!" "Hallo, come in!" He hides his tail under the bench. "All-Highest Father Tsar, I have come on very important business." "And what is this business of yours?" — asked he. "My business? Will you lend me your money-counter, your iron money-counting machine?" "Well, whoever is so rich among you?" "We have a suddenly-enriched Poma; he has a lot of money, and we are unable to count it. Lend us your counting-machined!" "Well, why should I not lend it to you." He lends him the machine. Into one of the slits of the counting-machine the fox slips a farthing, in the second a kopeck, and in the third two kopecks. He thrusts all the coins poor Poma has got into the counting-machine. And he goes and quickly returns the counting-machine to the Tsar. "Well, fox, have you counted the coins?" "Yes, we have." "And were there such a lot?" "Well, All-Highest Father Tsar, they were countless, numberless indeed, there is no way of telling how much there was, we could not find out." "Devil take it! your suddenly-enriched Poma must be a very rich fellow! I have never heard of him." "Yes, our suddenly-enriched Poma is very rich indeed." "Why, what is the matter with this counting-machine? Has it lied? I'll shake it, perhaps the slits are clogged by coins that got in while you were counting." He shakes it once: there is a farthing; he shakes it a second time: a kopeck; he shakes it a third time: two kopecks. "Oh, he must be rich indeed; he did use it!" All the coins dropped out. Yes, he is very rich. The Tsar is very much amazed.

3. The fox says: "Now I am going to ask the hand of the Tsar's daughter for you." "Hold your tongue, stupid fox! how should they give me Tsarevna Marpa? She is the Tsar's daughter!" "She will be married to you! Keep silent, you don't know anything! I am going to ask for her." The fox goes to ask for the girl's hand. He arrives and enters. "Again I have

lęśeććisnį. "svaďba karę, vaje, mi loktam svaďbaęn" — ruć voas. "no, p o m a, gęto·v svaďba vilę? sar śetę m a r p a s a r o v n aęs." "jęj ruć, mij nę me saje śetas? plaťťeįs, ńi-nęm abu." lugę leććas da bįd ćvet ęktas da ęktas ruć da sįlęn kiśśema plaťťeįd. sukmanįdlęn sećće kolasas śujalas da śujalas, da śujalas da kuž ćvet ćveťitę p o m a. no sija aśsę vottędas vorje (sija staruška paććerin kujlę da ńi-nęm oz tįdav). sije vottędas, lojlas, lojlas, miškas sije, bįdęn ježdid loę. no seśśa i "vaj, leććam!" pur karasnį va vilę da seće tįr ćurkajas suvtędlas ruć p o m alį da ćeććas da seće i pukśasnį i kįvtasnį sar dorę. vonį mędasnį. purtę, stavsę pazędlas, ćurkajassę bįdęn jętlalas, ać is beregę. ľok plaťťetę, ćveta plaťťetę kuľas, vaę bęr šįbįtas ruć i mij-kęęs i pįž ulę i pukśedas, p o m aęs paśtęgįs. bara ędježika sar ordę pišjas, p o m a pįž ulin. "attę, sarvennej ćelovek baťuško, mij-kę ti on žę ćajtę, mijan stav kęliś-pigidid veji, mijan ńe-kod iz koľ, bįdęn vejisnį. žęńikid zev sija śuś da paśtęg kuľšis da plaťťesę šįbitis da ujis. a me kuž-kę bara uji. a ńe-kod seśśa abu, mijan kęliś-pigidid, ńe-kod iz lo, bįdęn vejinį. attę ďivę, sija pįž ulin žęńikid pukalę, paśtęgid kanįtę oz liśtį, plaťťetę koris." no sar leććedas, kod tędę, kučęm bur plaťťe p o m alį. p o m alį vajasnį, paśtędasnį, p o m alį ľubę, jona zev. "a ruće, žęńikid-kę jęj-a, ńumjalę taj jona!" "ka, mij nę pę — ruć šuę — sija oz ńumjav?! taje pę me i rįt-pukavmį og paśtavlį, sečęm plaťťesę." no ješšę burę leććedasnį-karasnį da sarlęn. bara p o m a paśtędasnį, bara ńumjalę. "ruće, žeńikid jęj!" "ćev, abu jęj! kučęm?! taęn pę me gęśťitnį og vetlįvlį, kučęm nę taja, svaďba vilę da veńeć dorę plaťťe?! attę ďive!" leććedasnį i sarskej plaťťe. sija i grężitas. "te kę pę, p o m a, ńumjalan, smotri, in ńumjav!" no leććedasnį. paśtędasnį, p o m a oz ńumjav. no i pukśędasnį, katędasnį žęńikęs. pirujtasnį-parujtasnį, kod tędę, kuž, mij dira. "no p o m a, te vajed svaďbatę, me muna da lęśeda pįzan, mij vijim, svaďbatę tenįd. gortad muna da ľok kerkaad."

come on important business, All-Highest Father Tsar." "Well, what is your business?" — asked he. "Well, I have come . . ., the suddenly-enriched Poma has sent me to ask for Tsarevna Marpa's hand. Will you give her to such a rich man?" The Tsar is amazed, he is glad to give her to him in marriage. Well, says the Tsar: "We'll make an agreement, we'll make an agreement." They made an agreement. "Arrange the wedding, we shall come with the wedding-party" — says the fox. "Well, Poma, are you ready for the wedding? The Tsar is willing to give you Tsarevna Marpa." "Stupid fox, why should he give her to me? I have no clothes, I have nothing." The fox goes out into the meadow and collects all kinds of flowers for Poma's clothes are ragged. He pokes the flowers into the holes of Poma's frieze caftan, and Poma blossoms like a flower. He lays Poma in a wash-tub (the old woman lies on the top of the stove and sees nothing). He lays him in it, and kneads and kneads him, washing him until he is completely clean. Then he says: "Let us go!" They make a raft for the water, the fox sets up logs for Poma; he jumps on, and sitting on the raft they travel down the river to see the Tsar. They draw near. The fox breaks the raft into little pieces, pushes away all the logs, and jumps on the bank. The fox tears in pieces the old clothes, the flowery clothes, and throws them back into the water, and makes Poma sit beneath the boat, naked. Again he quickly runs to the Tsar, while Poma stays under the boat. "Alas, All-Highest Father Tsar, imagine, the whole of our wedding-party has drowned, nobody has survived, all of them have drowned. The bridegroom is a very clever man, he undressed himself and threw away all his clothes and swam to the bank. Somehow I managed to swim out too. Now there is nobody, nobody is remained alive, the whole of our wedding party has drowned. And the bridegroom is sitting under the boat, he is shy to go naked and he asks for clothes." Now who knows what fine clothes the Tsar orders to be taken to Poma. They are brought to Poma. They dress him. Poma feels comfortable and has a broad smile on his face. "But fox, the bridegroom is a fool; he does nothing but smile." "Oh, why should he not keep smiling?" — says the fox. "I would not dress up in such clothes even for an evening party!" Well, the Tsar had still better clothes made for him, and brought to him. Poma is dressed again, and again he smiles. "Fox, the bridegroom is a fool!" "Hold your tongue! He is not a fool! Why! I would not go visiting in such clothes, what kind of clothes are these for a wedding feast, a marriage? Devil take it!" They order clothes fit for a Tsar. The fox warns him: "If you smile once more . . . well, just listen, don't smile!" They take him the clothes. They dress him. Poma does not smile. Well, they seat the bridegroom on the boat, and take him away. They feasted and made

4. *ruć munę. pišjas, pišjas, mesjas una zev viżenį. "pijanjasę, kodlį messę viżannįd?" "mi — šuę — taje kupećlį." "o — šuę — loktę g r ę m a m a l a · ń ń a, bitęg sotę, vatęg kusędę, bežnas pę ćiškovtę. ti pę viśtalę, jualasnį, loknį mędas sija da 'mi pę taja s k o r o b o g a · t ę j p o m alį viżam mesjassę.' " munę, munę, vevjas viżenį una. bara šuę: "kodlį, pijanę, vevjastę viżannįd?" "mi — šuę — taje kupećlį." "a loktę — šuę — g r ę m a m a l a ń ń a, bitęg sotę, vatęg kusędę, bežnas ćiškovtę. ti — šuę — viśtalę, s k o r o b o g a · t ę j p o m alį. on-kę šuę, stavsę sotas." no munę, munę, ižjas, kod tędę, mįj viżenį bara. "kodlį, pijanę, viżannįd?" "mi — šuę — taje kupećlį." "a ti — šuę — viśtalę, g r ę m a m a l a · ń ń a loktę, bitęg sotę, vatęg kusędę, bežnas ćiškovtę, ti — šuę — viśtalę, s k o r o b o g a · t ę j p o m alį." no, no, naja bįdęn povżasnį. no voas ruć, ędježįk ruć pišjas, kupeć ordę pįras, kodlį viżalęnį. "viża tijan!" "lok, viża!" "oj-oj, ta-lun loktę g r ę m a m a l a · ń ń a, bitęg sotę, vatęg kusędę, bežnas ćiškovte. vaje, ędježįk, svaďba lęśedę!" svaďbujtnį kutasnį naja. no naja povżasnį, svaďba lęśedasnį, kod tędę, kupećeskęj kućęm bura. "a ašnįd, med oz vinį tijanęs, pirę pivšanę! me tijan iżas pirta." iżas sećće pirtas i: "tan kujlilę-olę!" kupeć-gozja leććasnį, pįrasnį pivšanas. ruć bi čukędas da stavįs i soććas. kupeć-gozja i oz lo.*

5. *no kor-kę i p o m a loktę svaďbaęn. p o m a svaďbaęn loktę, męs-viżišjasęs aźźas, suvtas: "tijanjasę, kodlį, ta mįda męsjassę viżannįd?" "mi — šuę — taja s k o r o b o g a · t e j p o m alį." "no, taje — šuę — zev žę ozįr." munę, munę, vev-viżišjasęs aźźas, zev una viżenį. "tijanjasę, kodlį viżannįd vevsę?" "mi — šuę — taja p o m alį, s k o r o b o g a · t ę j p o m alį." "no, attę — šuę — ozįr žę, zbįľ žę — šuę — taja ozįr velema, ćetveriknas ďeńgatę merajtis da." munę, munę, iž-viżišjasęs aźźas: "kodlį viżannįd, tijanjasę?" "mi — šuę — s k o r o b o g a · t ę j p o m alį." no i zev bur, bįdęn vijim p o m alęn i s k o r o b o g a · t ę j p o m a i vijim. munę, munę p o m a sija. "no vaj, nuęd gortad!" — sar šuę. nuędę gortad (kučęm-kę mi kojd žę ľok kerka, stavįs kišše-*

merry, for how long no one knows. "Well, Poma, you fetch the wedding party while I go and lay the table, with what we have got. I shall go home to your rubbishy old house."

4. The fox goes away. He runs and runs. They are grazing many cattle by the road. "Boys, whose cattle are you guarding?" "We" — they say — "are guarding the cattle belonging to this merchant." "Grema Malańńa is coming" — says he — "and she will burn you up without fire, quench you without water and sweep you away with her tail. She is coming this way, and if she asks you, you must say: 'We are grazing the suddenly-enriched Pomas's cattle'." He goes on and people are herding a large number of horses. He again asks them: "Boys, whose horses are you guarding?" "These" — they say — "belong to this merchant." "Well" — says he — "Grema Malańńa is coming and she will burn you up without fire, quench you without water, and sweep you away with her tail. You must say that they belong to the suddenly-enriched Poma. If you do not say so, she will burn up everything." Well, he goes on. They are pasturing a flock of sheep or something. "Boys, whose sheep are you guarding?" "They belong to this merchant." — answer they. "Well, you must say, — Grema Malańńa is coming, and she will burn up everything without fire, quench without water, and sweep away everything with her tail, — that these belong to suddenly-enriched Poma." Well now, they all became scared. The fox comes and runs quickly to the merchant whose beasts they are guarding. "Hallo!" "Hallo, come along!" "Alas, alas, today Grema Malańńa arrives, she burns everything without fire, quenches without water, and will sweep you away with her tail. Go to it, arrange a wedding at once!" They make preparations for a wedding feast. They were scared, and who knows what a fine merchant wedding they arranged. "And if you do not want to be killed by her, go into the bath-house. I'll take some straw for you." He takes straw there for them: "Stay here and lie down!" The merchant and his wife go into the bath-house. The fox sets fire to the bath-house, and they all burn in it. The merchant and his wife are no longer.

5. Well, Poma comes along sometime with the wedding-party. The Tsar catches sight of the cowboys and stops them. "Whose vast herd of cattle are youg guarding here?" "They belong" — they answer — "to suddenly-enriched Poma." "Well" — says the Tsar — "he is very rich." They go on and on, and the Tsar catches sight of horseherds guarding very many horses. "Whose horses are qou guarding here?" "They are Poma's, suddenly-enriched Poma's" — they answer. "Well then, he is indeed rich, he has counted his money with the counting-machine." They go on and on and on, and the Tsar catches sight of the shepherds. "Whose sheep are you guard-

ma, ʒeľa ęšinjasa) sećće nuędę p o m a sar-gozjatę, mij-kętę, kęliśtę. a ruć aʒʒas, vośća loktę. "p o m a, taćće lok, p o m a, kupeć ordas, p o m a, p o m a!" "a ruće, taje-kę ʒęńikid jej a, mij-kę kerkasę taj iz tęd?!" "a mij — šuę — jej sija. seti — šuę da gęgertę da loktę vęli." no vajedasni, pirisni, pirujtasni-parujtasni. m a r p a s a r o v n aęs śetasni, bidęn loę, bidęn kupećlęn vijim: deńgaid i, ńańid i, olęmid i. ęni olęni kęn-kę vek p o m a-gozja.

34. *norimę ďaďe*

1. *n o r i m ę ď a ď e lapľi kijas. "no me lapľięn muna tęrgujtni." munę n o r i m ę ď a ď e lapľięn tęrgujtni. ʒeľińʒik kerka voas, męs-ťuťiś ʒužidʒik, megiriś lapkidʒik. "ďida kosa-mesańjasę, on-e leʒe menę uźni?" "leʒam, leʒam, n o r i m ę ď a ď ę, uź!" "attę, meam veśkę lapľi vijim da kićće me pukta?" "kuręgjas dorę, kuręgjas dorę." ďida kosa mesańjas unmovśasni, n o r i m ę ď a ď e leććilas, lapľi kośalas. asiv-voʒ ćeććas. "no, ďida kosa mesańjas, vaje ʒę menim lapľitę!" ćeććasni. "oj, n o r i m ę ď a ď e, lapľitę kuręgjasid i śojemaęś, kośalęmaęś i bidęn." "ęksi pilį jurbita, bajar pilį śo šajt beda kara." "n o r i m ę ď a ď e, in kar, in kar! tenid med bur kuręgsę śetam." ęľik kuręgęn mędeććas. kuręg šurę, kuręgęn munas. munas, bara kerka voas, ʒeľińʒik. "ďida kosa mesańjasę, on-ę leʒe mene uźni?" "uź, norimę ďaďe, uź!" attę, meam veśkę kuręg vijim da kićće nę kuręgsę pukta?" "mežjas dore, mežjas dorę." meʒ dorę puktas. leććilas n o r i m ę ď a ď e, kuręg ʒagędas, bęr vodas. asiv-voʒ ćeććas i šuę: "no, ďida kosa mesańjas, vaje menim kuręgtę!" ćeććasni. "o-o, n o r i m ę ď a ď e, mežjasid ʒagędęmaęś kuręgtę tenśid." "ęksi pilį jurbita, bajar pilį śo šajt beda kara." "oj, n o r i m ę ď a ď e, in kar, in kar! ten med bur mežsę śetam." meʒ śetasni. mędeććas. munas, bara ʒeľińʒik kerka voas. "ďida kosa mesańjas, leʒe menę uźni!" "uź, n o r i m ę ď a ď e, uź!" "attę, meam, veśkę meʒ vijim da kićće menśim mežsę pukta?" "porśjas dorę, porśjas dorę." porś dorę puktasni. leććilas, mežjes, jur ʒigľetas, meʒ kulę,*

ing?" "We are guarding the sheep of suddenly-enriched Poma" — they answer. "Very good, Poma has everything. It is no surprise that he is the suddenly-enriched Poma." Poma goes on and on. "Take us to your house!" — says the Tsar. He takes them home (the house is an old one like this, tumbledown and small-windowed). Poma takes the Tsar and his wife and the wedding-party there. The fox catches sight of them, and goes to meet them. "Poma, come here, Poma, come to the merchant's, Poma, Poma!" "But fox, this bridegroom is a fool! Doesn't he know his own house?" "How should he be a fool?" — answers he. "He is going that way, taking a turn and here he comes back." Well, they take the wedding-party there, enter the house, feast and make merry. Tsarevna Marpa is wedded to him, they have everything, the merchant had got everything: money, corn and wealth. Even today, Poma and his wife are still alive somewhere.

34. Uncle Norịmę

1. Uncle Norịmę is making sandals of bast. "Well, I shall go and trade with these bast sandals." Uncle Norịmę goes off to trade with the bast sandals. He arrives at a tiny little house: it is taller than a bull's cock but lower than a yoke. "You women cooks with scythes in the stable, will you let me in to sleep?" "We'll let you in, we'll let you in, Uncle Norịmę. Come and sleep here!" "See here! I have some sandals of bast. Where can I put them?" "By the hens, by the hens." The women cooks with scythes in the stable go to sleep, Uncle Norịmę gets off the bed and tears the bast sandals to pieces. He gets up early in the morning. "Here, you women cooks with scythes in the stable, give the bast sandals back to me!" They get up. "Oh dear, Uncle Norịmę, the hens have torn apart and eaten up all the bast sandals." "I bow my head before the prince's son, I cause a hundred roubles' damage to the boyar's son." "Do not do that, Uncle Norịmę, do not do that! We will give you the best hen we have." He sets out with one hen. He has got a hen, he goes away with the hen. He goes on, again he arrives at a little house. "You women cooks with scythes in the stable, will you let me in to sleep?" "Sleep, Uncle Norịmę, sleep here!" "See here! I have a hen, where shall I put the hen?" "By the rams, by the rams!" He puts the hen by the rams. Uncle Norịmę gets off the bed, strangles the hen and goes to bed again. He gets up early in the morning and says: "Come now, women cooks with scythes in the stable, bring me the hen!" They get up. "Oh, Uncle Norịmę, the rams have strangled your hen." "I bow my head before the prince's son, I cause a hundred roubles' damage to boyar's son." "Oh dear, Uncle Norịmę, do not do that, do not do that! We will give you

bara vodas. asiv-voż ćeććas. "ďida kosa mesańjas, vaje meniṃ mežtę!" ćeććasnį. "oj-oj-o, n o r į m ę ď a ď e, mežtę porśjasid kurććalęmaęś, vijemaęś." "ęksį pilį jurbita, bajar pilį śo šajt beda kara." "o, n o r į m ę ď a ď e, in kar, in kar! me ten med bur porśes śeta." da i porś śetas, porśen mędęćće. munas, munas, bara kerka, žęľińžik voas, męs-ćupiś žužidžik, megiriś ľapkidžik. "ďida kosa mesańjasę, on-ę menę leže uźnį?" "leżam, leżam, n o r į m ę ď a ď e, uź!" attę, meam veśkę porś vijim da kįćće me porśsę pukta?" "ęšjas dore." no ęš dorę puktas. n o r į m ę ď a ď e leććilas. ćer boštas, porślį kįmęsas śetalas, śetalas. porś i kulę. bara vodas. asiv-voż ćeććas. "no, ďida kosa mesańjas, vaje žę meniṃ porśtę!" leććasnį. "oj, n o r į m ę ď a ď e, porśtę i ęškid vijema." "ęksį pilį jurbita, bajar pilį śo šajt beda kara." "oj, n o r į m ę ď a ď e, in kar, in kar! med bur ęšsę śetam." ęškęs boštas, ęškęs doďďalas; porś puktas, kureg puktas, mež puktas. kįskę. bara kerka voas. "ďida kosa mesańjas, leže menę uźnį!" "uź, n o r į m ę ď a ď e, uź!" "attę, menam eśkę ęš vijim. da kįćće nę me sije ęšsę pukta?" "vevjas dorę." vevjas dorę leććas. ćer bara boštas, ćer-tįškęn ęślį nęšalas kįmęsas. ęš i bara kulę. bara vodas. bara ćeććas asiv-voż. "no, vaje meniṃ ęštę!" "oj-oj, n o r į m ę ď a ď e, ęštę vevjasid vijemaęś. ćužjalęmaęś." "ęksį pilį jurbita, bajar pilį śo šajt beda kara." "in kar, in kar! mi tenįd i med bur vevsę śetam." no vev śetasnį. vev doďďalas.

2. *vot i n o r į m ę ď a ď e męđęććas gortę. ęš puktas doďďe, porś puktas, mež puktas, kureg puktas. munas daj śilę:*

lapťi kįjis kureges,
kureg kįjis mežjes,
mež kįjis porśes,

the best ram!" They give him a ram. He sets out. He goes on, and again he arrives at a small house. "Women cooks with scythes in the stable, let me in to sleep!" "Sleep, Uncle Norĭmę, sleep here!" "See here, I have a ram, where can I put my ram?" "By the pigs, by the pigs." He puts the ram by the pigs. He gets off the bed, wrings the ram's neck, and the ram dies. He goes to bed again. He gets up early in the morning. "Women cooks with scythes in the stable, bring me the ram!" They get up. "Oh dear, oh dear, Uncle Norĭmę, the ram has been bitten to death by the pigs, they have killed it." "I bow my head before the prince's son, I cause a hundred roubles' damage to the boyar's son." "Oh, Uncle Norĭmę, do not do that, do not do that! I'll give you the best pig we have." She gives him the pig, and he sets out with the pig. He goes on and on, and again he arrives at a little house: it is taller than a cow's udder but lower than a yoke. "Women cooks with scythes in the stable, will you let me in to sleep?" "We'll let you in, we'll let you in, Uncle Norĭmę, sleep here!" "Look, I have a pig here, where shall I put it?" "By the oxen." So he puts it by the oxen. Uncle Norĭmę gets off the bed, takes a hatchet and strikes the pig on the forehead. And the pig dies too. He goes to bed again. Early in the morning he gets up. "Now, women cooks with scythes in the stable, bring me the pig!" They get out of bed. "Oh dear, Uncle Norĭmę, the pig has been killed by the ox." "I bow my head before the prince's son, I cause a hundred roubles' damage to the boyar's son." "Oh, Uncle Norĭmę, do not do that, do not do that! We'll give you the best ox." He takes the ox, harnesses it and loads up the pig, the hen and the ram. He pulls them all. Again he arrives at a house. "Women cooks with scythes in the stable, let me in to sleep!" "Sleep, Uncle Norĭmę, sleep here!" "But see, I have an ox here, so where shall I put this ox?" "By the horses!" He goes down to the horses. Again he takes the axe and hits the ox on the forehead with axe-head. The ox dies too. He goes back to bed. Early in the morning he gets up again. "Now, bring me the ox!" "Oh dear, oh dear, Uncle Norĭmę, the ox has been killed by the horses, they have kicked it to death." "I bow my head before the Tsar's son, I cause a hundred roubles' damage to the boyar's son." "Do not do that, do not that! We'll give you the best horse." They give him the horse. He harnesses the horse.

2. Well now, Uncle Norĭmę starts for home. He puts the ox, the pig, the ram, and the hen on the sleigh. He goes along singing:

The sandal of bast caught the hen,
The hen caught the ram,
The ram caught the pig,

porś kịjis ęškęs,
ęš kịjis vęlęs.

kęć loktę. "attę, n o r ị m ę ď a ď e, zev taj mićaa śilan! menę on bośt?" "lok, lok, pukśi! mịjla og bośt?" bara śilę:

lapťi kịjis kurẹgẹs,
. . . . . .

vot i ruć pịšje. "oj, n o r ị m ę ď a ď e, zev taj mićaa śilan! menę on bośt?" "lok, lok! vot i ruće pukśedas." bara śivnị gorędas:

lapťi kịjis kurẹgẹs,
. . . . . .

kẹjin munę. "oj, n o r ị m ę ď a ď e, zev taj mićaa śilan! menę on bośt?" "lok, pukśi!" no i bara śivnị gorędas:

lapťi kịjis kurẹgẹs,
. . . . . .

oš loktę. "oj, taj, n o r ị m ę ď a ď e zev mićaa śilan! menę on bośt?" "lok, pukśi! bośta. mịjla og bośt?" vot oš pukśas. munasnị, bara śivnị gorędas:

lapťi kịjis kurẹgẹs,
. . . . . .

n o r ị m ę ď a ď elẹn i zavedkaịs orę. "kẹće, mun, vetlị ćerla!" "dịš men." "ruće, mun, te vetlị!" "dịš men." "kẹjin, mun, te vetlị!" "dịš men." "oškę, mun, te vetlị!" "dịš men." "oškę, mun, te vetlị!" "dịš men." a skęrmas n o r ị m ę ď a ď e. munas ćer korśnị. sek kosta vẹvsę kuľasnị, jajsę śojasnị i vẹv bịdẹn śojasnị. vẹlas i iżas śujalasnị. n o r ị m ę ď a ď e loktas. oj-oj-oj, porś abu, ęš abu i kurẹg abu i ńi-nẹm abu, bịdẹn śojemaęś i munẹmaęś ńin, ętnas koľema. vẹv sulalę, vẹv suvtẹdẹmaęś. vẹvlị žvić vartas, vẹv pẹrę. "attę, beda, no i

The pig caught the ox,
The ox caught the horse.

The hare comes along. "I say, Uncle Norịmẹ, that's a fine song you are singing! Won't you take me on your sleigh?" "Come on, come and get on it! Why shouldn't I take you?" Again he sings:

The sandals of bast caught the hen.
. . .

See! The fox runs up. "Uncle Norịmẹ, that's a fine song you are singing! Won't you take me on your sleigh?" "Come on, come on!" He lets the fox on to the sleigh too. Again he begins to sing:

The sandal of bast caught the hen.
. . .

There comes the wolf. "Oh, Uncle Norịmẹ, that's a fine song you are singing! Won't you take me too?" "Come on, get on!" Well, then he begins to sing again:

The sandal of bast caught the hen.
. . .

Here comes the bear. "Oh, Uncle Norịmẹ, that's a fine song you are singing! Won't you take me as well?" "Come on, get on! I'll let you on my sleigh. Why shouldn't I take you?" Well, the bear gets on. They go on, and again he starts to sing:

The sandal of bast caught the hen.
. . .

The rope with which the pole of Uncle Norịmẹ's sleigh is fastened breaks. "Hare, go and bring the axe!" "I'm too lazy." "Fox, go on, you go!" "I'm too lazy." "Wolf, you go and fetch it!" "I'm too lazy." "Bear, you go and fetch it!" "I'm too lazy." Uncle Norịmẹ grows angry. He goes to find the axe. While he is away, they flay the horse, eat up all its flesh, they eat up the horse and all. They fill the horse's hide with straw. Uncle Norịmẹ returns. Alas, alas, alas, there is no pig, no ox, no hen, there is nothing left, they have eaten everything and they have gone away; he is alone. The horse stands there, they had made it stand upright. He strikes the horse and the horse falls over. "Oh, what a pity, they have even eaten the horse as well,

vevtę śojemaęś no i no!" loktas, bablį i viśtalę: "no, staruka, staruka, kiji, kiji da bįdęnlį śojisnį." "jej te, jej, mijla nę tuj vivśis boštalin, ętnad in lok?!" "a vot śili mićaa da vezjišenį da bošti i tirteg i lokta. ber lapťisę i vaja."

35. *reman baťuško*

olisnį-vilisnį gozja. baťsę šuisnį r ę m a n ęn, mamsę šuisnį m a r f aęn. veli nalęn kįk ćoj. viśmis mamįs. lun kujlę, kįkęs, vežavun. kor vorśisnį ćeľaďįs įvlaįn, mamįs kuli. r ę m a n baťis, med iz aźźivnį mamsę, nuis verę i gualis verįn, lįskęn vevťťalis. loktisnį ćeľaďis gortę, jualęnį: "r ę m a · n, r ę m a · n baťuško, kęn nę mijan matuškaįd?" "sija — šuę — leććis kumad pįźsę požnavnį, aski kežę med pežavnį ćeskįd ńań." ćeľaď pišjisnį ulįs kumad. a ńe-kod abu velęma, ńe-kod abu verźedlęma, ńe-kod abu treńitlęma. kotęręn ber pišjisnį. "r ę m a · n, r ę m a · n baťuško, kęn inę — šuęni — mijan matuškaįd?" "sija — šuę — kais kumad, mića plaťťesę paštavnį, medįm munnį vićkoę." kotęręn kaisnį ćeľaď kumę. viźedlęnį, ńe-kod abu jaššiksę voštlęma, ńe-kod abu vidlęma. ber leććisnį. "r ę m a · n, r ę m a · n baťuško, kęn inę — šuę — mijan matuškaįd?" "sija — šuę — piris komnataę beľilaęn beľiććinį da kudraęn kudriććinį." kotertisnį ćeľaď komnataę. aźźenį, ńe-kod abu verźedlęma ńi beľila, ńi kudra. "r ę m a · n, r ę m a · n baťuško, kęni nę — šuę — mijan matuškaįd?" "uďitis — šuę — sije munnį ńin vićkoę." kotertisnį vićkoę, a vićkoįs naśań veli jona įlįn. viśtavnį regįd, kotertnį ćeľaďlį dįr. voisnį vićkoę. kak raz munę ębedńa. kodi mam koďis ortsįšańis, bįd dorę podojďitlisnį, viźedisnį, tędmalisnį. no mamįs nalęn ńe-kęn iz vev. i jona berźźisnį, petisnį vićkošid i ńežjen kutisnį munnį gortlańis. kįlisnį rakalįš kravzęmsę. įźįdźįk ćojis i šuę: "rakaįs mij-kę pę nuvę.' rakaę, rakaę, mij te nuvan? puksiv žę puksiv, petkędlį žę, petkędlį?" raka puksis. ćeľaď aźźisnį, mij lebędę sije ki i tędmalisnį, mij zeletej ćuń-kįčįs veškįd kias mamįslęn. boštisnį kisę i pišjisnį gortanįs. "r ę m a n, r ę m a n baťuško, te — šuę — mijiš mij-kę tajitan? tę taj — šuę — matuškaįdlęn mijan kiįd!" seki r ę m a · nlį voštišnį loi ńe-kįćće. viśtalis sija pravdasę, mij kulis sije i "eg na me śuj guę, a źebi lįskęn." kaisnį ćeľaď i baťis

oh dear, oh dear!" He arrives and tells the old wife about it: "Well, old wife, I was spinning and spinning, and they ate everything up." "You fool, you fool, why did you take them up on the road, why didn't you come alone?" "Well, I was singing so beautifully, and they asked me for a lift, so I took them on and now I have returned with an empty sleigh. I'll take some more sandals of bast to sell."

35. Father Reman

There lived a married couple. The father was called Reman, the mother Marfa. They had two daughters. The mother grew sick. She lay in bed one day, two days, she lay there for a week. While the children were playing out of doors, their mother died. In order to stop them from catching sight of their mother, father Reman took her body to the forest; there he hid her, and covered her with pine-needles. The children arrived home and asked: "Reman, father Reman, where is mother?" "She has gone down to the food-store to sieve flour in order to bake some tasty bread tomorrow." The children ran down to the lower food-store. But there was nobody there and nobody had touched the flour. "Reman, father Reman" — they ask him — "where is mother?" "She has gone to the upper room to put on a beautiful dress to go to church." The children ran up to the upper room. They see that nobody has opened the chest and nobody has looked in it. They went back. "Reman, father Reman" — they ask — "where is mother?" "She has gone into the room to put white make-up on her face and curl her hair with curling-tongs." The children rushed off to the room. They see that nobody has touched either the make-up or the curling-tongs. "Reman, father Reman, where is mother?" — they ask. "She must have gone to church" — he replies. They ran off to the church, and the church was a very long way off. It takes no time to tell, but it took the children a long time to run there. They arrived at the church. Mass happened to be taking place. They went up to anyone who resembled their mother when seen in profile, looked at them hard and examined them. But their mother was not to be seen anywhere. They began to weep bitterly, went out of the church and started off home slowly. They heard crows cawing. The elder sister spoke up: "The crow is carrying something. 'Crow, my crow, what are you carrying? Fly down, fly down, show it to us, show it to us'!" The crow flew down. The children saw at once that it was carrying a hand and they also perceived that there was a gold ring on the right hand. It was their mother's. They took the hand and ran home. "Reman, father Reman, why

verę. aźźisnį setiś noj-pela mamsę, gualisnį. berdisnį da berdisnį, berdisnį da gorzisnį. kįlis ńe toľko aslanis śiksa jęzis i kįlisnį mati-gęgersa pętkais, mati-gęgersa źverjasis.

36.

olis-vįlis deva baba. sįlen veli kįk ćeľad: m a r f a nįv da p a v e l pi. voisnį koraśiśjas, ozir jęz. m a r p aęs koralęnį. m a r p alį munnį abu ękęta, mamis mįrden śetę. śetisnį įlę kraje. mamis viśmis, įstę p a v e l pisę m a r p a dorę: "mun pę, p a v e l pije, viśtav m a r p aidlį, medįm volas, kula me." p a v e l pukśis vęv vįlę, munis. vois rįtja vįlę. m a r p a peľićaen vurśe. "m a r p i d a, musa ćoje — šuę — mamįd jona viśmis. volį — šuę — daškę kulas regįd." m a r p a ęćki pįrįs viżedlis da šuvę: "trepu-trepu-kę pe sije keralan i to pe na ľok-gag moz jitlįśas." p a v e l petis, pukśis vęv vįlę i munis bęr. loktis, mamis ńin kulan vijim. "loktę, oz — šuę —, pije, ćojid?" "oz pę." "mįj nę pe šuis?" "a sije-kę pę kuligas trepu-trepu keralan i to pę jitlįśas ľok-gag moz." lun olęnį, mamlį ľokžįk. "mun — šuę — ješšę vetlį, kula ńin — šuę — da oz-kę — šuę — lok, te — šuę — viśtav: 'taz-dor jugįdįn med — šuę — oz lo olįś i męder jugįdįn oz lo reďiťeľ.' " vęv vįlę pukśis i męđeććis. p a v e l vois. ćojis skętes verdę, juktalę. aźźis vokįslįś loktęmsę. "mįj mogęn — šuę — vokę?" "a vot — šuę — mamįd ńin peślednej lunjas ękte, volįnį — šuę — tenę koris, a 'oz-kę — šuę — volį, te — šuę — viśtav, mįj medįm taz-dor śvetįn oz lo olįś, a męder jugįdįn oz lo reďiťeľ.' " "vetla" — šuvę. munisnį. voisnį. pįręnį berdęmęn: "mamę, mamę!" a mamis ńin oz šįaś, kulęma. m a r p a berdis da berdis, gorzis da gorzis. no veli ńin śor. źebisnį, koľľedisnį mamsę. lun-męd m a r p a vokįslį miśkis, ćiškis, mędis gortas munnį. uśkęććisnį kejinjas, tor-pįrje kośavlisnį. vot taži sije iz lo ńi męder jugįdįn reďiťeľ,ńi taz-dor śvetin olįś.

are you hiding something from us? Look, this is our mother's hand!" Then Reman could do nothing more. He told them the truth, that she had died. "I have not yet buried her but I have covered her body with pine-needles." The children and their father went to the forest. They found their mother there with only one hand and buried her. They cried and cried and cried and yelled. They were heard not only by people in their own village, but also by the birds in the forest and even the wild beasts.

36. [The mother curses her daughter]

There lived an old woman. She had two children: Marpa, a girl, and Pavel, a boy. People came to ask for the girl's hand, rich people. Marpa does not feel like going away, her mother forces her to go and gives her away. She was sent on a long journey, to a faraway land. Their mother fell sick; she sends her son Pavel to Marpa: "Go, my son Pavel, and tell Marpa to come here and see me for I am going to die." Pavel mounted a horse and went off. He arrived in the evening. Marpa was sewing a muzzle for the calf. "Marpida, my dear sister" — says he — "mother has become very sick. Come for she may die soon!" Marpa looked at him through her glasses, and said: "If you cut her into very small pieces, even then she will become whole again, like a lizard." Pavel went out, mounted the horse and returned home. He arrived; his mother was dying. "Son, is your sister coming or not?" — she asks — "What did she say?" "Well, if you cut her into very small pieces, even then she will become whole again, like a lizard." They live another day, and the mother grows worse. "Go and see her once more" — rays she — "for I am going to die now, and if she does not come, tell hes: 'may she not be alive in this world, and may she not be a mother in the next'!" He mounted the horse and started off. Pave arrived there. His sister was feeding and watering the cattle. She saw her brother arrive. "What has brought you here, brother?" — she asks. "Well, mother is living her last days and has asked you to come and see her, saying: 'if she does not come, tell her she may not be alive in this world or a mother in the next'!" "I'll come" — says she. They started out. They arrived home. They go in weeping: "Mother, mother!" But their mother does not say a word, she has died. Marpa cried and cried, and yelled and yelled. But it was too late. They buried her, they saw their mother to the grave. Next day Marpa did some washing for her brother, cleaned the house, and started for home. She was attacked by wolves. They tore her to pieces. Well, this is how she did not become a mother in the next world, or alive in this one.

37. *kujim gundir jįliś*

(Fragment)

olisnį-vįlisnį gozja. nalęn vęli ęťi pi. sija munis pastušitnį. sija munis, munis, seni ęťik dom vijim; zev iž̨id kįmęr kaę. iž̨id kįmęr kaas, kaas i sečęm śed loas, pramo ńi-nęm oz tįdav. kujim jura gundįrįd i menę vijas.'' sija boštas iž̨id sabľa kojdęs, ęťi jurę kerįštas, męd jurę kerįštas, kojmęd jurę kerįštas. gundįr i uśi. bara voźe munas. ''no, taįś mįni me.'' voźe munas. bara zev iž̨id kįmęr kaas. kaas, kaas kįmęris, śed kįmęr i kvajt jura gundįr bara lįbęćće. ''no kįćće menįm voštįśnį?'' — zon šuę. ''taja menę — šuas — i vijas gundįr.'' seśśa gundįr matįśśas. ęťi jurę śetįštas, męde śetįštas, kojmęde śetas, ńoľede śetas, vitęde śetas, kvajtęde (kvajtędislį), bara gundįr uśe. ''no, slava bogu, bara mįni, taja izbavićći gundįrįś.'' munas, munas, zev jona zermę. ďaď ordę pįras. ďaď vurśe. ''no męs — šuę — viži. me nę ta-lun — šuę — kujim jura gundįr da kvajt jura gundįrįś — šuę — izbavićći.'' ''no — šuę — in-kę jursę keralįštį ńin, veśkę sija gundįr vijis. te — šuę — na ulę in śećći!'' seśśa i ękmįs jura gundįr bara i lįbęććis, bara śed kįmęr kaę. bara śed vęr kojd loji. ''no, taja — šuę — menę ńin vijas. ęni loktas.'' seśśa bara sije lįbęććas, gundįr i sį vįlę pondas pramę vaľiććinį. boštas bara, stavsę keravlas, keravlas, keravlas, keravlas i bara uśe. ''no, taįś izbavićći.'' munas i vetlas, gortę voas. ''vot, ta-lun — šuę (mamįslį-baťįslį loktas viśtavnį) — ta-lun — šuas — gundįrjas napušťi·ććisnį me vįlę, tękęťe — šuę — menę iz vinį. asįv — šuę — og ńin męs viźnį mun seśśa.'' męd lun bara munas. sįlį i das-kįk jura gundįr uškęććas. bara śed kįmęr kaas, kaas i das-kįk jura gundįr. bara sije gundįręs keralas, keralas i bara mij-kę karas . . .

38.

(Fragment)

kujim ćoj jagędla kajisnį. kįk ćojis naberuškasę tįrtisnį, a kojmędis iz tįr seśśa sįlęn jagędis. seśśa sija i pu sajin naja śorńitisnį da ęťi ćojsę vijasnį. vužľa ulę śujasni da sapęgęn taľalasnį. gortas voasnį. ''kęn nę pę ćojid?'' ''a iz ęmįj pę volį?'' ''iz pę.'' seśśa vokįs pesla kaas da i zev mića pęľan tačęm bįdmas, pęľansę kerįštas da sen i śivnį pondas:

37. About the three dragons

There lived a married couple. They had a son. He set out to guard the cows. He went on and on until he arrived at a house. Here a very big cloud arose. The big cloud came on and on, and it became so dark that he really could not see anything at all. There came a three-headed dragon. "Oh, this dragon is going to kill me." He takes a kind of sword, a big one, and he cuts off one of its heads, he cuts off the second head, and cuts off the third head. The dragon falls. He goes on. "Well, I have got rid of that." He goes on. Again a big cloud arises. The cloud comes on and on, the black cloud, and there arises a six-headed dragon. "Oh, where am I to flee?" — says the lad. "This dragon is going to kill me." Then the dragon approaches. He strikes at one of its heads, at the second, the third, the fourth, the fifth, and the sixth, and the dragon falls down on the ground. Well, thank God, once again I have escaped, I have rid myself of the dragon. He goes on and on, and heavy rain begins to fall. He enters the house of an old man. The old man is sewing. "Well" — says he — "I have been guarding cows. Today I have escaped from the three-headed and the six-headed dragon." "Well, if you had not cut off their heads, they would have killed you to be sure. Do not give in to them!" Then the nine-headed dragon arose, again in the form of a black cloud. Again it grew black as pitch. "Oh, it is going to kill me this time" — says he. "He is coming now." Then the dragon rises higher and higher and starts to attack him. Again he takes the sword and cuts off all its heads. It falls to the ground. "Well, now I have got rid of this one." He goes off and arrives at home. "Well, today" — he says to his parents — "dragons attacked me and they nearly killed me. Tomorrow I am not going to look after the cows." Yet he does go the next day. The twelve-headed dragon attacks him. Again a black cloud arises, and the twelve-headed dragon comes along. He kills this dragon too . . .

38. [The three sisters]

Three sisters went to pick berries. Two sisters filled their baskets, the youngest one's basket was not yet filled. Then the two plotted behind a tree and killed their youngest sister. They hid her body under a tree-stump and trod it down with their boots. They arrive home. "Where is your sister? Why, hasn't she come home?" "No, she hasn't." Then their brother goes to fetch fire-wood, and a very beautiful angelica was growing there; he makes a pipe out of it and begins to play the pipe:

kujim ćoj jagędla kaim da
pu sajin śorńitisnį da
vužľa ulę śujisnį da
sapęgęn taľalisnį.

. . . . . .

39.

a) svaďba jįlįś

1. *žęńik loktę, koraśenį. mam loktę koraśnį, ćojjas. žaľ loktis koraśnį. samęvar suvtędisnį, vina vajisnį, mij-kę lęśeććištisnį no seśśa ladmisnį, pasjaśisnį jenlį, seśśa vorsan-in. ladmęććisnį, znaćit, lad ńin nalęn loi. seśśa vorsęnį nįv-zon, vorsęnį veža-lun ćęž. seśśa loktęnį seni vurśiśjas, babajas. to dęrem vurenį, to ki-ćiškan, to višiva·jććenį, to bįdęn sija lęśedęnį ńevestalį. vot to koźinjas vurenį. sija veža-lun ćęž vurasnį. seśśa berdęććasnį, berdnį pondasnį, taźi vaćkįvnį. seśśa berdasnį bara lun kujim kimįn. »šondį-banej daj menam daj nįv olęmej daj stavis taj menam koľi da šondį-banej da olęmej daj . . .« me vunędi. bįdęn seni ćukarććasnį, jęz sija una, ńevesta sija berdę, piżessę vaćkįlę. seśśa sį-berťi ńevesta berdę, seśśa vaćkįlęnį bįdęn, mam-bať bįdęn seni i stavis. bįdęn berdęnį, žaľ aslad nįlįd.*

2. *no seśśa seni sur puęnį, bįdęn vina lęśedęnį, bįdęn bara. vit pįzan lęśedęnį, bįdęn seni. no seśśa pondasnį seni svaďbujććinį. pervoj vejpśasnį seni, bįdęn bara berdasnį. vejpśiśjas pervoj ęťi rįt vejpśasnį, męd lun seśśa pįvśasnį. sećće loktasnį bįdęn družkajas, bįdęn ki-ćiškanjas taćće, poloťentsejas ęšędęmaęś. bįdęn loktasnį, unaęn. seśśa veńeć ulę lęśeććenį bįdęn, pįvśasnį da mįśśasnį da bįdęn veńeć ulę munasnį. vot seśśa veńića·jććasnį da bara pir. bara sije žęńik ordįn ńin seki. seśśa sen pirujtęnį, bara pįzan lęśedęnį: vina, sur. i jęktęnį. bįdęn sija etaź paśtaśemaęś, šušunaęś, dęremaęś. bara męd lun seśśa ić-moń pireg-lun, bara na seni praźńićajtasnį. bara lun kujim seni bįdęn. ńevesta sija ćiškiśe, asįv-voź ćeććas, ćiškiśe, silį bįdęn jogtę koľalęnį, sija vek ćiškę. vorsenį seni. vot svaďbais seśśa i końćiććas.*

b) reštvo vorsęm jįlįś

reštvoįs veli voas. lunnas veli mazkaęn: ćišjan vevťťan da stav ďerevńasę j o r ę s-d i nsę da į b kuźasę vek ętarę jęktam-gimgam. vevtįšam da oz tędnį;

We, three sisters, went to pick berries:
They plotted behind a tree
And they hid me under tree-stump
And they trod me down with their boots.

39. Popular customs

About the wedding

1. The bridegroom comes along. They come to ask for the girl in marriage Sometimes the mother or the sisters come. The brother-in-law also came to ask for the girl's hand. They put the samovar on the table, brought vodka and prepared some food quickly. They crossed themselves in front of the icon, then came to an agreement, then played games. They agreed, that is to say there was an agreement made between them. Then the girls and the lads play games for a whole week. Then there arrive the sewing women. They sew blouses, towels, make embroidery, and prepare everything for the bride. They sew gifts. Then they lament for the bride, they begin to weep, slapping their knees like this. They lament for three days or so. "My little sun, my maiden life has gone for ever, my little sun, my life . . ." I forgot the rest. They all gather together there, a lot of people, the bride weeps and beats her knees. Then the bride continues weeping, everybody slaps their knees, parents and all. All of them weep, they are sorry for their own daughter.

2. Then they brew beer and distil vodka. They lay five tables. They hold a wedding-feast. Before the wedding they feast first at the bride's house, and all of them weep. The lamenters feast one night, and bath the next day. The best men arrive, all of them fix the towels here (on their waist). Many people come. Then they prepare for the wedding; they bath and wash, and then they go to the wedding. The wedding ceremony takes place, and again there is a feast. Then another at the bridegroom's. There they eat and drink again, and the table is set out with vodka and beer. And they dance. All of them put on a sarafan, a blouse. The next day is the bride's *pirog*-day, and they go on feasting. For another three days. The bride gets up early in the morning, she cleans the rooms, everybody has left litter behind, and she cleans the house all the time. They play games. Then the wedding is over.

About Nativity plays

Christmas has come. In the daytime we had masks on our faces: you cover your face with a kerchief, and we dance and make a row right through the

kuź sarapanjassę paštalam, kod med kuźis da višivajtęm deręmjassę. sije oz tędnį: 'taja kodi, taja kodi?' oz tędnį, unaęn voćam. a rįtnas vęli bara vorsęnį, zonjas, medalasnį. seni bara voj-bįd ćasa dvaeź juktam da šilam. važęn, važęn sije vot siź vęli provoďitam ręštvosę, zev gažaa. — a jęv veža-lunįs vęli voas (jęv veža-lunįs ęni masľeńića), sek vęli k ę z l aas. įźįd kįr vęli karasnį mijan taćće ďerevńaas. sećće vęli dajd boštasnį da kaam kęzla vįlas. zonjaskęd pukšam da zur-kįlę įskovtam, pol kilometra vęli nuę kįrjis. vot kučęm ińteresneja vęli važęn.

c)

įźįd-lun vęli voas. kaćaj karasnį, žužįd, bara k ę z l ae. eta kįza snašťjas i ńužędasnį. sen vęli nįv-zon bara ćukarććam da lun praźńik-kę, lun-tįr kaćajććam, praźńikęn-kę vojin bara. a prestęj lun vęli, oz, sek užalam vęli, prestęj lunas mįj-kę aslad krešťjanskęj . . .

d) kįvzįšem jįlįš

1. *seśśa mi vęli kįvzįšnį petam. mi j o r ę s-d i n į n gešťitim. kujimęn munim da kuďelen pećkam vęli. loktisnį eta sudta mužikjas: g ę r ę š ť e p a n da j o g o r, kuź v a š g r i š da kod-kę taj zev kuźjasįs loktisnį. naja ki-ćįšked, taje kuź peleťentsi jialęmaęś da sija ćugarek boštęmaęś. (no bi ęztan taj sartasę da kusędan da sije ćugarek sije.) kujim tuj-vožę munisnį, seni kįvzįšenį, pukšisnį da stavįs. mįj pę kįlam? gętrašan-kę, gętrašem kįlas, a kulan-kę, kulęm kįlan, on-kę, ńi-nęm on kįv, no seśśa loktisnį, mi pukalam. ęťi pukšis gęlbęć sod vįlę, nįv, n a t a l ľ a m a t r e n a mijan: viźedę rempęštan pįr. pįzan saje stav pukšedim. pįzan saje stavnįm pukšim, pįzan sajin pukalam. sija viźedę rempęštan pįr: kodi pę kulę, sija uše pįzan sajas. tašań viźedam gębęćis pįr mi. a kod veręs saje munę, sija i šmońaše. kodi sija mįj-kę lovę, bįdęn sija vot i aźźilis. a mijan ved sečęm-žę šmek kojd žę seśśa. ęťi i kįjedę mužikįs, kęźajinįs pęlatšańis gušen, kod pę taćće loktas pįzan sajas: viźedę pę, ńe-kod pę iz lok. a rempęštan pįr tįdalę. a me, taje viźedlįvlim da pravda žę, aźźili. ti on veritę daškę?*

village *joręs-din* and *ib* without interruption. We cover ourselves up so that people may not recognize us, we put on long sarafans, the longest ones we have, and embroidered blouses. They do not know who this is, and who that is. They do not know, because lots of people do it. In the evening they play again, the lads hire a house. There we serve drinks to the lads all night long, till two o'clock, and we dance. Well, this is how we spent Christmas in the old days, very happily indeed. — Well, there came butter-week (today *maslica*), then we were in *kęzla*. They made a big mound of snow here in our village. We take the sleigh there, and we go up the mound of *kęzla*. Together with the lads we sit on the sleigh and swish down swiftly, the mound sent us even half a kilometer. Oh, how interesting it was in the old days.

Easter games

Easter has come. They make a swing, a high one, similarly in *kęzla*. They put up ropes as thick as this. Girls and lads gather together there, and if it is a feast-day, we swing all day long, even at night when it is a feast-day. But if it is a weekday, we do not, then we work, on weekdays we do our own peasant work.

About listening

1. We used to go out listening. We were entertained at *joręs-din*. Three of us went, and spun hemp-fibre. Some very tall men arrived: Gęrę Śťepan and Jogor, the tall Vaś Griš and others, all very tall. They came. Towels, towels as long as this were tied to their waists, and they brought chippings of burnt fir *(ćugarękˈ)* with them (you make a torch with fir-chips, then put it out, and that is *ćugarękˈ*). They went to the three cross-roads, and sat down there listening. What do you hear? If you are going to marry, you hear about marriage, if you are going to die, you hear about your death. If you are not going to marry or die, you hear nothing. Well, they arrived. We were sitting there. One of the girls, our Natalĭa Matrena was sitting at the top of the cellar steps: she looks into a mirror. We sat everybody down at the table. We all sat down at the table; we are sitting at the table. She looks into the mirror: whoever is going to die falls from the table. We look out from here, from the cellar under the house. She who is going to marry is joking. Whatever is to happen to anyone, she can see it. We laugh a good deal. One of the men, the master of the house, lying in the cot spies out in secret who comes to the table here. He watches but nobody comes. Yet a figure can be seen in the mirror. We were watching and I really caught sight of it. Perhaps you don't believe me?

2. *kivziśnį žę kuććim. me rempęštan pįr viżeda. me tan śor ulįn viżeda rempęštan pįr, a naja kujim nįv taćće pukśisnį. me naje viżeda, mij rempęštanas loas. kujimęn mićaa pukalęnį. (vot ćev, leń, taź, mij-kę ęnija moz žę pukalęnį.) ęťik veli meked čęčja žę, ńin ńevesta. sija vot biťťe vot peri, peri, peri biťťe kįmįn sija uśi. me ędjeżika bośti rempęštansę. "oj, meśa, uśi g u ś ť aid" g u ś t veli. i seśśa povźim bidęn. (seśśa sija i kuli.) a vek pukalę, sįįś pę oz žę tįdav. vot sija vijim žę pravdais.*

3. *seśśa kuź kužan? mijan mam veli pokojńića viśtalę: »me pę kagaęn vodi asiv-voź, źeľa kaga pę veli. a mam šuę: me pę kujla a — gelbęć vilįn kaganas — biťťe-kę kežajin pįris da gort-pom (kopirććis, etačem iźid mort da) taćće šibitis. koč-koč-koč, mędis keraśnį kerkaįn. me pę povźi ędjeżik śin vośti: ńe-kod, ńi-nęm abu. kagais pįr i kulęma, gort karęma i kerkaę pįrtęma. vot sija pravda.*

e)

me taja kerkaas, taś veli. me veli nįv, das-kękjamis ares, das-śiźim-ľi. taja na loktęm veli svaťťaid, a na ordę gęśťa vois mędla-peliś. mi seće kik nįv munim, pišjim da kojmęd zonmęs bośťim da iž kutalim voj-bid. veres saje okota munnį daškę kik nivlį? śintę kuńam da taźi pišjam, pišjam, etaźi kvaťitam iźtę. kodlį iž šedę, kodlį mež šedę, bidęnlį šedali. ńi-nęm lež-kiv abu, vot i pravda.

f) braććina jįliś

braććina praźńik koľi. no seśśa i "no vaj, babajas, vaje, braććina juam, vaje!" seśśa stavnįm pukśam, nįv-babajas veleśtas, kodi vijim, kodi seglasnej. kodi loktas, a kodi i oz. juam lun-tįr, śilam, jęktam. (kor tomeś velim, a ęni ved ńin! . . .) ńań nuam, sur nuam, vina nuam, tačęm tujisjas. — a kerka sija besplatnę leźalęnį. etija ved vorsan-insę medalęnį zonjas a, sije besplatnę juam braććinasę. sija reštvo dįrji a.

2. We began to listen. I look into the mirror. Here, under the beam I look into the mirror, while they, the three girls came and sat here. I look at them: what does the mirror show? They are sitting there nicely, the three of them. (Yes, in peace and quiet, just as we are sitting here now.) There was a girl of my age there, already betrothed at that time. She seemed to be falling and falling to one side, then suddenly she fell down on her nose. "Oh dear" — I say — "Guśťa has fallen." It was Guśt. We were all frightened. (And afterwards she did die.) But she sits on and on, though from there (the mirror) she was not to be seen. Well, all this is true as I have told it.

3. And what can you make of this? It was told by my late mother: "Early in the morning I was lying in bed with my child; it was a baby. It was lying in the cellar under the floor, and it seemed as if the master of the house came in (he stooped down, he was as tall as this), and he seemed to throw a small coffin here. Bang, bang, he began to cut and carve in the house. I was frightened and opened my eyes at once: there was nobody there, nothing was to be seen. Soon afterwards the child died. That is why he was making a coffin in my dream and brought it into the house." And this is the truth.

Chasing sheep at night

I was living in this house, this is where I came from. I was a girl of eighteen or seventeen. [She points to one woman]: The bride's mother had come. [She points to another present]: And another woman guest had also arrived from somewhere. We went there, two girls. We ran there bringing a third one, a lad with us, and we were chasing sheep the whole night long. Two girls may feel like marrying, may they not? We close our eyes and run and run and so we grab the sheep. This one takes an ewe, that one a ram, everybody has got one. There is no lie whatever in all this, this is all true.

About the picnic-dance

There is a picnic-dance entertainment. Then we come to an agreement: "Come along, women, we'll have a picnic-dance." Then we all come together, all the women in the district, as many as have agreed. Some come, some don't. We drink, sing and dance all day long. (When we were young, that is, but now . . . !) We take bread, beer and vodka in birch-bark baskets like this. They let us have the house free. (Or) the boys hire a place for the entertainment, but we pay nothing for our drinks at the picnic-dance. It's the same at Christmas too.

g) vo gęgerja boštęm

stavįs vorsan-inas pukalęnį: nįv da zon da ńin stavįs vįžedęnį. a tan stavįs jękteni da śilęnį. no gorzęnį seśśa: "vaje pę, vo gęgerja boštnį!" kolę pę ęnija moz periśžikjasįs šuęnį, munnį, kolę pę vįžednį da munni. mijan m i t r ę j i v a n ę v i ć da kod da etaćće mužikjas mįććiśemaęś. gorzęnį: "vaje, boštę da sęmįn priś bost!" priś! mijan j o g o r v a ś petis, menę boštis. kuž taj goredisnį: 'muža svojevo'. seśśa me bośti męd zonmęs, m i š s a n d r i kęs. m iš s a n d r i k boštis i kojmędęs ńin boštim. j e ľ e n a, j e ľ e n aįs boštis, petis i boštis i g ś ť e pęs, j e ľ e n aįs. a i g ś ť e p boštis d a r j aęs vo gęgerja vilę. bara mędisnį vetlędlįni. talęn mužikįs ćeććis. tan veli gęger śiś ęzje, kįz śiśjas saľnej. sija taj mędis γrusjedlįni. vot stavsę bįdęn vezdis, kojis, mijan kovtajasįs, dorįśeś, pišjinįtę og uďitę. no kįćće munan? ędježika tajeked zvęz ulę pįrim, pišjim. loktim. "i ľ ľ a i v a n o v i ć, vaj kovtajassę mijan, jen mogįś!" sija stavsę vętlalis. kiľće rundukse bośtis da kįž taj mijanęs lebędis. mi og uďitę pišjinįsę. mijan seśśa vo-gęgerjajas kovtajassę i vajisni. vot kučęm veli! a śilęnį kįž, vaj stav mužikjasįs goredisnį, vaj stavid śilę-viśtalę: »muža svojevo«.

(b) Nęd-kįvjas

40.

1. *borjis dona, dona, mu eššę dona. — ęšiń-rama.*
2. *gid-tįr įž, ęťi bęž. — pać-tįr ńań.*
3. *ńoľ vok ęťik šapka ulįn sulalęnį. — pįzan.*
4. *žęrę-vęrę va-kuk. — mįśśan-doz.*
5. *vojin kalać, a lunįn skamja. — pon.*
6. *mića, mića molođeć da bįdęnęs bęrdędę. — luk.*
7. *kęrt bereg da dona va. — vij-suka rać.*
8. *žęlęb dorįn teś-taśti. — tęlįś.*
9. *mića, mića molođeć da deręmįs pičegas. — śiś.*
10. *tį vojtįštę, ta vojtįštę, ńe-kor oz vojtįšt. — iśerga.*
11. *kįk ńiź pišje, tęvarįs vilįsas. — śor.*

Choosing a mate for the year

Everybody sits in the place of entertainment, girls and lads; all of them pay attention. Here everybody is dancing and singing. Then they start to shout: "Choice of mates for the year!" As old people say today: you must go and have a look. Our Mitrej Ivanęvić and other men stood up. They shout: "Go on, grab one, grab one!" They say to Jogor Vaś: "Shoo, grab her! Shoo!" Our Jogor Vaś came forward and grabbed me. They shouted: "Her own husband." Then I grabbed another lad, Miš Sandrik, Miš Sandrik also grabbed another, and we grabbed a third one. Jeľena, Jeľena also came forward and grabbed Ig Śťep. And Ig Śťep grabbed Darja for a year. They began to walk about: [she points to someone] her husband jumped up. Candles were burning all round here, thick tallow candles. He wanted to put them out, to be sure. So he pulled everybody about, sprinkled them and our coats — those standing at the side, there was no escape for us. Well where could you flee? We and she [pointing to a woman] rushed to hide under the steps to the barn. (We got there.) "Ilľa Ivanović, give us back our coats for Heaven's sake!" He chased everybody away. He got hold of the bottom of the steps and lifted us all up. We could not escape. Then our mates of the year took away our coats. Oh, what a performance it was! They sang. How all the men roared, how they all sang: "Her own husband!"

(b) Riddles

40.

1. Its ridge is costly, very costly, the land is still more expensive. — A window-frame.
2. A pen full of sheep and a tail. — An oven full of bread.
3. Four brothers standing under one cap. — A table.
4. A wet calf fidgeting. — A hand-bowl.
5. Cake at night, bench in the day-time. — A dog.
6. A handsome, handsome lad that makes everybody shed tears. — An onion.
7. An iron bank and valuable water. — A pan with the remains of butter in it.
8. A bowl of oat-flour by the gutter. — The moon.
9. A handsome, handsome lad with his shirt in his lap. — A candle.
10. It drops here, it drops there, yet does not drop down. — An earring.
11. Two martens run along with their belongings on them. — A cross-beam.

12. *zaloka-tịr jeẓịd bajdịk. — vom-tịr piń.*
13. *zaloka-tịr gẹrd bajdịk. — pać-tịr ẹgịr.*
14. *kịk akań luna bidlaę vetlẹnị, vojin kud ulę pịrẹnị. — śin.*
15. *śo śinma, a ńi-nẹm oz aẓẓi. — pož.*
16. *mića, mića ić-moń da ńak-pẹlẹdịs kịskalẹnị. — ẹẓes-vug.*
17. *komịn mort ẹťi poduška vịlịn kujlẹnị. — pẹtẹlẹk.*
18. *d a r j a da m a r j a voćća, voćća vịžeććẹnị. — pẹtẹlẹk da žož.*
19. *bịd kerkaịn śẹd tasma. — ńič.*
20. *bịd kerkaịn oš-kịmẹs. — pać-vom.*
21. *baťis ćukľa, mamịs gẹna. — ćẹrs.*
22. *munę i loktę, dẹra voľsalę. — ľampa.*
23. *kitẹm i koktẹm, kinẹm vịlas ujalę. — pịž.*
24. *śo dẹmasa da rotasa, jema-suńisa abu volẹma. — pịvšan-gor.*
25. *mića, mića nịv da te vịlę kalịvlę. — koreś.*
26. *bịd kerkaịn śiś jukmẹs. — pu-lẹkań.*
27. *bịd kerkaịn śiś jukmẹs. — pu-lẹkań.*
27. *ńoľ ćoj ẹťi gue kuẓẓaśẹnị. — mẹs-liśtẹm.*
28. *pẹrịś starik pasjaśas, pasjaśas i paććerę mẹdas kanị, sitanas šịla pịras. — kań.*
29. *ćukịľ da mukịľ šịrẹm gogịn, mịj ten mogịs? — šor.*
30. *kịk kẹć-kok bịń, vit pon-čak žaglań ľas. — zịrịm-ćiškẹm.*
31. *gẹra vịlịn ťẹs da oz kośmịvlị. — kịv.*
32. *luna ẓẹvjaśas, ẓẹvjaśas da vojin pož ulę pịras. — śin.*
33. *ńoľ pišje, kẹkja·mịs vẹćće. — vẹv, kẹkjamịs pod.*
34. *kerkaịn bẹrdę, a ịllaịn śilę. — ćepńija.*
35. *bi śẹlẹma, va kinẹma, zarńija plaťťea. — samẹvar.*
36. *pu kar, da pu kar, pu kar vịlas iẓas kar, iẓas kar vịlas dẹra kar, dẹra kar vịlas ńemẹj sar. — potanịn kaga.*
37. *žurs-žurs śujis, ľus-ľas kịskis. — ćepńija.*
38. *ćastę pịralę moľid jura ruże. — dẹra-kịjem.*

12. A long chest full of white partridges. — A mouth full of teeth.

13. A long chest full of red partridges. — A stove full of glowing coals.

14. Two dolls walking everywhere in the day-time and going beneath a basket at night. — The eyes.

15. It has a hundred eyes, yet it sees nothing. — A sieve.

16. A beautiful, beautiful young wife pulled by the nipple. — A latch.

17. Thirty men lying on one cushion. — The ceiling.

18. Darja and Marja look at each other. — The ceiling and the floor.

19. A black strap in every house. — Moss.

20. A bear's forehead in every house. — The mouth of the stove.

21. A crooked father and a hairy mother. — A spindle.

22. It comes and goes, laying out cloth. — Skis.

23. It has neither hands nor feet, and swings on its belly. — A boat.

24. It weighs a hundred pounds and is ragged, yet neither needle nor cotton has ever been in it. — The stove in the bath-house.

25. A beautiful, beautiful girl who creeps on you. — The broom used in the bath-house.

26. A rotten well in every house. — A washbowl made of wood.

27. Four sisters urinating in one pit. — Milking a cow.

28. An old man crosses himself, he crosses himself and wants to climb on to the stove, and an awl pierces his bottom. — A cat.

29. Crooked and hooked shear-knife, what is it to do with you? — A brook.

30. A splash of two hare's legs, five toadstools pressed against shelf. — Wiping one's nose.

31. A plank on the hill that never dries up. — The tongue.

32. It flutters and flutters in the day-time, and goes beneath a sieve at night. — The eye.

33. Four of them run, eight of them are in pursuit. — A horse and eight legs of a sleigh.

34. It cries in the house and sings out of doors. — The dipper for the well.

35. It has a heart of fire, a belly of water, and is clothed in gold. — A samovar.

36. A wooden town and a wooden town, a straw town built on the wooden town, a linen town built on the straw town, and a mute tsar on the linen town. — A suspended swinging cradle.

37. Thrust in fully and drawn out slowly. — The dipper for the well.

38 A smooth head that often goes into the hairy hole. — Weaving cloth.

(c) Proverbs, idioms

41. *(Proverbs)*

1. *bęrdtęm kagaęs oz kaćajtnį.*
2. *bur baba dorįn i ľok mužįkįs bur.*
3. *bur mužįk dorįn i babaįd bur.*
4. *bur vevt ulįn i kerkaįd bur.*
5. *ęťi jęrš ńeľamįn vedra ćeri-va karę.*
6. *mužįk juę, dom-ǯįn soćće, baba juę, stavįs soćće i tekęd olęmįs šir-ju vijedęm-kojd.*
7. *petuklį sorsęǯ, porśľį isjanęǯ.*
8. *śera ponśid śęd pon oz lo.*

42. *Idioms*

1. *agas-piń vįlę uśi [gorš mort jįlįš]*
2. *dįrę paććersę ľićkalan.*
3. *gęn kojd ńebįd, id kojd šurįd.*
4. *kań kojd dįš, pon kojd gorš.*
5. *kišśem purjiś va kojem kojd.*
6. *koz pu jįlįś viśtalęm turi.*
7. *oj pę dįšę daj dįše, gęľe daj gęľe!*
8. *pom ńi pįdęs.*
9. *pruťe ńe baľe ńinęm abu.*
10. *rįnįšįd soćće [kor žęńikįs mędęs vajas].*
11. *śinmįs vurdalę munnį.*
12. *šįr-bi kojd pę ľampaįd.*
13. *tag kojd ńebįd, id kojd šurįd.*

(d) Songs

43.

das-vit arę me voji,
guľanka vįlę peti:
tom zonjas vorsan-inę,
tom nįvjas śilan-inę.
va-dor vįlas-kę lećći,
kujim karaba loktę.
me šęr karabas pįri,

41.

1. The child that is not crying is not rocked.
2. Beside a good wife even a bad husband is good.
3. Beside a good man the wife is also good.
4. Under a good roof the house is also good.
5. One perch makes forty buckets of fish soup.
6. If a man drinks, half the house will burn down; if the wife drinks, everything will burn down, and your life will be like a flowing river of pitch.
7. As high as a cock's comb, and as the bottom of a pig.
8. A mottled dog will never have black puppies.

42.

1. He fell against the teeth of the harrow. (Said of a hungry man.)
2. You are propping up the stove a long time.
3. Soft as hair, straight as a barley stalk.
4. Lazy as a cat and greedy as a dog.
5. Drawing water from a raft that has fallen apart.
6. A crane said to have lighted on a spruce.
7. Oh dear, you lazy thing, you lazy thing, you poor thing, you poor thing!
8. It has neither end nor bottom.
9. There is neither cow, nor lamb, there is nothing at all.
10. Your barn is burning. (When the bridegroom brings another fiancée.)
11. His eyes are howling to leave.
12. Your lamp is like a glowworm.
13. Soft as hops and straight as a barley stalk.

43.

I reached my fifteenth year,
I went to a party:
To the place where young lads play,
To the place where young girls sing.
I went down to the river bank,
Three boats come along.
I went aboard the middle boat,

ęšińedįs viżedli:
k a z a ń gęra tįdaľę.
'k a z a ń e pę gęraę,
melań banęn bergęćiv!"
me sećće i bęr peti:
posńi šorjas pįšjenį,
saldatjasląn, bednęjjasląn šin-vanįs.
me ješšę vįlę kaji:
gįrįš šorjas pįšjenį.
me seś kęsji mįššinį,
saldatjasląn, bednęjjasląn virjasįs.
me ješšę vįlę kaji:
vež kudri i sulalę.
me kęsji-kę eťi kudri ńečištnį,
saldatjasląn, bednęjjasląn kudrinįs.
a me ješše vįlę kaji:
sakar-jurjas tįdalę.
me kęsji eťikęs boštnį,
saldatjasląn, bednęjjasląn jurjasįs.

44.

kača-tor vojis ęšiń voże,
kič-kič vartis,
kįrniš-tor vojis ęšiń voże,
kur-kur vartis.
"[šuannįd], uźannįd aľi olannįd,
vęt vętannįd,
tun tunannįd?
ti vįlę ved — šuvę — vojska lįbećće,
ćintęm i bįrtęm.
ľ e v o · ń i ć sar ćeććis,
podzo·rnęj trubka pįr viżedis:
"važnęj gęś — šuvę — taj nę i pedľinnę.
ćećći žę — šuvę — slugajasę da
vernęj slugajasę,
kęmaśe — šuvę — da i paśtaśe,
vetlę ti — šuvę — k i r j a n-v a r j a n dorę,
roć-mu kutįš, roć-mu krepiťeľ baťuško dorę!"

And looked out of its window:
The hill of Kazań can be seen.
"Hill of Kazań,
Turn with your face to me!"
I went back there:
Little brooks are flowing,
They were the tears of soldiers, poor things.
I mounted still higher:
Big brooks are flowing.
I wanted to wash there,
They were the blood of soldiers, poor things.
I mounted yet higher:
There was green bunch there,
I wanted to pull off one of the bunches;
They were the locks of soldiers, poor things.
I mounted yet higher:
Sugar-cones could be seen.
I wanted to take one of them,
They were the heads of soldiers, poor things.

44.

A magpie came in front of the window,
kič, *kič*, it croaked;
A raven came in front of the window,
Caw, caw, it croaked.
"Are you asleep or awake?
Are you dreaming,
Or are you practising magic?
Against you" — says he — "an army is coming,
Inexhaustible and untiring."
Tsar Levonić jumped up
And looked at them with his spy-glass:
"An important guest" — says he — "it is true indeed.
Get up" — says he — "my servants,
My faithful servants!
Put on your shoes" — says he — "and put on your clothes,
Go to Kirjan-Varjan,
The protector of the Russian land, to the father
who supports the Russian land!"

naja kęmašisnį, paštašinį da ędje munisnį.
k i r j a n-v a r j a n gętir i pežaše.
"kęn-inę — šuvę — tijan k i r j a n-v a r j a n roć-mu
kutįš, roć-mu krepiťel' baťuškoįd?"
"sija — šuvę — mijan i vićkoįn,
sulalis — šuvę — sija mijan ębedńaįn,
sulalis — šuvę — sija mijan dostojnaįn".
munisnį naja i vićkoę,
gęger bįdęn jenjasįslį jurbitisnį,
gęger bįdęn vojtįrįslį lajkjalisnį . . .

45.

kar gęgerįn šęd totara sulalę,
krug gęgerįn ľok vojtįrįs sulalę,
krug pįčkįn i mića nįv pukalę,
mića nįvlęn i baťis munę.
"baťe pę baťe, veštį žę, veštį!"
"a nįlę pę nįlę, mįj vįlę vešta?"
"a baťe pę baťe bur vęlįd vįlę."
"a nįlę pę nįlę, sį don on sulav."
kar gęgerįn šęd totara sulalę,
krug gęgerįn ľok vojtįrįs sulalę,
krug pįčkįn i mića nįv pukalę,
mića nįvlęn i mamįs munę.
"mamę pę mamę, veštį žę, veštį!"
["a nįlę pę nįlę, mįj vįlę vešta?"]
["a mamę pę mamę,] bur patka vįlę."
"nįlę pę nįlę, sį don on sulav."
kar gęgerįn šęd totara sulalę,
krug gęgerįn ľok vojtįrįs sulalę,
krug pįčkįn i mića nįv pukalę,
mića nįvlęn i vokįs munę.
"vokę pę vokę, veštį žę, veštį!"
"ćoje pę ćoje, mįj vįlę vešta?"
"a vokę pę vokę, bur paľto vįlę."
"ćoje pę ćoje, sį don on sulav."
kar gęgerįn šęd totara sulalę,
krug gęgerįn ľok vojtįrįs sulalę,

They put on their shoes and their clothes and
went off with all speed.
Kirjan-Varjan's wife was baking bread.
"Where" — says he — "is your Kirjan-Varjan, the protector of the Russian land, the father who supports the Russian land?"
"He was standing there" — she answers — "at Mass",
"He was standing there" — she answers — "at dostoyna."
They went off to the church.
They prayed to every icon around,
They bowed to every man around . . .

45.

Black Tartars are surrounding the town,
Wicked people are surrounding the circle,
In the middle of the circle there sits a beautiful girl,
The beautiful girl's father comes along.
"Father, father, redeem me, redeem me!"
"Daughter, daughter, with what shall I redeem you?"
"Father, father, with your fine horse!"
"Daughter, daughter, you are not worth that much."
Black Tartars are surrounding the town,
Wicked people are surrounding the circle,
In the middle of the circle there sits a beautiful girl,
The beautiful girl's mother comes along.
"Mother, mother, redeem me, redeem me!"
"Daughter, daughter, with what shall I redeem you?"
"Mother, mother, with you fine silken kerchief."
"Daughter, daughter, your are not worth that much."
Black Tartars are surrounding the town,
Wicked people are surrounding the circle,
In the middle of the circle there sits a beautiful girl,
The beautiful girl's brother comes along.
"Brother, brother, redeem me, redeem me!"
"Sister, sister, with what shall I redeem you?"
"Brother, brother, with your fine overcoat."
"Sister, sister, you are not worth that much."
Black Tartars are surrounding the town,
Wicked people are surrounding the circle,

krug pičkin i mića niv pukalę,
mića nivlen ćojis munę.
"ćoje pę ćoje, veštį žę veštį!"
"a ćoje pe ćoje, mij vilę vešta?"
["a ćoje pę ćoje,] bur šal' vilę."
["ćoje pę ćoje,] si don on sulav."
kar gegerin šed totara sulalę,
krug gegerin l'ok vojtiris sulalę,
krug pičkin i mića niv pukalę,
mića nivlen drugis munę.
"drugę pę drugę, veštį žę, veštį!"
"pedruga, pedruga, mij vilę vešta?"
. . . . . .
"pedruga pę pedruga, vešta žę vešta."

46.

geger, geger kę me vižedli:
aslam mileje abu tan,
aslam mileje abu tan.
muna me as gorńićaę,
muna me as gorńićaę,
voda me as vol'-paś vilę,
voda me as vol'-paś vilę,
i šebraśa as ędďaleęn,
šebraśa as ędďaleęn.
kor-kę pę menam milej vovema,
moręs voże kiń uśkędema,
uźan-iniś saďmędema,
uźan-iniś saďmędema.
ježel'i te menę on l'ubit,
kuź bor-i-jin da turunjas kośmeni,
siź-žę te, mileje, kośman,
siź-žę te, mileje, kośman.
ježel'i te menę, milej, l'ubitan,
kuź bor-i-jin da turunjas ćvet'itę,
siź-žę te, mileje, ćvet'itan.

47.

paśkid, gaža ul'ića, ul'ića,
dol'i-śel'i, nal'i-śel'i govorinskej ul'ića.

In the middle of the circle there sits a beautiful girl,
The beautiful girl's sister comes along.
"Sister, sister, redeem me, redeem me!"
"Sister, sister, with what shall I redeem you?
"Sister, sister, with your fine shawl."
"Sister, sister, you are not worth that much."
Black Tartars are surrounding the town,
Wicked people are surrounding the circle,
In the middle of the circle there sits a beautiful girl,
The beautiful girl's lover comes along.
"Sweetheart, sweetheart, redeem me, redeem me!"
"Darling, darling, with what shall I redeem you?"

. . . . . .

"My darling, my darling, I shall redeem you, I shall redeem you."

46.

I was looking round and round,
My darling is not here,
My darling is not here.
I go into my room,
I go into my room,
I lie down in my bed
I lie down in my bed
And cover myself with my blanket,
I cover myself with my blanket.
All of a sudden my beloved arrived,
He kindled a spark in my bosom,
He woke me from my dream,
He woke me from my dream.
If you do not love me,
As the leaves of grass on the ridge wither away,
So you will wither away, beloved,
So you will wither away, beloved.
If you love me,
As the grass on the ridge flourishes,
So you will flourish, beloved.

47.

Broad, beautiful street, street,
doľi-śeľi . . . street.

uľićaas nịv olę, nịv olę,
doľi-śeľi, naľi-śeľi govorinskęj nịv olę.
nịv doras pę zon volę, zon volę,
doľi-śeľi, naľi-śeľi govorinskęj zon volę.
"zonmęj, zonmęj, mịj volan, mịj volan,
doľi-śeľi, naľi-śeľi govorinskęj mịj volan?
baťid tenę pińalę, pińalę,
doľi-śeľi, naľi-śeľi govorinskęj pińalę.
mamịd tenę kịjedę, kịjedę,
doľi-śeľi, naľi-śeľi govorinskęj kịjedę."

48.

a)

me taj, me taj, mića zon
m a š u kęs viććiśa,
me taj, me taj, mića zon
m a š u kęs viććiśa.
ta-lun mịj-kę dịr iz lok,
iz-ę menę vuneḍ,
ta-lun mịj-kę dịr iz lok,
iz-ę menę vuneḍ?
og-žę, og-žę me vuneḍ
tačęm mića zonmęs,
og-žę, og-žę me vuneḍ
tačęm mića zonmęs.
ta-lun śor ńiń peraịs,
kolę gortę munnị,
ta-lun śor ńin peraịs,
kolę gortę munnị.
gortịn męsjas lịśtịtęm,
mamę menę vidas,
gortịn męsjas lịśtịtęm,
mamę menę vidas.

b)

me taj, me taj, mića zon
m a š ukęs viććiśa.
mịj-kę, meśa dịr iz vo,
iz-ę sija vuneḍ,

In the street there lives a girl, there lives a girl,
doľi-śeľi . . . there lives a girl.
A lad visits the girl, a lad visits the girl,
doľi-śeľi . . . a lad visits her.
"Lad, lad, why do you come, why do you come,
doľi-śeľi . . . why do you come?
Your father will chide you, will chide you,
doľi-śeľi . . . he will chide you.
Your mother will follow you, will follow you,
doľi-śeľi . . . she will follow you."

48.

(a)

I indeed, I indeed, a handsome lad,
Am waiting for Mašuk.
I indeed, I indeed, handsome lad,
Am waiting for Mašuk.
She has not yet come today,
Has she forgotten me?
She has not yet come today,
Has she forgotten me?
No, no, I do not forget
Such a handsome lad.
No, no, I do not forget
Such a handsome lad.
It is late today, it is time
For me to go home,
It is late today, it is time
For me to go home.
The cows are unmilked at home,
Mother will chide me,
The cows are unmilked at home,
Mother will chide me.

(b)

I indeed, I indeed, handsome lad,
Am waiting for Mašuk.
She has not come for some time,
Has she forgotten me?

mįj-kę, meśa, dįr iz vo,
iz-ę sija vuneđ?
vunędnį me og vuneđ
tačęm mića zonmęs,
vunędnį me og vuneđ
tačęm mića zonmęs.

. . . . . .

na kolę-kę, ćišjan bośt,
kęsjan-kę, okaśnį,
na kolę-kę, ćišjan bośt,
kęsjan-kę okaśnį . . .

49.

sad-jęrįn-kę nįv guľajtę,
sećće zon volįvlę.
"zonmę, zonmę, moloďeće,
šoća taj volįvlan,
zonmę, zonmę, moloďeće,
šoća taj volįvlan."
"rad pę ved-kę me volįvla,
ńi-nęmęn koznaśnį,
rad pę ved-kę me volįvla,
ńi-nęmęn koznaśnį.
p i ť i ras-kę me vetla da
dona kozin vaja,
p i ť iras-kę me vetla da
dona kozin vaja,
dona kozin, kįk kozin da
kumać da kitajka,
dona kozin kįk kozin da
kumać da kitajka."
"kumaćsę-kę me-j og paśtav
kitajka og novlį,
kumaćsę-kę me-j og paśtav,
kitajka og novlį.
kįž ľubitan, siž ľubit da
bośt zarńija ćuń-kįč,
kįž ľubitan, siž ľubit da
bośt zarńija ćuń-kįč,

She has not come for some time,
Has she forgotten me?
Forget you? I shall not forget
Such a handsome lad,
Forget you? I shall not forget
Such a handsome lad.

. . . . . .

If you need it, take the kerchief,
If you want to kiss me,
If you need it, take the kerchief,
If you want to kiss me . . .

49.

A girl is walking in the garden,
A lad goes that way.
"Lad, lad, young man,
You come here seldom,
Lad, lad, young man,
You come here seldom."
"Why, I come here gladly,
Only I have nothing to give you,
Why, I come here gladly,
Only I have nothing to give you.
If I go to Petersburg,
I shall bring you expensive gifts,
If I go to Petersburg,
I shall bring you dear gifts,
Dear gifts, two gifts,
Red cotton cloth and nankeen,
Dear gifts, two gifts,
Red cotton cloth and nankeen."
"I'll not put on a red cotton dress,
I'll not wear nankeen.
I will never put on a red cotton dress,
I will never wear nankeen.
Love me as you love me now,
Bring me a golden ring,
Love me as you love me now,
Bring me a golden ring,

zarńija ćuń-kįč, kįk ćuń-kįč da
krug gęgęr gęgęrtam,
zarńija ćuń-kęč, kįk ćuń-kįč da
krug gęgęr gęgęrtam.
krug gęgęrįs-kę gęgęrtam,
kujimįś okaśam.

50.

gętįrej menę oz lubit,
krevať vilįś menę jętkis,
krevať vilįś menę jętkis da
kije-kokę menam vęrźis,
kije-kokę menam vęrźis da.
vetla žę me v o l g a vilę,
vetla žę me v o l g a vilę da
bośta žę me lećid britva,
bośta žę me lećid britva da
brita žę me vež kudrijas,
brita žę me vež kudrijas da
šondį-banęj vež kudrijej!

51.

a)

ćižįkęs kolę kutnį da
sadokę kolę jęrtnį,
sadokę kolę jęrtnį da
kędįsęn kolę verdnį.
kędįsįs pę vesjitęm da
vesjiśįs pę bįdmįtęm.
k ę r t-k e r ę s į n bįdmęma da
kęrt pos kuźta loktęma . . .

b)

ćižikęs kolę kutnį da
sadokę kolę jęrtnį,
sadokę kolę jęrtnį da
kędįsęn kolę verdnį.
kędįsęn kolę verdnį da
kędįsįs pę vesjitęm.

A golden ring, two rings,
And we shall walk round,
A golden ring, two rings,
And we shall walk round,
We'll kiss each other three times.

50.

My wife does not love me,
She pushed me out of bed,
She pushed me out of bed,
My hands and legs were sprained,
My hands and legs were sprained.
I'll go as far as the Volga,
I'll go as far as the Volga, and
I'll bring a sharp razor,
I'll bring a sharp razor, and
I'll shave off her blonde locks,
I'll shave off her blonde locks.
My little sun, my blonde locks!

51.

(a)

You must catch a siskin and
Shut it in a cage,
Shut it in a cage and
Give it seed to eat.
The seed is unwashed, and
The one to wash it has not yet grown up.
She has grown up in Kęrt-keręs and
Arrived across an iron bridge.

(b)

You must catch a siskin and
Shut it in a cage,
Shut it in a cage and
Given seed to eat, and
The seed is unwashed.
The seed is unwashed, and

kejdįsįs pę vesjitęm da
mića nįvlęn ki kįnmę,
mića nįvlęn ki kįnmę da
lįmjen kolę miśkįnį,
lįmjen kolę miśkįnį da
pać bi dorįn koštįnį.

52.

asja pę kįa, kįa voź lebalę,
voź lebalę da rįt-i-ja pe kįa,
rįtja kįa, kįa śor lebalę,
śor lebalę da vįvśań pę pįža,
vįvśań pįža, pįžajas kįvtęnį,
kįvtęnį da sįniśjasįs,
tom nįvjasįs da bęžališjasįs,
bęžališjasįs tom mića zonjasįs,
tom zonjasįs da šęras pukališjas,
šęras pukališjasįs tom ić-mońjasįs,
tom ić-mońjasįs da naja śilęnį,
naja śilęnį zev-i šoga, šoga,
šoga, šoga da va-dor-i kuźa,
va-dor kuźa nįv-i daj guľajtę,
nįv guľajtę da kokas pę tupeľ,
kokas tupeľ bęr vįlas taľalę,
taľalę da juras pę ćįš-i-jan,
juras ćįšjan, ćįšjansę voštalę,
voštalę da taja pę ćįšjan,
taja ćįšjan, čįšjan men abu žaľ,
men abu žaľ da teľ-i-kę pę men-i žaľ,
teľkę men žaľ aslam musa drugęj.

53.

more dorįn tuman lįbęćće, ok
me dumajti tumanęn da
vęlęm juś-źoźeg lebę-j,
vęlęm juś-źoźeg lebę, ok
juś-źoźeg bęrśań da
pęrįś kuč vęćće-j,
pęrįś kuč vęćće. ok

The fair girl's hand is frozen,
The fair girl's hand is frozen, and
It must be washed with snow.
It must be washed with snow, and
Dried by the fire in the stove.

52.

The morning twilight, the morning twilight rises early,
It rises early, and the evening twilight,
The evening twilight, the evening twilight comes down late,
It comes down late, and boatmen from upstream,
Boatmen from upstream float downstream,
Oarsmen float downstream,
Young girls and steersmen;
The steersmen are young, handsome lads,
Young lads, and sitting in the middle,
Sitting in the middle are young wives,
Young wives, and they are singing,
They sing very sadly, so sadly,
So sadly, so sadly, and along the bank,
Along the bank a girl is walking,
A girl is walking with slippers on her feet,
The slippers on her feet are worn down,
They are worn down, and she has a kerchief on her head,
She has a kerchief on her had, and she loses her kerchief,
She loses it and for this kerchief,
For this kerchief, for this kerchief I am not sorry,
I am not sorry for it; only,
Only for my dear sweetheart am I sorry.

53.

Fog is rising on the shore of the sea; oh,
I thought it was fog, and
A swan flies there,
A swan flies there, oh.
The swan
Is chased by an old eagle,
It is chased by an old eagle. Oh.

kučęj pę kučej daj
kęn vetlin-munin?
kęn vetlin-munin? ok
me vetli-muni daj
s a r a t o v aįn,
s a r a t o v aįn. ok
s a r a t o v aįn da
mįj kįvlin-aźźin?
mįj kįvlin-aźźin? ok
me kįvli-aźźi da
more dorįn jeźįd jaj kujlę-j,
more dorįn jeźįd jaj kujlę. ok
ne-kod sećće-j oz volįv da
kujim ćikįć volįvlę-j,
kujim ćikįć volįvlę. ok
ęťi-kę pę ćikįćis daj
rędimęj mamįs,
rędimęj mamįs, ok
męd-ę-kę ćikįćis daj
rędimęj ćojis, ok
kojmęd-ę-kę ćikįćis daj
aslas babaįs,
aslas babaįs. ok
mamįs-kę sįlęn bęrźźas daj
sįlęn śin-vaįs,
sįlęn śin-vaįs, ok
vizįv-i ju moz vizįvtę daj
ćojis-kę sįlęn bęrźźas,
ćojis-kę sįlęn bęrźźas, ok
sįlęn śin-vaįs daj
asja lįs-va moz uśe-j,
asja lįs-va moz uśe. ok
aslas babaįs bęrźźas daj
sįlęn śin-vaįs,
sįlęn śin-vaįs, ok
sįlęn śin-vaįs daj
vizįv šor moz vizįvtę.

My eagle, my eagle,
Where have you beeen roaming,
Where have you been roaming? Oh.
I have been roaming
In Saratov,
In Saratov. Oh.
In Saratov
What have you heard and seen,
What have you heard and seen? Oh,
I have heard and seen:
A white corpse lying on the shore of the sea,
A white corpse lying on the shore of the sea. Oh
Nobody goes there.
Three swallows come,
Three swallows come. Oh
One of the swallows
Is his mother,
His mother. Oh,
The second swallow
Is his dear sister, oh,
The third swallow
Is his own wife,
His own wife. Oh,
When his mother begins to weep
Her tears,
Hear tears, oh,
Well up like a swift stream.
If his sister begins to weep,
If his sister begins to weep,
Her tears
Drop like the morning dew,
Drop like the morning dew. Oh
His wife begins to weep,
Her tears,
Her tears, oh
Her tears
Gush forth like a swift brook.

54.

kudrija mića kiẓẓej,
diṛeṇ ńin te sulalan!
oj, kiẓẓej, kiẓẓej, kiẓẓej,
diṛeṇ ńin te sulalan!
mi ved teṇę peṛędam,
seśśa teṇę ćeglalam.
oj, kiẓẓej, kiẓẓej, kiẓẓej,
seśśa teṇę ćeglalam.
teṇę i gortę nuam,
seśśa koreśe karam.
oj, kiẓẓej, kiẓẓej, kiẓẓej,
seśśa koreśe karam.
teeṇ žožniṃęs ćiškam,
seśśa musukęs viććam.
oj, kiẓẓej, kiẓẓej, kiẓẓej,
seśśa musukęs viććam.

55.

mamę menę pińalę,
kodęs me l'ubita:
kučęm-kę ved i l'ok mort
vakśema me viṛlę,
kućęm-kę ved i l'ok mort
vakśema me viṛlę.
in vakśi te l'ok mortę . . .

56.

šondi-banęj, olęmęj da
tom peṛa kol'laleṃęj,
tom peṛaę-j, tom gažęj da
kićće kolę, vetlęmęj,
kićće kolę, vetlęmęj,
kodęs kolę, l'ubitęmęj da
miṛj kolę, šorńitęmęj.
. . . . . .
viže peṛni viṛj abu.
p a l'e munni tuj lojis, da
viže piṛni viṛj lojis.

54.

My beautiful, spreading birch-tree,
How long you have been standing!
Oh, my birch-tree, my birch-tree, my birch-tree,
How long you have been standing!
We are going to fell you,
Then we shall break you to pieces.
Oh, my birch-tree, my birch-tree, my birch-tree,
Then we shall break you to pieces.
We shall take you home,
Then we shall make a bath-broom of you.
Oh, my birch-tree, my birch-tree, my birch-tree,
Then we shall make a bath-broom of you.
We shall sweep our floor with you,
Then we shall wait for our beloved to come.
Oh, my birch-tree, my birch-tree, my birch-tree,
Then we shall wait for our beloved to come.

55.

Mother you are chiding me
For the man I am in love with:
Some wicked man
Has laughed at me,
Some wicked man
Has laughed at me.
Do not laugh at me, you wicked man . . .

56.

My little sun, my life,
The passing away of my youthful days,
My youthful days, my youthful joys,
I walked where I had to,
I walked where I had to,
I loved whom I had to,
I said what I had to.

. . . . . .

To begin Lent, we have no butter.
To go to Pal, a road was made,
To begin Lent, butter was made.

57.

ę k ś i ń ń a k r a s a,
mamįd sur puvęma da
sur junį koris.
og ešti pę, og ešti:
jur-vįlę vevtęm,
kok-ulę-j postęm . . .

58.

šondįej-mamęj pę dįr-i novlędlin,
dįr-i novlędlin da ćasęn reďitin,
dįr-i novlędlin da ćasęn reďitin.
reďitin, matuška, mićaęs, buręs,
reďitin, matuška, mićaęs, buręs,
bįttin, matuška, verbaįś žužįd . . .

(e) Laments

59. *nįvlęn pervęj bęrdęm*

kęn-i-kę pę taj lok-i-tęmaęś daj
na ber ľok-i taj reď-i-vužjis,
sećće ęmįj me vęli kęsja da me munnį.
abu ved menam roć bajarįs daj baťuškoįs,
sija-kę-j eškę vęli menam da daškę med bur sajas śetis.
ęni taj ľok-i mužik dorę loi men końerlį daj munnį.
ľok raka-ćukar kojdęś taj loktisnį da menę nuisnį.
kužlįvli veškę me asśim mįv-kįdęs kutlįvlįnį daj loi munnį,
šondį-banęj-kę menam daj olęmęj,
taćće me vęli kęsjili daj-i munnįsę,
ig ved me kužlįvlį sije tažį daj dumįštlįnįsę.

60. *kęsalį bęrdęm*

i šondįę-banęj-kę menam-i taj nįv-i da kęsaęj, ďevjej krasaęj,
koľ-i-nį taj menam końerlęn daj pondis daj nįv-i kęsaęj, ďev-i-jej krasaęj,

57.

Beautiful Ẹkśińńa,
Your mother has brewed beer and
Invited you to drink beer.
I have no time, I have no time:
There is no roof above my head,
There is no floor beneath my feet . . .

58.

My little sun, mother, you carried me for a long time,
Your carried me for a long time, and you gave birth to me in a single hour,
Your carried me for a long time, and you gave birth to me in a single hour.
My pretty mother, you bore me to be fair and kind,
My pretty mother, you bore me to be fair and kind,
My pretty mother, you have reared me to be taller than the willow . . .

59.

The bride's first lament

There arrived from somewhere
A vast number of wicked relatives,
I have to go there.
I have no Russian boyar for a father,
For he would have given me to the finest man.
Now I, poor thing, had to marry a wicked man.
People like an evil flock of crows came to carry me off.
Perhaps I could have lived sensibly, but I had to go away,
My little sun, my life,
Here I had to come,
For I could not have thought it to be like this.

60.

Lament for her plait

My little sun, my maiden plait, my virgin beauty,
I, poor thing, have left behind my maiden plait, my virgin beauty,

i voši taj menam końerejlen daj niv daj niv-i kęsaęj,
kor-i-śni ęd sije kolę menśim konerejliś daj niv-i kęsaęj.
kor-į-śe žę musa vokjasej menśim zarńi daj niv-i kęsaęs,
vetlįlę žę ti daj gaža vićko doras-i daj musa da vok-i-jasej,
kor-į-śe žę vićko doriś-i daj vićko daj vićko gegęr-i-śis . . .

61. *baťlį bęrdęm*

šondį-banęj pę menam daj baťuš-i-koęj,
munin že te me diniś da końerej diniś.
kįćće nę menę te mędin da tojišt-i-nisę?
kužin taj nęšna bittinisę daj,
kužin taj menę daj śet-i-nisę.
paśibę žę ten, baťuš-i-koęj,
lećid kosanad tenid daj įčketemid vilę,
paśibę žę ten, baťuš-i-koęj,
kokńi narmannad menę kurtędemid vilę.
in-i taj menę ubeľitlį kežid vilas pet-i-nisę.
ęni ved me sećće muna da og kuž viždlinisę,
bidęnlį ved sen lova kovtem-i-tor . . .

62. *mamlį bęrdęm*

lun-i šon-i-dįej-kę menam daj matuškaęj,
roć akań-i-jasęj-kę menam daj musa ćojjasęj,
roć-i bajarjasęj-i-kę menam daj musa vokjasęj,
mirdęn taj-i ti lok-i-temid daj me dinę,
końerej dinę daj me dinę . . .

63. *batlį, kulęmalį*

šondį-banęj-kę menam daj baťuškoęj,
kermiľećej-kę menam daj baťuškoęj,
kįćće nę ńin te daj mędęććin?
kįćće nę ńin mi tenę mędim daj mędędnį?
lun-šondiej-kę daj baťuškoęj,
bittin taj mijanęs da te kimines da juištin.
ęni taj nę kįćće-kę te mijanęs daj bidęs daj
koľan?

I, poor thing, have lost my maiden plait,
I, poor thing, have to find it, my maiden plait.
Search for it, dear brothers, search for my golden maiden plait,
Go to the beautiful church, dear brothers,
Search for it by the church, around the church . . .

61.

Lament to the father

My little sun, my father,
You have gone from me, poor thing,
Where have you thrust me?
Surely you could have reared me a little longer.
Surely you could have given me away.
Thank you, father,
That you gave me a sharp scythe to mow with,
Thank you, father,
That you gave me a light rake to rake with.
You could not bear me to go out in the cold weather.
Now that I am going there, I dare not raise my eyes,
I shall be a burden to everybody . . .

62.

Lament to the mother

My little sun, my pretty mother,
My Russian doll, my dear sisters,
My Russian boyars, my dear brothers,
You have come with might to see me,
Poor thing, to see me . . .

63.

Lament for a dead father

My little sun, my dear father,
My sustainer, my dear father,
Where have you taken your way?
Where shall we accompany you?
My little sun, my dear father,
You have raised us, and how much you have drunk.
Are you now to leave us all?

ok, šondiẹj-kẹ menam daj baťuškoẹj;
kẹrmiľećej-kẹ menam daj baťuškoẹj,
ta regịda ẹmịj te mijan daj mijan daj mẹdẹććin!
kịćće nẹ te mijanẹs daj koľan?
kod vịlẹ naďejaẹn nẹ te baťuškoẹj daj koľan?
peskịsla ved te mijanẹs daj nuvẹdlin,
turunịsla ved te mijanẹs daj nuvẹdlin,
kẹžid už vịlas ẹd mijanẹs ńe-kịćće daj en petkẹdlịv.
ẹni ẹd mijanlị loe, baťuškoẹj, daj bịdẹn aslịnịm karnị.
kẹrmiľećej-kẹ daj lun-šondiẹj da baťej,
mịj ńin taja daj loi?
kịćće nẹ ńin tenẹ daj mẹdẹdam?
taje ẹmej mi tenẹ daj dumajtlim,
ta regidaẹn daj ta kostiẹn daj kulin.
lun-šondiẹj-kẹ kẹrmiľećej daj baťuškoẹj,
in kuž ẹd taj mijanẹs na daj bịttịnịtẹ,
. . . daj koľi ẹd mijanẹs da verẹs saje daj šetnisẹ.
pijantẹ ẹd koľi mijan da gẹtravnịtẹ,
veľiš ẹd kolẹ munni da eštẹććinịtẹ,
kẹrmiľećej-kẹ da baťuškoẹj,
tomẹn-burẹn na te taj mẹdẹććin,
lun-šondiẹj menam da baťej.

64. *mamlị, kulẹmalị*

lun-šondiẹj-i-kẹ menam-i daj matuš-i-kaej,
kịćće nẹ te daj na-j mẹdẹććin?
kịćće nẹ te mi daj tenẹ mẹdẹdam?
lun-i-šondiẹj daj matuškaej,
ta regidaẹn te taj daj eštẹććin,
kužin taj mijanẹs daj bịttịnisẹ,
in na vevjavlị te mijanẹs daj nẹ šet-i-nisẹ,
mića plaťťesẹ mijan daj karnis,
mića kẹmsẹ mijan daj lẹšednis,
ačid vẹd te in ubeľitlị daj junisẹ daj šojnisẹ.
ẹni taj bịdẹn i tenad daj-i koľi,
lun-šondiẹj-i-kẹ menam da matuškaej,
bịdẹn gaža kerka-kartaịd daj koľi,
vešt kuźašań-kẹ bịttin mijanẹs daj ćuń kuźašań,
stavsẹ taj mijanẹs da velẹdin daj kẹmẹdin daj paštẹdin,

Oh, my little sun, my dear father,
My sustainer, my dear father,
How soon you have set out on your way!
Where, to what fate do you leave us?
To whom do you leave us, dear father, in trust?
You took us when you went for firewood,
You took us when you went for hay,
You never took us to work in cold weather.
Now, dear father, we must do everything by ourselves.
My nourishing little sun, my father,
What has happened?
Where have we accompanied you?
Had we ever thought of you
That you would die so soon?
My little sun, my sustainer, dear father,
You could not bring us up,
. . . you could not live to give us away in marriage.
It has been left for us to arrange for the wedding of your sons,
Now we must go and perform our duties.
My sustainer, dear father,
You departed young and healthy,
My little sun, my father.

64.

Lament for a dead mother

My little sun, dear mother,
Where have you taken your way?
Where shall we accompany you?
My little sun, dear mother,
You have finished very soon indeed,
You could hardly raise us,
You did not even have time to give us away in marriage,
To make fine clothes for us,
To make fine shoes for us,
You could not bear to drink and eat alone.
Now you have left everything behind,
My little sun, dear mother,
All your beautiful farm has been left behind,
From our childhood you raised us,
You taught us everything, and you clothed us,

mi raďiś daškę te daj una kežidsę kịnmalin,
mi raďiś daškę daj kịnmalin daj čigjalin,
mịj ćeskịdis veli, in ubeľitlị te daj śojnịtę,
sije taj mijan daj ver-i-din.
kịćće-kę veli taj te munan daj vịžedam ęšińędịs,
ęni tenę kịś nę męda m mi daj viććinịsę?
kęrmiľećej-kę menam daj matuškaịs abu,
lun-šondịis taj menam daj matuškaịs oz lo,
kodęs nę ved mi viććam da kod vịlę daj męda m daj ľubujććinịsę,
lun-šondịej daj matuškaej.

65. *bęrdędęm*

te vịlę-j spasej-kę me daj božja da maťerej,
bož-i-ja maťerej pę ved ti daj kęrmiľećej daj baťuš-i-koej,
kęrmiľeć baťuš-i-koej bęrdi da lun-i-šondịej matuškaej,
mịj-i nę taje menę końereș pondinnịd daj-i karnịsę,
janșed-i-nị taj końereș menę ti daj pon-i-dinnịd,
kov-i-tęm-i-tor ęmịj me końerej tijan daj tijan-i loi?
ęťi god kęť eś-i-kę menę ješšę ti daj vịžinnịd,
ješšę kęť eśkę me ti dorịn ęťi god-i-sę, godsę da krasujćći!
šondị-banej-kę menam daj mamę dorịn da olęmej
koľnị taj menam końerejlęn da bịdęn daj bịdęn-i pondis.

(f) Children's songs, tales in verse

66.

a)

dudę, bobę, kịćće vetlin?
šegjes pomę.
mịj vajin?
vịja ńań vaji.
kịćće puktin?
šegjes pomę.
šịr-i-bľaď i volęma,
tūkęma da jōkęma,
bężnas kojōtęma.
śera pon pišjedęma,
śed pon vetędęma,
počịsę i śibdęmaęś.

You endured much cold for us,
You endured much cold and hunger for us,
If you had a tasty morsel, you could not bear to eat it alone,
You nourished us with it.
When you left the house, we watched you through the window,
Now from where do we await your return?
I have no mother to sustain me,
I shall have no little sun, no dear mother
For whom to wait, in whom to take pleasure,
My pretty sun, my dear mother.

65.

Lament

I have been crying to you, my redeeming god-mother,
My god-mother, and my sustaining father,
My sustaining father and my pretty sun, mother,
What have you begun to do to me, poor thing,
You began to part from me, poor thing,
And have I, poor thing, become a burden to you?
If only you could have kept me yet one more year,
If only for one year I could have been growing more beautiful with you!
My pretty sun, mother, the life I had with you
Has all been left on me, poor as I am.

66.

(a)

dudẹ, bobẹ, where have you been?
To the end of the bench by the wall.
What have you brought?
I have brought bread and butter.
Where have you put it?
On the end of the bench by the wall.
There came a nasty mouse,
It jogged it and moved it,
It turned it over with its tail.
A spotted dog chased it away,
A black dog chased it away,
They were held up by the fence.

kęni počisįs?
bi sotęma.
kęni biįs?
va kusędęma.
kęni vaįs?
ęška-męška juęma.
kęni ęška-męškaįs?
įbę ćeććema.
kęni įbįs?
ćer keralęma.
kęni ćerįs?
dudį ľamęma.
kęni dudį?
pečer pęvsę ušema.
kęni pečer pęvsįs?
šo vęla-ćańa taľalęmaęś da ľok kartaę pįręmaęś,
da ęťi kača rema,
da stav kartaįs kišśema vįlįsas.
ša ęťi šin-pęla,
męd petę peľ-pęla,
kojmęd petę bęž-pęla,
ęťi petę šivko da burko, meščannej voronko.

b)

dudę, bobę, kįćće vetlin?
ćožę guę.
mįj nę vajin?
vija ńań vaji.
kįćće puktin?
šegjes pomę pukti.
abu taj da vęvlęma.
šęd pon pišjedęma, šera pon vętędęma, počįs kolasę i šibdęma.
kęn inę počisįs?
bi sotęma.
kęn inę biįs?
va kusędęma.
kęn inę vaįs?
ęška-męška juęma.

Where is the fence?
Fire has burnt it up.
Where is the fire?
The water has put it out.
Where is the water?
The rainbow has drunk it up.
Where is the rainbow?
It has jumped on the hill.
Where is the hill?
The axe has chopped it in pieces.
where is the axe?
dudį has made it blunt.
Where is *dudį?*
He has fallen into the nettles.
Where are the nettles?
A hundred horses and colts trod on them and went to a tumbledown stable,
One of them was magpie-coloured,
And the whole stable collapsed.
Then one of them comes out with one eye,
The second with one ear,
The third one with half a tail,
A grey, black and brown magic steed comes out.

(b)

dudę, bobę, where have you been?
In my uncle's cellar.
What have you brought?
I have brought bread and butter.
Where have you put it?
On the end of the bench by the wall.
It was not there.
A black dog chased it, a spotted dog drove it away, it stuck in a hole in the fence.
Well, where is the fence?
Fire has burnt it.
Well, where is the fire?
Water has put it out.
Well, where is the water?
The rainbow has drunk it up.

kẹn inẹ da ẹška-mẹškaịs?
ịbẹ ćeććema.
kẹn inẹ ịbịs?
ćer keralẹma.
kẹn inẹ ćerịs?
zud ľamẹma.
kẹn inẹ zudjịs?
pečẹr pẹvstẹ ušema.
kẹn inẹ pečẹrịs?
šo vẹla-ćańa žugẹmaẹś da ľakẹmaẹś bịdẹn da ľok kartaẹ i pirẹmaẹś.
ẹťik vẹv surttẹma jona, stav kartaịs kiśśema da:
kodi petẹ šin-pẹla,
kodi petẹ peľ-pẹla,
kodi petẹ kok-pẹla.
ẹťi petẹ šivko da burko, meščanẹj voronko,
sije vengrijaẹ nuẹdnị.
mẹd petẹ šivko da burko,
sije karẹ nuẹdnị.

67.

a)

šẹd vẹr šẹrịn vẹv gẹrdlẹ,
da vẹv vịlas žẹ zon bẹrdẹ.
zonmẹ, zonmẹ, mịj bẹrdan?
mịj nẹ me-j og-i bẹrd?!
mamẹ-baťe kịvtẹm-vortẹm,
vokẹ vẹli, streje pẹri,
ćoje vẹli, veše pẹri.
jag-tuj vịlịn šuź buksẹ.
šuźe, šuźe, mịj buksan?
mịj nẹ me-j og buksị?!
oš-u-mu gueṣ gẹrisnị,
jur-uv viźes ịčkisnị.

b)

šẹd vẹr šẹrịn vẹv gẹrdlẹ,
vẹv vịlas i zon bẹrdẹ.
zonmẹ, zonmẹ, mịj bẹrdan?
ajid-mamịd čak votas,

Well, where is the rainbow?
It has jumped on the hill.
Well, where is the hill?
The axe has chopped it in pieces.
Well, where is the axe?
The grindstone has made it blunt.
Well, where is the grindstone?
It has fallen into the nettles.
Where, where are the nettles?
A hundred horses and colts have trampled them about, covered them all with dirt, and gone into a tumbledown stable.
One of the horses gave a big fart, and the whole stable collapsed:
One comes out with one eye,
Another with one ear,
Another with one leg.
A grey, black and brown magic steed comes out,
That they will take to Hungary,
Another grey, black and brown one comes out,
That they will take to Syktyvkar.

67.

(a)

A horse is neighing in the middle of a dark wood,
A boy is crying on the horse.
My boy, my boy, why are you crying?
Why should I not cry?
My parents are dumb,
I had a brother; he became a cripple,
I had a sister; she got a bad name.
An owl is hooting on the path in the fir-wood.
Owl, owl, why are you hooting?
Why should I not hoot?
They have ploughed up the moles' burrow,
They have mown the field with its haystocks.

(b)

A horse is neighing in the middle of a dark wood,
A boy is crying on the horse.
My boy, my boy, why are you crying?
Your father and mother are picking mushrooms,

vedra rok puas,
roć latkaịn vịj sịvdas.

c)

śęd vęr šęrịn vęv gęrdlę,
vęv vịlas i zon bęrdę.
zonmę, zonmę, mịj bęrdan?
ajid-mamịd ćas voas.
ajid-mamịd ćas voas,
roć ladkaịn vịj sịvdas.
bajdu peľanu, streću varvaru,
vaška voklęn vajema
kurka da re . . .

d)

śęd vęr šęrịn vęv gęrdlę,
vęv vịlịn pę zon bęrdę.
zonmę, zonmę, mịj bęrdan?
mamịd-baťid ćas voas,
kalać, preńik vajasnị.
kalaćsę-kę kurććištan,
preńiksę-kę ćegịštan,
vićkoas-kę pịran,
teś pop sulalę:
vịj jura, maa pľeša,
ęlabịš peľa, sịći śinma,
kos ńań beďďa, rịś ńebęg lịďďe.

e)

śęd vęr šęrịn vęv gęrdlę da
vęv vịlịsịn zon bęrdę.
zonmę, zonmę, mịj bęrdan? da
mamịd-ajid ćas volas.
mamịd-ajid ćas volas da
koń-veń rok puę,
koń-veń rok puę da
roć ladkaịn vịj sịvdę,
vịľ ťęś pomịn kęm vurę da
ń i k i t a pi gętraśe.

They are cooking a bucketful of porridge,
Melting butter in a Russian pan.

(c)

A horse is neighing in the middle of a dark wood,
A boy is crying on the horse.
My boy, my boy, why are you crying?
Your father and mother will soon return.
Your father and mother will soon return,
They are melting butter in a Russian pan.
I am going out into the clearing to meet Barbara,
Vaśka's brother has carried me over
kurka da re . . .

(d)

A horse is neighing in the middle of a dark wood,
A boy is crying on the horse.
My boy, my boy, why are you crying?
Your father and mother will soon come,
They will bring cake and honey-cake.
When you bite into the cake,
When you break off a piece of the honey-cake,
When you enter the church,
An oatmeal priest stands there,
His head is butter, his forehead is honey,
His ears are doughnuts, his eyes are rendered lard,
With a stick of dry bread, and he reads a book of curds.

(e)

A horse is neighing in the middle of a dark wood,
A boy is crying on the horse.
My boy, my boy, why are you crying?
Your father and mother will soon be here.
Your father and mother will soon be here,
They are cooking *koń-veń* mush,
They are cooking *koń-veń* mush and
Melting butter in a Russian pan,
Making shoes at the end of a new plank,
Nikita's son is about to marry.

majeg loas svaťťa,
megir sija družka,
sartas pijan bi viźišjas,
p o m ę s dorin tušašišjas,
šor dorin kojtaš.
kojtašas-kę me piri da:
luk kuzov da ńań padjan,
luk kuzov da ńań padjan da
dęra beľitan kręvať.
vala lećće, śuź buksę da
śuźe, śuźe, mij buksan?
śuźe, śuźe, mij buksan? da
p a ľsa nivjas bľaďjas,
piž vilę kavjašišjas da
pįž i potkędlišjas,
gęrd ku ęktišjas.

68.

rettam, gęńitam
ďed ordę da bab ordę
sur juni, vina juni da
pireg-šańga šojni.
pireg-šańga šojni da
ďedįd strećajtę,
ďedįd strećajtę da
vina štopęn,
babįd strećajtę da
šańgi-bľudjen.

69.

kokę, kokę, pišji da
ćędja, puvja jag vilę,
ćędja, puvja jag vilę da
mir-i-poma ńur vilę,
mir-i-poma ńur vilę da
oz-i-tuśa ver vilę,
oz-i-tuśa ver vilę da
maľina pęvstę,
maľina pęvstę da
setęra kustę.

The stake will be the woman who asks for the girl's hand in marriage,
The bent yoke will be the best man,
The sons of the torch will be the guardians of the fire,
Mating by *pomęs*,
A dance on the banks of the brook.
I have gone to the dancing party:
The wicker onion-basket and the bread-basket,
The wicker onion-basket and the bread-basket, and
The linen-bleaching vat.
She goes to fetch water; and an owl hoots.
Owl, owl, why are you hooting?
Owl, owl, why are you hooting?
The girls of *pal'* are whores,
Creepers in to boats,
Breakers of boats,
Collectors of red leather.

68.

We are trotting, we are galloping,
To grandfather and grandmother,
To drink beer, to drink vodka, and
To eat pirogi and pie.
To eat pirogi and pie.
Grandfather receives us,
Grandfather receives us
With a bottle of vodka.
Grandmother receives us
With a plate of pie.

69.

My feet, my feet, make haste and run
Into the pine-wood where bilberries and cranberries grow,
Into the pine-wood where bilberries and cranberries grow,
To the peat-bog where brambles grow,
To the peat-bog where brambles grow,
To the woods where wild strawberries grow,
To the woods where wild strawberries grow,
Into the raspberries,
Into the raspberries and
Into the black currant bush.

70.

końerẹj da ratńikẹj,
mịjen bara ošjišan?
ruźa pińa babanad,
joś ćepeľa pijannad,
joś ćepeľa pijannad,
orẹm koska sumkanad.

71.

šịr kịvtẹ, katẹ
kača-kẹja pịžnas,
ur-bẹž zibnas,
moj-bẹž pelịsnas,
kurjaịś da kurjaẹ.
prilukịś da prilukẹ.

72.

kịsiľej, kańiľej,
žaž-dor kuźta in vetlị,
popaďďalịś nẹk in śoj,
prẹskurńalịś prẹskur in śoj,
kańe, brịś, brịś brịś!

73.

p a š a pije, ćećći!
ćećća da ẹd og žẹ mịśśi.
p a š a pije, mịśśi!
mịśśa da ẹd og žẹ paśtaś.
p a š a pije paśtaś!
paśtaśa da ẹd og žẹ śojnị pukśi.
p a š a pije, pukśi!
śoja da ẹd og žẹ už vịlad mun.
p a š a pije, mun!
muna da ẹd og žẹ užav.

74.

kača, kača, kič-koč,
turi pomeće korẹ.
vurdịś ker pẹrẹdẹ,
oš kerka leptẹ,

70.

My poor warrior,
What are you boasting about again?
Your wife with her decayed teeth,
Your sons like sharp pincers
Your sons like sharp pincers,
Your hipshot daughters.

71.

The mouse tows down and down the river
In a boat made of the breastbone of a magpie,
With a rudder made of a squirrel's tail,
With an oar made of a beaver's tail,
From inlet to inlet,
From the bend to bend.

72.

My pussy, my tabby,
Do not walk all along the shelf,
Do not lick up the cream of the priest's wife,
Do not eat the sacrificial bread of the wafer-baking woman!
Cat, shoo, shoo, shoo!

73.

Paša, my son, get up!
I'll get up but I won't wash myself.
Paša my son, wash yourself!
I'll wash but I won't dress.
Paša my son, get dressed!
I'll get dressed but I won't sit down to eat.
Paša my son, sit down!
I'll eat, but I won't go to work.
Paša my son, go along!
I'll go along but I won't work.

74.

Magpie, magpie, *kič-koč*,
The crane asks you for a helping hand:
The mole is felling trees,
The bear is building a house,

kẹjin ker kịskalẹ,
kẹć kẹvdum pẹžalẹ,
ur bi viže,
ruć dẹra kịẹ.

75.

m u r j a-m a r j a, ćećći-žẹ, ćećći!
asja koraśid vois,
rịtja nuịśid vois.
m a r j a ćeććis.
ẹtẹrẹ-kẹ gur-gar,
mẹdẹrẹ-kẹ gir-gar,
vedrasẹ-kẹ kvaťitis,
vedraịs pịdẹstẹm,
kẹšsẹ-kẹ kvaťitis,
kẹšis nudtẹm,
karnansẹ-kẹ kvaťitis,
karnanịs čupẹdtẹm.
vala mẹdẹććis,
pop voćća loi,
turun-vevt ćužjištis,
jur-śiịs ľožmis.
nịlẹ, nịlẹ, mịj čịnalẹ?
mịj čịn? k ị r ẹ d čịn.
m ị j k ị r ẹ d? ćadẹ kịred.
mịj ćadẹ? bur ćadẹ.
mịj bur? ńikịľ bur.
mịj ńikịľ? ịb ńikịľ.
ịb šerịn pẹ perenosẹn pirẹnị i petẹnị.

76.

ľeńe, ľeńe, pịšji!
śẹd śi-kẹžịd śịjad,
palauzịd jurad.
ľeń sija oz pịšji.
gezje, gezje, ľeńlị žagẹd!
gez sija oz žagẹd.

The wolf is dragging logs,
The hare is baking round loaves,
The squirrel watches the fire,
The fox is weaving linen.

75.

Murja-Marja, get up, get up!
Your morning suitor has arrived,
Your evening suitor has arrived.
Marja got up.
In one direction: click-clack,
In the other direction: crack-bang,
She seized the bucket,
The bucket has no bottom,
She grabbed at the ladle,
The ladle has no handle,
She grasped the water-carrying pole,
The water-carrying pole is not fashioned.
She went to fetch water,
The priest came from the opposite direction,
He kicked at the grass,
His hair became tousled.
Daughter, daughter, what sort of smoke is that smoke there?
What sort of smoke? The smoke of *Kịred.*
What *Kịred? Ćadẹ Kịred.*
What *Ćadẹ? Bur Ćadẹ.*
What *Bur? Ńikiľ Bur.*
What *Ńikiľ? Ńikiľ* from the hill.
In the middle of the hill they go in and out with a pyx.*

76.

Snail, snail, run away!
With your black necklace round your neck,
And your head-dress on your head.
The snail does not run away.
Rope, rope, strangle the snail!
The rope does not strangle it.

* Perhaps: an amulet.

šįrę, šįrę, ľeńľį kerav!
šįr sija oz kerav.
kańe, kańe šįrlį kįj!
kań sija oz kįj.
čįnę, čįnę, kańlį pędtį!
čįn sija oz pędtį.
bije, bije, čįnlį sot!
bi sija oz sot.
vaę, vaę, bilį kusęd!
va sija oz kusęd.
ęškę, ęškę, valį ju!
ęš sija oz ju.
ćerę, ćerę, ęšlį naćkį!
ćer sija oz naćkį.
zudje, zudje, ćerlį ľam!
zud sija oz ľam.
zud zįręđas ćer vįlę,
ćer zįręđas ęš vįlę,
ęš zįręđas va vįlę,
va zįręđas bi vįlę,
bi zįręđas čįn vįlę,
čįn zįręđas kań vįlę,
kań zįręđas šįr vįlę,
šįr zįręđas gez vįlę,
gez zįręđas ľeń vįlę,
ľeń zįręđas, kod tędas, kįćće,
iz-ki pom vįlas i mića lężkaįs koľema.

77.

t u t u r u t u ś e m ę
kęć kįjnį kaįs,
gęra vįvti ćeććištis,
koľkjis poti,
šįdęsįs kiśśis:
ę g r ę m a r p a kurįštis,
źęľa k u ź m a kokįštis.
vićko vįlįn guľu,
kęlękęľńa vįlįn galka.
guľu, guľu mića gaž gažędę,

Mouse, mouse, cut the rope!
The mouse does not cut it.
Cat, cat, catch the mouse!
The cat does not catch it.
Smoke, smoke, stifle the cat!
The smoke does not stifle it.
Fire, fire, burn up the smoke!
The fire does not burn it up.
Water, water, quench the fire!
The water does not quench it.
Bull, bull, drink up the water!
The bull does not drink it up.
Axe, axe, slaughter the bull!
The axe does not slaughter it.
Grindstone, grindstone, blunt the axe!
The grindstone does not blunt it.
The grindstone dashes at the axe,
The axe dashes at the bull,
The bull dashes at the water,
The water dashes at the fire,
The fire dashes at the smoke,
The smoke dashes at the cat,
The cat dashes at the mouse,
The mouse dashes at the rope,
The rope dashes at the snail,
The snail dashes at who knows what,
At the millstone, and there remains a beautiful ladle.

77.

Tuturutu Śemę,
Went out to hunt a hare.
He jumped over the hill,
The eggs were smashed to pieces,
The porridge poured over:
Egrę Marpa scraped it up,
Little Kuźma picked it up.
There is a pigeon on the church,
There is a jackdaw on the bell-tower.
The pigeon, the pigeon cheers us up,

galka, galka mića śer śeręde,
koľk viżan-ę dozje,
kiśkašan-ę šorę,
paštašam mi mįľk vilįn.

78.

ľoľe, ľoľe
surtę, peľtę mįćći,
ać id veś kuźaa ńužęćći!

79.

r u j, r u j, kįćće vetlin?
r u j, r u j, męskęs korśnį.
r u j, r u j, kučęm nę r u j e męskįd?
r u j, r u j, da bįľkja kįmęsa.
r u j, r u j . . . .

80.

a)

baj-baj-i-baj-i-baj
ezįś pi menam uźe,
sokol pi menam uźe,
zarńi pięj uźe,
źęľa pięj uźe.
ruj-ruj-ruj-ruj,
baj-baj-baj-baj-baj-baj-baj,
dorogoj da śerďešnej,

b) bajeććem

baj-baj da źęľa nįv uźe,
baj-baj da tuśka nįv uźe
ęvvę-ęvvę-ęvvę,
baju-baj da bajuški,
ľuľu-ľuľu da ľuľuški,
mijan tuśkaįs uźe,
mijan jagęd nįv uźe,
jagęd vajalįś uźe . . .

The jackdaw, the jackdaw draws beautiful patterns,
Into the vessel where eggs are kept,
Into the brook that pours out.
We dress on the hill.

78.

Snail,
Put out your horns and ears,
Stretch yourself out the length of a span!

79.

ruj, ruj, where have you been?
ruj, ruj, looking a cow.
ruj, ruj, what kind of *ruj* is your cow?
ruj, ruj, her forehead is white,
ruj, ruj . . .

80.

(a)

baj-baj-baj-baj,
My silver son is sleeping,
My falcon son is sleeping,
My golden son is sleeping,
My little son is sleeping.
ruj-ruj-ruj-ruj,
baj-baj-baj-baj-baj-baj-baj:
My darling, my beloved.

(b) Lullaby

baj-baj, the little girl is sleeping,
baj-baj, the little-seed of a girl is sleeping,
ęvvę-ęvvę-ęvvę,
baju-baj da bajuški,
ľuľu-ľuľu da ľuľuški,
Our little seed is sleeping,
Our berry-girl is sleeping,
The berry-bearer is sleeping . . .

c)

baj-baj da ęťi pi uźe,
vodęma daj uźištę,
bįdmas įžįd da men . . .

d)

baj-baj da zarńi pi uźe,
mijan dorogoj uźe,
regįd vejna vįlę sije męđędnį kolę viżnį,
kolę i ćeľaďsę, nįvjassę jagęd vajavnį viżnį.

(g) Rhymes

81.

regįd, regįd voasnį da
mića śilįś kajjas,
parakodįs e ž-v a kuźa
leććilas da kajlas.

milęje menę koľľedis
gudękęn da gort doreż,
seśśa dįr og aźźiślę da
p e t į r lun gęgerjaseż.

ar das-kįka kuż me vęli,
sek me tenę ľubiti,
te menę šuin »milaja«,
a me tenę »milejen«.

ńe-kor, ńe-kor me-j og vunęd
tenśid me ńežnej kįvjas.
voj i lun ponda kaźtįvnį,
ńe-kor, ńe-kor og vunęd.

mamę uź i mamę uź i
me tenę i šebrala.
šor sajin gudęka kįlę,
me kįvzįnį petavla.

(c)

baj-baj, the only son is sleeping,
Ha has gone to bed and sleeps a little,
He is growing big . . .

(d)

baj-baj, the golden boy is sleeping,
Our darling is sleeping,
We raise him to send him to war soon,
We have to raise sons and daughters to pick berries . . .

81.

Soon, soon will they arrive,
The beautiful singing birds,
On the Vyčegda the boat
Is going up and down.

My beloved escorted me
Home with his accordion,
Then we shall not meet for a long time,
Not until St. Peter's day, or so.

When I was twelve years old,
I fell in love with you.
You called me your sweetheart,
And I called you my sweetheart.

Never, never shall I forget
Your gentle words.
I shall remember you night and day,
Never, never shall I forget you.

Mother, sleep, mother, sleep,
I will cover you;
An accordion-player is playing over the brook,
I shall go out and listen to him.

kęni te, kęni te,
kęni te guľajtan?
kęni te, ękajannęje,
mędsę zavľekajtan?
tani me, tani me,
tani me guľajta.
tani me, śo zęlęteja,
mędsę zavľekajta.

milejelęn kuź tušaįs
sęmįn koreś ćeglavnį,
koľľedis menę gort doreź,
iz kuž ęććid okavnį.

mamę, viżedlį va vįlas!
so kod-kę vaas veje:
vįšįvajtęma dęręma,
gudęksę kias kutę.

mįjla taja kęźidįs, a
mįjla taja šonįdįs?
mįjla taja ękajannęj,
ľubov ulę zańatįs?

į b gęraįs, į b gęraįs,
į b gęraįs tįdalę.
ok, prokľatęj ib gęraįs
menśim śęlęmęs kośtę.

lįa kuźta kįkęn loktęn:
navernę tenad da menam.
tenad alęj dęręma,
menam nave·rnę gudęka.

gudęksę-kę paśkędam da
śivnįsę-kę gorędam.
gudęksę-kę paśkędim da
śivnįsę-kę gorędim.

oj, mįj že bara gorędim da:
oj, pod ľipoj pod ľipoj,
oj, pod ľipoj, pod ľipoj da
pod kudravoj źeľenoj,

Where, where
Are you walking?
You cursed one,
Where are you enticing another girl?
Here, here
I am valking.
I, a hundredfold golden,
Here I am enticing another girl.

The tall figure of my sweetheart
Is good for nothing but breaking brushwood besoms,
He escorted me home,
Yet not once could he give me a kiss.

Mother, look at the water,
See, somebody is drowning.
He has an embroidered shirt,
He holds an accordion in his hands.

Why this cold?
Why this warmth?
Why is this cursed one
Bound by love?

The hill of *Ib*, the hill of *Ib*,
The hill of *Ib* can be seen.
Oh, the cursed hill of *Ib*
Is withering my heart away.

Two men are coming along the sand:
Probably yours and mine.
Yours has a purple shirt on,
Mine is probably with an accordion.

We take the accordion in our hands
And begin to sing.
We took the accordion in our hands
And began to sing.

Oh, what did we sing:
Oh, under the lime-tree, under the lime-tree,
Oh, under the lime-tree, under the lime-tree
And under the fringe of green leaves,

pod kudravoj źeľenoj da
śiďit moloďeć takoj,
śiďit moloďeć takoj da
kudrivaťeńkoj baskoj.

beregįn sulalęn kįkęn:
navernę tenad, menam.
ęťikįs jeżįd deręma,
mędįs alęj saťina.

oj, vizįv vaįs voręma,
meľńićasę, kįlędęma.
nįvśis, końer, vošęma,
babaas abu voęma.

tea-mea ćoja-voka:
pemįd voj da gįrįś jag;
te gudęksę paśkędan, a
me sį kuźta jęktįšta.

oj, gudękej pę lećid gęlęs,
gažed menśim śęlęmęs!
śilįšta me ćastuškajas,
ęnija guľajtęmęs.

śerbijanka viśmęma,
ńi-nęm abu śojlęma.
kisę-koksę krestalęma,
vek raďia kįvzęma.

mamę, uź, mamę uź i
me tenę i šebrala.
vęr dorįn gudęka kįlę,
me petala, kįvzįšta.

aľi mi kodįś-kę polam,
aľi kodįś-kę rodam?
kįćće kolę, sećće munam,
kodęs kolę, raďejtam.

ti babajas, in pińaśe!
mi ęd tiįś og polę.
tijan saje, pijan sajas
veręs saje og munę.

Under the fringe of green leaves
There sits a lad,
There sits a lad,
He is so curly, so handsome.

Two folk are standing on the bank:
Probably yours and mine.
One of them in a white shirt,
The other in purple sateen.

Oh, the rushing water came
And it swept away the mill.
The poor girl lost her maidenhood,
But she did not become a wife.

You and I are brothers,
Dark night and tall fir-wood;
You play the accordion,
And I dance to it.

Oh, sharp sound of my accordion,
Make my heart merry!
I am singing a *chastushka*
About this walk we are taking.

The little gypsy girl fell ill,
She did not eat anything,
She crossed her hands and feet
And always listened to the wireless.

Mother, sleep, mother, sleep,
I'll cover you up.
An accordion can be heard by the wood,
I'll go out and listen to it.

Are we afraid of somebody?
Are we scared of somebody?
We'll go where we have to,
We'll love whom we want to.

You women, do not curse us!
After all, we are not afraid of you.
To lads like you
We shall never get married.

jęktį, jęktį, menam kok,
in žaľit sapęgtę!
šo sętana menam kok
žaľitę sapęgsę.

m ę s k v a a s-kę mi vetlim da
una bur tor ažžilim,
reďinališ šeľęm-šęrsę,
zarńi mić-lun viżedlim.

vizįv j e m-v a kuźta kįvtę
asįv vožin ježid ru.
vizįv j e m-v aej, te, šęršid
parťijalį atťe nu!

Dance my feet, dance,
Do not worry about the boots!
My feet are like a hundred devils,
They worry about the boots.

We have been up to Moscow
Where we have seen many nice things,
The heart of the homeland,
We have looked on its golden beauty.

Down the swift Vym
White fog floats early in the morning.
Swift Vym, take
Our greetings to the Party!

III. THE MIDDLE-VYČEGDA (SYKTYVKAR REGION) DIALECT

The two following narratives were related by the linguist Gennadij Grigorjevič Baraksanov, a native of Šoška (Zyr. *śośka*), a village situated 20 km south of Syktyvkar. He was born in 1934. The dialect spoken by him agrees in essence with that of the Syktyvkar region (Middle Vyčegda) which serves as the basis of literary usage, but apart from this, his style of performance is markedly influenced by the literary taste of an educated person. Minor deviations from the literary norm can be observed in his language: 1. in all syllables apart from the first, *ę* and *į*, preceded by a palatal consonant are replaced by *e* and *i* respectively, e.g. *ćojes* 'my sister (acc.)', *vijeź* 'indeed', *pišjini* 'to run away', *kujimiś* 'three times'; 2. *śeśa*, *śa* 'then' (~lit. *seśśa*), *tulus* 'spring' (~lit. *tulįs*). For other characteristic features of the dialect, see: *Т. И. Жилина—В. А. Сорвачева*, Образцы коми-зырянской речи. Syktyvkar, 1971. pp. 42—44.

Narratives

82. *ćeľaď-dįrśa vojasiś*

1. *me ćužli ś o ś k a śiktįn, steć komįn vo sajin. mam-bať menam užalisnį seki karįn, sį vęsna me ńe-una olįšti karįn, a śeśa bįdmi vek ś o ś k aįn. ś o ś k a sikt įžįd-koď. pomjasas kerkajasįs jonžįkasę ęťi radęn munęnį. šęras śiktįs paśkįdžįk, vijeź ńe-kįmįn uľića em. mijan kerkanįm sulalę karla-dor pomas. kerka abu zev įžįd, važįńik ńin. ęni seni ętnas mam olę, a kor-kę ovlim unaęn. ďed na ješšę lovja vęli menam ćužigęn da ješšę vok daj ćoj ćužisnį me berįn. bať mijan kuli zev tomęn, mem ješšę ńoľ aręs na ez vęv. bįdtis mijanęs mam. bįdmim mi śękįd-koď kadę. školaę pįrigęn vojna bureč zavodńićis. školaįn me velęćći śižim vo. tęvnas, arnas da tulusnas vęli velęććam, a gožęmnas męs vižam, pastukalam.*

2. *mestajas mijan setęn zev gažaęś. śiktśań ńe-įlįn vizuvtę sįktįv-ju. kerkajasśańis-kę ńe-una kežįštan bokę, vęr ńin zavodńićće. męsjas mijan vęli ćastę-koď*

82. About my childhood

1. I was born in a village called *Śośka*, exactly thirty years ago. My parents were then working in Syktyvkar (in the town), so I too lived in a town for a short time, but later I was brought up entirely in *Śośka*. The village of *Śośka* is quite large. In general, the houses are built in a line at both ends, while in the middle the village is wider; indeed, it even has a few streets. Our home is towards the town end. The house is not large, and it is old now. Mother lives in it alone now, but once upon a time there were a lot of us living there. When I was born grandmother was still alive, and after me a brother and a sister were born. Father died very young; I was not yet four years old. We were brought up by mother. They were hard times when we were brought up. Just when I went to school the war began. I attended school for seven years. We studied in winter, autumn and spring, but in the summer we looked after cows, and pastured them.

2. The land is very beautiful round about here. Not far from the village there flows the River Sysola. If you turn a little to one side from the houses, you reach the edge of the forest. Quite often our cows ran into the forest. Sometimes you look for them and go on looking, and they will not turn up. They even sleep in the forest. At that time there were still bears in these parts. Hardly any clearing was done in the forest, and you came across a bear fairly often. Walking in the forest, we found bear-droppings; we stuck our fingers into the droppings: to see whether they were hot? If they were hot, it meant that the bear was near. We had to run, and drive the cows. Once we saw a bear from close to. We were sitting on the bank of the river, beside a fire. All of a sudden something crackled in the forest; at first we did not think anything of it. Then we saw a bear coming out of the forest. Our feet froze to the spot. We did not know what to do: whether to run off or drive the cows away? But probably the bear was not hungry, it did not even look at us. It went down to the river, clattered into the water and swam to the other side. The far bank was very steep, but this did not worry the bear. It hung on with its sharp claws, and climbed up quickly. We had not quite recovered from our fright, when the bear went into the forest. The cows gave a bellow, then became silent again. In that year four cows were torn to pieces by the bear. Perhaps it would have torn some more to pieces, but it was caught. In the winter wolves came as far as the village and seized dogs. Once mother and I were going to Syktyvkar with a horse and cart, and we had to return by night. We were very frightened that wolves might attack us. We deliberately took ropes to scare them off in case the wolves would attack us. You see, wolves were very much afraid

pišjivlęnį vęrę. mukęd-dirji korśan, korśan, oz i śurnį. siž ńin i užasnį vęras. mijan seki ošķęś na vęli. vęrsę omeľa na pęrędisnį, ošķid ćastę-koď na panidaślivlis. mi vęli ažžam vęręd vetligęn oš-sit, ćuńnimęs śujlam sitas: pęś, abu? pęś-kę, siž-kę oš matįn. kolę pišjinį, męsjasęs vętlinį. ęććid ažžilim ošsę zev matiš. pukalam vęli ju-bereg dorįn, bi dorįn. i drug vęras mij-kę trać-muni. mi pervojsę egę i dumiš(t)lej ńem-tor. a śa viżedam da vęršis oš petę. siži mesta vilę kįnmim. ńi-nęm ogę puťmęj vęćnį: pišjinį ali męsjasęs vętlinį? no ošķid bura-kę abu čig vęlęma, mijan vilę ez viżedlį. leććis ju doras, piris vaas izbaz da varććis mędaras. mędar beręgis zev krut vęli, no ošlį taje ez mešajt. šašariććis joś gižjasnas da zev ędje kajis. mijan vešig povżemnįm na ez bir, a oš vęras ńin piris. męsjas bualištisnį daj lańtisnį. sije vonas ošķid ńoľ męs košavlis. gaškę eškę unžįkęs na košavlis, no kijisni. tęvnas kejinjas vęli volivlęnį šiktęžis, ponjasęs gušavlęnį. ęććid mi mameķęd karę leććilim vęlęn da bersę loknį kovmis vojnas. jona polim kejinjas uškęććemiš. naro·šnę gez lęšedlim, med povżednį, uškęććasnį-kę kejinjasis. kuź gezšis pę taj kejinjasis zev jona polęnį, važ jęz siži vištavlęmaš. a mijan vilę naje ez uškęććinį, omľalęmsę toľkę kivlim. gortę voim bura.

3. *tęlis mijan setęn voź zavoďićće da kuźa pukalę. jona i vęli islavlam tęvbidnad, una gin-sapeg da gać kištlam. islalam vęli lįžen, dadďen, mukęd-dirjis vęli końušńaiš įžįd doď boślivlam. doďnas zev gaža islavnis. ćastę-koď vęli kįćće-śurę krukaślam: to pivśan-peľesę, to kerka-peľesę. unalęn-koď pľeškis potlivlis. islalam vęli mukęd-dirjis asivśań da śor ritęź, šojnį oz kov ńi. pemdęm beras vęli ćag-torjas ęztavlam mukęd-dirjis da soććiš ćag-torsę vomę boštęmęn islalam: gažažik sižsę. gortad loktan žik lim-juž-koď, ďert ędježik paććerad kajan. lęšida i užše tačęm guľajtęm berad.*

83. *svaďba jįlįš*

mi ńe-važen ćojes šetim veres saje. mame šuę: "važen pę ńin svaďbasę važ nogis ez vęćlinį, kolę pę vęćnį." vot i vęćisnį. svaďba dirjis pirujtęnį kik lun: pervej lunsę ńevesta ordas, męd lunsę žęńik ordas. gižšem beras mijanę ćukęrććisni zev una jęz. kujim pizan saje pukšalisnį. pervoj šojištisnį-juištisnį, šeša družkais žęńikįslęn »gorko« goredis. ńevestaa-žęńikaa okašisnį, a žaľis mijan zev inťeresnej: ez kut viććišnį, kod ješšę »gorkosę« kutas gorzinį, ačis juaše: "kodlį ješšę »gorko«? ęľi sajin pę ńin okašnįs." šeša ber-vilas omeľa i gorzisnį »gorkosę«. šojisnį-juisnį stavis dundįtęžis, kiž šuasnį: beręn pettęžis. kod-šurę uštęžis juisnį, jona jęktisnį, šilisnį, gažęććisnį.

aski asivnas žęńikis družkaiskęd loktisnį para vęlęn ńevestaisla da pridannejisla. vežajis najes kerkaas ez leź: kalim pę kolę. družkais pervoj kalim mestaas samękur stękan vęli vezje, no vežajis korę špirt suľa. seki družkais

of long ropes, or so old people said. But they did not attack us, we only heard them howling. We arrived at home undisturbed.

3. Winter sets in early here and lasts a long time. Throughout the winter we did a lot of sliding, and wore out lots of felt-boots and trousers. We went in for skiing and sleighing; sometimes we even brought the big sleigh out of the stable. It is very pleasant to slide along in a sleigh. Quite often we bumped into something: now the corner of the bath-house, now the corner of the house. Many of us had their foreheads broken. Sometimes we went on sleighing from morning to late in the evening without eating anything. When it grew dark, we sometimes lit wood-chips and putting them into our mouths we went on sleighing. It was more fun that way. We arrive home frozen hard like crusts of snow, and of course we immediately climb on top of the stove. How good it is to sleep after such an excursion.

83. About the wedding

Not long ago we married off our sister. Mother said: "It is a long time since a wedding was held in the old style, so it would be nice to have one." And so they did indeed. At weddings people feast for two days: on the first day at the bride's home, on the second day at the bridegroom's. After they had been to the registor's, many people gathered together in our house. They sat at three tables. First they had food and drink, then the bridegroom's best man gave a great shout: "It is bitter!" The bride and the bridegroom kissed each other. But our brother-in-law is a very interesting man: he could not wait until anyone else shouted: "It is bitter!", but he himself asks: "Who else finds it bitter? They must kiss again!" Later they shouted "bitter" less frequently. All ate and drank fit to burst, as they say — until it comes out of them again. Some drank so much that they fell down on the floor; they danced hard, sang and had a good time.

Next day the bride and his best man came along with a couple of horses for the bride and the dowry. Godfather did not let them into the house: first a bridal ransom has to be paid. As the first ransom, the best man offers a glass of home-made spirits. But godfather asks for a bottle of methylated spirit. Then the best man said: "I'll give you a bottle of St. John's wort spirits." Godfather says: "Well, let me see it!" The best man showed it to him, while godfather opened the porch door a little and then snatched the bottle. Then he closed the door. "This isn't enough!" The best man had to produce another bottle of St. John's wort spirits. Only then were they let in the house. We drank up the St. John's wort spirits, in other words we drank away the bride. Then the brother-in-law took the young

šuis: "źveroboj suľa pę śeta." vežaj viśtalę: "no ko pę petkędlį!" družkaįs petkędlis, a vežaj sek-kosti kiľće-ęžessę ćuť-ćuť voštįšlis da i kvaťitis suľasę. śa ęžessę bęr ignalis: "eča pę taje!" kovmis družkaįdlį męd źveroboj suľa śetnį. seki toľkę najes leźisnį kerkaas. źverobojtę mi juim, bįťťe-kę ńevestasę juim. śa žaťis boštis tom gętįrsę da uźlan-kęlujsę i pukšedis para-vęv doďďe i munisnį. a mijanlį viśtalisnį: "loktad-kę, loktęj, a mędįś kornį og volęj." a aśsę žaťsę kornį ńevesta ordas gęšťitnį, ńevestaįslęn pędrugajasįs kujimįś vetlisnį. mi munim bara. setęn jona gažęććim, okędim gozjaęs. no okędim ńe toľkę ić-moń gozjaęs, no i stav gozjasę, kodjas vęlini svaďba vįlas. tažį svaďba koľi zev gažaa.

wife and the bedding and piled them all on the sleigh which was drawn by two horses. So they left, and they spoke to us as follows: "Come if you want to; we shall not come to invite you a second time!" But to invite the brother-in-law to the bride's party, the bridesmaids went to see him three times. We also went along to see him. There we had a good time, making the young couple to kiss each other. But not only the young couple were made to kiss each other, but every married couple present at the wedding. The wedding feast went off like this very happily.

IV. THE UPPER-VYČEGDA DIALECT

I visited three villages to study this dialect, which is spoken in an extensive area but which cannot be regarded as uniform owing to differences in the behaviour of the *l* phoneme. These were Ручь (Zyr. *ruć*), Деревянск (Zyr. *derevannej*) and Усть-кулом (Zyr. *kulem-din*, *kulęm-din*). In addition, while in Usť-Kulom I noted down a song from a woman from the village of Носим (Zyr. *nośim*) (see below). Носим is situated 6 km from Usť-Kulom on the left bank of the Vyčegda. The following were my informants: Ручь: Agrafena Andreevna Judina (aged 64), Matrena Iljinična Uĭnyrova (aged 69), Elizaveta Semënovna Uĭnyrova (aged 75), Agrafena Semënovna Zezegova (aged 71); Деревянск: Marija Dmitrievna Antonovskaya (aged 80), Boris Ivanovič Antonovskij (aged 37), Evgenij Semënović Guljaev (in 1957 when I noted down three of his narratives, he was 29 years of age and a linguist-aspirant; he was a scientific researcher, died in 1977) Jurij Semënovič Guljaev (aged 32, younger brother of E. S. Guljaev), Marija Andreevna Guljaeva (aged 73), Pavla Michajlovna Guljaeva (aged 58), Anastasija Ivanovna Kipruševa (aged 60), Agrafena Michajlovna Rakina (aged 73); Усть-кулом: Anna Nikolaevna Čalanova (aged 54), Irina Egorjevna Kipruševa (aged 68), Anna Petrovna Kočanova (aged 55 from Nośim), Ekaterina Michajlovna Lipina (aged 50), Lidija Dadovna Timuševa (aged 62).

The main characteristics of the dialect are as follows:

1. As for the *l* phoneme, the dialect area of the villages Ruć and Derevjansk is characterized by *l* ~ *v*-, and therefore belongs to the Middle-Vyčegda type. In contrast, in Usť-Kulom we encounter a symbiosis of two dialect types (*l* ~ *v* and *l* ~ ø). Occasionally these two types are mixed in the usage of one and the same person. For example: A. N. Čalanova: *kī̯* 'word', but: *kį̄vzis* 'he obeyed', *nī̯ked* ~ *nį̄vked* 'with a girl', *zē* ~ *zev* 'very', etc. The phoneme *l* remains unchanged in certain verbal suffixes *(-il-*, *-lill-*,

-oll-) : eg aźźil 'I did not see', *predupreďitlillis* 'he warned him', *petolla* 'I go out'.

2. In Usť-Kulom the phonemes *ę* and *į* if in an absolute initial position in the first syllable, or if preceded by *p*, *b*, *k*, and *g*, frequently have labial allophones *(ȯ, u̇) : kȯsji* 'I wanted', *u̇sta* 'I send', *kū̇* 'word', etc. For Zyr. labial *ȯ* and *u̇* phonemes see LYTKIN, IstVok. 118—9, VJa. 1968/1:88; RÉDEI, SLW 41, 44.

3. In other syllables than the first *ę* and *į* are replaced by *ę̨* and *į̨* formed more to the back in the area of Ruć and Derevjansk, e.g. *pįdę̨* 'deeply', *kok-šį̨* 'stamping'. In my texts these two phonemes are shown as *e* and *i*. In certain instances we find *į* in secondarily accented third syllable: *a·rja-vį:vnas* 'in the autumn', *mu·ked-dį:rji* 'sometimes'. The non-first syllabic *ę* and *į* in the Middle-Vyčegda dialect become *e* and *i*, respectively, in the Usť-Kulom dialect. For example, *vęre* 'into the forest', *čįnis* 'its smoke, the smoke'. But in songs I often heard *ę* and *į* in non-initial syllables as well, obviously affected by the melodic stress. The same holds true sometimes in prose texts. As a result of the melodic stress, occasionally *e* and *i* become *ę* and *į*, respectively, in the first syllable. For example, *ęśke* ~ VC *eśkę* 'Partikel zur Bildung des Konditionals u. a.'; *mįgajćće* 'he keeps winking' ~ SR *migajććįnį*, id.; *śľapa pįjas* (instead of *śľapa pijas*) 'in the hat'. See in this connection my notes to the Usť-Kulom songs.

4. In Ruć and Derevjansk, velar vowels in the first syllable of words with mixed vowels are followed by *į̨* instead of palatal *i*. For example, *vęlį̨* 'I was', *kį̨vlį̨* 'I heard', *povźįlį̨* 'I was frightened'. Palatal *i* and *e* occur exclusively in words with palatal vowels (*seki* 'then') or in the first syllable of words with mixed vowels (*vitę̨d* 'fifth', *eśśa* 'later').

5. Nouns ending in a vowel (mainly in rapid speech) drop the linking vowel of suffixes, i.e. the second vowel of the sequence is omitted: *kerkan* (~ VC *kerkain*) 'in the house', *kerkaś* (~VC *kerkaį̨ś*) 'out of the house', *kerka* (~VC *kerkaę*) 'into the house', *kerkas* (~VC *kerkaį̨s*) 'his house', *kerkas* (~VC *kerkaas*) 'into his house', *unas* (~VC *unaęs*) 'much' (acc.).

6. Sometimes *č* is replaced by *šč*, e.g. *kuščem* (~VC *kučęm*) 'what sort of', *seščem* (~VC *sečęm*) 'such'.

7. Where velar or velar and palatal vowels are juxtaposed, the hiatus is filled by *v* (for example, *nuvas* 'he carries it' *šuve* 'he says it', *love* 'it will be'), while in the case of palatal vowels the hiatus is filled by *j* (*pije* 'my son', *kije* 'my hand').

8. In the final position the *t* phoneme of the *št* sequence is preserved: *bošt:* 'take it !'.

For the development of the Upper-Vyčegda dialect, see Lašuk, Очерки этнической истории печорского края. Syktyvkar, 1958:95—111; Žerebcov—Lašuk: Sborn. 1960:53 ff. Vászolyi: NyK 68:75—7; Верхне-вычегодский диалект коми языка. Sborn. 1966; Rédei, SLW 71—2.

(a) Tales and narratives

84.

1. *olis-vilis geľinik kresťa·ńin. silen veli kujim pi : v a ś, p e d e r da i v a n. olisni, olisni daj kor-ke baťi šuve: "pijane, vaj-že śorkńi kežam!" śorkńi kežisni. a śorkńi bidmis da baťis i šuve: "kole pe pijane, śorkńite vižni, kod-ke pe pakešťite. talun pe ećered žid vok p e d e rli, aski pe v a śli, a kojmed ritse pe i v a nli kovmas." vot ťik rite baťis šuve: "no, talun, p e d e r pije kaj śorkńite vižni!" p e d e r kajis. kajis da śorkńi vižedlis, geger kičōtis, da bergeććis. loktis da śiktin užis. aski baťli i šuve. baťi juvale: "p e d e r, volis, ez kod-ke?" "ńe-kod ez voli, baťe". "no, ez-ke, ladne." aski kajis bara, preverite. "kod-ke, p e d e r, volema, te abu volemid mu dorad. talun kovmas kajni v a śli i vižed bura!" i v a ś k ais bara-že jer geger kičōtis. loktis daj bara deva dine piris da užis. bara baťi juvale: "pije, śorkńi mu dinad kod-ke volis, ez?" "ez pe voli, baťe, ńe-kod." baťi kajis da preveritis. bara pili šuve: "kiś pe abu volema? volema pe, pije, abu vižemid." "viži pe." "no pe, i v a n pije, te pe omeľik da og ted pe, te pomiś love, oz śorkńi vižem." i v a n šogśe, paććer seregin sija pir ole, giriś vokjas zbojeś. i i v a n medećće dišińik piriś. i baťi šuve: "piej, en enōt, viž!" i v a n kajis, kičōtis jerjas geger i žebśis. žebśis da ćas das-kikin kimin, śoreńiken kit-ke tē-nir moz kutis kiptini. lokte i v a n i pošKedis peľse: "kod-ke lokte, taja kodi bara lokte?" kīze, loktis śorkńi jer dore tē-niren, piris i kutis śorkńi ńečkini. i v a n "śećas, ćas me taje pir i kija" — šuve. — "taje kijni kiži kole?" — šuve. i v a n kijis, kijis daj šuve: "lež pe, bur morte, lež! a ležan-ke pe, me ted tabak-paćka śeta." seśśa i v a n šuve: "tabak-paćka vile pe og milujćći." "bośt, bośt — šuve — zgeďiććas. tabak-paćkate, pike-ke voan, tabak-paćkase vojćća vart, me pe tani lova." no ladne, sije ležas. i v a n mužema lokte. baťis šuve: no, pije i v a n, kod-ke volis, ez?" i v a n ez "viśtō: ez pe, baťe, ńe-kod voli." ij askinas baťi kajis daj preverite: śorkńi dore abu volemaeś. "i v a n, te pe abu aźźilemid" — baťi šuve.*

84. [Lazy Ivan]

1. Once there lived a poor peasant. He had three sons: Vaś, Peder and Ivan. They lived on and on, and then once their father says: "Sons, let us sow turnips!" They sowed turnips. The beets grew, and the father says: "Sons, the turnips must be guarded in case somebody ruins them. Today is the eldest brother Peder's turn, tomorrow Vaś's, and the day after tomorrow Ivan's." One evening the father says: "Well, Peder, my son, go and watch over the turnips!" Peder went off. He went to the field, took a look at the turnips, walked round and then returned. He returned and slept in the village. Next day he reports to his father. The father asks: "Did anyone come there, Peder?" "Nobody came father." "Well, if nobody came, that's all right." Next day he went to the field to check. "Peder, somebody was there, and you did not go to the field. Today Vaś must go there. Watch it carefully!" Vaśka also walked round the vegetable plot, then returned to the widow's and slept there. The father asks: "Son, somebody came to the turnip-field, didn't they?" "No, father, nobody came." The father went to the field to check. He says to his son: "How can you say there was nobody there? Someone must have been there, son; you were not on guard." "Yes, I was!" "Well, Ivan, my son, you are unimportant, and I do not know what sort of turnip-guardian you will prove." Ivan is gloomy, he spends his time lying lazily in the back corner of the top of the stove; his brothers are bold. And Ivan sets out lazily. The father warns him: "Son, don't leave the field, just watch!" Ivan went there, walked round the vegetable-plot and hid. He hid, and about twelve o'clock, rather late, a whirlwind arose from somewhere. Ivan comes out, pricking up his ears: "Somebody is coming. Who is coming?" He listens; somebody came like a whirlwind to the turnip-field, went into it and began to tear up the turnips. "I'll grab him immediately" — says he. "But how can I catch him?" Ivan caught hold of him, and he says: "Let me go, my friend, let me go! If you let me free, I'll give you a tobacco-pouch." Then Ivan answers: "I'll not be satisfied with a tobacco-pouch." "Take it, take it" — says he — "for it will be to your advantage! If you get into trouble and hit the tobacco-pouch, I'll be there immediately." Well, that's all right; he lets him go free. Ivan arrives home tired. The father asks him: "Well Ivan, my son, did anybody come there?" Ivan did not tell him. "No, father, nobody came." Next day the father went out to check. Nobody had been in the turnip-field. "Well, Ivan, you didn't see anybody" — says the father.

2. *baťˊ seśśa pijanli šuve: "vole-že pe, pijane, me dine, menam pe olem eštini kutis i me pe tijanli śeta nakaz gętraśni." i olisni, olisni da baťˊ kuli. baťes uberitisni. i p e d e r gętraśis i p e d e r berin v a ś i ľ e j gętraśis. vokjas i šuveni: "a jęj i v a n, ted kōmas — šuve — śęla-sit purkedni paććer seregad."*

3. *vot seśśa olisni-olisni da męd gosudarstvoin kutis kį̄śini, mįj pe sar aslis korśe nįlisli žęńik. i kole pe sužedni zęletej ćuń-kič tęrelka vįliś. kod pe sužedas, sija pe love sįlen žeńik-puis. vot mędeććisni stav jęz. stavis mićaa kęmaśisni-paśtaśisni i mędeććisni. i v a n ętnas koľi paććer-serege. i v a n i dumajte: 'ćas me petolla.' eśśa i v a n munis, munis da munis da vęr dorež vojis daj tabak-paćka švaćkis vojćća. i petisni kujim bagatir. "mįj, ivanuško, ted kole?" "men kole sećće munni i sečem jon vę̄ pe men kole." "en šogśi, i v a n!" i v a n vę̄ vįle sęlis i munis. i jęzis stavis šenźeni: ez mun tuj vį̄ti, a sija pramo vozduktiis munis. vįliti, vįliti kį̄čō̄tis da veśtas mįjen vovis balkon veśte i kįpeććilis da bľud dorśis, mįj-ke ćuń-kičse inmedlis bľud doras. i sarlen nįlis sajdtegis pįšjis, pįris: "baťe, baťe, kod-ke volis da tęrelka dorśid, bľud dorśis kod-ke ćuń-kište boštalis da." ez, ez-na pe, oz.* i askinas pe bara sar objavitis, mįj ćuń-kič ez-na nį̄liś boštni vermini bľud vįliś. i vokjas loktemaeś. a i v a n termaśis gorte, med naiś voǯ vois. i v a n loktis, vokjas i šuveni: "atte pe kuščem, mįj-ke volis, mort vęlen pe vįle ćeććilis." jęj i v a n kį̄ze paććer seregin, oz ju, ńe oz śoj, mužema daj šojćće. i naja šuveni, kįk vok: "aski pe bara na kōmas munni." aski bara na vokjas i v a nes zaďeńejteni: "i v a n, te ńe-kį̄ćće on mun. te śęla-sitte purked paććer seregad!" i bara munas kįk vok, kęmaśasni da paśtaśasni. i v a n bara dumajte. i v a n dumajtas da munas daj bara mįj-ke kere, mu pome vovis da bara tabak-paćka vojćća vaćkis. vaćkis da šuve: "mįj, i v a n u š k o, tenid kole?" "menim vot bara kole munni, seščem-te vę̄, vę̄!" "en šogśi, i v a n u š k o!" vę̄ bara loktis, i v a n sęlis. bara i v a n munis jęzjas dine, ćukaras. voemen vįliti, vįliti kaćeććilis i ćuń-kičse vęrźedlis nin. bara sarlen nįlis sajdtegis ćepesjis balkon vįliś baťli viśtōni: "baťe, baťe, ta-lun ćuń-kičse nin vęrźedlis seščem-te, seščem-te mort." ij rad, mįj nį̄li love. i bara i v a n starajćće, med ędjeǯik eške vokjasśis gortas vovis. i bara vokjas lokteni da šue: "atte pe tavun ćuť nin ez ćuń-kičse mįj-kešis bošt, tęrelka vį̄šis." a i v a n bi̯ťťe sija oz i tęd. i v a nes zaďevajteni vokjas: "i v a n, sija ńi-nem oz i tęd, paććer seregin śęla-sit purkede." a i v a n šojćće mužemisla. vot*

* Having made an error, the informant added, by way of correction: "No, not yet [this will come later]".

2. Later the father says to his sons: "Sons, come here, the end of my life is near, and I order you to get married." They lived on and on, and their father died. They buried their father. Peder married, and after Peder Vasilej also married. The brothers say: "Foolish Ivan, you must beat the hazel-hen's droppings in the back corner of the top of the stove."

3. Well, they lived on and on, and in the next state the rumour spread that the Tsar was looking for a bridegroom for his daughter. The bridegroom has to obtain the golden ring from the plate. He who gets it will be the bridegroom. Well, all the people began to stir. All put on fine clothes. Ivan alone stayed on the back corner of the top of the stove. Ivan just thinks. "I'll go out." Then Ivan went on and on and on; he arrived at the edge of the forest and struck the tobacco-pouch. Three heroes appeared. "What do you want, Ivanuška, what do you want?" "I've got to go that way, and I need such a strong horse." "Do not grieve, Ivan!" Ivan mounted the horse and started off. People all wondered at the sight: he did not ride along the road but flew straight through the air. High in the air, high in the air he circled and got right above her on the horse, right above the balcony he rose and touched the ring on the edge of the plate. The Tsar's daughter, quite out of mind, ran away and went in: "Father, father, somebody has come and taken the ring from the edge of the plate!" (No, not yet, no.) Next day the Tsar proclaimed that nobody had yet been able to take his daughter's ring from the plate. The brothers arrived home. Ivan also dashed home so that he might get there before them. Ivan reached the house, and his brothers say: "Hey, what man was that who came there, leaping high on his horse." Foolish Ivan just listens in the back corner of the top of the stove; he neither drinks nor eats anything, he is tired out and rests. The two brothers say: "We must go again in the morning." Next day the brothers begin to insult Ivan again: "Ivan, you're not going anywhere. Beat the hazel-hen's droppings in the back corner of the top of the stove!" The two brothers put on their clothes and go off. Ivan ponders. Ivan ponders and again goes to the end of the ploughed field. There he struck the tobacco-pouch. He struck at it, and the hero spoke: "What do you want, Ivanuško?" I have to go again; give me a horse, a horse of the same kind." "Do not grieve, Ivanuško!" The horse came and Ivan mounted it. Ivan went out among the people, the crowds. High, high in the air he arrived, rose and touched the ring. Again the Tsar's daughter, out of her mind, dashed away from the balcony to tell her father: "Father, father, such and such a man has touched the ring today." He is glad that his daughter's bridegroom has arrived. Again Ivan hurries to reach home before his brothers. The brothers arrive and one of them says: "Hey, today he almost snatched the

aski keže i v a nid sogśe nin. aski pęśľednej lun sarlen. vot bara vokjas šuveni: "vaj, mędeććamej, munamej, a i v a n, te bara na, końer, koľ paććer serege!" — šuve. a i v a n oz vokjasli ętvećajt. munisni vokjas. i v a n bara ńe-dįrmišťi nęrevitis da jęzis mįjen munisni, bara vęććis daj bara mu-pome vovis vęr dore. da bara tabak-paćka vojćća vaćkis. bara šuveni kujim bagatir: "mįj ted, i v a n u š k o, kole?" "vot, vot-te, menim kole sećći munni sarliś nįľiś ćuń-kič mįj kerni, vaj menim vę!" bara vę śetis ij munis. i jęzjas ćukerććemaeś sį-minda. i i v a n jęz dorjas voteź kaćeććis i ćuń-kište boštis. i nįlis sajdtegis pįris: "baťe, baťe, ćuń-kište, seščem-te, seščem-te mįj-ke keris, mort boštis ćuń-kište. i seščem rad lovi sarli.

4. *i sar objavitis stav narodes ćukarććini, kod orde veśkalis sija ćuń-kič. vot bara i v a n starajććis gortas lokni, med eśke kįk vokiś voźźik vois. i v a n paććer seregin nin, vokjas lokteni. "no pe tavun, druge, ćuń-kište boštisni nin. i bara na pe sar objavitis, mįj kod orde sija ćuń-kičis lovi." ďivujććeni, kod eśke seščem mortis. i v a n bara molćite, ńi-nem oz šįećći. seśśa naja šogśeni, bara mędeććeni munni sarliś śojni, śojem-juvem vįle. "i kodli śuris mįj-ke, ćuń-kič boštis, sija menam pe žať love." vot munisni, aski ćukarććasni. sar jona verćće. juktaśe i pręverite stav jęzse. a i v a nli vokjas munigas šuveni: "śo rovno, i v a n, ted kōmas taun munni. on-ke mun, tene sarid lįjlas, vijas pe." a i v a n šuve: "me kįćće muna, me ńe-kįćće og mun." a i v a n ećis dumajte eśke. vokjas munisni nin, i v a·nes mįrden kįskeni. i i v a n vek oz šećći (šedśi). mįjen munalisni, bęrinnas i v a n bara petis, nažeńikenľokińiken kęm-paśtalis. śik kuźa dōge-mune. "jęj i v a n pe jęj i v a n ij em" — jęzis šuveni. munis i v a n čęč i sije stav jęzis nin prejďitisni mįj-ke pįris, sar verdem pįr, pręverka pįr, a i v a n porog ulin sulale ľokińik šaburjasa, zįrimis gęg, mįj-keeźis ęšeććema, čękaeźis. i v a nes mįrden kįskeni pįzan saje, i v a n oz pįr. a jęzis veśigte vękteni sį vile. ij i v a nlen ćuńis kęrteda vęli. ćuńis kęrteda vęli da i v a nliś ćuńse raźeni. i v a n oz śet. "taja pe menam dojmema ćuńej da og, og pe śet raźni." i aźźisni i kažalisni, mįj sar-nįlen ćuń-kičis i v a n ordin. stav jęz šemese uśini. i sar-nįked orććen pukśedisni. sarlen nįlis mića, i v a n miśtem. vot bįť ōmećći. znaćit, sar*

ring from the plate." Ivan pretended not to know about it. The brothers begin to insult Ivan: "Ivan knows nothing, he beats the hazel-hen's droppings in the back corner of the top of the stove." Ivan, tired, takes a rest. Ivan grows sad because of the next day. Tomorrow is the last day for the Tsar. The brothers say: "Let us set out and go; poor Ivan, you stay in the back corner of the top of the stove!" — they say. Ivan does not answer his brothers. The brothers went off. Ivan waited a while, and soon after they had left he set out after them, and again he went to the end of the ploughed field, to the edge of the forest. He struck the tobacco-pouch. The three heroes spoke: "What do you want, Ivanuško?" "Well now, I have to go there, to take the ring of the Tsar's daughter, bring me a horse!" Again they gave him a horse, and he went away. A great crowd of people gathered together. Before reaching the crowd, Ivan rose high into the air and took the ring. Out of her mind, the girl went in. "Father, father, such and such a man has snatched the ring!" And the Tsar was very glad.

4. The Tsar proclaimed that all the people should be assembled to find out who has got the ring. Well, Ivan again hurried to reach home before his two brothers. Ivan is lying in the back corner of the top of the stove when the brothers arrive. "Well, friend, today the ring was taken. And the Tsar proclaimed whose hand the ring had got to." They wonder who the man may be. Ivan is silent again, not saying a word. They are filled with grief and so they go to the Tsar's feast. "He who has got the ring will be my son-in-law." They went there, and next day they all assemble. The Tsar gives them much to eat and drink, checking the whole people. As they go off, the brothers say to Ivan: "It's all the same, Ivan, today you have to go as well. If you do not go, the Tsar will shoot you and kill you!" Ivan answers: "Where should I go? I'm not going anywhere." Ivan thinks hard. The brothers started off already, dragging Ivan by force. Ivan always slips out of their hands. As they left, Ivan also went out, slowly and dressed in slovenly fashion. He wanders along, right through the village. "Foolish Ivan will always remain a fool" — people say. Ivan also went there. The whole people have gone through the Tsar's feast and inspection. And Ivan stands at the doorstep in his shappy hacket, his snot hanging down to his belly-button or what, down to his chin. They drag Ivan forcibly to the table. Ivan will not go. People are even disgusted with him. Ivan's finger is all tied up. His finger is wrapped up and they tear at the bandage on his finger. "This finger of mine has got hurt, no, I will not let you untie the bandage." They noticed and perceived that the ring of the Tsar's daughter was with Ivan. All the people were amazed. The Tsar's daughter is beautiful, Ivan is ugly. Well, you must arrange to live here. The Tsar says: "You have the

šuve no, značit: "te ordin ćuń-kič, i menam nį te sajin love i ted žońnas sarstvo love."

5. *no kor-ke, ńe-kor-ke ōmeććisni i vokjas šenženi: taja ne kįži jęj i v a n i sli ćuń-kičis lovi da i v a nes įledleni. "ted kįž love?" i v a n ďert oz vištō pravda, sije. vot naja, kujim vok kutisni ōni da kor-ke, ńe-kor-ke eśśa-j vojna męd sarstvošań objavitisni. sija sarisli vęli kole sįlen nįlis, kįk sarlen vojćća gętrašem vįle. i kęn mįj bara jęz, stavis petisni vojujtni. vot vojujtni petisni da poľe vįle pęšťi, što žįn jęzse uškedisni. a i v a n bara na tabak-paćkanad spašiććis. gęteris sįliś pravda oz ted. i bara sija įžid vēnad tįškašis ij unas vijis. i bara i v a n loktis i bara gętiris oz tęd. i v a n vek uže. i gętir šenže: "kęn tažį taja mužema?" — šuve, oz tęd. "te ne, te ne pe, kįćće munan — gętir juaše — te kįži vojujtan? tene pe pįr vijasni." vot i bara męd lun-že munisni vojujtem vįle. męd lun vojujtem vįle munisni da siž-že bara zē jona mįj-ke keris i v a n, mu pome vojis da bara tabak-paćkate švaćkis ki-pįdesnas. da bara petisni kujim bagatir: "i v a n u š k o — šuve — mįj kole?" "taun — šuve — męd lun vojujtni muna." "en šogši pe, i v a n!" i v a n bara munis, vojujtis zē jona, tįškašis jęzked. i bara pomalisni da loktis gorte. a gętiris vek uďivľa·jćće: "te, i v a n, kįćći vetlan da kęn taž mužtišan?" i gętiris kor-ke sįliś kažalis, sįlen vęlema šęršis, tabak-paćka vęlema. i uďivľa·jćće gętiris: 'taja pe mįjla talen?' a i v a n zē krepida uže. 'taja pe kuščem talen tabak-paćka'? vot eśśa gętiris sije-j tabak-paćkate kažalis da sije prestej tabak-paćkan vežis, gętiris. gętiris vežis da askinas bara munni kutisni, kojmed lun nin. seki gętirisli šuve, značit, i vokjasisli: "taun-ke pe me og vermi gorte bergeććini da kutas-ke pe jęžid ęškid karta-ęžeste žugedni, ti pe ležej!" vot vok-mońli viśtale. vot ij i v a n munis. sija ďert oz tęd, mįj gętiris sįliś vežis tabak-paćkase. munis da tabak-paćkate vojćća švaćkis kinas. toľko purk mune i i v a n uďivľa·jćće: 'mįj pe taja lovi menam? značit, menim ez nin kut služitni tabak-paćka.' kujimiś kįmin vaćkis i vek . . . i šo rovno munni kole. munis i v a n pront vįle. i i v a nes regidja kaden ij mįj, mįj kerisni, vijisni. vijisni, a i v a nes predupreďitlillis. sije ęškis, kor i v a nis kuli i kutis gorzini, kartase pramo . . . i vokjas šuveni: "oge pe ležej!" šo rovno stav ęzesse žugedlemen ęškis petis.*

ring with you, I will give you my daughter and the whole of my empire will be yours."

5. Well, as they were living like this, the brothers began to wonder how foolish Ivan had got the ring. They begin to tempt Ivan. "How did it get into your hands?" Ivan of course does not tell the truth. Well, the three brothers began to live together, and at some time the next empire declared war upon them. The Tsar of that country wanted to have the other Tsar's daughter for the sake of intermarriage between the two Tsars. All the people they had went out to battle. They went to battle, and almost half of the people were lost on the battlefield. Ivan managed to escape with this tobacco-pouch. His wife does not know the truth. He had been fighting on the big horse, killing many people. Ivan came home, his wife still knew nothing. Ivan sleeps on and on. His wife wonders: "Where has he grown so tired?" — says she. She has no idea. "Well you, well you, where are you going?" — asks his wife. "How should you fight? They will kill you!" Next day they went off to fight again. Next day they go to fight, and in great haste Ivan went to the end of the ploughed field and struck the tobacco-pouch with his hand. Once again three warriors appeared: "What do you want, Ivanuško?" "This is the second day that I am fighting." "Do not grieve, Ivan!" Ivan went there and fought bravely together with all the people. When they had finished, he returned home. His wife was more and more amazed: "I say, Ivan, where do you keep going, where do you grow so tired?" Once his wife noticed that he had a tobacco-pouch with him. His wife wonders: "What use is this to him?" Ivan is lying in a deep sleep. "What tobacco-pouch is this he has got?" Then his wife exchanged this tobacco-pouch for an ordinary one. His wife exchanged it, and they went to fight the next day again; it was now the third day. Then he said to his wife and his brothers: "If I do not happen to return today, and if the white ox starts to break up the door of the stall, then let it out!" He says the same to his sisters-in-law as well. Ivan leaves. Of course he is not aware that his wife has exchanged the tobacco-pouch. He went there and struck the tobacco-pouch. Only a spark comes out, and Ivan wonders: "What is the matter with this? The tobacco-pouch is no use to me any longer." Three times or so he struck it, and it was always the same . . . Anyhow, he must go. Ivan went to the front. And in a short time Ivan was killed. He was killed, although he had been warned. And the ox began to bellow as Ivan died, it was about to break the stall-door . . . The brothers say: "We will not let it out." Yet the ox broke the whole door to pieces and went out.

6. *ęškis petis daj loktis daj i v a nes poľe vįľiś korśis. i v a nlen tor-pįrigaen nin lį-śęmis. ęš ćukartis daj nuvis mįj-ke dore, va dore. va dore nuvis da ęškis bįkestas da stav ćeriis vaśis gįźasni: "mįj ne tenid bįkej kole?" "menim pe kole lõ burdan źeľľa." "lõ burdan źeľľas pe zē pįdin. sija pe kole na munni ju kuźa daj šor kuźa na kole kajni daj kęn-ke pe jeśši vićkoin daj vićko žož ulas na pe. sećći pe og tęd, kodes mi vermam męđedlini. ćas pe nęrevitli pe eške! mi pe bara ćukarććilam." bara ćerijas ćukarććeni, kodes męđedni lõ burdan źeľľala. i bara ęškid bįkestis. i bara ćerijas loktisni: "mįj ne — šuve — kole ten?" "lõ burdan źeľľala kole vetlini." "ćas, ćas — šuve — ćukarććilam da įstam." vot męđiś ćukarććisni da ćerijas i šuveni: "ćas pe mi įstam naľimes. naľimli pe kįk bordas kįs kęrtalam. naľim pe sija mįj-kežik, etije ńin ńiľegžik, sija pe ťikejažik vettedle." vot kįs kęrtalisni mįj-keli, naľimli da naľim šor kuźa kaje daj sije mįj-ke pįris na jeśče pįris. lõ burdan źeľľase guvis vićko žož uliś. vićko žož uliś guvis daj kutis naľimid petni da seśśa kaźalisni daj i kįs-pęte, ęťise-j oredisni. a śo rovno męđnas, męđ kįs-pęnas nuvis. nuvis da i vajis. vajis, ęškid sijen ęććid pįzjis, juvištis da męđiś pįzjis i kojmediś. kojmediś pįzjis da seśśa i v a n u s k o-j šuve: "uf pe, mįj dįra uźśema!" "da i v a n u š k o, pe, ńe bur ęškid pe, te važen nin uže tenad vęli pom olemidli. a ęšnad pe vot bara na lõžin." seśśa gortas munis i gętirisked ladmisni da ęni oleni-vįleni, sarstvoen sarstvujteni.*

85. *šįr kįte, kate*

olisni-vįlisni šįr da kača. kor-ke kajisni naje vartni. kajisni vartni da i šįr i šue: "atte, kača, menam źikeź vunema šįd ćugunes kįskini. vaj, lećći, kača, šįd ćugunte kįski, a me koľtajaste šįblala." kača leććis gorte, šįd-ćugun kįskis daj kača ij šįd-ćugune špavgišis. šir mįj sije? kača ez lok. 'atte dive, mįjla taja kača ez lok?!' leććis prevęritni kačaes. kača jignaśema. ńe-kįt oz pįrni piśt. kįčlalis da kįčlalis ęžes dorin daj šįr šuve: "kįti pįrni?" ruź śuris daj

6. The ox went out and arrived there to look for Ivan on the battlefield. Ivan's bones had been all broken to pieces by now. The ox collected them and took them to the shore. It took them to the shore, and there the ox bellowed loudly, and all the fish stirred up waves in the water. "What do you want, ox?" "I want medicine that heals the spirit and restores life." "The medicine that restores life is very deep down. You must walk right along the river and up the brook, it is somewhere in the church beneath the church. I do not know whom we can send there. Just a moment, wait! We'll have an assembly once again." The fish assemble to find out whom to send for the medicine that restores life. Again the ox starts to bellow. Again the fish come there. "What do you need?" — they ask. "You must go and fetch the medicine that restores life." "Immediately, immediately" — they answer — "we'll assemble and send someone out." For a second time the fish gather together. "Let us send the burbot. To the two fins of the burbot we'll fasten the hide from a reindeer's leg. The burbot is rather slimy and it goes along quietly." Well, they fastened the hide of the reindeer's leg to the burbot. The burbot swims up the brook, and went out. It stole the medicine that restores life from beneath the floor of the church. It stole it from beneath the floor of the church, and was just about to leave, but it was seen, and the hide of one of the reindeer's legs was torn off. But with the other, the other hide of the reindeer's leg it carried the medicine and brought it back. Then the ox sprinkled him with it once, then he drank; it sprinkled him a second time, and even a third time. It sprinkled him a third time, then Ivanuško speaks up: "Phew, what a long time I have been asleep!" "Well, Ivanuško, had you not got such a fine ox, your life would have ended long ago. With the help of your ox you have come to life again." Then he went home, and made peace with his wife. They are still alive, and govern their empire.

85. The mouse travels down and up the river

There lived a mouse and a magpie. One day they went out to thresh. They went to thresh, and the mouse says: "Oh dear magpie, I quite forgot to take the soup-pot off the stove. Go along, magpie, take the soup-pot off the stove, while I go on tessing the sheaves." The magpie went home, took the soup-pot off the fire and fell into the soup-pot. So what can the mouse do now? The magpie did not return. "Well now, why doesn't the magpie come back?" It went to check on the magpie. The magpie is shut up, and there is no hole to get in. The mouse turned round and round by the door and said: "Where can I get in?" It found a hole and got in. It went in and

pịris. pịris da pać-pędan vośsa. viżedlis, kača šịd-ćugune špavgišema. šịr pukšis da śojis da kẹ̄jase i šịbitis šegjas pomas. vot seśśa bẹrinnas šịr leććis va-dore guľajtni kača-keja pịžen.

šịr kị̄te, kate
kača-kẹja pịža,
moj-lopta pelisa
vurd-bẹž zibja.

kịlis kẹć. "šịruľej, ćojiľej, zē taj lẹśida śịlan da bośt-že mene čẹč pịžad!" "og, te ved vejtan ićet pịžej menam da. og, og!" "me ved ńikịľćišta daj." "no ne lok, kịken kutam katni."

šịr kị̄te, kate,
kača-kẹja pịža,
moj-lopta pelisa,
vurd-bẹž zibja.
kịr-keč-dorse sịništam
lịva-dorse zibjištam.

ruć kịlema. "a kuščem lẹśida, šịriľej, ćojiľej, śịlan! bośt vaj mene čẹč!" "og, te ved ľapńitan paśkid bẹžnad da mene vejtan. pịžnim ićet da og, og". "me pịž-nịrad ńikịľćišta daj." no ne lok!" mẹdeććisni kujimen.

šịr kị̄te, kate
kača-kẹja pịža,
moj-lopta pelisa,
vurd-bẹž zibja.
kịr-keč-dorse sịništam,
lịva-dorse zibjištam.

oš kịlema daj lokte. "šịruľej, ćoje, zē taj lẹśida śịlan da bośt-že mene!" "og, og me tene, m i k a j l e i v a n e v i ć, og, og, og. te ved ịžid da mijanes, pịžnimes putkiľtan." "on-ke pe, on-ke pe bośt, ź́ik pe srazu-j putkiľta." "no ne, lok!" sẹlisni ńoľen.

šịr kị̄te, kate,
kača-kẹja pịža,

found the door of the stove open. It realized that the magpie had fallen into the soup-pot. The mouse sat down, ate it up, and tossed the breast-bones onto the end of the bench by the wall. Then later the mouse went down to the shore to sail in the boat made from the breast-bone of the magpie.

The mouse travels down and up the river,
In a boat made from the breast-bone of the magpie,
With an oar made from the beaver's paw,
With a punt-pole made from the otter's tail.

The hare overheard it. "Little mouse, dear sister, you sing very beautifully, take me in your boat as well!" "No, you will sink my little boat. No, no!" "But I shall roll into a ball." "Well, come on then, and the two of us shall travel up the river."

The mouse travels up and down the river,
In a boat made from the breast-bone of the magpie,
With an oar made from the beaver's paw,
With a punt-pole made from the otter's tail.
We row past the steep bank,
We punt the boat forward with the pole past the sandy shore.

The fox overheard it. "How beautifully you sing, little mouse, my dear sister! Take me as well!" "No, for a beat of your broad tail is enough to sink me. Our boat is small; no, no!" "I shall roll into a ball in the prow of your boat." "Well, come on then!" The three of them set out.

The mouse travels up and down the river,
In a boat made from the brest-bone of the magpie,
With an oar made from the beaver's paw,
With a punt-pole made from the otter's tail,
We row past the steep banks,
We punt the boat forward with the pole past the sandy shore.

The bear overheard it and comes along. "Little mouse, dear sister, you sing very beautifully, take me along!" "Not you, no, no, *Mikaile Ivanević*, no, no, no! For you are too big and you will turn us over, turn our boat over." "If you won't take me along, I'll turn you over at once." "Well, come on then!" The four of them got in.

The mouse travels up and down the river,
In a boat made from the breast-bone of the magpie,

moj-lopta pelisa,
vurd-bęž zibja.
kįr-kęč-dorse sįništam,
lįva-bęžse zibjištam.

oš taj kįži putkiľćis i vęjini. šįr pįris ošli mįj-ke sitanas. ij oš pęgibe vovis i šorõno kõmis šįres petkedni berege. petkedis i mįnis veľišt oš. i šįr petis mu vile.

86. *kįži me povźili?*

1. *me vęli ićet-na, vited klassin vęli veleďća. menim zev okota vęli kajlini vęre čak votni. seki me kįvli, mįj petema jeľdeg, zev una. lun nin vęli, šor nin vęli. i me eg aźži aslim jortjases vęre munni i lovi kajni vęre ętnamli. bošti ćuman da pešťer, a koske ęšedi purtes. purtesse ać́im i vurli kućikiš. pervojse vęli zev lęšid. me muni jęred, miľk vįvti. vereįis pervojse vęli įlin-na. eśśa pįri vęre. vęli ar. pujas vįliš korjis vęli gįlalema nin. vęli zev lęń i men lovi šuštem, no me vek muni voźe.*

2. *med-bęrin vovis sečem mesta, kęni vęli jeľdeg. me stavse ękti, no pešťerej ez tįr. lovi munni voźe vęre pįde. vuži źoľańik joľ i seśśa kįža ras, kučem-ke tįla (važen vęlema tįla). eśśa so mįj aźži: tuj bokas stav kožuv-kot-karjis puzuvtema, žugedema, paś-vartema. taiś kįńži aźži važ siś mįrjas, kodjas siž-že vęli pęrlaśemaeś mu-vilas. me povźi-koď. kęť i źoľa-na vęli, kįvli nin, mįj ošjas raďejteni lukjišni kožuv-kot-kar pijin, a siž-že važ siś kolodajasiś korśni pu-ćejjases. voźe muništi da ješče ęťi tor aźži: stav ežase kod-ke kuľema, parsalema, tįdale: vettedlema oš da korśema šojan. kok-tujjasis da gįž-tujjasis vęlini žik-na viľeś. menim ez lo lęšid. bergeďći i dumajta: čaknas i stavnas, a me lećća gorte. muna ńežjeńiken da ęt-męđarla dore viźedlivla.*

3. *eśśa kįli bęriś una vęvliś korskem da kok-ši. kežišti ńe-una tuj-boke, med mene oz taľavni. zev įžid ęden naje skaćitisni me dinti. me zev iona povźi i dumajta: tįdale, vęvjaste suvede oš, a naje pišjeni. siž-že dumajta: menam kokjas abu sečem teribeś, kučem vęvjaslen. dumajta, mene oškid suvedas. a me*

With an oar made from the beaver's paw,
With a punt-pole made from the otter's tail.
We row past the steep banks,
We punt the boat forward with the pole past the sandy shore.

The bear tumbled off and they sank. The mouse crept into the bear's bottom. The bear got into trouble and he had to land the mouse anyway. He landed it, and this was the only way the bear could escape. And the mouse went into the ploughed field.

86. How I was frightened

1. I was still a small boy at the time in the fifth class. I badly wanted to collect mushrooms in the forest. Just then I heard that parasol mushrooms grew there in plenty. It was already daytime and too late to go. And I did not see my friends go into the forest, so I had to go by myself into the forest. I took the birch-bask basket and a rucksack made of birch bask, and hung my sheath on my waist. I myself had sewn the sheath for my knife out of leather. At first it was very pleasant. I crossed a fenced vegetable garden on a hill. First of all it seemed a long way to the forest. Then I entered the forest. It was autumn. Leaves were already falling from the trees. It was very quiet, and I grew uneasy, but I kept walking onwards.

2. At last I reached a place where I found parasol mushrooms. I collected all of them, but my birch-bask rucksack was not full. I had to go deeper into the forest. I crossed a little river, and then through a birch-wood, and then through a clearing. And whatever did I see? The whole ant-hill by the road was turned upside down, scattered, and dug up. Besides I also saw old stumps of rotten trees also lying on the ground. I was frightened a little. Although I was still young, I had heard that bears are fond of poking about in ant-hills, as well as searching for insects in rotten tree-stamps. I went on a little further and saw something else. Somebody had torn up and stripped all the grass. Apparently a bear has been looking for food. The marks of its feet and claws were quite fresh. The sight was not pleasant at all. I turned round and thought: "To hell with mushrooms and everything, I shall go home." I walked slowly, and kept watch in every direction.

3. Later I heard many horses snorting and galloping behind me. I moved a little aside from the road so that they should not trample me down. They passed me at a fast gallop. I was very scared: It looks, I thought, as if the horses were being chased by a bear, and were in full flight. And at the time, I also thought: My feet are not as swift as those of the horses.

tędi, mij taje ver-tujisked orććen em paśkid ťeľega-tuj. sija tujeźis, me dumiś, veli vers-žin. og tęd, dir-e koterti taje tujeźis, no regid me lovi taje tuj vilas. as vile viźedli i aźźa: deremej kośaśema kujimlati, purtej purtesnas i stavnas vošema, peśťer-kevjej, eťiis orema, me veli rad, keť i koterti rasked i voštiśi mij-śure, no mini oškiś. pom.

87. *kiži me liji pervojiś utka?*

1. *me veli seki a b j a ć e jin. vetli sećće (sećći) šojććini. veli ar. samej veli lebe utka lun-vile. ritnas me daśti (leśedi) porok, puľa i vož asivnas, remid-na veli, mędeďći eťi ti dore, z i ľ a ti dore. z i ľ a tiis a b j a ć e jśań śiźim vers sajin. muni ćas ćež. ti pomas viźedli da eťi utka abu. voże kuti munni ti pelen. og-na veli kuž šiteg vettedlini i utkajas menam kok-šiiś veli lebźeni. me, semin muked-dirji kivlivli naliś šporeććemse.*

2. *seśśa vovi ti pomlańis. aźźa: lebźe staja ti veśttiis. me leśedi ružje, okti kurekjas i viććiśa. seśśa naje kutisni žik me veśtti lebźini, biťťe narešne. biťťe naje tędisni, mij tačem kijśiśiś povni ńi-nem. me seśśa peždedi ružje, viźeda vivlań: čin, gumaga-torjas i utka-stajaiś torjalis eťi śed jokmiľ i uśi sije jokmiľis me saje. taje veli utka, pervoj menam utka. peś-vivśis menam utkaid ješče šporeććištis-na va-verkes vilas, a me dumajti, mij sija kesje pišjini da peś-vivśim ješče sili kikiś liji. a kiś nin pišjas? berinnas šojigen me tędmali, mij eťi dreb-tuś veškalema śelemas. pom.*

88. *kiži mi kijim eťi śir?*

1. *mi munim vokked ćeri kijni pižen, podoľńikaśni. podoľńik sije kuź šert, kićće pisavlema una vugir: muked-dirji ovle kiž-komin vugir, vetiminež. veli šede śir. arja-vivnas nin taje veli. medim kijni śir, kole korśni sam, lovja ćeri. mi vugraśim vokked i kijim goz-med keľći da peďďazek (sin-pi). seśśa mi ležim podoľńnik vae, žužid jire. śormim. pemdis.*

I thought: The bear would catch up with me. But I was aware that near to that forest path there was a wide cart-track as well. In my opinion it was half a verst to that track. I do not know how long it took me to run that far, but soon I was on that track. I looked at myself and saw that my shirt was torn in three different places, I had lost my knife and sheath and everything, one of the shoulder-straps of my rucksack of birch-bask was torn. I was glad to have escaped from the bear, even though I had had to run in the forest and lost one or two things. That is the end of the story.

87. How I first shot wild-duck

1. At that time I was in *abjaćej*. I went there to have a rest. It was autumn. The wild-duck were just flying southwards. In the evening I prepared gunpowder and bullets, and early in the morning, when it was still half dark I left for a lake called *ziľa*. The *ziľa* lake was seven versts away from *abjaćej*. It took me an hour to reach it. At the end of the lake I looked around, but not a single duck was to be seen. I began to go along the shore of the lake. Then I did not yet know how to walk noiselessly, and the ducks flew away at the noise of my footsteps. I only could hear their wings beating at intervals.

2. Then I reached the other end of the lake. I saw a flock of them flying over the lake. I made ready the gun, cocked the triggers, and waited. Then they began to fly just above me, as though deliberately. They seemed to know that they need not fear such a hunter. Then I fired the gun, and looked up: there were smoke, bits of paper, and a black ball separated from the flock, and that ball fell behind me. It was a duck, my first duck. The duck beat once more with its wings on the surface of the water, and I, thinking it was about to escape, fired furiously at it twice. But how could it escape? Later when I was eating it, I realized that a piece of shot had hit it in the heart. That is the end of the tale.

88. How we caught a pike

1. My brother and I went fishing in a boat, to catch pike with a *podoľńik*. The *podoľńik* is a long string to which many hooks are fastened: sometimes there are as many as twenty or thirty, up to fifty. There were pike about then. It was in the autumn. If you want to catch pike, you have to use bait, live fish. My brother and I angled for fish, and we caught a few sturgeon and red-finned carp. Then we cant the *podoľńik* into the water, into a deep whirlpool. It was already late. It grew dark.

2. *seśśa lęśeďćim kijni. me pukśi pįž bęže sinni (bežavni), a vok lęśedis aźlas da kutis kaťľini podoľńik-śures, vidlavni vugirjas. seśśa šuvis: "kod-ke pe em, ďerkjedle i leńžika, pe sin!" seśśa vovim sije vugireź, kįćće šedema śir. a pemid-koď nin. vok ęććid sučkis aźlasen da ez veškav, mędiś sučkis, ez-že. seśśa viźeda-da, mortid suvtis pįž šęre. šeništis ęććid aźlasen da boľsńitis vaas. lovi leń. seśśa žugiľ-pįriś mortid šuvis menam: "pišjis, mįnteććis. eśśa pe ńe-kor og kut vojin ćeri kijni." pom.*

89. *vęralem jįliś*

1. *kęć kijni mijan zavodiťeni lįm ušem bęrin. kęždedas, kajeni vęre. kodi kįźi kuže kijni: kodi vetlišeni ponjen, me ačim kaja puktavni petľajas. puktala, kor ľapkidžik-na lįmjis, lįž-petľajas. korśala mesta, kęnižik kęćjas ovmeććemaeś i trępa vįlas pukta petľa. petľa vęćema ńebiďik provolokaś. ńe-iźid kįč vęća petľašis i trępa vomenis i petľase sije pukta. petľa puktigen kole tędni, medim mort-dukis ez vęv i vereźis voteź-na kijes stavse zįrala śiren, i provolokase tože zįrišta iľi-že ńiv-lįsken, koz-pu-lįsken. pukta, krepita iľi-ze kučem-ke vesińik baďďe, iľi vesińik kįźźe, med veli ńebid, šedas-ke, med oz orećći. no ovle, mįj męd lunas viźedan, a kęć volema, petľaas matišćilema i bergeććema, oz prejďit. sįli mįj-ke oz kažićći. dukis kįle, iľi-že puktemis ľok loema i kapkanen siź-že. kapkanes jona ćišťilan, puktilan kapkan kęć vile. volas źik kapkan doreźis, dukašas, nįr-tujis veśig sija tęćće kapkan doras i bergeććas iľi-že boke šįbiććas. śa kęć jįvśis stavis, mijen kijeni.*

2. *kapkanse eške pukteni mukedis koj-beďďen. me pervoj vo-na kijši, pukti pręste siźi: kepiśa, kušeńća-kepišen sužećća metra kįmin. śa kepišen lįmse šujišta pįdežik, guran-tor vęća i guranas pukta kapkanse; kapkan vįlas jeźid bumaga-ľist i bumaga-ľistse vesńińik slejen lįmnas tįrtišta. seśśa bergećća da aśśim kok-tujes tože tįrtišta i trępa dorśis kok-tujis menam ńeťi oz tęćći.*

3. *śed-bež kijeni, vęćeni źugjas. a n d r e j e v k a ś aźźili, tatiś męďla peliś aźźili. pukteni sečem zored-dorjase. vęćema kučem-ke tačem pevjiś, sečem*

2. Then we prepared to fish. It sat in the stern of the boat to steer it, while my brother held the gaff, and started to pull the string of the *podoľńik*, to examine the hooks. Then he said: "There's something here, it's pulling at the hook, row more gently!" Then we got to the hook on which the pike was caught. But now it was almost dark. My brother struck once with the gaff but missed it, he struck a second time and missed again. Then I looked up and saw my brother standing in the middle of the boat. He struck once more with the gaff, and hit the water with a lot of noise. There was silence. Then he said disheartened: "It has escaped, it has got away, we are never going to fish again at night." That is the end of the story.

89. About hunting

1. People where we live begin to hunt here after snow has fallen. It grows cold, and they go to the forest. One hunts as one can. Some prefer to hunt with dogs, I myself put down snares. If the snow is thin, I set winter-snares. I look for places where hare generally prefer to stay and lay the snares on the path. The snares are made of soft wire. I make a little loop and put the snare across the path. When setting snares you have to see that there is no human scent, and before arriving in the forest I smear my hands with pitch, and I also tub the wire with fir or pine-needles. I fasten the snare to a slender willow-tree or birch so that it may be springy and soft and not break if a hare is caught. Well, it occurs fairly often that next day when you go to look at it you see that the hare has come there, right up to the snare but then turned back without touching it. It must have been suspicious of something. Either it sensed the scent or the snare was badly set. You have to deal in the same way with the trap. You clean the trap thoroughly, and set the trap for a hare. It goes right up to the trap, smells it, even putting its nose to it, then it turns back or jumps to one side. Well, that is all there is about hares and how they catch them.

2. Some people set traps with the aid of a shovel. When I first went hunting, I set the trap in a simple way like this: Putting on my outer fur-gloves, I reach down to the depth of a meter or so. Then pressing deeper into the snow with the gloves, I make a hole and place the trap in the pit, put a white sheet of paper on the trap and spread a thin layer of snow on the paper. Then I turn tound, and cover my footprints with snow. My footsteps cannot be seen at all by the path.

3. Ermine are hunted by making snares. I saw it done at Andrejevka, I saw it in a place on the other side. The snare is set by the hay-stacks. It is made of some kind of planking in the shape of a chest. They place about

jaščik modaa. jaščikas puktalemaś vęv-šiiś sečem petľa, kękjamises kįmin, vįlas kękjamis, ulas kękjamis i zorod doras puktasni. śęd-bežis zev raďejte zorod dorśis šįrjases kutavni i žug dorse počištasni. metra kįk kįmin. no seti prejďitigas, sija žugjas šede i garćće. sijen kijeni. me kijlivli posńi kapkanen trepajas vįlas-že. sija raďejte vot pįravni rožjas, sečem žoľańik rožjas, šįr-rožjase. počis uvjasti, zorod bokti vučjas boke pįras i kįt-ke pete, sįlen petan i pįran ruź vijim. ruźas pukta žoľańik kapkan, tože godjišta. godjištem-inas, kįv vilas tože bumaga vevťlišta žik roź doras. no sija iľi pįrigas, rožas pįrigen śęd-bežis šede, iľi-že petigas. no pervoj voas ďert ovlivlis, mij oz šed. prejďitas, kokis veśkavlas, a uďitas kapkanis ętlaśni i śęd-bežis oz šed. lokta da stavis ętlaśema. sije unžik lįmse vęlem puktiśśe, kįzžika da i kįvse, kapkan-kįvse abu sečem ćutkej (og tęd, kįži kominas šuleni). a siž-že kapkanas zev že bura šede. eśśa tateni ešše vidlim, etija vedraiś kįntam ji. jias seteni . . . jise perjam vedraiś, ji-pičkis koľe kuš. jise kįntan, on žik, on stavse kįnti, sečem slej vedra gęgeris kįnmas, a vais pičkesas koľe. seśśa ed on vįvti kįza kįnti, a vįžedlan, kįnmema sańťimetra kįk kįmin. seśśa kerkad pįrtan, sįvdištan, śa vįlias roź vęćan, setiś vase kištan, a jiis koľe vedra doras. i ji sečem loe forma, vedra formaa ji. seśśa vįlas roź, žoľańik. śa puktan, śęd-bežis kęni ole, vevťťan, med vęli rękvnej, vįlas ešše lap, lįs-lap puktan, med rožis oz tupkiś. lįs-laptis kute. eśśa vetlig-munigas sija rožas pįre, sećće šįr-sam puktan, šįres iľi śęd-bežes.

4. *vot śęlajas vįle kajlivli aslam leć-tujed. vidlala seteni, purtike me puktivla. sečem sija, zev raďejte vot avgust-śeńťabrasas purtikaśni kuregid-moz že. sija seśśa korśan sečem keres-bokjas, jag-bokjas, śa šondia lunjasad sija jona purtikaśe, sećće korśan iľi ačid vęćan purtik-mestase. me žįlkaiś vęli sečem mij-ke vęća, vęsńińik žįlkaiś lećjas. kįk beď, tačem žoľańik beď sačkan, vęćan sečem vorota-koď i bokas kįk poneľ kerištan da puktan. tačemes vęćan i seti śęlais loktas purtikaśni, pįras i kak raz sįli goľas i šede. — a poneľis, med bokiti ožžik mun, bokśań oz pįr, med vomenis pįras, leć vomenis pįras. ętar-mędarśańis iľi vįlišańis iľi ulišańis — šuam — lokte, a bokśańis oz med sećći purtikaśnis lok. — no sečem mićańik mesta, kuš-injas vęršis ažžan, jagjas. seśśa*

eight nooses made of horsehair in the chest, eight above and eight below, and place it by the hay-stack. Ermine are fond of chasing mice around hay-stacks, and they make a ring of snares two metres away. When the ermine crosses this, it gets caught in the snare and tangled up. This is the way they are hunted. I often hunted with small traps as well, also along the paths. It likes to craw into holes, little tiny holes, mouse-holes. Under the fence, along the side of the hay-stack, along the side of small heaps of earth it goes in and gets out somehow; it has both an etrance and an exit. I place a little trap in the hole, digging it in likewise. In the place where I dig, on the tongue of the trap, I spread a sheet of paper too, quite close to the hole. Well, when the ermine comes, it is caught in the snare entering the hole or coming out of it. It went over it touching it with its leg, the trap closed up properly, though it failed to catch the ermine. I go to it and see it is fully closed. Either the layer of snow was too thick or the tongue of the trap was not sensitive enough. (I do not know how to put it in Zyrian.) But it may well be caught in the trap. Then we tried another method too: We freeze water in a bucket, and catch the ermine in ice. You take the ice out of the bucket, leaving the inside of the ice empty. You freeze ice, though not the whole of it, you do not freeze the whole of the water completely, a layer of ice is frozen round the sides of the bucket, and water is left in the middle of it. You do not freeze it too thickly, you see whether it is frozen about two centimetres thick. Then you take it into the house, melt it and drill a hole in the top of it and pour the water out through it. The ice is left round the sides of the bucket. The ice will have the shape of the bucket. Then you drill a small hole in the top of it, and then put it where there are ermine, cover it to make it level, putting a fir-twig on top of it so as to keep the hole open. The fir-twig holds the snow. Then the ermine comes along and enters the hole in which you put bait, a mouse or an ermine.

4. I hunted hazel-hen by making my own snare-paths. Examining the snare, I put it in a sandy clearing. The hazel-hen is a bird that likes to take a sand-bath in August and September, like hens. You go and look for hill-slopes with fir-woods on the sides, where they like to bath on sunny days; there you either find a place for sand-bath or you make one. I made snares of sinews, thin sinews. You drive two sticks, as little as this, into the ground, make a kind of gate, fell two young spruces, one on each side, and set up the snare. You make a snare like this and wait for the hazel-hen to come to the sand bath; it goes in and it is immediately snared by its neck. The young spruce are needed to prevent it from approaching from the side, to prevent it from walking sideways, to make it enter through the snare. It may come from this side or that side — say, from above or from below, —

prẹste me purten mij-kese kuľišta, ńičse, jalase-ľi. śa kijen šiľedišta da śa kośmas da, sečemse taj korśeni, aźźe zev ẹdje. liva sečem gaľkija, sečem, no liva, no med toľko veli ńebid, kos mu veli, iľi-že koloda, iľi-že kožuv-kot-kar, seś puzuvtan. kožuv-kot-karjas sećće vot dozmer jonžika lokte, a śelad ozžik.

5. *dozmeris, tože purtiken kija. koľan vo dozmerse me kiji lećken že, no žik tẹdteg, og veli tẹd, mij taje veli petavli žik tuj vile. tačem traktorjas vetleni, mašinajas vetleni. a ẹććid muni ružjen me kijśini. lebźisni tuj vivśis. mẹdiś muni, lebźeni, śa-j dumišti, miśa, mijes tateni tuj vilas dozmerjasis. śa viźedi bura kok-tujaśni, a seten velem vajalemaś kor-ke liva mašinaen. livase kiśtemaś, a liva pias zev posińik iz-tor vijim. vot sija velem izjasse, na petaleni verśid, i ẹkteni. śa me pukti vomenis tože dozmer-leć, žilkaśid že pukti. mẹd lunas kaji, a ẹťi šedema, ẹťiis śin vožin oreććis. a juaśi da sija pe taj kurćće žilkase a. seśśa sutugaś puktili, mednej sutugaiś, tože oreććilis. kujimes taj kijli a. seśśa enovti, lim ušis da śa eg kajli.*

6. *a tar kuźa. me tar vilas kojt vile vetlivla. bid vo, bid tulis. m i ć a j a g šuśe, taśań ẹkmis kilometra, zev sečem ćistej, no mića požemjas bidme, jagis zev mića že. seten bid vo ẹťi mestan tar kojte. menam seten vẹćema sečem ćom-koď. ćomjas muna veli ritśańis-na, ritnas ćas kẹkjamisin kimin puksa. mića-ke ritis, kojteni, ritnas lokteni, šondi kutas leććini da, a ľokžik-ke, asivnas. no siži, mij-ke, viźedalan mestase, kẹni lẹśidžik i ćomje pira šondi leććigas kimin. i pukalan ši-ńi-tẹv, on kurićći ńi, ši̯ži viććišan. eśśa bokiś kilan, seteni iľi-že taris lebźe, a bord šuťlalemis kilište. šuťlale iľi-že kićće-ke pu vilas pukśas da kilište, znaćit loktaleni kojt vilas. seteni ešše pukalan, ešše-na viććišan. seśśa pemdištni kutas, śa rẹmdini, śa drug loktas iľi-že kojt vilas, srazu mesta vilas, iľi-že boke loktas da srazu i goredas sija: pš-š-š. stav jag paśtalais zev gora sija kile matiad da. bara goredas kod-ke, kojmed goredas, vopšem sečem šum kutas loni, biťťe stavis lovźas. seśśa i kojt-šer vijim nalen, kẹni menam ćomjis. śa sećći lokteni muked-dirjis kujimen, muked-dirjis ẹťi, muked-dirjis das-viten srazu loktasni. ritśańis lijnis pemid, da on, onžik vermi lijnis. asileži̯s og lij. daške, miśa, asivnas unžik loktasni da poźe ẹťien-ẹťien unžik lijni. ritśańid seśśa kojt vilas loktasni. vojin, vojnas žońnas pukala. asivnas vot seśśa i kik ćase murtsa oz vo, srazu zavoďitas seteni. pervoj ẹťi zev gora ćušńitas, lańtištlasni. eśśa ẹťik kutas ćuškini, mẹd ćuške, śa ẹtlaśąsni. śa zev*

but it must not come from the side to bath in the sand. Well you find such nice places, clearings in the forest, you find woods of spruce. With a knife I simply strip off the green moss, and white moss. Then I smooth it with my hands. They look for such places, and they are quick to find them. It should be gravelly sand, soft sand, dry earth, a tree-stump or an anthill; there you make a little mound. As for the anthill black grouse will usually come there, hazel-hens less frequently.

5. I also catch capercaillie, while they are bathing in the sand. Last year I trapped capercaillie although it was by accident for I did not know they liked to walk as far as the road. Tractors and things go there, machines. Once I went hunting with a gun. They flew up from the road. Next time I went, they also flew away. Then I began to ponder why capercaillie were there on the road. Then I followed their tracks attentively; sand was once carried there by trucks. The sand was poured out, and the sand contains tiny bits of gravel. The fowl come out of the forest and pick out the stones. Then I set up a trap for the capercaillie across the road; I made it of sinews. Next day I walked there, one was caught, another escaped before my eyes. I was intrigued to know why; I saw it had bitten the sinew. Then I made a snare of wire, copper wire, and that too snapped. I caught perhaps three fowl, but later I abandoned it, the snow fell, and I did not go hunting again.

6. About black-grouse. I go hunting black-grouse at mating-time. In spring every year. The place is called *beautiful fir-wood*, nine kilometres away, it such a clearing, with fine firs growing in it, a beautiful wood it is. Year by year the black grouse goes there to mate in the same place. I went there in the evening; at about eight o'clock I settle down. If it is a nice evening, they come in the evening as the sun sets. If not, then in the morning. Well then, you take a look at the place, find out where it is best and about sunset you go into the hut. You sit in silence, you do not even smoke, that is how you wait. Soon you hear from one side the black-grouse fly up in the air, only the noise of its wings can be heard. Then it grows dark, dusk begins to fall and it comes either directly to the mating-place, or it turns aside and suddenly begins to call: psh-sh-sh. Nearby, and all through the breadth of the fir-wood their loud cries are heard. Again one of them emits a cry, then a third one, in general they make as much noise as if all of them were coming to life. It is the centre of their mating-place where my hut stands. Sometimes three of them come, sometimes only one, occasionally as many as fifteen at a time. It is too dark in the evening to shoot, no, you cannot shoot, I do not shoot till morning. Perhaps — I think — more of them will come in the morning, and you can shoot them more successfully one by one. I sit all through the night, throughout the whole night.

iń'eresneja kiken panidašasni, voća kutasni bordjišni. petukjas moz ćeććištlasni, mij-ke, bordnas šenašeni. ša mukedis tomžikis kajemaš, il'i abu kajemaš, a pukaleni pu vilin. naja kurgeni kučem-ke vot: kurr-kurr. etija gelub modaad kurgeni. a giriššikis seteni tiškašeni, kotraleni. zev edje kotertas seśśa. no jugdan-doris seśśa matin — menam medśa ilinis daške metra komin kimin — stavis da stavis geger tidale. das-viten kimin sija unais, kiźiś una eg aźźiv, pravda, ez volini, kiźen kimin medśa unais. eśśa kodi matinžik da kodi kažićće tenid, sije lijan, oz-ke uditni lebźini, medes lijan. a medas lijan da lebźeni, kik, kikes. jugdas nin, kujim ćasin pomaše, boštan tar gorte. kojtemse seśśa torka me, lija da. kujim ćasin seśśa jugde nin, tećće nin. seśśa lija da lebźasni pujas vile, eśśa-j enovteni. asivnas seśśa oz kutni kojtni. a med lunnas seśśa bara lokteni. da stavis menam.

90. *gožša lun*

lešid že nin šiktin ovni; vot mi olam d'erevannej šiktin, osobenna gožemin, turun puktan kade. ćeććan, mesjas muneni lud vile, ćuksašeni petukjas. brigader lokte, iste viž vile. šojištan, ćeććan, leććan ež-va dore, sen perevozčik, sen kolχozńikjas una ćukarććemaš, kodi kosaa, kodi kurana. i vot vužan medla pele i bid brigadaš ćukarććeni sećći jez. kor-ke kekjamis ćasjasin razeććeni aslanis brigadajase. i vot munan, jukleni jezes: kodi kurte, kodi ičke, kodi ćevte, kodi jur kiskale. vot lun-tir ćevtan, ćasov šiźim-kekjamisin ritnas ber loktan, vužan ež-vas, stavis jajid lude, pešalema, turun-korobid vilad ušema. loktan, periš mam pivšan lomtema. vot sija dobra! kiž piran, peš vaen mišśan, gorjad kujim keš va kojištan, peš korešen kiž švaćedan aššid ludem bokjaste. ot sija da!

Then in the morning, a little before two o'clock, it starts all of a sudden. First one of them begins to pant loudly, then silence follows. Then another begins to pant, then still another, and finally they start fighting. It is interesting, the way two of them clash, beating at each other with their wings. They spring and clap their wings like cocks. Later a few young fowl came there or else they did not come, but sat in the trees. They coo somehow like this: kurr-kurr. They coo like pigeons. The bigger ones fight and run to and fro. They can run fast. At dawn everything is visible around the place — the farthest fowl is perhaps thirty metres away from me. There are about fifteen of them; truth to tell, I did not see more than twenty of them, they did not come in greater numbers, twenty was the most. Then you shoot the one nearest to you, whichever you like, and if they fail to fly away in time, you shoot another one as well! If you fire at the second one and they fly away, then you have bagged two fowl. It gets higher now; at three o'clock the mating is over, you take home the black-grouse. At three o'clock I disturb the mating with the firing. At three o'clock it is getting light. I fire my gun, they fly on to-the trees and leave. Then they will not mate in the morning. Next day they come again. This is all I can say.

90. A summer day

It is pleasant to live in a village: you see we are living in *ďerevannej* village; especially is it pleasant in summer, during hay-making. You get up, the cow go to the pasture, the cocks are crowing. The leader of the brigade arrives and sends you to work in the meadow. You get up and eat a little, walk down to the banks of the Vyčegda, there is the ferryman, several members of the kolkhoz have assembled, one with a sycthe, another with a rake. You cross over to the other side, people have come from every brigade. At about eight o'clock they split up, each of them going to his own brigade. You go there, and they divide the folk: this one works with the rake, that one with the scythe, another one spreads hay, still another pulls the stooks. Well, all day long you are pitching hay, at seven or eight o'clock you return, cross the Vyčegda; your whole body itches, your are sweating, you are covered in dust from the hay. You arrive home, your old mother has heated the bath-house. That's really good! You go in and wash in hot water, throwing three ladles full of water onto the stove. You beat your itching sides with a hot bathing-broom. It's just the thing!

(b) Nęd-kījas

91.

1. *mu-gu, mu-gu mu ulin, va-gu, va-gu va ulin, ćęskid, kurid baď jilin, śęlem-vižan žaž dorin. — kušman, ćeri, tag, sõ.*

2. *bįd kerka gęger siteś gez. — ńič.*

3. *ęťi jurles vįlin komin ćoja-voka kujleni. — pętelek.*

4. *iži-iži kįk ćoj, aži-aži ńoľ ćoj, tįla vįlin das ćoj. — įž-ńak, męs-ńak, porś-ńak.*

5. *ćukľa ćož-ińe gozja, ľas-nįr un-ińe gozja, ťūgun vežań. — stan, taľan, ćęnek.*

6. *kitem-koktem bįd tor veće. — tę-nir.*

7. *śęd vęr šęrin jurtem kerka. — pes-ćipas.*

8. *śęd vęr šęrin gęrd gaća molodeć sulale. — kįž-pu.*

9. *ćukiľ-mukiľ kįćće vetlin, šįrem buriś, mįj ted mogis. — ju da viž.*

10. *bįd žęleb dorin kos taśti. — tęliś.*

11. *kud-tįr šeg da ęťi ľišnej. — kožū da tęliś.*

12. *kįken indeni, viten kuteni, nįlis omeľik, ružis ićeťik, kįken šujeni. — jem-pįsalem.*

13. *kįz, kįz ić-moń da ńak-pęledis kįskaleni. — ęžes-vug.*

14. *kįk m i k e l a vojćća jurbiteni. — gębeć-ežes da kerka-ežes.*

15. *bįd kerkain śveńi-gęred. — baď-ules.*

16. *kok-pēnas sulale, šin-pēnas vižede, poč vįtiis zęletej ďeńga mune. — peša-bi.*

17. *ńoľ koka, va ruška, bija śęlema. — samevar.*

18. *tom, tom ić-moń da ćipanli sorsežis porśli ľekježis. — tuj.*

19. *tom, tom molodeć da bįd bež uliś ažžile. — porog.*

20. *įlin, įlin vē gęrektas da taććež donis uše. — piśme.*

21. *more vomen kęrt megir. — vedra-vug.*

22. *more šęrin utka da beregas bežis. — kęš.*

23. *more vomen šńari ji kutema. — šįd-keń.*

(b) Riddles

91.

1. A cave, a cave under the ground, a cavern in the water, a water-cavern under the water, it is tasty, bitter on the willow-tree, heart-holder by the shelf. — Radish, fish, hops, salt.

2. A mucky string round each house. — Moss.

3. Thirty brothers are lying on one pillow. — The ceiling.

4. *iżi-iżi* two sisters, *ażi-ażi* four sisters, there are ten sisters in the clearing. — Udders of ewe, cow and pig.

5. Crooked aunt on my mother's side together with her husband, snub-nosed aunt on my father's side together with her husband, nimble god-mother. — The loom, its treadle and shuttle.

6. It has neither hands nor feet, still it can do anything. — A blast of wind.

7. A roofless house in the middle of a dark wood. — A pile of wood.

8. A young lad with red trousers standing in the middle of a dark wood. — A birch-tree.

9. Twisting and turning, where have you been? Shorn hedge, what does it matter to you? — A river and meadow.

10. A dry cup by every gutter. — The moon.

11. A basket full of shavings and something else into the bargain. — The stars and moon.

12. Two of them show it, five of them hold it, the girl is lean, her slit is narrow, two of them poke it in. — Threading a needle.

13. A fat, fat young wife yanked by her breasts. — Handle of the door.

14. Two St. Nicolases praying opposite each other. — The door of the cellar and the door of the house.

15. There is a *Żveńi-gorod* in each house. — A chair made of wicker.

16. It stand on one leg, looks with one eye, gold coins pass through the pole. — The flame of a pine-torch.

17. It has four legs, a watery belly and a fiery heart. — A samovar.

18. A young, young wife, it reaches up to the chicken's crest and the pig's ankle. — A road.

19. A young, young lad who sees under every tail. — Threshold.

20. Far away, far away a horse neighs, and its price reaches this place. — A leaf.

21. An iron yoke over the sea. — The handle of the bucket.

22. A duck in the middle of the sea with its tail on the shores. — A ladle.

23. A thin sheet of ice covering the sea. — The skin on the soup.

24. *śo koka da peľesteg oz vermi sūtni. — ros*
25. *lunnas skamja, vojnas kęmuťina. — pon*
26. *tį vojtište, ta vojtište, vek oz vojtišt. — išerga.*
27. *gid-tįr įž da ęľi bęž. — ńań-zįr.*
28. *munigen voľsale, loktigen voľsale. — ľampa-tuj.*

(c) A proverb

92.

šintem una aźźe, koktem una vetle, peľtem una kįle.

(d) Charms, curses

93.

a) įž šįrigen

ęšt-ęšt!
šįran-kad tęd,
joma-babali en śećći,
bęr gorte lok,
en śećći!

b) įž šįrigen

gospoďi blageslevi kristo·s!
šįran-kad tęd,
joma-babali en śećći,
śiźim počis vomen ćeććišt
da bęr gorte lok!

ć) vomiźiś

śir-piń goršad,
kęrt-nęš pľešad,
poma jokiš sitanad!
sitan-gęnte kurćći da
veľišt mene vomźõ!

d) kokeń (ćeľaď pį̄śedigen)

en bęrd, ďiťa, en, en! ćas kekeńte pį̄śedam da kokeńte da kokeńte, kokeńte, kekeńte, med ędje kokeń kotredlas, kekeńid med ędje kutas vorsni. en bęrd, ďiťa, en!

24. It has a hundred legs, yet it cannot stand without a corner. — A broom.

25. Bench in the daytime, hames by night. — A dog.

26. It drops here and drops there, but never drops down. — An earring.

27. A pen full of sheep and a tail. — A bread-shovel.

28. On the way out it lays out, on the way back, it lays out. — A ski-trace.

92.

The blind see a lot, the lame walk a lot, the deaf hear a lot.

93.

(a) At the sheep-shearing

Lamb, lamb!
You must know when shearing is due,
Yield not to the witch,
Come home,
Do not surrender!

(b) At the sheep-shearing

Our Lord Jesus Christ, bless it!
You must know when shearing is due,
Do not yield to the witch,
Jump over seven fences
And come home!

(c) Against the evil eye

Pike's teeth in your throat,
Iron mallet on your forehead,
A Kama perch in your bottom!
Bite the hair of your arse,
And only then bewitch me!

(d) Pretty feet (to children when they are bathed)

Don't cry, child, no, don't cry! We'll bathe your little hands and your little feet at once, your little feet, your little hands, so that your little feet can run fast, your little hands can play fast! Don't cry, child, no, don't cry!

e)

kod vomžalis, šir-piń goršanis, kęrt nęš pľesanis, koma jokiš papaľanis.

f)

šįrli jaj-piń, a menim lį-piń.

g)

porśli pe ludem, ošli viśem, men zdorovje (kupaľńića dįrji šueni, viľ korešen pįšigen.)

h)

joma-babali en śećći, śiżim poč vįti ćeććišt da pįšji! (įžse šįrigen šueni, šįrannas vęćeni.)

(e) Songs

94.

"mamej, matuškaj, daj dįr-i ved novledlin,
dįr-i ved novledlin da ćasen reďitin,
ćasen reďitin daj įžida-j bįttin,
įžida-j bįttin da ber-i-ba sudnaeź.
mate ved kęsjin da mati žemľae,
įle ved śetin da įli žemľae,
įli žemľae daj una śemjae,
una śemjae da das-kįked tuje,
das-i kįked tuje daj ńoľ aja-nįle.
mamej, matuškaj, daj ćaste ved kęsjin,
ćas-i-te ved kęsjin da mene vidlini.
ęťi vo-j oli da mene-j en vidli,
męd-i vo me-j oli da bara-j en vidli,
kojmed vo-j oli da ać̀im mędećći,
ać̀im mędećći da paśkid poľešań,
paśkid poľešań da kuź-i vęra inti."
kuź-i vęra inti da mam-i panid lokte,
mam panid lokte de mam-i nįles ez tęd.
"šondiej mamej da en emej ne tęd?"
"ďiťaej, nįlej da kęni jugid virid,
kęni jugid virid da kęni ježid jajid?"
"mamej, matuškaj daj pľeťen nęjtisni,

(e)

To those who bewitched me, a pike's tooth in their throat, an iron mallet in their forehead, a perch from the Kama in their cunt!

(f)

Flesh-teeth to the mouse, bone-teeth to me!

(g)

Itching to the hog, sickness to the bear, health to me. (Recited on St. John the Baptist's day, when bathing with a new bath-broom.)

(h)

Do not yield to the witch, jump over seven poles and run away! (Recited at sheep-shearing while making a † with the scissors.)

94.

"Mother, my dear mother, you carried me a long time,
You carried me a long time and gave me birth in an hour.
You gave me birth in an hour and raised me tall,
Your raised me tall, as tall as a willow-tree.
You promised me to one nearby, to a land nearby,
And you have given me away far off to a distant land,
To a distant land, to a large family,
To a large family, to be the twelfth in it,
To be the twelfth, with four sisters-in-law.
Mother, my dear mother, how often you wanted,
How often you wanted to visit me.
I lived a year and you did not come to visit me,
I lived two years, again you did not come to visit me,
In the third year I myself started out,
I myself started from the broad field,
From the broad field in the long forest."
In the long forest the mother comes to meet her,
The mother comes to meet her, and she does not recognize her daughter.
"My pretty sun, mother, did you not recognize me!"
"My child, my daughter, where is your light blood,
Where is your light blood, where is your white body?"
"Mother, my dear mother, they lashed me with whip,

pľeťen nẹjtisni da pľeť-śer nuvisni,
pľeť-i-śer nuvisni da kulak-śer nuvisni."

95.

"*šondiej mamej daj verdemej ďiťaj,*
dịr ved nõledlin daj ćas ved rẹďitin.
rẹďitin, matuška, mićaja, bura,
bịttin, matuška, berbaiś ǯužid,
veledin, matuška, školnej mańere,
en kẹsjil, matuška, ịleje śetni.
śetin, matuska, ịle źemľaje,
ịle źemľae daj una śemjae,
una śemjae daj das-kịked tuje
das-kịked tuje daj śiźim ľevere,
śiźim ľevere daj ńoľ aja-nịle,
ńoľ aja-nịle daj ịli źemľae.
ẹťi vo oli daj mames eg kịlli,
mẹd vo oli daj mames eg aźźil,
kojmed vo oli daj gẹśťitni mẹdi,
ťom-i-ńom ľesu da paś-i-kid poľed,
paśkid pole da ǯužid vẹre,
ǯužid vẹre daj mamked vojććaśi."
"*šondiej mamej, daj verdemej ďiťaj,*
kẹn ne tenad daj alej virid?"
"*šondiej mamej daj verdemej ďiťaj,*
alej virid-i pľeť-i-śer muni."
"*šondiej mamej daj verdemej ďiťaj,*
kẹn ne tenad-i kẹć-gen ńebid jajid?"
"*šondiej mamej daj verdemej ďiťaj,*
sija ved menam-i kulak-śer muni."
"*šondiej mamej daj verdemej ďiťaj,*
kẹn ne tenad-i mića ćuvkiid?"
"*sija ved menam daj pi-verej kokin.*"
"*šondiej mamej daj verdemej ďiťaj,*
kẹn ne tenad-i alej šẹvk ćišjanid?"
"*sija ved menam daj aja-nị̄ jurin*"
"*šondiej menam daj verdemej ďiťaj,*
kuščem ne tenad daj kẹźajinid?"

They lashed me with whip, they took it away with the whip,
They took it away with the whip, they took it away with their fists."

95.

"My pretty sun, my dear mother,
You carried me a long time and gave me birth in an hour,
Dear mother, you bore me to be beautiful, to be kind,
Dear mother, you raised me taller than the willow-tree,
Dear mother, you taught me school-manners,
You did not want, dear mother, to give me far away.
Dear mother, you have given me far away,
To a far land, to a large family,
To a large family, to be the twelfth in it,
To be the twelfth with seven brothers-in-law,
With seven brothers-in-law, with four sisters-in-law,
With four sisters-in-law, to a far land.
I lived a year and heard nothing from mother,
I lived two years and did not see mother,
I lived three years, I started off to a party,
In the dark wood, in the wide field,
In the wide field, in the deep forest,
In the deep forest, and I met mother."
"My pretty sun, my dear child,
Where is your purple blood?"
"My pretty sun, dear mother, my darling,
My purple blood has been lashed out of me."
"My pretty sun, my dear child,
Where is your body that used to be soft as hare's fur?"
"My pretty sun, dear mother, my darling,
They beat my body with their fists."
"My pretty sun, my dear child,
Where are your fine stockings?"
"They are on my brother-in-law's feet."
"My pretty sun, my dear child,
Where is your purple silken kerchief?"
"It is on my sister-in-law's head."
"My pretty sun, my dear child,
What is your husband like?"

35. *"sija menam daj ľutaja źmeja."*
bęrdisni da bęrdisni iña-nįla,
źoń ćišjan-i kętedisni.

96.

lęz more vįv-i-ti da sękel lebale,
lebale, lebale.
o-o-o-oj daj sękel lebale.
sękelis vįv-i-ti (vįliti) daj jeźid juś vetle,
vetle, vetle, vetle.
o-o-o-oj da jeźid juś vetle.
juśej pe juśej da kįt vetlin, munin,
munin, munin, munin?
o-o-o-oj daj kįt vetlin, munin?
me pe vetli, sękelej, lęz more vįvti,
vįvti, vįvti, vįvti.
o-o-o-oj da lęz more vįvti.
more vįlas, sękelej, karabjas vetle,
vetle, vetle, vetle.
o-o-o-oj daj karabjas vetle.
karab pįčkas, sękelej, gaža gorńića,
gorńića, gorńića.
o-o-o-oj daj gaža gorńića.
gorńićas pe, sękelej, dęva pukale,
pukale, pukale.
o-o-o-oj daj dęva pukale.
dęvaslen pe, sękelej, mića nįv vįjim,
vįjim, vįjim, vįjim.
o-o-o-oj daj mića nįv vįjim.
mića nįlislen, sękelej, k a ť e ń k o j ńimis,
ńimis, ńimis, ńimis.
o-o-o-oj daj k a ť e ń k o j ńimis.
k a ť e ń k o j vetlis daj kįva petteźis,
petteźis, petteźis.
o-o-o-oj daj kįva petteźis.
k a ť e ń k o j pe ćeććis da šondi petteźis,
petteźis, petteźis.
o-o-o-oj da šondi petteźis.
k a ť e ń k o j pe cećći da morskej vanas mįśśi,

"He is a bloodthirsty snake."
The mother and her daughter wept and wept;
They soaked with tears an entire kerchief.

96.

Over the blue sea a falcon is flying,
Flying, flying.
O-o-o-oj, a falcon is flying.
Above the falcon a white swan is soaring,
Soaring, soaring, soaring.
O-o-o-oj, a white swan is soaring.
My swan, my swan, where have you been roaming,
Roaming, roaming, roaming?
O-o-o-oj, where have you been roaming?
My falcon, I have been roaming over the blue sea,
Above, above, above.
O-o-o-oj, over the blue sea.
On the sea, my falcon, boats are sailing,
Sailing, sailing, sailing.
O-o-o-oj, boats are sailing.
Inside the boat, my falcon, there is a beautiful chamber,
There is a chamber, a chamber.
O-o-o-oj, there is a beautiful chamber.
In the chamber, my falcon, a widow is sitting,
Sitting, sitting.
O-o-o-oj, a widow is sitting.
The widow, my falcon, has a beautiful daughter,
She has, she has, she has.
O-o-o-oj, she has a beautiful daughter.
The beautiful daughter, my falcon, is called *Kaťeńkoj*,
That is her name, her name, her name,
O-o-o-oj, her name is *Kaťeńkoj*.
Kaťeńkoj walked till dawn,
Till dawn, till dawn.
O-o-o-oj, till dawn.
Kaťeńkoj got up before the sun rose,
Before the sun rose, before the sun rose.
O-o-o-oj, before the sun rose.
Kaťeńkoj, get up and wash yourself in sea-water.

mįśśi, mįśśi, mįśśi!
o-o-o-oj daj vanas mįśśi!
k a ť e ń k o j pe ćećći da kuź ćišjanas ćiškiś,
ćiškiś, ćiškiś, ćiškiś!
o-o-o-oj daj ćišjanas ćiškiś!
k a ť e ń k o j pe cećći daj koraśiś vovis,
vovis, vovis, vovis.
o-o-o-oj daj koraśiś vovis.
k a ť e ń k o j pe ćećći da kite kutni suvt,
suvt, suvt, suvt, suvt, suvt, suvt!
o-o-o-oj daj kite kutni suvt!
k a ť e ń k o j pe ćećći da bazarad kajli,
kajli, kajli, kajli!
o-o-o-oj daj bazarad kajli!
k a ť e ń k o j pe ćećći da med donase bośt,
bośt, bośt, bośt, bośt, bośt, bośt!
o-o-o-oj daj med donase bośt!

97.

poľeiś čįn pete da
moreiś tuman kaje.
aľi ńe tuman daj
juś-ʒoʒeg lebźe,
juś-ʒoʒeg bęrśa da
pęriś kuč vęćće.
kučej pe kučej da
kįt-i vetlin-i daj munin!
me vetli, muni da
s a l a t u l ati.
mįj kįś kįvlin, aʒʒilin daj?
me kįvli, aʒʒili:
s a l a t u l ain daj
jeʒid jaj kujle,
jeʒid jaj doras da
kujim ćikiš volivleni.
med-voʒʒa ćikišis daj
reďimej daj mamis,
šęr-kost ćikišis daj
reďimej ćojis,

Wash yourself, wash yourself, wash yourself!
O-o-o-oj, wash yourself in water!
Kaťeńkoj, get up and dry yourself with a long kerchief,
Dry yourself, dry yourself, dry yourself!
O-o-o-oj, dry yourself with a kerchief!
Kaťeńkoj, get up, a suitor has come!
Come, come, come.
O-o-o-oj, a suitor has come.
Kaťeńkoj, get up and stand up for the betrothal,
Get up, get up, get up!
O-o-o-oj, stand up for the betrothal.
Kaťeńkoj, get up and go to market,
Go, go, go!
O-o-o-oj, go to market.
Kaťeńkoj, get up and buy the dearest wedding-kerchief,
Buy, buy, buy, buy, buy, buy!
O-o-o-oj, buy the dearest wedding-kerchief!

97.

From the field smoke is rising,
From the sea fog is rising.
Maybe, it is not fog
But a swan that flies up;
In the wake of the swan
An old eagle follows.
My eagle, my eagle,
Where have you been roaming?
I have been roaming
In Salatula.
What have you heard and seen there?
I have heard and seen:
In Salatula
A white corpse is lying,
To the white corpse
Three swallows come.
The first swallow is
His loving mother,
The next swallow is
His loving sister,

bẹrja ćikišis daj
ľubeznej babas.
mamis-i-ke-j bẹrźźas da
tuvsov ju moz śin-vas vizuvtas,
ćojis-i-ke-j bẹrźźas da
tuvsov šor moz śin-vas vizuvtas,
babais-ke-j bẹrźźas daj
arśa lịs-va mịnda uše.
mamislen oz vun da
guvas-gortjas pịrteźis.
ćojislen oz vun daj
veres sajas munteźis,
babaislen oz vun da
vịľiś naževitteźis.

98.

moreś tuman kaje,
aľi ńe tuman,
juś-źoźeg lebźe.
juś-źoźeg bẹrśas daj
gịriś kuč većće,
pẹriś kuč većće.
pẹriś kuč bẹrśa
tom ťitsa lebźe,
tom ťitsa lebźe.
tom ťitsa pe dumajte
kučes panotni,
kučes panotni daj
"kučej, pe kučej,
kučej pe kučej daj
kịt vetlin, munin?
kịt vetlin, munin daj
mịj kịś aźźilin?
mịj kịś aźźilin daj"
"me vetli, muni
me vetli, muni daj
s a r a p u l ati.
s a r a p u l ati da
me kɨ̄li-j aźźili,
me kɨ̄li-j aźźili daj:

The last swallow is
His loving spouse.
When his mother begins to weep,
Her tears well up like a stream in the spring,
When his sister begins to weep,
Her tears well up like a brook in the spring,
When his spouse begins to weep,
Like the autumn dew her tears are falling.
His mother will not forget him
Until he is laid in the grave,
His sister will not forget him
Until she is married,
His spouse will not forget him
Until she marries again.

98.

From the sea fog is rising,
Maybe, it is not fog
But a swan that flies up.
In the wake of the swan
A big eagle follows,
An old eagle follows.
In the wake of the old eagle
A young bird is flying,
A young bird is flying.
The young bird thinks
That it will catch up the eagle,
That it will catch up the eagle.
"My eagle, my eagle,
My eagle, my eagle,
Where have you been roaming?
Where have you been roaming,
Where and what have you seen?
Where and what have you seen?"
"I have been roaming,
I have been roaming
In Sarapula,
In Sarapula.
I have heard and seen,
I have heard and seen:

s a r a p u l aas,
s a r a p u l aas daj
jeʒid jaj kujle,
jeʒid jaj kujle.
jeʒid jaj doras daj
kujim ćikiš vole,
kujim ćikiš vole.
per-i-voja ćikišis
reďinej mamis.
reďinej mamis daj
toraja ćikišis,
toraja ćikišis daj
reďinej ćojis.
reďinej ćojis da
treťťaja ćikišis,
treťťaja ćikišis daj
aslas babais.
reďinej mamis-ke beŗźźas da
tūsō ju moz śin-vas mune.
tūsō ju moz śin-vas mune daj
reďinej ćojis-ke beŗźźas,
tūsō šor moz śin-vas mune.
reďinej ćojis-i-ke-j beŗźźas daj
tūsō šor moz śin-vas mune.
aslas babais-i-ke beŗźźas daj
arśa liŗs-va moz kiśśe.
reďimej mamislen oz vun daj
guas-gortjas piŗteʒ,
guas-gortjas piŗteʒ.
reďimej ćojislen oz vun,
reďimej ćojislen oz vun daj
veres sajas muntеʒ.
aslas babais-i-len oz vun daj
meď-i-ked panidaśteʒ.

99.

poleiś, pe čiŗn pete daj
moreś toman kaje,
aľi ńe toman da,
juś-źoźeg lebźe.

In Sarapula,
In Sarapula
A white corpse is lying,
A white corpse is lying.
To the white corpse
There come three swallows,
There come three swallows.
The first swallow is
The mother that bore him,
The mother that bore him,
The second swallow,
The second swallow
Is his dear sister,
Is his dear sister.
The third swallow,
The third swallow
Is his own wife.
When his dear mother begins to weep,
Her tears flow like a stream in spring,
Her tears flow like a stream in spring.
When his dear sister begins to weep,
Her tears flow like a brook in spring.
When his dear sister begins to weep,
Her tears flow like a brook in spring.
When his own wife begins to weep,
Her tears flow like autumn dew.
His dear mother will not forget him
Until he is laid in the grave.
Until he is laid in the grave.
His dear sister will not forget him,
His dear sister will not forget him,
Until she is married.
His own wife will not forget him,
Until she meets another.

99.

From the field smoke is rising,
From the sea fog is rising,
Maybe, it is not fog
But a swan that flies up.

juś-ʒožeg bęršis daj
pęriś kuč vętće.
"kučej, te kučej daj
kįt vetlin, munin,
kįt vetlin, munin daj?"
"s a r a p u l aed."
"mįj kįlin, aʒʒilin daj?"
"me kįli, aʒʒili:
ďikej mu vilin daj
jeʒid jaj kujle;
jeʒid jaj doras daj
kujim ćikiš vole.
med-i-voʒa ćikišis daj
rędimej-i ved mamis,
šęr-kost ćikišis daj
rędimej ćojis,
bęrja ćikišis daj
zakonnej babas.
mamis pe bęrʒʒas daj
śin-i-vais sįlen petas,
tūsō e ž - v a s moz daj
śin-i-vais vizūtas.
ćojis pe ved bęrʒʒas daj
śin-i-vais sįlen petas,
tūsō juis-i moz-i
śin-i-vais vizūtas.
zakonnej babas bęrʒʒas da
ar-i-śa lįs-vas moz śin-vas petas.
mamukej pe mamukej da
radeś-ke-j lokta:
jur-vile vejttem daj
bokej stįntem daj
kok-ulej pod-ūtem."

100.

įlin, įlin, va sajin
viľ slębeda tįdale.
viľ slębedas tom-tom dęva,
tōm dęvaslen tom-že-j nįv vijim.

In the wake of the swan
An old eagle follows.
"My eagle, I say, my eagle,
Where have you been roaming?
Where have you been roaming?"
"In Sarapula."
"What have you heard and seen?"
"I have heard and seen:
On the rough (? silent) ground
A white corpse is lying.
To the white corpse
There come three swallows.
The first swallow
Is his dear mother.
The next swallow
Is his dear sister.
The last swallow
Is his lawful wedded wife.
When his mother begins to weep,
Her tears well up,
Like the Vyčegda in spring
Her tears flow forth.
When his sister begins to weep,
Her tears well up,
Like a stream in spring
Her tears flow forth.
When his lawful wedded wife begins to weep,
Her tears fall like autumn dew.
Dear mother, dear mother,
I would gladly come,
Only there is no roof above my head,
There is no fence by my side,
There is no floor under my feet."

100.

Far, far away, over the water
A new free village can be seen.
In the new free village there lives a young widow.
The young widow has a young daughter.

tom nįlislen roža vįlas
alej viris vorsećće.
ńe-dekmį-šte roža vįlas,
šinjasnas ved vor-vorsećće,
ńe-dekmį-šte šin-i-jasnas
gižeden gižni-j on kuž,
ńe-dekmį-šte gižeden gižni,
šęk plaťťese paštalas da
poľe vįlas petas da
tęvźišas daj tęvźišas,
bįtsen kutas pujas ńukľašni.
kįž etija puis ńukľaše,
šiž-že menim slava lokte.
etija slava vęsna love,
starik saje love munni.
"*starikej pe da starikej,*
leźli-že mene pos-pomeźid!"
ńe-dekmį-šte pos-pomeź,
kerka-gęger kįčovtas,
važ drugisked panid lovasni.
kuććišasni da naja-j bęrdasni,
ćęlej ćįšjan kętedasni,
ćuń-kič naja vežšasni.
"*starikej pe da starikej,*
leźli-že da mene kiľće vįleźid!"
"*ńe-dekmį-šte kiľći vįleź.*"
kujim voža moľľa poma pľeť.
"*starikej pe da starikej,*
leźli-že mene porog uleźid!"
"*ńe-dekmį-šte porog uleź.*"
kvajt voža moľľa, moľľa poma pľeť.
"*starikej pe starikej,*
leźli-že mene ęšiń doreźid!"
"*ńe-dekmį-šte ęšiń doreź.*"
ękmis voža moľľa poma pľeť.
"*starikej pe starikej*
leźli-že mene voľ-paś vįleźid!"
"*ńe-dekmį-šte voľ-paś vįleź.*"
das-kįk voža moľľa poma pľeť.
kujim vožanas var-i-tas da

In the cheeks of the young girl
Purple blood can be seen.
Not only does blood appear in her cheeks
But she winks mischievously with her eyes.
Not only does she wink mischievously with her eyes.
It is beyond description.
It is not only beyond description:
She puts on a silken dress
And walks out into the field.
The wind is blowing, the wind is blowing,
All the trees begin to sway.
As this tree is swaying,
So does my shame arise.
Because of my ill-fame
I have to marry an old man.
"Old man, old man,
Let me go as far as the porch!"
Not only to the porch does she go
But she walks round the house.
She meets her former lover.
They embrace each other and weep,
Their tears soak a whole kerchief,
They exchange rings.
"Old man, old man,
Let me go as far as the porch!"
"Not even to the porch will I let you go!"
Knobbly scourge with three tails.
"Old man, old man,
Let me go as far as the threshold!"
"Not even to the threshold will I let you go!"
Knobbly scourge with six tails.
"Old man, old man,
Let me go as far as the window!"
"Not even to the window will I let you go!"
Knobbly scourge with nine tails.
"Old man, old man,
Let me go as far as the bed!"
"Not even to the bed will I let you go!"
Knobbly scourge with twelve tails.
He beats her with the three-tailed scourge:

peľ-pom vijenis alej viris įskovtas,
kvajt vožanas var-i-tas da
kos vijenis alej viris įskovtas,
ękmis vožanas var-i-tas da
piżes vijenis alej viris įskovtas,
das-kįk vožanas var-i-tas da
kok-ćuń jįvtis alej viris įskovtas,
tuvsov tęlen tęledas,
arśa bįgen końerejes bįgedas.

101.

įlin muin va sajin
vįľ slębeda tįdale daj
vįľ slębedaas daj
gaža kerka sulale.
gaža pe-j kerkaas
tom-i dęva-j ole daj
tom-i dęvaislen daj
mića tom-i nįv bįdme.
mića pe-j nįlislen daj
alej viris vorsećće,
giżeden veśig on kuž gižni,
vęten on kuž vętavni.
"mamukej da mamukej daj
etija puis mįjla, daj
lun i voj, daj żurte?"
"taja puis żurte da
starik saje munem voże."
starikis taj loktis da
starik sajas śetisni.
starik saje munis da
starikked oleni.
"starikej pe da starikej da
leż-že pe mene-j, leżli
kiľ-i-ći daj vįležid!"
starikid i ležis daj
kerka gęgeris-i kįčovtis;
važ drugse pe ażżis-i da
bęrdisni da bęrdisni da
ćęlej ćįšjan kętaśis da

Her purple blood runs down to her shoulders.
He beats her with the six-tailed scourge:
Her purple blood runs down to her waist.
He beats her with the nine-tailed scourge:
Her purple blood runs down to her knees.
He beats her with the twelve-tailed scourge:
Her purple blood runs down her toes.
Winds of spring blow at her,
Winds of autumn dry her, poor thing.

101.

Far away, far away over the water
A new free village is to be seen.
In the new free village
There is a beautiful house.
In the beautiful house
There lives a young widow.
The young widow's
Beautiful young daughter is growing up.
The beautiful girl's
Purple blood can be seen.
It is beyond description.
Not even in your dreams can you dream of it.
"Dear mother, dear mother,
What is the reason that this tree
Creaks night and day?"
"This tree is cracking
Because you must marry an old man."
The old man arrived,
She was married to the old man.
She married the old man,
She lives with the old man.
"Old man, old man,
Let me out, let me out
As far as the porch!"
The old man let her out,
And she walked round the house.
She saw her former lover.
They wept and wept,
A kerchief was soaked through.

ętnas gortas pi̯ris da
starik si̯li lę́sedema
kujim voža mol'ľa poma pľeť.
sije taj vartis daj
alej viris i̯skovtis
peľ-i-pom vi̯jenis.
bara taj sija vęz-i-jiśis da
"starikej pe starikej
mene pe vaj že-j léź̨li
pos-pom plaka vi̯léź̨id!"
starik pe sije léź̨is da
jęr gęger sija gęger ki̯čovtis.
bara panidaśisni da
bęrdisni da bęrdisni da
ćęlej ćiśjan kętaśis.
gor-i-tas taj pi̯ris daj
starik vęli lę́sedema
kvai̯-i-t voža mol'ľa poma pľeť.
sijen var-i-tis daj
alej viris i̯skovtis
kos-i vi̯jenis.
olisni daj vi̯lisni da*
starikiś bara-j vęzjiśis:
"léź̨li starikej da
kerka gęgerid-i ki̯čovtni!"
seki sija ki̯čovtis da
bara drugse pe aźźis da
bęrdisni da bęrdisni da
ćęlej ćiśjan kętaśis.
kerkad-i pi̯ris da
starik vęli lę́sedema
ękmis voža mol'ľa poma pľeť.
sije var-i-tis, vartis da
alej viris i̯skovtis
kok-i-ćuń vi̯jenis.
ęšin doras taj pukśis da
i̯llaas-i vi̯źedlis,
aćis sija-j koľema
viž kęk-akań koď.

* Some of them said: *olisni.*

She went home alone,
The old man prepared for her
A knobbly scourge with three tails.
He beat her.
Her purple blood ran
Down to her shoulders.
Again she entreated him.
"Old man, old man,
Let me go
As far as the rail of the porch!"
The old man let her go:
She walked round the vegetable garden.
Again they met.
They wept and wept,
Their tears entirely soaked a kerchief.
She went home,
The old man prepared
A knobbly scourge with six tails.
With that he beat her.
Her purple blood ran
Down to her waist.
They lived on and on,
Again she asks the old man to let her out:
"Let me out, old man,
To walk round the house!"
Then she walked round,
And again she caught sight of her lover.
They wept and wept,
And their tears entirely soaked a kerchief.
She entered the house,
The old man prepared
A knobbly scourge with nine tails.
He struck her and beat her
Her purple blood ran
Down to her toes.
She sat by the window,
And looked out of the window:
She was left all by herself
Like a Christmas rose.

i̯lin, i̯lin poľe vi̯lin
vi̯ľ sl̥beda ti̯dale.
vi̯ľ sl̥beda doras daj
gaža, gaža gorńića.
gaža, gaža gorńićas daj
tom-i že-j d̥eva ole.
tom-i že-ji d̥evaslen
tom-i že-ji n̄i̯ vi̯jim.
tom-i že-ji ni̯lislen
veśkid roža-ban vi̯las daj
alej viris vorse.
e̯šin ulas pu ńugľaśe daj
esija puis ńugľaśe,
si̯ž-že men slava lokte.
esija ved slava pondas
daj love p̥eriś saje munni.
ńe-d̥ekmi-šte p̥eriś saje daj
starik saje love munni.
starik sajad munan da:
"starikej pe starikej daj
lok že-j vi̯lis gorńićas kajlam!"
vi̯lis gorńićas kajasni daj
ić-moń pos-vože koľććas.
kiľće vi̯las petas daj
e̯tar-m̥edar vi̯žedlas:
ńe-kod ńe-k̥en ij abu.
karta sajas munas daj
kujim tuj-vež vove.
kujim tuj-vež vove daj:
"etati-ke me muna,
mameked panidaśa daj,
etati-ke-j me muna daj
baťeked panidaśa daj,
etati-ke-j me muna daj
važ drugejked panidaśa."
sija tujedis munas daj
važ drugisked panidaśas daj
b̥erdasni daj b̥erdasni,

102.

Far, far away in the field
A new free village is to be seen.
In the outskirts of the new free village
There is a beautiful, beautiful room.
In the beautiful, beautiful room
There lives a young widow.
The young widow
Has a young daughter.
On the young girl's
Right cheek
The purple blood can be seen.
There is a tree swaying by the window,
As this tree is swaying,
So does my shame come.
Because of this shame of mine
I must marry an old man.
Not only an old man,
But a very old man she has to marry.
She marries the old man.
"Old man, old man,
Let us go to the upper room!"
They go to the upper room,
The young wife stays in the porch.
She walks to the outside stairs.
She looks to the right and to the left:
There is nobody to be seen.
She walks behind the stable,
And reaches the three crossroads.
She reaches the three crossroads:
If I go this way
I shall meet mother,
If I go that way
I shall meet father,
If I go that way
I shall meet my former lover.
She sets out that way,
And she meets her former lover:
They weep and weep;

ćęlej ćišjan kętedasni
šęri kośalasni daj
veśkid žeptanis śujasni,
veśkid žeptanis śujasni daj
ętar-męd̨ar munasni.
ić-moń gortas loktas da
starikislen ńimale
kujim voža moľľa poma pľeť ńimale daj
ńe-d̨ękmi-šte kujim voža,
kvajt voža moľľa poma pľeť ńimale,
ńe-d̨ękmi-šte kvajt voža,
ękmis voža moľľa poma pľeť ńimale.

. . . . . .

103.

kvajt suda pęlata pįri da
jen-uvlańis viżedli,
jev-uvlańis viżedli da
seni vijim gęrd pįzan,
seni vijim gęrd pįzan da
pįzan vįlas samevar.
pįzan vįlas samevar da
samevar doras sakar,
samevar doras sakar da
sakar doras moloďeć.
sakar doras moloďeć da
moloďećis migajćće,
moloďećis migajćće da
šujga šinnas makajćće,
šujga šinnas makajćće da
me sį vile-j lęgaši,
me sį vile-j lęgaši da
me setiś i bęr peti,
me setiś i bęr peti da
ęšiń uvtiis muni,
ęšiń uvtiis muni da
ęšińas i šarkńiti,
ęšińas i šarkńiti da
menam šęlem bergeććis,
menam šęlem bergeććis da

Their tears soak a whole kerchief.
They tear it in two and
Put it into their right pocket,
Put it into their right pocket,
And part, the one this way, the other that way.
The young wife arrives home.
The old man, they say,
Has a knobbed scourge with three tails.
Not only a scourge with three tails,
They talk of a knobbed scourge with six tails,
Not only a scourge with six tails,
They talk of a knobbed scourge with nine tails.

.....

103.

I entered a six-storeyed palace.
I looked towards the corner where the ikons stand,
I looked towards the corner where the ikons stand,
There is a red table there,
There is a red table there,
On the table a samovar,
On the table a samovar.
Sugar beside the samovar,
Sugar beside the samovar.
Beside the sugar there stands a lad.
Beside the sugar there stands a lad.
The lad is winking,
The lad is winking and
Beckons with his eyes.
He beckons with his left eye.
I grew angry with him,
I grew angry with him
And left the place.
I left the place and
I passed by the window,
I passed by the windows
I knocked at the window, and
I knocked at the window,
My heart turned back,
My heart turned back and

me sećći i ber piri.
me sećći i ber piri da
iń-pevlańis viżedli,
iń-pevlańis viżedli da
seni vijim viž škap,
seni vijim viž škap da
viž skap pomas kľuć vijim
viž škap pomas kľuć vijim da
kľućse me-jej berkńovti,
kľućse me-jej berkńovti da
seni vijim zeletej peršťeń.
seni vijim zeletej peršťen da
og ted šondi-j, og ted, teliś,
seščem sija-j žirdale,
seščem sija-j žirdale da
veśkid ćaľ-ćuńe śuji,
veśkid ćaľ-ćuńe śuji da
bazar vile leććedi,
bazar vile leććedi da
tišećaiś vuzali,
tišećaiś vuzali da
vit-śose-j aslim bośti.
vit-śose-j aslim bośti da
irgen kerka karedi,
irgen kerka karedi da
bekar-ložka boštali,
bekar-ložka boštali da
viććiśi da viććiśi,
viććisi da viććiśi da
menam tevariš ez lok.
menam tevariš ez lok da
lećća, vae šibitća,
lećća, vae šibitća da
aslam sadje veśkala,
aslam sadje veśkala da
menam tevariš lokte,
menam tevariš lokte da
viťažnej sapeg kokas,
viťažnej sapeg kokas da
l'istevej gaćis kokas,

I went back there.
I went back there and
Glanced towards the kitchen,
I glanced towards the kitchen.
There is a yellow chest there,
There is a yellow chest there,
In the yellow chest there is a key,
In the yellow chest there is a key;
I turned the key,
I turned the key,
There was a jewelled golden ring there.
There was a jewelled golden ring there:
I cannot tell whether it is the sun or the moon,
It sparkles so brightly,
It sparkles so brightly.
I put it on my right little finger,
I put it on my right little finger and
I went to the market,
I went to the market.
I sold it for a thousand,
I sold it for a thousand,
I took five hundred for myself,
I took five hundred for myself,
And built a house of copper.
I built a hose of copper,
I bought a cup and a spoon,
I bought a cup and a spoon,
I waited and waited,
I waited and waited.
My beloved did not come.
My beloved did not come,
I shall go and throw myself into the water,
I shall go and throw myself into the water.
I arrive in my own garden,
I arrive in my own garden:
My beloved is coming,
My beloved is coming,
With creased boots on his feet,
With creased boots on his feet,
With velvet trousers on his legs,

ľistevej gaćis kokas da
roćnej aźamis vi̯las,
roćnej aźamis vi̯las da
vina-štopa pičegas.
vina-štopa pičegas da
vina-štopa pićegas da,
"sulav, sulav, moloďeć,
sulav, sulav, moloďeć da
menam teked śorńi em,
menam teked śorńi em da
vuźed mene me̯daras,
vuźed mene me̯daras da"
pi̯žis doresas abu,
pi̯žis doresas abu da
pi̯žse naja-j leźisni,
pi̯žse naja-j leźisni da
d u n a j-reka vužisni,
d u n a j-reka vužisni da
"pre̯ščaj, pre̯ščaj, m i k a j l e-j!
pre̯ščaj, pre̯ščaj, m i k a j l e-j da"
"pre̯ščaj, pre̯ščaj t a ť ť a n e j !"

104.

sad-je̯rin pe ni̯v guľajte,
mića zon volivle.
"mića zonmej daj moloďećej,
šoća taj volivlan,
šoća taj volivlan."
"me pe veške rad vola da
ńi-nemen koźnavnis,
ńi-nemen koźnavnis.
p i ť e r e-ke me vetla da
dona koźin vaja,
dona koźin vaja,
dona koźin, ki̯k koźin da
kumać da kitajka,
kumać da kitajka."
"kumaćse pe-j og novli da
kitajkase-j og paštav.

With velvet trousers on his legs,
He wears a kaftan of Russian cloth,
He wears a kaftan of Russian cloth,
A bottle of vodka in his arms,
A bottle of vodka in his arms,
A bottle of vodka in his arms.
Stop, stop, lad,
Stop, stop, lad!
I have something to say to you,
I have something to say to you.
Take me to the other side,
Take me to the other side!
There is no boat on the bank,
There is no boat on the bank,
The boat has been launched on the water,
The boat has been launched on the water,
And they crossed the River Danube,
They crossed the River Danube.
Good-bye, good-bye, *Mikajle*,
Good-bye, good-bye, *Mikajle*,
Good-bye, good-bye, *Tatyana*.

104.

A girl is walking in the garden,
A handsome lad goes that way.
Handsome lad, young man,
You seldom come here,
You seldom come here.
But I'll gladly come here,
Only I have nothing to give you,
Only I have nothing to give you.
If I go to Petersburg,
I shall bring you expensive gifts,
I shall bring you expensive gifts,
Expensive gifts, two gifts:
Cloth of red cotton and nankeen,
Cloth of red cotton and nankeen.
I will never put on red cotton,
I will never wear a nankeen,

kiž ľubitan, siž raďejtan,
bošt men zarńa ćuń-kič!
zarńa ćuń-kičse-ke boštan,
krug gęger gęgertam,
krug gęger gęgertam.
krug gęgeris gęgertam da
kujimiš okašam,
kujimiš okašam.
kujimiš pe-j okašam da
vosadoľies boštam,
vosadoľies boštam."
vo sado ľi da v ogoroďi
ďevitsi guľala.

105.

sad-jęrin pe niv gulajte,
mića zon volivle da
"*zonmej, zonmej, moloďećej,*
šoća taj volivlan,
zonmej, zonmej, moloďećej
šoća taj volivlan."
"*rad pe veške me vola da*
ńi-nemen koznōni,
rad pe veške me vola da
ńi-nemen koznōni.
p i ť e ras-ke me vetla da
dona kozin vaja,
p i ť e ras-ke me vetla da
dona kozin vaja,
dona kozin, kik kozin da
kumać da kitajka, da
dona kozin, kik kozin da
kumać da kitajka."
"*kumaćse pe-j og paštō da*
kitajka og nōli,
kumaćse pe-j og paštō da
kitajka og nōli.
kiž raďejtan, siž raďejt da
bošt men ćerevički, da
kiž raďejtan, siž raďejt da

Love me as you love me now,
Bring me a golden ring!
If you bring me a golden ring,
We shall walk round,
We shall walk round.
We shall walk round and
Kiss each other three times,
Kiss each other three times.
We shall kiss each other three times and
Buy an accordion,
Buy an accordion.
In the garden and in the vegetable garden
Girls were walking.

105.

A girl is walking in the garden,
A handsome lad passes that way
"Lad, lad, young man,
You seldom come here,
Lad, lad, young man,
You seldom come here."
"I'll gladly come here,
Only I have nothing to give you,
I'll gladly come here,
Only I have nothing to give you.
If I go to Petersburg,
I'll bring expensive gifts,
If I go to Petersburg,
I'll bring expensive gifts:
Expensive gifts, two gifts:
Cloth of red cotton and nankeen.
Dear gifts, two gifts,
Cloth of red cotton and nankeen."
"I'll not put on red cotton,
I'll not wear nankeen.
I'll not put on red cotton,
I'll not wear nankeen.
Love me as you love me now,
Bring me a pair of high-heeled boots,
Love me as you love me now,

bośt men ćerevićki!
ježeľi kęsjan raďejtni,
bośt zarnija ćuń-kič,
ježeľi kęsjan raďejtni,
bośt zarńija ćuń-kič!
zarńija ćuń-kič, kįk ćuń-kič da
krug gęger gęgertam,
zarńija ćuń-kič, kįk ćuń-kič da
krug gęger gęgertam.
krug gęgeris-ke-j gęgertam,
kujimiś okaśam,
krug gęgeris-ke-j gęgertam,
kujimiś okaśam.
kujimiśse-j okaśam da
vo sadoľes bośtam,
kujimiśse-j okaśam da
vosadoľes bośtam."

106.

e ž - v a ju kuźa terib gį vivti
lebźe įžid pįž, ježid parusa,
lebźe įžid pįž, ježid parusa.
pįžas pukaleni das-vit udal-i zon,
pįžas pukaleni das-vit udal-i zon.
naja śįleni das-ńoľ gęlesen,
naja śįleni das-ńoľ gęlesen.
naja vorseni kujim gudeken,
naja vorseni kujim gudeken.
ęťi burlak-i mort mića ćužema,
ęťi burlak-i mort mića ćužema.
jurse-j ęšedema daj ij leptištli,
jurse-j ęšedema ij leptištli,
vomse tupkema, oz ij goredli,
vomse tupkema, oz ij goredli.
"*mįjla burlak mort taźi žugiľćin,*
mįjla burlak mort taźi žugiľćin,
mįjla jortjasked te-j on gažećći,
mįjla jortjasked te-j on gažećći?"
šuvis, goredis šogśiś burlak mort,
šuvis, goredis šogśiś burlak mort:

Bring me a pair of high-heeled boots!
If you want to love me,
Bring me a golden ring,
If you want to love me,
Bring me a golden ring!
A golden ring, two rings, and
We shall walk round and round,
A golden ring, two rings, and
We shall walk round and round.
We shall walk round and round,
And kiss each other three times,
We shall walk round and round,
And kiss each other three times.
We shall kiss each other three times and
Buy an accordion,
We shall kiss each other three times and
Buy an accordion."

106.

On the Vyčegda, on swift waves
A big, white-sailed boat slips past,
A big, white-sailed boat slips past.
There are fifteen brave lads sitting in the boat,
There are fifteen brave lads sitting in the boat.
They are singing a song in fourteen parts,
They are singing a song in fourteen parts,
They are playing three accordions,
They are playing three accordions.
One of the brave lads has a fine face,
One of the brave lads has a fine face,
He hung his head, then raised it,
He hung his head, then raised it,
He shut his mouth, he does not sing,
He shut his mouth, he does not sing
"Brave lad, why have you grown so sad,
Brave lad, why have you grown so sad,
Why are you not rejoicing with your companions,
Why are you not rejoicing with your companions?"
The sorrowful lad spoke up,
The sorrowful lad spoke up, saying:

"ene ďivitej daj ene lęgašej,
ene ďivitej daj ene lęgašej!
menam šęlemej šogen tįrema,
menam šęlemej šogen tįrema . . ."

107.

jagin bįdmis zev mića požem,
sįlen ęt-koď jįv i din.
šiktin bįdmis gęgres ćužema,
mića, mića-j ętka nįv,
šiktin bįdmis gęgres ćužema,
mića,mića-j ętka nįv.
aski kaja pues pęredni,
med-bur jagšis kįskala.
rįtnas muna nįles koravni,
šemja pįčšis ńečišta,
rįtnas muna nįles koravni,
šemja pįčšis ńečišta.
aski kaji pues pęredni,
puid menim dįr ez pęr.
rįtnas muni nįles koravni,
nįlid me saje ez mun,
rįtnas muni nįles koravni,
nįlid me saje ez mun.
dįrnad eške-j puid pęri da
šiš na vęlem šęmesis.
dįrnad eške nįlid munis da
više vęlem šęlemis.

108.

kor me vęli da kįž aresa,
sek vęli da vįv-i-ti zboj.
ľok kerkae da važ kerkae
me vetlivli bįd voj,
važ kerkae da ľok kerkae
me vetlivli bįd voj.
mįjla sįt-i-ćći vetlivli?
sen ovlis mića nįv.
mįjla sįt-i-ćći vetlivli?

"Do not wonder, do not be angry,
Do not wonder, do not be angry,
My heart is full of sorrow.
My heart is full of sorrow."

107.

A very fine pine-tree grew up in the woods,
Its crown and roots are fine too.
Only one fair girl has grown up in the village,
She is round of face,
Only one fair girls has grown up in the village,
She is round of face.
Tomorrow I shall go to fell trees,
I shall bring it from the best pinewood.
In the evening I shall go and ask for a girl's hand,
I shall pluck her out of her family,
In the evening I shall go and ask for a girl's hand,
I shall pluck her out of her family.
In the morning I went to fell trees,
The tree did not come down.
In the evening I went and asked for the girl's hand,
The girl did not come to me,
In the evening I went and asked for the girl's hand,
The girl did not come to me.
In time the tree came down,
It was decayed inside,
In time the girl came, but
Her heart was sick.

108.

When I was twenty years old,
I was very resourceful.
A tumbledown house, an old house
I visited every night,
An old house, a tumbledown house
I visited every night.
Why did I visit it?
A beautiful girl was living there.
Why did I visit it?

sen ovlis mića nįv.
pįr pukalis, pįr dumajtis;
mįj dumajtis, og tęd.
pįr pukalis, pįr dumajtis;
mįj dumajtis, og tęd.
sije menćim juvalis:
"te tuje-j on-e męd?"
sije menćim juvalis:
"te tuje-j on-e męd?
en dumajt tatiś pįšjini
da lutše gor-i-tad ov,
en dumajt tatiś pįšjini
da lutše gor-i-tad ov!
en vįžed te ľok jęz vile,
ľok jęzli kuščem mog,
en vįžed te ľok jęz vile
ľok jęzli kuščem mog.
kįž mene vojdar raďejtlin
da ne-kodiś en pov,
kįž vojdar mene raďejtlin
da ńe-kodiś en pov!"

109.

paśkid gaža-j uľića-j, uľića-j,
paśkid gaža daj uľića da
gįriś stolba tuj kuźa,
gįriś stolba tuj kuźa,
gįriś stolba tuj kuźa da
niv gortśań vala leće,
nįv gortśań vala leće,
nįv gortśań vala leće daj
nįv bęrśańid zon vętće,
nįv bęrśańid zon vętće,
nįv bęrśańid zon vętće da
"nįle, nįle, sulavli,
nįle, nįle, sulavli,
nįle, nįle, sulavli da
teked menam śorńi-j em,
teked menam śorńi-j em."
"ćęvli pe ćęvli jęj zonmej da

A beautiful girl was living there.
She set there all the time, pondered all the time,
What she was pondering about I do not know,
She sat there all the time, pondered all the time,
What she was pondering about I do not know.
She asked me:
"Are you not going to leave?"
She asked me:
"Are you not going to leave?"
Have you never thought of running away?
Would it not be better to live at home?
Have you never thought of running away?
Would it not be better to live at home?
Do not pay heed to evil people,
What have we to do with evil people?
Do not pay heed to evil people,
What have we to do with evil people?
How dearly you used to love me,
And you were not afraid of anyone.
How dearly you used to love me,
And you were not afraid of anyone.

109.

Wide, beautiful road, road,
Wide, beautiful road, road,
All along the big road with the verst-stones,
All along the big road with the verst-stones,
All along the big road with the verst-stones
The girl goes out of her home to fetch water,
The girl goes out of her home to fetch water,
The girl goes out of her home to fetch water.
A lad sets out after the girl,
A lad sets out after the girl,
A lad sets out after the girl.
"Lass, lass, stop,
Lass, lass, stop,
Lass, lass, stop,
I have something to say to you,
I have something to say to you!"
"Hush, lad, hush,

tone baťe vižede,
tone baťe vižede,
tone baťe vižede-j, a
tone mame luk-jęrin."

110.

"*ę k ś i ń a p e k r a s a,*
i v a n o v n a p e k r a s a,
ćojid koris sur juni,
ćęskid sur-i-se juni."
"*oj, og mun, og mun, og mun,*
jur-ulej vevttem,
kok-ulej postem,
arśa lįs-vais kęžid,
arśa vojis pemid."
"*e k - i - ś i ń a p e k r a s a da*
i v a n o v n a p e k r a s a,
vokid koris sur juni,
ćęskid sur-i-se juni."
"*oj, og mun, og mun, og mun,*
jur-ulej vevttem,
kok-ulej postem,
arśa lįs-vais kęžid,
arśa vojis pemid."
"*ę k - i - ś i ń a p e k r a s a,*
i v a n o v n a p e k r a s a,
mamid koris gęśťitni,
ćęskid nęk-i-se śojni.
"*oj, og mun, og mun, og mun,*
jur-ulej vevttem,
kok-ulej postem,
arśa lįs-vais kęžid,
arśa vojis pemid."
"*ę k - i - ś i ń a p e k r a s a,*
i v a n o v n a p e k r a s a,
baťid koris sur juni."
"*oj, og mun, og mun, og mun,*
jur-ulej vevttem,
kok-ulej postem,

Look, father is watching,
Look, father is watching,
Look, father is watching,
Look, mother is in the onion-patch.

110.

"Fairest *Ekśi̯ńa*,
Fairest *Ivanovna*,
Your sister has called you to drink ale,
To drink sweet ale."
"Alas, I cannot come, I cannot come, I cannot come,
There is no roof above my head,
There is no floor under my feet,
The autumn dew is cold,
The autumn night is dark."
"Fairest *Ekśi̯ńa*,
Fairest *Ivanovna*,
Your brother has called you to drink ale,
To drink sweet ale."
"Alas, I cannot come, I cannot come, I cannot come,
There is no roof above my head,
There is no floor beneath my feet,
The autumn dew is cold,
The autumn night is dark."
"Fairest *Ekśi̯ńa*,
Fairest *Ivanovna*,
Your mother has called you to a feast,
To drink fine cream."
"Alas, I cannot come, I cannot come, I cannot come,
There is no roof above my head,
There is no floor beneath my feet,
The autumn dew is cold,
The autumn night is dark."
"Fairest *Ekśi̯ńa*,
Fairest *Ivanovna*,
Your father has called you to drink ale."
"Alas, I cannot come, I cannot come, I cannot come,
There is no roof above my head,
There is no floor beneath my feet,

arśa-lịs-vais kẹžid,
arśa vojis pemid."
"*ẹ k - i - ś i ń a p e k r a s a,*
i v a n o v n a p e k r a s a,
drugid koris sur juni."
"*oj, muna, muna, muna,*
jur-ulej vevta,
kok-ulej poska,
arśa vojis jugid daj
arśa lịs-vais šonid."

111.

uźi daj oli da
rumjańićći da beľićći da
rumjanjasse boś-i-tali da
ćas-že-j va dore leććila,
oz-e kod-ke pịža lok?
viżedi da viżedi da
ńe-kẹn ńe-kod daj oz lok i
med že eśke-j me lova
pop-pi saje daj
ńe že menim siś-i-mini daj
esija siś kolodais moz.
uźi daj oli da
rumjańićći da beľićći da
rumjanjasse boś-i-tali daj
ćas-že-j va-dore leććila,
oz-e kod-ke pịža lok daj?
viżedi da viżedi da
ńe-kẹn ńe-kod ij oz tịdav daj
med že eśke-j me lova
kupeć-i-pi saje daj
ńe že menim siś-i-mini
etija siś kolodais moz.
uźi daj oli da
rumjańićći da beľićći da
rumjanjasse boś-i-tali da
ćas-že pe me va-dore leććila daj
oz-e kod-ke piža lok?

The autumn dew is cold,
The autumn night is dark."
"Fairest *Ekśińa*,
Fairest *Ivanovna*,
Your beloved has called you to drink ale."
"Oh, I'm coming, I'm coming, I'm coming.
There is a roof above my head,
Ther is a floor beneath my feet,
The autumn night is light,
The autumn dew is warm."

111.

I had been sleeping and I lay for a while,
I rouged my face and painted it white,
I took the rouge,
I am going down at once to the river bank,
To see whether a boatman is coming,
I looked around, I looked around,
There was nobody anywhere, nobody coming.
Let me be loved
By the priest's son!
Let me not rot away
Like this rotten tree-stump.
I had been sleeping and I lay for a while,
I rouged my face and painted it white.
I took the rouge,
I am going down at once to the river bank.
To see whether a boatman is coming.
I looked around, I looked around,
There was nobody to be seen anywhere.
Let me be loved
By the merchant's son.
Let me not rot away
Like this rotten tree-stump.
I had been sleeping and I lay for a while,
I rouged my face and painted it white.
I took the rouge
I am going down at once to the river bank.
To see whether a boatman is coming.

viżedi da viżedi da
ńe-kęn ńe-kod daj oz tįdav.
med že p-eś-kej me lova da
kreś-i-ťańin-pi saje daj
ńe že menim siś-i-mini
etija siś kolodais moz.
uźi daj oli da
rumjańićći da beľićći da
rumjanjasse boś-i-tali da
ćas-že me va-dore leććila daj
oz-e kod-ke-j pįža lok?
viżedi da viżedi da
ńe-kęn ńe-kod daj oz lok da
med že eśke me lova da
koriś-i-pi saje.
ńe že menim siś-i-mini daj
etija siś kolodais moz.
uźi daj oli da
rumjańićći da beľićći daj
rumjanjasse boštali da
ćas-že pe va-dore leććila daj
oz-e kod-ke pįža lok daj?
viżedi da viżedi da
pįža daj lokte da
med že eśke me lova
įžid śirli sam pįďďi da
ńe že menim siś-i-mini da
etija siś kolodais moz.
pįžaej daj pįžaej da
lok, mene męd̆aras vužed!
pįža sįli loktis da
šęr vijeźis nuvis daj
įžid śir ij ńįlištis.

112.

kįź-vit areź me-j oli,
vek-i na me-jej gętirtem.
eťi nįked tędmaśi,
nįked tędmaśi,

I looked around, I looked around,
Nobody was to be seen anywhere.
Let me be loved
By the peasant's son.
Let me not rot away
Like this rotten tree-stump.
I had been sleeping and I lay for a while,
I rouged my face and painted it white.
I took the rouge,
I am going down at once to the river bank.
To see whether a boatman is coming
I looked around, I looked around.
Nobody was coming anywhere.
Let me be loved
By the beggar's son.
Let me not rot away
Like this rotten tree-stump.
I had been sleeping and I lay for a while,
I rouged my face and painted it white.
I took the rouge,
I am going down at once to the river bank.
To see whether a boatman is coming?
I looked around, I looked around,
A boatman was coming.
Let me be used
As a bait for the big pike!
Let me not rot away
Like this rotten tree-stump
Boatman, boatman,
Come and take me across to the far side!
The boatman came to her
And took her to the middle of the river.
And the big pike swallowed her up.

112.

I am twenty-five years old,
I'm still a single man.
I made a girl's acquaintance,
Acquaintance,

me sije kęsji vajni.
eg kuž kodliś juvōni,
kuž kodliś juvōni,
jęzis taj veledisni.
"te pe baťidliś juvō,
baťidliś juvō!"
baťisliś taj juvali.
baťis piliś ez verit,
piliś ez verit,
mįj vęľ-nej śvetin ľubov,
vęľnej śvetin ľubov em,
mįj śvetin ľubov em,
kodi ęťies raďejte.
baťis veśig kį̄ ez šu,
veśig kį̄ ez šu.
pijis bergeććis, bęržis,
pemidin vęre kajis,
pemidin vęre kajis
aslas s a š e ń k as dine.
ęšińedis starkńitis,
ęšinedis starkńitis.
"s a š a, s a š a da petō,
s a š a, petō ćas kežle,
š a petō ćas kežle!
vajli, vajli da kite,
vajli, vajli da veśkidsę
vajli veśkidse,
veśkid kišid ćuń-kičse,
vajli, vajli da sabľase,
vajli, vajli sabľase!
asśim jures kerišta,
bįdsen s a š e ń k a vęsna."

113.

gętirej mene oz raďejt,
gętirej mene oz raďejt.
kįćći-j įsta, sećći-j oz mun,
kįćći-j įsta, sećći-j oz mun.
kęť-kor-ke sija i munas,

I wanted to marry her,
I did not know whom to ask,
Whom to ask,
People informed me.
"Ask your father,
Ask him!"
He asked his father.
The father did not believe his son,
did not believe his son
That love existed anywhere in this wide world,
That in this wide world love existed,
In the world love existed,
That someone could love another.
Not a word did the father say,
Not a word did he say.
The son turned and began to weep,
He walked into the dark forest,
He walked into the dark forest
To see his Sashenka.
He knocked at the window,
He knocked at the window.
"Sasha, Sasha, come out,
Sasha, come out for an hour,
come out for an hour!
Here give me, give me your hand,
Here give me, give me your right hand,
give me your right hand,
Give me the ring from your right hand,
Bring here, bring here the sabre,
bring the sabre!
I sever my own head
Because of Sashenka."

113.

My wife does not love me,
My wife does not love me.
She does not go where I send her,
She does not go where I send her.
If she goes.

kęť-kor-ke sija i munas,
dįr-dįr ved sija i vetlas,
dįr-dįr ved sija i vetlas.
kęť-kor-ke sija i loktas,
kęť-kor-ke sija i loktas,
drug-drug ved sija-j goredas,
drug-drug ved sija-j goredas.
krẹvať vomen . . .

114.

"vošti pe me-jej daj ćuń-kičes,
vošti me-jej ľuboves.
kįćće menam ćuń-kič voši,
seti sija kraśite,
kįćće menam ćuń-kič voši,
seti sija kraśite.
kẹni menam daj musukej?
kį̄nas sija kẹsjiśis.
kẹni menam daj musukej?
kį̄nas sija kẹsjiśis.
kẹsjiśis menam musukej
i verićći vek keže,
kẹsjiśis menam musukej,
i verićći vek keže.
musuk munis, musuk koľis
menim soj vįlam kaga,
musuk munis, musuk koľis
menim soj vįlam kaga.
kįž viżedla kaga vįle,
siž śin-va-j menam petas,
kįž viżedla kaga vįle,
siž śin-va-j menam petas.
a te ponda-j aslam ďiťaj
lećća, moreje pįra,
a te ponda-j aslam ďiťaj
lećća, moreje pįra.
a tene me zloj mućiťeľ,
vek keže-j prokľinajta,
a tene me zloj mućiťeľ
vek keže-j prokľinajta."

If she goes,
She is away for a long, long time,
She is away for a long, long time.
If she returns,
If she returns
At once she starts shouting,
At once she starts shouting.
Across the bed . . .

114.

"I have lost my ring,
I have lost my beloved.
Where my ring was lost
There it gleams,
Where my ring was lost
There it gleams.
Where is my beloved?
He made a promise with his hand.
Where is my beloved?
He made a promise with his hand.
My beloved made a promise,
And I believed it was for good,
My beloved made a promise,
And I believed it was for good.
My beloved has departed,
And he has left me with a child in my arms.
My beloved has departed
And she has left me with a child in my arms.
As I look at the child,
My tears begin to flow,
As I look at the child,
My tears begin to flow.
Because of you, my child,
I shall go out and drown myself in the sea.
Because of you, my child,
I shall go out and drown myself in the sea.
And as for you, my wicked tormenter,
I curse you eternally,
And as for you, my wicked tormenter,
I curse you eternally."

kudra jurnas, kuź kęsanas
gįiś-gįe plavajte.
veśkid kinas i makajte:
"pręššaj, ďiťaej, pręššaj!"
veśkid kinas i makajtis:
"pręššaj, ďiťaej, pręššaj!
ńe-kod ponda eg stradajtli,
kįź i musukej ponda,
ńe-kod ponda eg stradajtli,
kįź i musukej ponda."

115.

me-je rįtjiśni peti da
menam rįtjanej abu.
menam rįtjanej abu da
kįćći sija munema?
kićći sija munema da?
b o g o s l o v e munema.
b o g o s l o v e munema da
mįjes sija munema?
mįjes sija munema da?
brukila, kološila.
brukila, kološila da
men kęsjis gęśťin vajni.
men kęsjis gęśťin vajni da
kašimerevej ćįšjan.
kašimerevej ćįšjan daj
menśim panidse koris.
menśim panidse koris daj
kašimerevej kęšeľ.
kašimerevej kęšeľ da
śo majbirej olemej.
śo majbirej olemej da
p i d a š gęra tįdale.
b i d a š gęra tįdale da
seten menam milojej.
seten menam milojej da
maćen, paľićen vorse.
maćen, paľićen vorse-j daj

With her curly hair, and long plaits
She swims from wave to wave.
With her right hand she waves:
"Good-bye, my child, good-bye!"
With her right hand she waved:
"Good bye, my child, good bye!
For no one have I suffered so much
As through my own sweethart,
For no one have I suffered so much
As through my own sweetheart."

115.

I went to spend the evening outside,
But I have no companion for the evening.
I have no companion for the evening,
Where has he gone?
Where has he gone?
He went to Bogoslov.
He went to Bogoslov.
Why did he go there?
Why did he go there?
For trousers, for galoshes.
For trousers, for galoshes,
He promised to bring me gifts,
He promised to bring me gifts:
A cashmere kerchief.
A cashmere kerchief,
He asked me for a gift in exchange,
He asked me for a gift in exchange
A cashmere purse,
A cashmere purse.
My hundredfold happy life,
My hundredfold happy life,
The hill of *Pidaš* can be seen,
The hill of *Bidaš* can be seen,
That is where my beloved is.
That is where my beloved is,
He is playing with ball and stick.
He is playing with ball and stick.

kẹn menam pịžej, poskej?
kẹn menam pịžej, poskej daj
b i d a š gẹrajas vuẓni.
b i d a š gẹrajas vuẓi da
te taj, v a ń u k, taten-že?!
te taj, v a ń u k, taten-že daj
mịj dorińō vettedlan?
mịj dorińō vettedlan da
mịj bukišen viẓedlan?
mịj bukišen viẓedlan da
mịj vom-dorte kurććalan?
mịj vom-dorte kurććalan da
pẹra ńin miriććini.
pẹra ńin miriććini da
boštam-ke-j parta vina!
boštam-ke-j parta vina da
šẹrien-že juvištam!
šẹrien-že juvištam da
ľubovse sotvoritam.
ľubovse sotvoritam da
šo majbirej olemej.
šo majbirej olemej da
ľubov sotvoritemej.

116.

kẹn olam mi, sen sulalis
zē važšań pemid vẹr.
sen kotravlis, sen guľajtis
kuź šura, jeẓid kẹr;
sen kotravlis, sen guľajtis
kuź šura, jeẓid kẹr.
sen oš da kẹjin šejtisni,
ur ćeććalis, ez muź.
sen lịdtem vẹli pẹtkais
ez bịrli kẹć da ruć;
sen lịdtem vẹli pẹtkais,
ez bịrli kẹć da ruć.
ẓor kozjas ule lažińćis
ľok kerjiś vẹćem ćom.

Where is my boat, my bridge,
Where is my boat, my bridge,
To cross over to the hill of *Bidaš?*
I crossed over to the hill of *Bidaš*
Vanyuk, are you here?!
Vanyuk, are you here?!
Why do you shun me?
Why do you shun me,
Why do you look cross?
Why do you look cross,
Why do you bite your lips?
Why do you bite your lips,
It is time for us to make peace,
It is time for us to make peace.
Let us buy a bottle of vodka!
Let us buy a bottle of vodka
And drink it, half each!
Let us drink it, half each,
And let us make love,
Let us make love.
My hundredfold happy life!
My hundredfold happy life,
And my love-making!

116.

Where we are living, there
A dark wood has long been standing,
There was running, there was walking
A long-horned, white reindeer,
There was running, there was walking
A long-horned, white reindeer.
Bears and wolves were roaming about,
The squirrels leapt and never grew tired.
There were numberless wild fowl,
There were hares and foxes always in plenty,
There were numberless wild fowl,
There were hares and foxes always in plenty.
Under hoary spruces they lurked
The hut knocked up out of rotten timber.

ez pędlaś sįlen ęźesis,
kįž pęriś pęćlen vom;
ez pędlaś sįlen ęźesis,
kįž pęriś pęćlen vom.
ľok plakajasen veťťema,
mu-žoža, šťenjas šęd,
kįk ićet vośsa ęšińa,
čįn seti petas med;
kįk ićet vośsa ęšińa,
čįn seti petas med!
rįt-gor-uv taja ćom dore
tom ćukerććasni jęz.
tom vojtir pįr na gažeććej,
kęť pętema, kęť en;
tom vojtir pįr na gažeććej,
kęť pętema, kęť en.

117.

kerka šťene kęžid švaćkis,
zev ed sija ľok.
tęliś-juger šinme vaćke,
menam un oz lok.
pukala me-j ęšin dorin
kįza mamliś mojd.
"mamej, mamej, tęliś vįlas
kodi, kod ne sen?"
"kor-ke pie zev ńin važen
ovlis mića nį.
olem sįlen ez vęv gaža,
vęli ić-iń-vož.
ić-iń viįs i ponjes moz,
ez kįli sija bur kį.
nįles įstis ić-iń vala:
mun pe leććiv da va vaj!
nįlid leććis jukmes dore,
nįles boštis šog."
"tęliś vįlas-ke me verma,
og-e me-j ne kaj?
tęliś, tęliś, ted me kevma,

Its door would not close,
Like an old woman's mouth,
Its door would not close,
Like an old woman's mouth.
It is roofed with rotten planks,
It is earth-floored, its walls are black,
It has two small, open windows,
For the smoke to escape,
It has two small, open windows,
For the smoke to escape.
Towards evening, by this hut
The young folk would gather together.
Young folk, keep rejoicing
Whether you have eaten your fill or not,
Young folk, keep rejoicing
Whether you have eaten your fill or not!

117.

Cold weather is beating against the walls of the house,
It is very cruel.
The moonbeams shine into my eyes,
I cannot sleep.
I sit by the window,
I listen to mother's tales.
"Mother, mother, there in the moon
Who can it be?"
"Once upon a time, son, long, long ago,
There lived a beautiful girl.
Her life was not happy,
She was a step-child.
Her stepmother kept her like a dog,
She never heard a kind word.
The stepmother sent the girl to fetch water:
Go, hurry up and fetch water!
The girl went down to the well,
The girl was overcome by grief."
"If only I could go up to the moon!
Shall I not go?
Moon, moon, I beg you,

bośt as vįlad vaj!"
tęliś kivzis, nįles boštis,
ęni na vek sen.
ješče karnan peľ-pom vįlas,
bįťťe katle va.

118.

moski vįti me vetledla,
oj tom dęvaes ęťvedajta,
tom dęvaes ęťvedajta.
oj dęvais ved kiľće vįlas,
dęvais ved kiľće vįlas.
"oj, dęvaej pe daj dęvuškaj,
dęvaej pe daj dęvuškaj,
oj, leź-že mijanes šojććini,
leź šojććini, leź šontišni!"
"oj, rad pe eśke-j me leźa da
rad pe eśke-j me-j leźa da
oj, źoľa ved menam kerkaej,
źoľa ved menam kerkaej.
oj, ićet ved menam gorńićaj,
ićet ved menam gorńićaj."
"oj, abu ęd mi zē unaneś,
abu ved mi zē unaneś.
oj, vęla jęzis ved śo-vetimin,
vęla jęzis ved śo-vetimin,
oj, poda jęzis kįk-śo vetimin,
poda jęzis kįk-śo vetimin."
oj, naja ved i mįrden pįrisni,
naja ved i mįrden pįrisni,
oj, pįrisni daj poklon śetisni,
pįrisni daj poklon śetisni.
oj, pukśalisni labić gęger,
pukśalisni labić gęger,
oj, labić gęger, pįzan gęger,
labić gęger, pįzan gęger,
oj, med bur gęśtis ęšin šęras,
med bur gęśtis ęšin šęras,
oj, dęvais ved pać-vož doras,

Take me up to you!"
The moon listened to her, it took up the girl,
And now she is there for ever.
The yoke for the water buckets is always on her shoulders,
As if she were carrying water.

118.

I am walking along the path,
Oh, I am looking for a young widow,
I am looking for a young widow.
Oh, the widow is in the porch,
The widow is in the porch.
"Oh, my widow, my pretty little widow,
My widow, my pretty little widow,
Oh, let us in to have a rest,
Let us in to have a rest, let us in to warm ourselves!"
"Oh, I would gladly let you in,
I would gladly let you all in,
Oh, my house is small,
My house is small,
Oh, my room is small,
My room is small."
"Oh, we are not too many,
We are not too many,
Oh, we are cavalrymen, a hundred and fifty of us,
We are cavalrymen, a hundred and fifty of us.
Oh, we are foot-soldiers, two hundred and fifty of us,
Foot-soldiers, two hundred and fifty of us."
Oh, they entered by force,
They entered by force,
Oh, they entered and bowed,
They entered and bowed,
Oh, they sat round on the bench,
They sat round on the bench,
Oh, round the bench, round the table,
Round the bench, round the table.
Oh, the guest of honour in the middle of the window,
The guest of honour in the middle of the window,
Oh, the widow in front of the stove,

dẹvais ved pać-voẓ doras.
"oj, dẹvaej pe daj dẹvuškaj,
dẹvaej pe daj dẹvuškaj,
oj, kịmin vo-že te dẹvujtin,
kịmin vo-že te dẹvujtin?
oj, kịmin vo-žej śiretujtin,
kịmin vo-žej śiretujtin?"
"oj, das-kvajt vo me-jej dẹvujti,
das-kvajt vo me-jej dẹvujti,
oj, das-śiźim vo śiretujti,
das-śiźim vo śiretujti."
"oj, dẹvaej pe daj dẹvuškaj,
dẹvaej pe daj dẹvuškaj,
oj, lok-že, juriś šlapaes bośt,
lok-že, juriś šlapaes bośt!
oj, šlapa pijas ćịšjan vịjim,
šlapa pijas ćịšjan vịjim,
oj, ćịšjan pomas gẹred vịjim,
ćịšjan pomas gẹred vịjim,
oj, gẹred pịčkas ćuń-kịč vịjim,
gẹred pịčkas ćuń-kịč vịjim."
"oj, korśa-že taja ćuń-kičis,
korśa-že taja ćuń-kičis?"
"oj, kor ki kutim, kor veńćajććim,
kor ki kutim, kor veńćajććim,
oj, śekśa-že taja ćuń-kičis."

119.

"ajgigla pe śialam, śialam."
[źeľonej roščića alaja ćvetela ćvet.]
"mi pe ved-i brosa kẹžam, kẹžam,
ajgigla da brosa kẹžam, kẹžam."
"me pe ved-i taľalam, taľalam,
ajgigla da taľalam, taľalam"
"mịjen ješče taľalan, taľalan,
ajgigla da taľalan, taľalan?"
"mi aśnimes leẓalam, leẓalam,
ajgigla da leẓalam, leẓalam."
"mi pe ved-i kutalam, kutalam,

The widow in front of the stove.
"Oh, my widow, my pretty little widow,
My widow, my pretty little widow,
Oh, how many years have you been a widow,
How many years have you been a widow,
Oh, how many years have you been an orphan,
How many years have you been an orphan?"
"Oh, I have been a widow for sixteen years,
I have been a widow for sixteen years,
Oh, I have been an orphan for seventeen years,
I have been an orphan for seventeen years."
"Oh, my widow, my pretty little widow,
My widow, my pretty little widow,
Oh, come and take the hat off my head,
Come and take the hat off my head!
Oh, there is a kerchief in the hat,
There is a kerchief in the hat,
Oh, there is a knot at the end of the kerchief,
There is a knot at the end of the kerchief,
Oh, there is a ring in the knot,
There is a ring in the knot."
"Oh, when did you get this ring,
When did you get this ring?
Oh, when we joined hands, when we were wedded,
When we joined hands, when we were wedded
Oh, that's when I got this ring."

119.

Ajgigla, we are going to set a trap, set a trap,
[źeľonej roščica alaja ćvetala ćvet.]
"We are going to sow millet, sow
a. sow, sow millet."
"We are going to trample it down, trample it down,
a. We are going to trample it down, trample it down."
"With what are you going to trample it down, trample it down?
a. Trample it down, trample it down?"
"We ourselves are going there, going there,
a. Going there, going there."
"We shall catch you, catch you,

ajgigla da kutalam, kutalam."
"*mi̯jen ješče kutalan, kutalan,*
ajgigla da kutalan, kutalan?"
"*šẹk-i tī̯jen-že tī̯jištam, tī̯jištam,*
ajgigla da tī̯jištam, da tī̯jištam."
"*kɨti̯ś tijanli šẹk tī̯jis, šẹk tī̯jis,*
ajgigla da šẹk tī̯jis, šek tī̯jis?"
"*šẹk-i tī̯jis ved zakladin, zakladin,*
ajgigla da zakladin, zakladin."
"*mi ped ved-i veštam, veštam, veštam,*
ajgigla da veštam, veštam, veštam."
"*mi̯jen ješče veštan, veštan,*
ajgigla da veštan, veštan?"
"*śo šajt-že pe śetam, śetam, śetam,*
ajgigla da śetam, śetam, śetam."
"*mijanli śo šajtid oz kov, oz kov, oz kov,*
ajgigla da oz kov, oz kov, oz kov."
"*mi̯j-že tijanli kole, kole, kole,*
ajgigla da kole, kole, kole?"
"*mijanli kole mića ni̯v, mića ni̯v,*
ajgigla da mića ni̯v, mića ni̯v."
"*kɨti̯ś-že pe kole, kole, kole,*
ajgigla da kole, kole, kole?"
"*med dorśis-že kole, kole, kole,*
ajgigla da kole, kole, kole."
"*sija ved mijan zarńija, zarńija,*
"*ajgigla da zarńija, zarńija.*"
"*voštej že pe ẹžeste-j, ẹžeste,*
ajgigla daj ẹžeste-j, ẹžeste!"
"*mijan polke sodi, sodi, sodi,*
ajgigla da sodi, sodi, sodi"
"*mijan polkis ćini, ćini, ćini,*
ajgigla da ćini, ćini, ćini."
"*mi pe ved-i jẹktam, jẹktam, jẹktam,*
ajgigla da jẹktam, jẹktam, jẹktam."
"*mi pe ved-i bẹrdam, bẹrdam, bẹrdam,*
ajgigla da bẹrdam, bẹrdam, bẹrdam."

a. We shall catch you, catch you."
"With what will you catch us, catch us,
a. Catch us, catch us?"
"With a silken drag-net we shall catch you, catch you,
a. Catch you, catch you."
"Where will you get your silken drag-net, your silken drag-net?
a. Your silken drag-net, silken drag-net?"
"Our silken drag-net is in pawn, in pawn,
a. In pawn, in pawn."
"We shall get it out, get it out, get it out,
a. Get it out, get it out, get it out."
"With what will you get it out, get it out,
a. Get it out, get it out?"
"A hundred roubles we'll give, we'll give, we'll give,
a. We'll give, we'll give, we'll give."
"The hundred roubles we do not want, we do not want,
a. We do not want, we do not want, we do not want."
"What do you want, what do you want, what do you want,
a. Want, want, want?"
"We want a beautiful girl, a beautiful girl,
a. A beautiful girl, a beautiful girl."
"Which do you want, do you want, do you want,
a. Want, want, want?"
"The one we want at the end, want, want, want,
a. Want, want, want."
"She is our golden darling, golden darling,
a. Golden darling, golden darling."
"Open your door, your door, your door,
a. Your door, your door."
"Our group has increased, increased, increased,
a. Increased, increased, increased."
"Our group has decreased, decreased, decreased,
a. Decreased, decreased, decreased."
"We are dancing, dancing, dancing,
a. Dancing, dancing, dancing."
"We are weeping, weeping, weeping,
a. Weeping, weeping, weeping."

120.

ęšiń dorin nį̄ pukale:
zē korošoj, mića.
ęšiń ūti tom zon vetle:
mįjes borjed vetlan?
ęšiń ūti tom zon vetle:
mijes borjed vetlan?
jęz nį̄jaslen peľ-pom paśtad
baťistevej ćįšjan,
jęz nį̄jaslen peľ-pom paśtad
baťistevej ćįšjan.
baťej ordin gęś, gęśťajas,
mamelen gęśťajas;
baťej ordin gęś, gęśťajas,
mamelen gęśťajas.
vokej ordin śo kompańe,
aslam pędrugajas;
vokej ordin śo kompańe,
aslam pędrugajas.
alej ćveťik, ki-pom ćaća,
ńe-kodli og śetli,
alej ćveťik, ki-pom ćaća,
ńe-kodli og śetli.
voj-šer bęrin pervoj ćasin
ď e m i n v a śli šľopka.

121.

kįž-puś vęći balalajka,
kįž-puś vęći balalajka,
ľaľi-ľaľi balalajka,
ľaľi-ľaľi balalajka.
pęriś mužukej, ćećći, ćećći,
pęriś mužukej, ćećći, ćećći,
ľaľi-ľaľiu ćećći,
ľaľi-ľaľiu ćećći!
pomejen te mįśśi,
pomejen te mįśśi,
ľaľi-ľaľiu mįśśi,

120.

A girl is sitting by the window:
She is very good and beautiful.
A young lad is walking beneath the window:
Why are you walking in the furrow?
A young lad is walking beneath the window:
Why are you walking in the furrow?
The alien girls' shoulders
Are covered with batiste kerchiefs,
The alien girls' shoulders
Are covered with batiste kerchiefs.
My father has male guests, female guests,
Mother's female guests,
My father has male guests, female guests,
Mother's female guests.
My brother has a party of a hundred,
My girl friends,
My brother has a party of a hundred,
My girl friends.
Purple flower, small toy,
I shall not give it to anybody.
Purple flower, small toy,
I shall not give it to any body.
After midnight, at one o'clock
I shall throw it to *Ďemin Vaś.*

121.

I made a balalaika of birch,
I made a balalaika of birch,
ľaľi-ľaľi balalaika,
ľaľi-ľaľi balalaika.
My old husband, get up, get up,
My old husband, get up, get up,
ľaľi-ľaľiu get up, get-up,
ľaľi-ľaľiu get up, get up,
Wash yourself in the pig-wash,
Wash yourself in the pig-wash
ľaľi-ľaľiu wash yourself,

ľaľi-ľaľiu mi̯śśi!
ńamede te ćį̈škiś,
ńamede te ćį̈škiś,
ľaľi-ľaľiu ćį̈škiś,
ľaľi-ľaľiu ćį̈škiś!
zi̯r vile te jurbit,
zi̯r vile te jurbit,
ľaľi-ľaľiu jurbit,
ľaľi-ľaľiu jurbit!
izse te pokušajt,
izse te pokušajt,
ľaľi-ľaľi pokušajt,
ľaľi-ľaľi pokušajt!
tom mužukej, ćećći, ćećći,
tom mužukej, ćećći, ćećći,
ľaľi-ľaľiu ćećći,
ľaľi-ľaľiu ćećći!
kľućevej vaen te mi̯śśi,
kľućevej vaen te mi̯śśi,
ľaľi-ľaľiu mi̯śśi,
ľaľi-ľaľiu mi̯śśi!
pe̯leťentsije ćį̈škiś,
pe̯leťentsije ćį̈škiś,
ľaľi-ľaľiu ćį̈škiś,
ľaľi-ľaľiu ćį̈škiś!
m i k e l ali jurbit,
m i k e l ali jurbit,
ľaľi-ľaľiu jurbit,
ľaľi-ľaľiu jurbit!
ke̯laćse te kušajt,
ke̯laćse te kušajt,
ľaľi-ľaľiu kušajt,
ľaľi-ľaľiu kušajt!

122.

šondi-banej olemej,
tom olemej, tom gažej.
tom olemej, tom gažej,
tom pe̯ra koľľalemej.

ľaľi-ľaľiu wash yourself!
Dry yourself with the foot-cloth,
Dry yourself with the foot-cloth,
ľaľi-ľaľiu dry yourself
ľaľi-ľaľiu dry yourself!
Pray to the shovel,
Pray to the shovel,
ľaľi-ľaľiu pray,
ľaľi-ľaľiu pray!
Breakfast as stones,
Breakfast as stones!
ľaľi-ľaľiu breakfast,
ľaľi-ľaľiu breakfast!
My young husband, get up, get up,
My young husband, get up, get up,
ľaľi-ľaľiu get up,
ľaľi-ľaľiu get up!
Wash yourself with water from the spring,
Wash yourself with water from the spring,
ľaľi-ľaľiu wash yourself,
ľaľi-ľaľiu wash yourself!
Dry yourself with the towel,
Dry yourself with the towel,
ľaľi-ľaľiu dry yourself,
ľaľi-ľaľiu dry yourself!
Pray to St. Nicholas,
Pray to St. Nicholas,
ľaľi-ľaľiu pray,
ľaľi-ľaľiu pray!
Eat cake,
Eat cake,
ľaľi-ľaľiu eat,
ľaľi-ľaľiu eat!

122.

My pretty sun-face life,
My young life, my young joys.
My young life, my young joys
My youthful days are spent,

tom pęra koľľalemej,
das-kvajt ares-i tįrtemej.
das-kvajt ares tįrtemej,
kįž ares viććišemej.
kiž ares viććišemej daj
tom zonmes raďejtemej.
tom zonmes raďejtemej da
kįćći bara koľema.
kįćći bara koľema da
v i ć k o - š o r e koľema.
v i ć k o - š o re koľema da
nįvjasli drug koľľini.
nįvjasli drug koľľini da
ić-mońjasli gorzini.

123.

das-vit areź me-j oli
da guľba vįle-j eg petō.
das-šižim areź oli
da guľba vįle me peti.
guľba vįle me peti da
voj-pukan-ine pįri.
voj-pukan-ine pįri daj
ęšin doras pukale.
ęšin doras pukale daj
jeżid kuďeľse pećke.
jeżid kuďeľse pećke da
me dumajti gętraśni.
me dumajti gętraśni da
baťej veške-j gętrale.
baťej veške-j gętrale da
mamej oz mun koraśni.
mamej oz mun koraśni da
saldat-pu pįďďi viże.
saldat-pu pįďďi viże da
prijem vįlas-ke kaja.
prijem vįlas-ke kaja da
źerkala vįle viżedla.
zerkala vįle viżedla da
me koď żeľais abu.

My youthful days are spent,
I turned sixteen.
I turned sixteen,
I was nearing twenty.
I was nearing twenty,
I loved a young man,
I loved a young man,
Where has he got to?
Where has he got to?
He has stayed at *Vićko-šor*.
He has stayed at *Vićko-šor*,
Girls must accompany their beloved,
Girls must accompany their beloved,
Young wives must weep.

123.

I turned fifteen
And I had not been to a party.
I turned seventeen
And I went to a party.
I went to a party,
I went to the spinnery.
I went to the spinnery:
She was sitting by the window.
She was sitting by the window
Spinning white flax,
Spinning white flax.
I thought, I'll marry her.
I thought, I'll marry her,
Perhaps father would arrange the wedding.
Perhaps father would arrange the wedding,
But mother will not go to ask for the girl's hand,
Mother will not go to ask for the girl's hand,
She regards me a would-be soldier,
She regards me a would-be soldier.
I go to enlist,
I go to enlist
And look in the mirror.
I look in the mirror:
There is nobody as short as I am.

me koď żeľais abu da
me koď ićetis abu.
me koď ićetis abu da
kvaťićći-ke boštemaś.
kvaťićći-ke boštemaś da
prijem vīšis me peti.
prijem vīšis me peti da
gortlań banen bergećći.
gortlań banen bergećći da
bęr gorte me-jej lokti.
bęr gorte me-jej lokti da
para vēse dodďali.
para vēse dodďali da
v i ź i n kuźa guľajti.
v i ź i n kuźa guľajti da
v i ź i n kabake pįri.
v i ź i n kabake pįri da
štop vina pe me juvi da
voj-pukan-ine pįri.
voj-pukan-ine pįri da
śor dorśis vorsan bośti.
śor dorśis vorsan bośti da
oj, nįvjasej, nįvjasej,
oj, nįvjasej, nįvjasej da
meteg ved gaztem love,
meteg ved gaztem love da
šor dorin požjaśemej,
šor dorin požjaśemej da
ńur dorin pū śojemej,
ńur dorin pul śojemej da
lud vįlin męs viżemej,
lud vįlin męs viżemej da
meteg ved gaztem love.

124.

mįjla pe talun, musa kajej,
zev žugiľa pukalan?
asį vovis, stavis śįle,
a te šį-ńi-tęv olan.

There is nobody as short as I am,
There is nobody as little as I am,
There is nobody as little as I am,
While I was musing, they enlisted me,
While I was musing, they enlisted me.
I left the recruiting office,
I left the recruiting office,
I turned my face towards home.
I turned my face towards home,
Back I went, I arrived home.
Back I went, I arrived home,
I harnessed a couple of horses.
I harnessed a couple of horses,
Rode through the village of *Vižin.*
I rode through the village of *Vižin,*
And entered the inn of *Vižin.*
I entered the inn of *Vižin,*
I drank a bottle of vodka,
Then I went to the spinning-house.
I went to the spinning-house,
I took the accordion from the rafters,
I took the accordion from the rafters.
Oh, girls, girls,
Oh, girls, girls,
Without me it will be sad for you,
Without me it will be sad for you
To do the rinsing on the bank of the brook,
To do the rinsing on the bank of the brook,
To eat cowberries at the edge of the marsh,
To eat cowberries at the edge of the marsh,
To graze the cattle on the pasture,
To graze the cattle on the pasture
Without me will be sad for you.

124.

Dear little bird, today
Why do you sit so sad?
Morning has come, everybody is singing,
But you are silent.

asi̯ vovis, stavis śi̯le,
a te ši-ńi-te̯v olan.
ve̯vlis pe̯ra i me śi̯vli,
zē dolid da le̯ń ve̯li.
ve̯rjas vī̯ti, vi̯ž̀jas vomen
med-vož̀ bi̯d lun lebavli.
ve̯rjas vī̯ti, vi̯ž̀jas vomen
med-vož̀ bi̯d lun lebavli.
kujim pi menam sek ve̯li,
zē me najes raďejtli;
šonid, ńebid naliś pozse
ž̌už̀id pu vi̯le ve̯ćli.
šonid, ńebid naliś pozse
ž̌už̀id pu vi̯le ve̯ćli.
ćeskid śojan nali korśli,
lunin na dinin śi̯vli,
a vojjasnas ke̯ž̀id di̯rji
as bordjasen šebravli,
a vojjasnas ke̯ž̀id di̯rji
as bordjasen šebravli.
no ľok mortlen iz śe̯lemis
ńe-ki̯ž̀ abu mileśta.
menćim pijanes i poznas
ľok ćeľaďjas nuvisni,
menćim pijanes i poznas
ľok ćeľaďjas nuvisni.
si̯ be̯rin me dugdi śi̯vni,
eštis dolid olemej.
e̯ni ola, e̯dva lovja,
regid pote śe̯lemej,
e̯ni ola, e̯dva lovja,
regid pote śe̯lemej.

125.

ke̯n-ke kar sajin, pe̯dval kerkain
mene ćužtema ge̯ľińik mam.
das-kvajt aresen końera ni̯lej
kirpić-zavode medaši me.
das-kvajt aresen końera ni̯lej

Morning has come, everybody is singing,
But you are silent.
There was a time when I too liked to sing,
I was so gay and serene.
Above the woods and over the meadows
I was the earliest to flutter every day,
Above the woods and over the meadows
I was the earliest to flutter every day.
At that time I had three fledglings,
And I loved them dearly.
Their warm, soft nest
I built in a tall tree.
Their warm, soft nest
I built in a tall tree.
I gathered delicate morsels for them,
I sang beside them in the daytime,
And at night, when it was cold,
I covered them with my own wings.
At night, when it was cold,
I covered them with my own wings.
But the stony hearts of wicked people
Know no mercy in any way
Together with their nest, my fledglings
Were carried away by wicked children.
Together with their nest
Were carried away by wicked children.
Then I stopped singing,
My merrey life came to an end.
Hardly do I live now,
Soon my heart will break.
Hardly do I live now,
Soon my heart will break.

125.

Somewhere beyond the town, in a cellar,
My poor mother gave birth to me.
At the age of sixteen, poor girl that I was,
I went to work at the brick-factory.
At the age of sixteen, poor girl that I was,

kirpić-zavode medaśi me.
śękid vęli zē voźźa pęrais,
no ęťi vo užōmišti sen
gora gažisla kirpić-torjasis,
musmis zavodsa olemis men.
gora gažisla kirpić-torjasis,
musmis zavodsa olemis men.
seni zavodas zonked tędmaśi.
mįjen ćukesćas švistokis u-uk,
kijas mįškišta, vęli koterta,
ćįšjan jur vįle šlavgišta čuk.
kijas mįškišta, vęli koterta,
ćįšjan jur vįle šlavgišta čuk.
bįd rįt sįked mi vęli aźźišlam,
asja vojeźis on tędli uṅ.
ś e m e zon kuźa kirpić-ćipasjas,
lovi musa men bįd peľes sen.
ś e m e zon kuźa kirpić-ćipasjas,
lovi musa men bįd peľes sen.
dįr-e regid-e lovi taź nogen,
zabastoka-ke seki ez tork?
ortse vętlisni mene ś e m eked,
nęšta čęč kįk-śo śiźim-das mort.
ortse vętlisni mene ś e m eked,
nęšta čęč kįk-śo śiźim-das mort
seśśa sį bęrin sar vojna dįrji
dęzmis laśt vįle užaliś jęz.
puź-paź žuglisni stavse tor-pįrig,
įžid zavodiś iz-tor ez koľ.
puź-paź žuglisni stavse tor-pįrig,
įžid zavodiś iz-tor ez koľ.
vęľa šedmišťi sęvet laśt dįrji
gaža ōmeććis užaliś jęz.
zavod bęr kįptis, lovi važśis bur,
lun-lun gįmale, mune sen už.
zavod bęr kįptis, lovi važśis bur,
lun-lun gįmale, mune sen už.
seki bara me pįri zavode,
šudes sek aćim aźźi bęr.
bara mędećći seni užavni,

I went to work at the brick-factory.
At first it was very hard,
But after a year's work there,
In the loud cheerful atmosphere, the bricks
And the factory life pleased me.
In the loud and cheerful atmosphere, the bricks
And the factory life pleased me.
There in the factory I became acquainted with a young man.
As the factory's whistle blow: *u-uk*,
I wash my hands and run,
In a flash I put on my head-scarf.
I wash my hands and run,
In a flash I put on my head-scarf.
We meet each night,
Until morning comes you know no dreams.
Because of the lad *Śeme*, the heaps of bricks
And every corner were lovely to me there.
Because of the lad *Śeme*, the heaps of bricks
And every corner were lovely to me there.
Would this have lasted a long or a short time,
Had the strike not disturbed it?
They drove me away together with *Śeme*,
And another two hundred and seventy people with us.
They drove me away together with *Śeme*,
And another two hundred and seventy people with us.
Then, at the time of the tsarist war,
The working people grew angry with the authorities.
They smashed everything to pieces,
Not a stone remained of the big factory.
They smashed everything to pieces,
Not a stone remained of the big factory.
Gaining freedom, under the Soviet rule,
The working people started to live happily.
The factory was rebuilt, it was better than the old one,
Day by day it is loud with noise of work in progress.
The factory was rebuilt, it was better than the old one,
Day by day it is loud with noise of work in progress.
Then again I joined the factory,
And again I found my happiness.
I started to work there,

ś e m e n jort lovi juraliś mort.
bara mędećći seni užavni,
ś e m e n jort lovi juraliś mort.
tani śuś-lunej, tani mus-lunej,
ďeľegatkae bęrjeni pįr.
važ moz og ńin pō, gušen og ńin ō,
vįľ nog olemen śęlemej tįr.
važ moz og ńin pō, gušen og ńin ō,
vįľ nog olemen śęlemej tįr.

126.

žužid keresin, gaža nęrisin
ętnas jon kerka sulalis dįr.
jušań zev įlin, šikšań zev įlin,
sęmin tįdale vęr da śęd mįr.
jušań zev įlin, šikšan zev įlin,
sęmin tįdale vęr da sęd mįr.
kerka berdedis, žoľa erdedis
žoľge vizįvte ićeťik šor.
pulen šuvgemis, tęvlen uvgemis
ętka kerkae kįle kęť-kor.
pulen šuvgemis, tęvlen uvgemis
ętka kerkae kįle kęť-kor.
rįtin volivle, šorež ovlivle
vizįv šor dorin tom mića nįv.
nora śįvlivle, įlež kįvlivle,
sęmin v a ń u šis sijes oz kį̄.
nora śįvlivle, įlež kįvlivle,
sęmin v a ń u šis sijes oz kį̄.
v a ń a na ordin, kįžį as gortin
ovlis kazakin una ńin vo.
prizįv voštisni, v a ń es boštisni
gęrd saldate služitni kįk vo.
prizįv voštisni, v a ńes boštisni
gęrd saldate služitni kįk vo.
olem-vįlemnas, gora śįlemnas
tom nįv paľedis asśis jon šog.
bįd voj vętale, ćaste męvpale:
dįr-e v a ń u šis bęrse ez lok?

Comrade *Śemen* became a leading man there.
I started to work there,
Comrade *Śemen* became a leading man there.
Here is my reason, here is my love.
I am always appointed a delegate.
I do not live as before, I am not living hidden away,
My heart is filled with the new life.
I do not live as before, I am not living hidden away,
My heart is filled with the new life.

126.

On a high hill, on a beautiful plateau in the woods,
A strong house had been standing alone for a long time.
Far away from the river, far away from the village,
Only the woods and the black tree-stump can be seen.
Far away from the river, far away from the village,
Only the woods and the black tree-stump can be seen.
Beside the house, in a little clearing,
There purls and flows a little brook.
The whispering of trees, the roaring of winds
Can always be heard in the solitary house.
The whispering of trees, the roaring of winds
Can always be heard in the solitary house.
Arriving late at night, the beautiful, young girl stays long there
On the banks of the swift brook.
She sings sadly, she is heard afar off,
Only *Vańuš* does not hear her.
She sings sadly, she can be heard afar off,
Only *Vańuš* does not hear her.
Vańuš has lived with them as if at home,
As a farm-hand for many years.
They sent a conscription-order and *Vań* was enlisted
To serve as a red soldier for two years.
They sent a conscription-order and *Vań* was enlisted
To serve as a red soldier for two years.
With life and with loud songs
The girl cheered up her great sorrow.
She dreams every night, often she muses:
Will *Vańuš* not return soon?

bi̯d voj ve̯tale, ćaste me̯vpale,
dir-e v a ń u šis be̯rse ez lok.
arśa pe̯rain, žužid ge̯rain
e̯ććid ti̯dōćis šiźńeľa mort.
aźźis a ń u šis: lokta v a ń u šis,
lokte tom ni̯vli ńem-kežas jort.
aźźis a ń u šis, lokte v a ń u šis,
lokte tom ni̯vli ńem-kežas jort.
v a ń e volema, te̯lka lovema,
ni̯ga vajema źik mešek-ti̯r.
e̯ni voema, te̯lka lovema,
ni̯ga vajema źik mešek-ti̯r.

(f) Children's songs, tales in verse

127.

ćože-bobe, ki̯ćći vetlin?
ćože gue vetli.
mi̯j-i vajin?
mavtem ńań vaji.
ki̯ćći-že puktin?
šegjas pome pukti.
abu taj ne seni.
śe̯d pon śojema.
ke̯ni śe̯d ponjis?
počes koste śibdema.
ke̯ni počesis?
bi sotema.
ke̯ni biis?
va kusedema.
ke̯ni vais?
i̯be kajema.
ke̯ni i̯bis?
šir ki̯redema.
ke̯ni širis?
naľkje šedema.
ke̯ni naľkjis?
pečer koste šiźbitim.
das-ki̯k ćańa-ve̯la,
śivko-burko, veščannej voronko,
vićko vomen ćeććištas veščannej voronkos,

She dreams every night, often she muses:
Will *Vańuš* not return soon?
In autumn-tide, on the high hill
There suddenly appeared a man in a great coat.
Ańuš caught a glimpse of him: *Vańuš* is coming.
The young girl's mate for life is coming.
Ańuš caught a glimpse of him; *Vańuš* is coming,
The young girl's mate for life is coming.
Vańa has arrived, he has become educated,
He has brought a bagful of books.
He has arrived now, he has become educated,
He has brought a bagful of books.

127.

Brother *bobe*, where have you been?
I have been in my uncle's cellar.
What have you brought?
I have brought bread smeared with butter.
Where have you put it?
I have put it on the end of the bench by the wall.
It is not there.
The black dog has eaten it up.
Where is the black dog?
It has been caught in the fence.
Where is the fence?
It has been burnt by the fire.
Where is the fire?
It has been quenched by the water.
Where is the water?
It has climbed the hill.
Where is the hill?
It has been bored through by the mouse.
Where is the mouse?
It has got into a trap.
Where is the trap?
We have thrown it in the nettles.
Twelve colts and a horse,
A grey, black and brown magic steed.
The magic steed jumps over the church,

kodes omeľteni: tenid pe iʒas koka,
śoj jura, pęv-boka,
vomedis čįn pete,
sitanedis ęgir kiśśe.

128.

bobe, bobe kįćći vetlin?
ćože gue vetli.
mįj ne vajin?
vįja ńań vaji.
kįćći ne puktin?
pos-voʒ ʒaʒje pukti.
abu taj ne!
śęd pon nuvema.
kęn-že śęd ponjis?
počis koste śibdema.
kęn-že počisis?
bi taj sotema.
kęn-že biis?
va kusedema.
kęn-že vais?
ęška-męška juvema.
kęn-že ęška-męškas?
įbe kajema.
kęn-že įbis?
šįr taj kįredlema.
kęn ne šįris?
naľkje šedema.
kęn ne naľkjis?
ćer taj keralema.
kęn-že ćeris?
zud taj naľema.
kęn ne zudjis?
ʒuʒid pečer pije šįbiti da
das-kįk ćańa-vęla pįź-pęjime petisni:
śivko-burko, vešša·nej voro·nko;
a emęś sečem vējas:

Whom they chide* is straw-legged,
Clay-headed, plank-sided,
May smoke come out of your mouth,
May live coals come out of your bottom.

128.

bobe, bobe, where have you been?
I have been in my uncle's cellar.
What have you brought?
I have brought bread and butter.
Where have you put it?
I have put it on the shelf in the porch.
It is not there.
The black dog has carried it away.
Well, where is the black dog?
It has been caught in the fence.
Well, where is the fence?
It has been burnt by the fire.
Well, where is the fire?
It has been quenched by the water.
Well, where is the water?
It has been drunk up by the rainbow.
Well, where is the rainbow?
It has climbed the hill.
Well, where is the hill?
It has been bored through by the mouse.
Well, where is the mouse?
It was caught in a trap.
Well, where is the trap?
It has been cut in two by the axe.
Well, where is the axe?
It has been blunted by the grindstone.
Well, where is the grindstone?
I have thrown it in the tall nettles.
Twelve colts and a horse came out in a cloud of flour and ash:
Grey, black and brown magic steeds:
But such horses do exist.

* For example: a child.

izas-kokaś, siś kartupeľ juraś,
sitantis čįnis pete, vomtis ęgir kiśśe.

129.

r u j, r u j, kįćće vetlin?
kosa dorni vetli.
mįjes pe kosase?
turun įčkištni.
mįjes turunse?
kuk-tor bįdtištni.
mįjes pe kuk-torse?
jęv-tor liśtištni.
mįjes jęv-torse?
pi-tor verdištni.

130.

r o j, r o j, kįćći-že vetlin?
vęles korśni vetli.
kuščem tenad vęlid?
zarńi buriśa.
r o j, r o j, kįćći-že vetlin?
męskes korśni vetli.
kuščem tenad męskid?
kaľa jura.
r o j, r o j, kįt-i-ći-že vetlin?
mežes korśni vetli.
kuščem tenad mežid?
zarńi śura.
r o j, r o j, kįćći-že vetlin?
porśes korśni vetli.
kuščem-že tenad porśid?
zarńia ščęťa.
r o j, r o j, kįt-i-ći-že vetlin?
ćipanes korśni vetli.
kuščem tenad ćipanid?
zarńi sorsa.
r o j, r o j, kįtći-že vetlin?
petukes korśni vetli.

They are straw-legged, rotten potato-headed,
Smoke comes out of their bottoms and live coal comes out of their mouths.

129.

ruj, ruj, where have you been?
I have been whetting the scythe.
What is the scythe for?
To mow grass.
What is the grass for?
To raise a little calf.
What is the little calf for?
To get a little milk.
What is the little milk for?
To raise the little boy.

130.

roj, roj, where have you been?
I have been looking for a horse.
What is your horse like?
It is golden-maned.
roj, roj, where have you been?
I have been looking for a cow.
What is your cow like?
It is white-headed.
roj, roj, where have you been?
I have been looking for a ram.
What is your ram like?
It is golden-horned.
roj, roj, where have you been?
I have been looking for a pig.
What is your pig like?
It is golden-bristled.
roj, roj, where have you been?
I have been looking for a chicken.
What is your chicken like?
It is golden-crested.
roj, roj, where have you been?
I have been looking for a rooster.

kuščem tenad petukid?
zarńi sorsa.
r o j, r o j, kįtći-že vetlin?
ponjes korśni vetli.
kuščem tenad ponjid?
kačįsa śįvja.
r o j, r o j, kįtći-že vetlin?
kańes korśni vetli.
kuščem tenad kańid?
naľim śera.

131

r u j, r u j, kįtći ne vetlin?
kosa dorni vetli.
mįjes ne kosase?
turun-tor įčkištni.
mįjes ne turun-torse?
kukań viįni.
mįjes-že kuk-torse?
ľeľ-tor lįštini.
mįjes-že ľeľ-torse?
pi-tor verdištni.
mįjes-že pi-torse?
aslim verdiś vįle.

132.

r u j, r u j, kįćći vetlin?
vęles korśni vetli.
kuščem tenad vęlid?
čaja koka.
r u j, r u j, kįćći vetlin?
męskes korśni vetli.
kuščem tenad męskid?
miľkja pľeša.
r u j, r u j, kįćći vetlin?
įžes korśni vetli.
kuščem tenad įžid?
kača jura.

What is your rooster like?
It is golden-crested.
roj, roj, where have you been?
I have been looking for a dog.
What is your dog like?
It has a white stripe round its neck.
roj, roj, where have you been?
I have been looking for a cat.
What is your cat like?
It is spotted like a ling from the river.

131.

ruj, ruj, where have you been?
I have been whetting my scythe.
What is the scythe for?
To mow grass with.
What is the grass for?
To feed the calf.
What is the calf for?
To get milk from.
What is the milk for?
To nourish the little boy with.
What is the little boy for?
To nourish myself.

132.

ruj, ruj, where have you been?
I have been looking for a horse.
What is your horse like?
It has a white stripe on its ankle.
ruj, ruj, where have you been?
I have been looking for a cow.
What is your cow like?
It has a white forehead.
ruj, ruj, where have you been?
I have been looking for a sheep
What is your sheep like?
It is magpie-headed.

r u j, r u j, kįćći vetlin?
porśes korśni vetli.
kuščem tenad porśid?
zarńi ščęťa.
r u j, r u j, kįćći vetlin?
mežes korśni vetli.
kuščem tenad mežid?
zarńi śura.
r u j, r u j, kįćći vetlin?
petukes korśni vetli.
kuščem tenad petukid?
zarńi sorsa.
r u j, r u j, kįćći vetlin?
ćipanes korśni vetli.
kuščem tenad ćipanid?
kęn-tuś śera.
r u j, r u j, kįćći vetlin?
kańes korśni vetli.
kuščem tenad kańid?
naľim śera.

133.

veťeľej pe veťeľej da
mįjla bara kįlalin?
mįjla bara kįlalin da
ćęskid ćerien verdišej?
ćęskid ćerien verdišej da
śerebrannej śertugej?
śerebrannej śertugej da
k u l e m - d i nin krepki,
k u l e m - d i nin krepki da
bazar vįlin "vosado",
bazar vįlin "vosado" da
kikilulu petuk,
kikilulu petuk da
da zavoronka śiďot.

134.

tį vivti gęna koka vettedle,
va-vužľa da sobańćik,

ruj, ruj, where have you been?
I have been looking for a pig.
What is your pig like?
It is golden-bristled.
ruj, ruj, where have you been?
I have been looking for a ram.
What is your ram like?
It is golden-horned.
ruj, ruj, where have you been?
I have been looking for a rooster.
What is your rooster like?
It is golden-crested.
ruj, ruj, where have you been?
I have been looking for a chicken.
What is your chicken like?
It is speckled.
ruj, ruj, where have you been?
I have been looking for a cat.
What is your cat like?
It is spotted like a ling from the river.

133.

My fish weir, my fish weir,
Why did you float down the river?
Why did you float down again
You who nourish me with a tasty fish?
You who nourish me with a tasty fish,
My silver coat,
My silver coat.
A game of draughts (?) in *Kulem-din*,
A game of draughts (?) in *Kulem-din* and
An accordion at the fair,
An accordion at the fair and
A cock-a-doodle-doo
A cock-a-doodle-doo and
A skylark are sitting there.

134.

On the surface of the lake a hairy-legged one goes by,
A trunk in the water and a dog-dealer.

miľeńkoj pẹdem niṛ,
počitsa da ďevitsa,
milij starik.
počitsa da ďevitsa,
k u l e m - d i nin krebitki,
bazar viṛlin "vosadoľ",
kikilullu petuk,
za voroni koś iďot,
ťẹt-i-ka pe vẹtaśe,
o p o n a ś e j gudekaśe,
gut-i-jur, ćerep-jur,
ćirem niṛra v a ś k a,
eziś niṛra giľ da goľ,
ľek-i niṛra ẹ ď a.

135. *ćeľaďes buredem*

kuč-kuč kočanej,
mučkir-mačkir makarej,
jẹla-viṛja totara
jenli kẹsjis kvajt-śo ur,
kvajt-śo urli l o p i-ćań,
l o p i-ćańli ẹ s t a p,
ẹ s t a pli p ẹ s t a p,
viṛj-ćuńaliś ẹ ď a.
viṛj-ćuńaliś ẹ ď a,
riṛniš-tupjed m a l a ń,
sapeg-koka p e d e ś,
śiźim ura j o g o r.

136.

kẹć jẹkte, jẹkte
mića tabjan koka,
šabdi-kuďeľ bẹža,
viṛj-tupiľ jurnas,
aslas "dona" kunas,
"siṛla-gosa" kīnas,
śẹd seter śinnas
ľẹm-pu kor peľnas.

A charming, fuggy nose
počitsa da ďevitsa,
A pious old man,
počitsa da ďevitsa
A game of draughts in *Kulem-din,*
A gramophone in the bazaar,
A cock-a-doodle-doo
Za voroni koś iďot,
The aunt is dreaming,
Oponaśej is playing the accordion,
Fly's head, tile-head,
Vaśka with the stinking nose,
Silver-nosed tinkling,
Ankle-bone-nosed *E͡ďa.*

135.

Curing the child

kuč-koč kočanej,
mučkir-mačkir Makarej,
Milk-and-butter Tartar,
He promised six hundred kopecks (squirrels) for the icon.
For the six hundred kopecks (squirrels) a *lopi*-colt,
For the *lopi*-colt *E͡stap,*
For *E͡stap Pęstap,*
E͡ďa licking butter from his fingers.
E͡ďa licking butter with his fingers,
Malań with the straw-hair shock-head for plugging the window of the barn.
Boot-legged *Pedeś,*
Jogor with seven kopecks.

136.

The hare is dancing, dancing
With its fine, broad soles,
Its flax-tow tail,
Its butter-pat head,
Its own "valuable" skin,
Its "fat" tongue,
Its blackcurrant eyes,
Wild-service leaves of ears.

a n e - k a n e, kįćće vetlin?
jenme kajli.
mįj ne vajin?
eziś ćas.
kęn ne eziś ćasid?
vaj pe vęlen vežam!
vaj vežam!
męđeććis voźe.
a n e - k a n e, kįćće vetlin?
jenme kajli.
mįj ne vajin?
eziś ćas.
kęn ne eziś ćasid?
vękęd veži.
vaj vęlen-męsken vežam!
vaj vežam!
bara voźe męđeććis.
a n e - k a n e, kįćće vetlin?
jenme kajli.
mįj ne vajin?
eziś ćas.
kęn ne eziś ćasid?
vękęd veži.
kęn ne vęlid?
męsked veži.
vaj męsken-porśken vežam!
vaj vežam!
bara voźe męđeććis.
a n e - k a n e, kįćće vetlin?
jenme kajli.
mįj ne vajan?
eziś ćas.
kęn ne eziś ćasid?
vękęd veži.
kęn ne vęlid?
męsked veži
kęn ne męskid?
porśked veži.

Ane-Kane, where have you been?
I went up to the sky.
What have you brought?
A silver plate.
Where is your silver plate?
Let us exchange it for a horse!
Let us exchange it.
He started off again.
Ane-Kane, where have you been?
I went up to the sky.
What have you brought?
A silver plate.
Where is your silver plate?
I have exchanged it for a horse.
Well, let us exchange the horse for a cow!
Let us exchange it!
Again he started off.
Ane-Kane, where have you been?
I went up to the sky.
What have you brought?
I have brought a silver plate.
Where is your silver plate?
I have exchanged it for a horse.
Where is your horse?
I have exchanged it for a cow.
Well, let us exchange the cow for a pig!
Let us exchange it!
Again he started off.
Ane-Kane, where have you been?
I went up to the sky.
What have you brought?
A silver plate.
Where is your silver plate?
I have exchanged it for a horse.
Where is your horse?
I have exchanged it for a cow.
Where is your cow?
I have exchanged it for a pig.

vaj porśken-mežen vežam!
vaj vežam!
a n e - k a n e, kįćće vetlin?
jenme kajli.
mįj ne vajin?
eziś ćas.
kęn ne eziś ćasid?
vęked veži.
kęn ne vęlid?
męsked veži.
kęn ne męskid?
porśked veži.
kęn ne porśid?
įžked veži.
vaj įžen-mežen vežam!
vaj vežam!
a n e - k a n e, kįćće vetlin?
jenme kajli.
mįj ne vajan?
. . . . . .
vaj mežen-petuken vežam!
vaj vežam!
a n e - k a n e, kįćće vetlin?
. . . . . .
vaj petuken-ćipanen vežam!
vaj vežam!
a n e - k a n e, kįćće vetlin?
. . . . . .
vaj ćipanen-kańen vežam!
vaj vežam!
a n e - k a n e męđeććis gortas. baťis juvale.
kęn ne eziś ćasid?
vęked veži.
kęn ne vęlid?
męsken veži.
kęn ne męskid?
porśken veži.
kęn ne porśid?

Well, let us exchange the pig for a ram!
Let us exchange it!
Ane-Kane, where have you been?
I went up to the sky.
What have you brought?
A silver plate.
Where is your silver plate?
I have exchanged it for a horse.
Where is your horse?
I have exchanged it for a cow.
Where is your cow?
I have exchanged it for a pig.
Where is your pig?
I have exchanged it for a sheep.*
Well, let us exchange it for a ram!
Let us exchange it!
Ane-Kane, where have you been?
I went up to the sky.
What have you brought?
. . . . . .
Well, let us exchange the ram for a cock!
Let us exchange it!
Ane-Kane, where have you been?
. . . . . .
Come on, let us exchange the cock for a chicken!
Let us exchange it!
Ane-Kane, where have you been?
. . . . . .
Come on, let us exchange the chicken for a cat!
Let us exchange it!
Ane-Kane went home. His father asks him:
Where is your silver plate?
I exchanged it for a horse.
Where is your horse?
I exchanged it for a cow.
Where is your cow?
I exchanged it for a pig.
Where is your pig?

* The informant made a mistake: she had previously said "ram".

įžked veži.
kęn ne įžid?
mežked veži.
kęn ne mežid?
petukked veži.
kęn ne petukid?
ćipanked veži.
kęn ne ćipanid?
kańked veži.
kęn ne kańid?

baťšuve: "mun-že, pie, nažetkate en vaj, mun-že gortiś!" baťis ortse seśśa vętlas.

138

ťęs kuźa kortertis.
kodis-že kotertis?
k a ť a-že kotertis.
kįćće-že sūtis?
ś ť e p a n ę ń e pos-pome.
kodis-že petis?
j o g o r-že petis.
kįti-že kvaťitis?
kos-šęredis kvaťitis.
kįćće-že pįrtis?
kręvaťas pįrtis.

139.

važen olis ińka,
važen olis ajka
strįj kaga-babka,
pulįsoližanka,
veś veśelanka.
kureg-tor vęli,
koľk-tor vajištis,
iz-ki pome puktema.
šįr loktis, tuvkis,
šįr loktis, tavkis,
bežnas ševkńitis.

I exchanged it for a sheep.
Where is your sheep?
I exchanged it for a ram.
Where is your ram?
I exchanged it for a cock.
Where is your cock?
I exchanged it for a chicken.
Where is your chicken?
I exchanged it for a cat.
Where is your cat?

The father says: "Go, son, you have brought in nothing, get out of the house!" And then his father chases him away.

138.

Someone was running along the fence.
Who was running?
Kaťa was running.
Where did she stop?
On *Śtepan Eńe*'s porch.
Who came out?
Jogor came out.
Where did he grab her?
He grabbed her by the waist.
Where did he take her?
He took her to the bed.

139.

Long ago there lived a mother-in-law,
Long ago there lived a father-in-law,
A crippled midwife,
Half a maidservant,
A useless joker.
There was a little hen,
It laid eggs,
It put them by the millstone.
There came a mouse, it kicked it,
There came a mouse, it tossed it,
It touched it with its tail.

uśi, žugali,
uśi da pazali.
iṅkais bęrde,
ajkais tęžde.
ęšiṅ, ęžes klupka-klopka kįle,
ęžes žirki da virki kįle.

140.

tururururururu,
kębilali vįľ megir
aslim vįľ ćer-pu,
babali vįľ žaket,
n a s t ali parnij,
i z o ś i mli gęrd paś,
samevar, samevar,
kįž kužan da razńićći!

141.

kįsuľej, kańuľej,
śęd śor kuźad en vettedli!
kok-pįdesid śędaśas, śędaśas.
popaďďadliś vijte, nękte en kurt, en kurt!
paććer-seregad kaj da brįžńit!

(g) Rhymes

142.

ęšiṅ vįlin kań pukale,
zev ićeťik pijana.
mene pe milojej enovtis
zev žoľańik kagaen.

ęšiṅ dorin nįv pukale,
me pįra da okala.
ęšin ulin pu sulale,
*me peta da kerala.**

kįmer lokte, kįmer lokte,
og tęd, zeras, aľi oz.

*Or: *pęreda.*

It fell down and broke to pieces
It fell down and smashed in pieces.
The mother-in-law is weeping,
The father-in-law is sad.
The door and the window are rattling,
The door is squeaking and creaking.

140.

tururururururu,
A new yoke to the mare,
A new axe-handle for me,
A new costume-coat for the wife,
A bridegroom for *Nasta*,
A red furcloak for *Izośim*,
A samovar, a samovar,
Tell the difference if you can!

141.

My pussy, my kitty,
Don't walk on the rafter!
Your pads will get black, get black.
Do not skim the milk of the priest's wife!
Climb up to the hind corner of the stove's top and splash it!

142.

The cat is sitting in the window,
It has very young kittens.
My lover has left me
With a very young child.

A girl is sitting in the window,
I go in and kiss her.
A tree is standing beneath the window,
I go out and fell it.

The cloud is coming, the cloud is coming,
I do not know if it is going to rain or not.

milej lokte milej lokte,
og tęd, pi̯ralas, ij oz.
ki̯mer loktis, ki̯mer loktis,
ki̯mer loktis daj ez zer.
milej loktis, milej loktis,
milej loktis daj ez pi̯r.

b a ď - j ę l ji̯lin em ńevesta:
i s a k - j o g o r - j eľ i s a.
sija munis veres saje,
i v a n ď e m i t pi saje.
sija ez už̨ollivli da
toľko śojlis da julis.
śojlis, śojlis da julis da
ęstatki pędenćaž̨is.

una śęd ęšale tuvjin,
sęmin jež̨id oz ęšõ.
una zonjas voj-pukin,
abu k o ľ a, šiľid jur.

šondi-banej, tom olemej,
šogśa jona aćim.
menćim emej pęś śęlem,
ćajtan kęća-maćen.

zbi̯ľiś raďejććemid jęzlen
med voža med musa.
tom pęś śęlemad-ke ęzjas,
regiden on kused.

menam vęli śęlem koštiś,
ćajti, miśa, vajas.
p e ć e r ae vetlig kosti
munema męd saje.

My lover is coming, my lover is coming,
I do not know if he will come in or not.
The cloud came, the cloud came,
The cloud came, and it did not rain.
My lover came, my lover came,
My lover came, but he did not come in.

A bride lives at the end of *Bad'-jeľ:*
Isak-Jogor-Jeľisa.
She married
*Ivan Ďemit'*s son.
She did not work,
She only ate and drank.
She ate and ate and drank,
To the last milking pail.

A lot of black things are hanging on the peg,
Only white things do not hang there.
There are many lads in the spinning room,
Only *Koľa*, the bald-headed one, is missing.

My pretty sun face, my young life,
I am very sad.
Maybe my heart is hot,
Yet I think it is a puff-ball.

One's real love is
The first one, the dearest one,
If your young heart is set aflame,
You will not quench it easily.

I had a lover who dried up my heart,
I thought he would marry me.
When he went to Pečora,
He married someone else.

V. THE VIŠERA DIALECT

In my collection the Višera area is covered by the dialect of the Bogorodsk (Zyr. *viśer śikt*) and Nivšera (Zyr. *od-ib*) villages. The material from the former, representing a much smaller proportion than that of the latter, comes from college students from whom I recorded texts in Syktyvkar in 1964. My informants were aged between 20 and 22; they no longer spoke their dialect clearly, owing to their education. Their speech was characterized by a mixture of folk and literary usage. My Bogorodsk informants were: Nina Andreevna G a b o v a, Ija Michajlovna I v a š ë v a, Lija Vasiljevna I v a š ë v a, Lija Aleksandrovna M i š a r i n a, Dmitrij Vasiljevič P o d o r o v.

Compared with the dialect of Bogorodsk, that of Nivšera displays minimal deviations. Here I had the opportunity of collecting material for five days; my informants were: Egor Archipovič Ž i ž e v (aged 74), Evdokija Germogievna M i c h a j l o v a (aged 72), Ivan Kornilovič M i c h a j l o v (aged 77), Kirill Vasiljevič M i c h a j l o v (aged 55).

The Višera dialect belongs to the Upper-Vyčegda dialect area. But separate treatment of the Višera material is justified, because it is comparatively uniform within the fairly heterogeneous Upper-Vyčegda dialect area.

The Nivšera dialect displays the following main characteristics:

1. The phoneme *l* belongs to the *l* ~ Ø type. For example, *vę̄* 'horse' ~ *vęlen* 'with a horse', *tūsō* (~S *tulsol*) 'spring (adj.)', *zē* 'very', *julīlim* (~V *julįv-lim*) 'we kept drinking', *og vetlī* (~V *og vetlįv*) 'I do not walk'. From the evidence of the last two examples, contrary to the practice of the Vm and the VL dialects, *l* is not preserved in the verbal suffixes *-įl-/-il-*, *-lįl-/-lil-*, *-lįll-/-lill-*, etc., but cf. *viśtollas* ~ V *viśtavlas* 'he relates it', *kośollini* ~ V *kośavlįnį* 'to tear to pieces'. If preceded by *a*, *l* disappears — probably owing to an *āC* > *aC* (C = consonant) development: *matni* 'to smear' ~ S *maltnį*.

2. In the absolute initial position, and if preceded by *m*, *p*, *b*, *k*, *g*, the phonemes *ę* and *į* often become *o̰* and *ṵ*: *ṵž* 'sheep', *mo̰d* 'other, second', *po̰žal-* 'bake', *pṵšji-* 'run, escape'.

3. In syllables other than first, *ę* and *į* are replaced by *ę̱* and *į̱* respectively. Palatal consonants are followed by *e* and *i*. In songs, the melodic stress often induces *ę* and *į*, e.g. *trubaśi̱s* 'from the chimney', *tumani̱s* 'fog'. Sometimes, through mistaken analogy, under the impact of melodic stress, the original *e* in the first syllable is replaced by *ę*, e.g. *i śęredlig-i-ti̱r-i-ja* (see Song 177, Line 11).

4. Mainly in rapid speech nouns ending in vowels drop the linking vowel of suffixes, which means that the second vowel is omitted. For example, *sarapula* (~*sarapulae*) 'to Sarapul', *ti̱la* (~*ti̱lae*) 'to the clearing', *oblavan* 'by hunting', *slębedas* (~*slębedaas*), 'in the village of free peasants', *dęvaslen* (~*dęvaislen*) 'of the widow, the widow's'; but: *vae* 'into the water', *vedraen* 'with a bucket', *taiś* 'therefore'. The kind of assimilation typical of the Bogorodsk dialect (e.g. *unaan* ~ V *unaęn* 'many', *babaas* ~ V *babai̱s* 'his wife', *muus* ~ V *mui̱s* 'his land', cf. SrSlK 460), was not observed by me in Nivšera.

5. Assimilation of consonants may also occur. For example, *kęććas* (~*kęćjas*) 'hares', *begʹeććas* (~V *begʹećjas*) 'fugitives'.

6. Where velar vowels or velar and palatal ones are juxtaposed, the hiatus is filled by *v* (e.g., *nuvas* 'he carries', *lovi* 'it came into being', but also *nuas* 'he carries'), while in the case of palatal vowels the hiatus is filled by *j* (*kije* 'into the hand'; sometimes similarly in the case of a velar + palatal vowel: *šujim* 'we said', *śin-vajen* 'with tears').

7. In the final position the *t* of *śt* sequence is not omitted: *bośt!* 'take it!', *ez kiśt* 'he did not pour it out'.

(a) Tales and narratives

143.

olis-vįlis starik gozja. sįlen kujim pi ćužis: ǫ́ik v a ń a ; męd v a ś e ·, kojmed p e t r u š. no naja šueni: "ćas pe, mi, baťe, munam vęraśni." "no, mune, mune!" no sętasni, naja vęraśni muneni. no naja munasni, munasni, munasni, zē gaža olan-in vovas. sen bįdśamase puśeni da pęžaśeni da kodjas-ke sećći volasni. no sećći vovasni naja, kajasni naja suske. zē įžid sus seni, nalen puśan-inanis. sen špiontjas-že puśeni, pęžaśeni. seśśa naja kajasni suske. no loktasni seśśa begľeććas, naja. "up, jona-že mįžim." nop šįblalasni naja. kujimen loktasni. a sija suskin p e t r u š. naja pondasni puśini da pęžaśni seni, žariććini, tęľke žargeni raćen. p e t r u š seśśa sija pondas mįj-ke kerni, kuźōni sećće: sija įz da įz! "vot taja suslen vais kišše" — naja šueni, begľeććasid. seśśa pondas i sitōni. "taja sus-koľľis gįlale." seśśa ćań-kok (naja muniganis boštasni tuj vįliś da seni nopjas), ćań-kokse seśśa ćętasni pu vįšańid nali. grįm! raćanis, žariććan-inas. naja pōžasni daj pįšjasni. stavnis nali koľe, bįdśama seśśa. seśśa naja nopje sętasni, gorte loktasni. baťisli šuasni: "vot, baťe, mijanli śuris." bįdśamase vajisni seśśa.

144.

1. *vot vęli š u d b a l a k i r o v. naja tęľke olisni, ćoja-voka. gožemin turin ez puktini, a męs viżeni. sija seśśa turin puktini munis ji vįle. a pęśalema sije seteni. pop lokte, zonme, vęla, tulupa. sūtis sį dine: "tenad pe, druge, pęś pete, a me kįnma, tulupa da." "paś-kemnad vaj pe vežšilam i te pe pęśalan." pop ćeććis. vežšis, probujtasni. sija doďde sęlis da popaďďa dore gęńitis, vęnas i stavnas turinnas. "no, baťuško, pe koris tenšid vit-šo ćęlkevej ďeńga, ędje męded, mįj-ke kęsje ńębni." vot pe vęlis i turunis, stavis sį ordin. sija śetas i sija gorte munas. śa pop sije: "mįj sįliś boštan? davaj sije kazake boštni!" a poplen kujim nį vijim. "kazake bośta; sije užalas, med mįj nuis, nuis, a seśśa mijanli užalas." sija pop orde loktis nįte baba vįle korōni, bogatej. a sije, druge, proverite, koľća pįr kuźašni med eške vęli, mįj-ke, verme. ńe-kod nin oz vermi koľća pįr kuźōni. sija seśśa nį paś-kemen paštašis: "menam pe ved — šue — vijim mįj-ke . . ." da sije nį paś-kemen i pervojse loktis, prisluga, možet pe, sija šogmas. a sija "nį" koľća pįr kuźalis. "vot taje mi boštam."*

143. [Petruš and the fugitives]

There lived an old man and his mate. Three sons were born to them. The first was Vańa, the second Vaše, and the third Petruš. They say: "Father, we are going out hunting." "Well, go on then, go!" They pack up and set out to hunt. They go on and on, and arrive at a very beautiful place. There were already folk cooking and frying all kinds of food there; somebody had arrived. They arrive there and climb a yellow pine. There is a very tall yellow pine where they are cooking. Spies are cooking and frying. Anyhow they climb up the yellow pine. The fugitives arrive. "Oh, how tired we have become!" They throw down their bags. Three of them have come along. In that yellow pine sits Petruš. They start cooking there, they have only one frying-pan. Then Petruš starts pissing there: piss, piss! "This yellow is leaving sap" — the fugitives say. Then he starts to shit there. "The cones of the yellow pine are falling" — the fugitives say. Then one throws a colt's leg from the tree (they had picked it up from the road as they came and it is in their bag). Bang! into the frying-pan, in the place where they are cooking! They are scared and flee. All their things remain behind for them, all kinds of things. Then they put them in their bags and come home. They say to their father: "Look, father, what we have found!" They brought all sorts of things.

144. [Stupid Balakirov]

1. There lived a man called Šud Balakirov. He lived alone with his sister. They did not mow in the summer, but they keep a cow. Then he went to mow on the ice. He sweated there. The priest comes along with a horse and a fur coat. He stops by him. "Friend, you are sweating while I am cold even though I have a fur coat!" "Well, let us change clothes, then you too will sweat!" The priest jumped down. They changed clothes, and try them on. He got on the sleigh and drove to the priest's wife, horse and hay and all. "The reverend priest asks you for five hundred roubles; send the money at once for he wants to buy something!" He has the horse and hay and everything. She gives him the money, and he starts for home. Then the priest says: "What can I take from him? I'll hire him as a servant!" The priest has three daughters. "I'll engage him as a servant. Whatever he has taken from me, from now on he will work for us." A rich man came to the priest to ask for his daughter in marriage. Well, he wants to see whether she can piss through a ring. None of them can piss through a ring. Then he (Balakirov) put on a woman's dress. "Well, I have" — says he — "a some-

seśśa gortas nuisni, ćulane jignalisni, uźni ętďeľne. sije śa: "menam pe sit pete." "vaj pe, ęšiń pirid leźli gez jįlin!" no vśo-taki įllae pe kole sitaśni. leźas. sen velini kęzajas. sije kęzate domalis, leptis, śura lokte. sije petis da sije pišjema nin bara. vot! kęzaiś põźis; taje pe svaďba vįlad, vot mij-ke, voľšo·bńik čikedema, kęzae vęćis. naja pońaťije bara seś ez imejtni, mij taja š u d b a l a k i r o v vęćis. seśśa kor-ke kaźalisni, sija pe taj taja vęlema.

2. *sįlen ęťi iž veli. sija naćkas, virte śujas gaď pičkas. gaď pičke śujas, ćojte veledas: "te pe — šue — mij-ke mene viśtõ, me pe purten tojišta gaďďad, te uś sećće, mij-kee! a varta pe pľeťen, te ćećći!" voasni, i v a nes kęsjeni vini ćojis seteni kujle. "kęn pe i v a nid?" "sen pe" — viśtalas. a sija dęzmas, purten tojištas gaďďad, sije uše. vir kõ-kile, petas. "menam pe taje pľeťis tačem, tajen pe kodli vartan, sije lõźas, kęť kulem." naja probujtasni i gorte nuni bara koľasni i v a nes. gorte voan lunnas probujtasni mamte. tojište-ke purten, uše, pľeťen vaćke, ez ćećći. oz ćećći. ęni pe bespošša·dne taje munam i vijam, i v a nes. seśśa sije leććasni jukmes dore, vae śujni: "vot taje pe vae śujam." jukmes dorin sije kujle da vuremaeś kućike. kod-ke pe bara bogatej kupeć lokte. "mij pe ne tani?" "a mene pe vot care pukteni da og pukśi da taćće vae śujni kęsjeni." "a me pe pukśa." raźas i sija sećće piras. a vot, druge, voasni, sije śujasni vaad. š u d b a l a k i r o v veleśte kajis.*

3. *śa kor-ke i carskej mij-kee veśkale, gut car. vot gutjas dinin car pe. bal vįle loktasni geńeraljas. gut pukśas, sijes i kõ, męleten vartas. "tijan vįlin me įžid. mijla sećće pukśemid pe?" car sije pereśiľitas. "menam mu vįliś pe mun te." sije gorte loktas. aslas ľokińik kębila vijim da ťeľega vįle mu sętema. bara car dinti mune. "me pe aslam mu vįlin. tead mued pe og vetlį. ťeľegaas menam aslam muid pe." seśśa car sįli śetas zadaća: vot merajtni šondi, una-e pe loe šondieź. sija bośtas śem vįle stavse: "śem miľľion śemsot śemďeśat śem pe." "ńepraviľne pe!" "vetli pe da prįverit!"*

thing or other . . ." Dressed as a woman, he arrives first, a maid-servant, perhaps she will do. Well, this "girl" pissed through the ring. "Well, we'll take this one." Then they took him home and locked him in the pantry to sleep by himself. Then he says: "I must shit!" "Let her down by a rope through the window!" After all, she must shit outdoors. They let her out. There were some goats there. He tied up a goat and drew it up, there comes the horned beast! He pulled it up and ran away. The bridegroom was frightened by the goat: look, the wizard had bewitched the bride before the wedding, changing it into a goat. They had no idea that it was Balakirov's work. Later they realized that he had done it.

2. He had a sheep. He cuts it down and lets its blood into a bladder. He lets the blood into a bladder and says to his sister: "You tell me something, then I'll stab the bladder with a knife, and then you fall down! When I strike at you with my whip, get up!" They come along and want to kill Ivan. His sister is lying there. "Where is Ivan?" "He is there" — she answers. At this he grows angry, stabs the bladder with the dagger, and she falls down. The blood spurts out. "This whip of mine is such that if I strike at somebody with it, dead though he is, will be restored to life." They test it and take the wip home. On the day they arrive they try it on their mother. They stab her with a knife and she falls down; they strike at her with the wip, but she would not get up. She does not get up. Now we will go now and kill Ivan without mercy! Then they go down to the ice-hole to throw Ivan into the water. He is lying by the ice-hole, they had sewn him up in skins. A rich merchant arrives. "What is going on here?" "They want to make me a Tsar, but I am not willing to be one, and therefore they want to throw me into the water." "Well, I'll undertake it." He unwraps him and conceals himself inside. Well, my friend, they arrive there and throw him into the water. Šud Balakirov went back to his village.

3. Some time later he arrives at the Tsar's court, the court of the Tsar of the flies. Well, anyway, the Tsar of the flies. The generals come to the ball. The fly sits on the throne and hits him (Balakirov) with a hammer. "I am your lord. Why did you sit there?" The Tsar sends him into exile. "Get out of my land!" He arrives home. He has a bad mare and he put earth on the cart. Again he passes the Tsar. "I am on my own land, not yours. I have my own earth on my cart." Then the Tsar sets him a task: he must measure the sun: how many kilometres is the sun from here. He does everything in sevens: "Seven million seven hundred and seventy-seven!" "You are wrong!" "Go and check it yourself!"

1. *pop služitis bura komin vo. popes vẹli ľubiteni stav arkireja i bịden. seśśa loktis mijan kojd saldat, pop orde pịris. "te pe on menim medaś kazake?" "medaśa pe" — šue. "me pe — šue — ten śeta dveśťi rubľej vonas." no saldat služite. poplen vẹli nį̄, l i ď a ńima. sịked poznakomiććis, nịlisked. i poplen vẹli kujim mẹs. pop tẹľke nẹk vịlin i ole vẹli. seśśa ńi-nem oz śoj, tẹľke nẹk śoje. i popes i kutisni i užedni. i popaďďaid nẹkse kutis žaťli verdni. popli taje ďive kažiććis: 'mịjla taje nẹk oz śur?' popaďďali i noraśe. seśśa, druge, saldat petalis (samej vẹli m i k e l a lun), m i k e l a śį̄težis. petis da m i k e l a ẹbraz žońen sije nẹkjen matis. pop vośtis vićko: stavis m i k e l a ẹbraz nẹkja. "vot taja kod vẹlem nẹkte śoje" — pop šue. vićkos tupkis i pịšjis. "vaj menim nop!" i pop pịšjis. śịlem dugdis i davaj mẹdeććis tuje.*

2. *munis kilometra dva iľi tri. vois starikked voćća. starik tože nopja. "te kịćće munan?" pop sịli šue: "a me pe — šue — seććen sị mịda vo služiti i nẹk pe — šue — menśim śojema m i k e l a ẹbraz. ta-lun pe eg i śį̄, siž pe enōti i muni seśśa. me pe śa kịćći voa, sećće i mẹdećći. muna aslam tujed. mene pe on tẹvariše bośt?" "bośta pe" — šue. vot munini kịken. munisni, munisni, pukśisni šoććini ju boke. soććisni, užisni-kerisni, śojisni seteni. starik śojis prẹskur, a pop śojis sija tože asśis mij-ke, ľepjo·ški. aski vož ćeććisni, starik leććilis, mịśśis (ńet, pop!) i starik leććis, mịśśis. i pop, druge, nopte vidlis i prẹskurte guis, kịk prẹskur vẹlema da mij-keidliś, starikidliś. no seśśa starik loktis, ćịškišis-keris, prẹskur vidlis. abu. "te pe guin?!" "eg, druge, me eg prẹskurse gu." "no, en-ke, davaj, munam!" vot sije lun-tịr munisni ju pẹlen. no pemdini kutis, mẹdla pẹlas ďerevńa. pịž abu, no kịž vužni? starik šue: vẹćći me bẹrśa!" "no vẹćća." starik oz vẹj i pop tože nin metrov dvaćeť munis, tože oz vẹj. i kutis vẹjni. "me pe — šue — en pe koľ, vẹjni kuti." "prẹskurte pe taj guin?" "eg pe, keť pe — šue — goľaež veja." "no lok, vẹćći*

145. About the priest

1. The priest served well for thirty years. All the bishops and all the people loved him. Then a soldier of some our sort came and entered the priest's house. "Will you engage yourself to be my servant?" "I will" — answers he. "I'll pay you two hundred roubles a year." Well, the soldier serves him. The priest had a daughter, Lidia by name. He became acquainted with her, the girl. The priest has three cows. The priest lived only on cream. He does not eat anything but the cream of the milk. They began to keep the priest on scanty rations. The priest's wife began to feed her son-in-law with the cream. The priest wondered: "Why don't I get any cream?" He complained to his wife. Then, my friend, the soldier went out before the service for Saint Nicholas began. (It happened to be Saint Nicholas's day.) He went out and smeared the icon of Saint Nicholas all over with cream. The priest opened the church: the whole of the icon of Saint Nicholas was smeared with cream. "So this is who eats the cream" — says the priest. He shut up the church and fled. "Give me my bag!" And the priest ran away. The service did not take place and he set out on his way.

2. He covered some two or three kilometres. He met an old man. The old man also has a bag. "Where are you going?" The priest answers: "Well, I have served so many years there, and the icon of Saint Nicholas has eaten up the cream before me. So I did not hold a service today, I just left and came along. The place I arrive at is where I started for. I'm going my own way. Will you take me to be your companion?" "I will" — says he. They set out, the two of them. They went on and on, and sat down to rest on the river bank. They rested, slept and ate there. The old man ate sacrificial bread, the priest also ate his own pie. Early in the morning they got up, the old man went to wash in the water. (No, it was the priest!) The old man went down and washed himself. The priest searched bis bag and stole the sacrificial bread. The old man had two sacrificial loaves. The old man returned and dried himself, then took a look at the sacrificial bread. It was not there. "Have you stolen it?" "No, friend, I have not stolen the sacrificial bread." "Well, if you have not, then let us go!" Well, all day long they continued their way along the river. It was getting dark; there was a village over the river. There is no boat about, so how to cross the river? The old man speaks up: "Come and follow me!" "All right, I'll follow you." The old man does not sink, and the priest also went twenty metres and did not sink either. Then he began to sink. "Look" — he says — "don't leave me here; I've began to sink!" "Perhaps you did steal the sacrificial bread?" "No" — he answers — "not even if I sink up to the neck."

ine!" vot bara munis, munis, viżed-te, pideżik kutis pop vejni. bara juale: "te preskurse guin?" "eg pe" — šue. "no bara, no ladne, večći!" no vot i goľaeż kutis vejni, pir ez vištō. nu vot všo-taki vovisni. berege voisni. med pervej bia kerkaas vezjišisni. petis kežajka: "ležam pe eške da, mijan pe kiź-vit vo nin više nį, stavis pe lem — šue — oz pe spravićći. oz pe poź uznis — šue. — spokoj pe tijanli, oz šet tijanli, všo rovno." "ńićevo" — starik šue. starik sen etvećajte, pop oz. "ńićevo pe — šue —, mi pe viżedlam sije." no ladne, kežajka leżis. šojisni-juvisni, uźis spoko·jne. aski-voż starik i viżedlis, verne lemeś i em. zē, ta sudta, das-kekjamis aresa nin sija. "vajli pe — šue — menim ćer da vor da kištej vedraen va!" kaga puktis vorje, sije trepikežse keralis, starik. va kištis med tazje, miškis-ćiškis, etlaalis. ber lōźis i ćeććištis. druge, vorjiś ćeććištis. "baťe da mame" — kutis vištōni. "mij pe taiś boštan?" dveśťi rubľej ne vaj!" — šuis. a popidli ez šet, starik žepte šujis da munisni bara voże. vot muneni, muneni, bara kučem-ke kerkae voisni. med kaga, sečem-že bara više. bara sije lećitis. taži-že lećitis, keralis vorjin. no starik šue: "tajen ša pe torjeććam!" "torjeććam pe!" — šue. no pop etnas seśśa munis. starik tože.

3. *pop vetlis vežon, ľibe kikes vetlis, siž, druge, vois, bara ďerevńa vovis. i bara vezjiše. pemdis, vezjiše. "oz pe ed poź leźni, mijan — šue — kaga više." "ńićevo pe, viżedlam" — pop šue. "me pe viżedla." leźisni. sije, druge, ez i uź, ńe-kučem ritnas, koris bara vor. sije vate koris, ćerte koris. keralis bura, bura i keralis pop. miškalis-keris, kaga oz ćećći. no zonme seśśa i: "mortte davaj — kežajka, kežajin šue — tažte pe mij, ša kićće voštam? kerōni šojse oz poź! žagedam pe!" — šue. no vot mortte ša davaj matićae ešedisni. vot teľke nin ules vile sūtedisni, teľke tojištni. vot i vois starikid kamgini-zereććini da spokoj ez šet žagedni nali. a nali ved teľke tojištni ules viliś i vot getov eške. vot mortes leźisni. "no ladne pe — šue — viżedlam." starik ješše na sije keralis, ješše buržika mij-kete, šujte jitis. kaga ćeććis bara vorjiś. bara baťte da mam kutis vištōni. "mij pe — šue — taiś boštan?" "sto rubľej pe teľke bošta." nalen lovi, vožnad šetisni sen trista rubľej, nalen šešťsot rubľej lovi deńgaid. no vot naja*

"All right, come on and follow me!" Again he went on and on, and look, the priest began to sink deeper. Again he asks: "Did you steal the sacrificial bread?" "No!" — he answers. "Well, all right, follow me!" Well now, he sank up to the neck yet he still did not own up. Anyway, they got across the river all the same. They came out on the bank. They asked to be let into the first house that was lit up. The lady of the house came out: "I would let you in, but our daughter has been ill for twenty-five years now, she is a mass of scabs" — says she — "she cannot be cured. You can't sleep. She would not let you be quiet." "Never mind" — says the old man. The old man answers, the priest does not say a word. "Never mind" — he answers — "we'll take a look at her." Well, all right, the lady of the house let them in. They had food and drink; the girl slept quietly. Early in the morning the old man examined her, she was indeed a mass of scabs. She was as big as this, eighteen years old already. "Bring me an axe and a wash-bowl" — says he — "and also a bucket of water!" He placed the child in the wash-bowl and cut her into small pieces. He poured water into another wash-bowl, washed and dried her, and then made her whole again. She revived and got up. My friend, she jumped out of the bowl. "Father and mother" — she started saying. "What do you want for this?" "Give me two hundred roubles!" — said he. But he gave nothing to the priest. The old man put the money in his pocket, and they started off again. They went on and on, again they turned into a house. There was another child suffering there from the same sickness. He cured this child too. Well, the old man says: "After this we'll go our own ways." "Well, let us part then!" — answers the priest. The priest started out by himself. So did the old man.

3. The priest went on for a week or two. So he arrived at another village. He asks to be let in. It was getting dark, so he asked to be let in. "We can't let you in, our child is sick." "It doesn't matter, we'll examine the child" — says the priest. They let him in. My friend, even before he went to sleep he asked for a wash-bowl. He asked for water and an axe. He cut the child into pieces, and he did it thoroughly, did the priest. He washed the child, but it did not revive. Well, son, then they say: "This man" — say the man and his wife — "must be killed, but how and where? You must not cut a dead body into pieces. Let us stifle him" — they say. Well, they hanged him on the main beam. Well, they stood him on a chair, they only had to give him a push. Well, the old man arrived and began to knock at the door — he banged the door, not giving them time to hang him. All they had to do was to give him a push and that would have done it. They let the man free. "Well, all right" — says the old man — "let us see!" Once more the old man cut the body to pieces, and once more he put the pieces together.

pop da starik, mędeććisni munni. munisni, munisni, munisni i pukśisni. "vaj pe, druge, jukśam ďeńganad!" pop šue: "jukśam pe! mijla pe og jukśe?!" davaj pukśisni jukśini. starik i juke: "dveśťi rubľej taje menim, taje tenid, a etije prędskur guiśli, kojmed dveśťise." "a me pe — šue — gui prędskurte." vot sek veľišt viśtalis. "no guin-ke pe i na" — šue. vśo-taki ez pe starik bośt bęr. "no mun pe seśśa, śį bura! me pe m i k e l a ugodńikid i em.

146.

1. *olisni-vįlisni starik gozja. nalen ćužis pi, i v a n. sija mijan moz-že sije bįdme, ez i jona įžid tuśaa vę. kor-ke nalen kūśis mam. baťgętraśis viľiś i kutis i v a n es žegdini. no oleni vo, kįkes, kujimes, i v a n veli nin ar dasśiźim. i vśo-taki ťętkais šue: "kęť pe — šue — śinmen pe viżedni og vermi, vaj pe, kįćće-ke vętlam tajes." "no ladne, mij sija segla·śiććis. seśśa baťid i katedisni vere mortte. pes keralisni, bura zē. i v a nes koľisni seten pes potkedlini. "a mi pe — šue — tati loktam." naja, gozja, munisni voże, baťda ťętka. naja ęšedisni nę! sije kįk pu koste. vot nęš kōge, keraśe-potkećće. i v a nlen peskis potkedśis i tećśis. seśśa lun-tįrśa už i vek ez voni baťda ťętka. mijla ne, kįži mij? pemid daj vek oz voni daj? i v a nid seśśa munis, kęni kōge. seśśa veli, sen nęš ęšale. vot bęrdis da bęrdis da mij śa, kįćće voštiśan? i vot pemid. voj-bįd sija munis i vovis ju boke. ju pelen leććis, vovis zored. zored ule pįris, užis zored ulin.*

2. *aski voż paľalis, ćeććis, druge, seni zored počis vįlin, mij-ke, kapka n. ćasli kęććas olemaeś, kęć trępae puktis. ćas kįk-kujim olis, ruć kēgini kutis. i v a n gęńitis, zonme, ruć šedema. ruć šue: "mene pe — šue — en vi! me vot tenid kuta kęćte kutōni." ruće s i leżis seśśa. ruć kįćće-ke ez dįr vetli, vajis kįk kęć mortidli. i v a n, sija davaj žaritis bi dorin sija, beď vile ęšedemen. kęn pe pęrtjis sija?! "ćas pe — šue, i v a nli šue ruć —, me pe vetla — šue — g r į m car orde." tęźis-munis sija g r į m car orde. g r į m carliś i juale: "tenad pe — šue — abu mij-ke, pudovńa, i v a n pe kęsje ďeńga merajtni."*

The child jumped out of the wash-bowl. He started to call his father and mother. "What do you want for this?" "I only want a hundred roubles." So now, for they had received three hundred roubles before, well, they had six hundred in all. Well, the priest and the old man set out once again. They went on and on and on, and finally they sat down. "Friend, let us share the money!" The priest answers: "Let us share it! Why should we not share it?" They sat down to share it out. The old man portions out the shares: "Two hundred roubles to me, this to you, and the third two hundred is due to him who stole the sacrificial bread." "I stole it" — says the priest — "the sacrificial bread." Not until then did he own up. "So you did steal it after all" — says the old man. Yet the old man did not take it back. "Go on then and sing the service well! I am Saint Nicholas, the man of holy life."

146. [Ivan and Tsar Grịm]

1. Once there lived an old man and his wife. A son was born to them, Ivan. He is raised in the same way as we are, he was not of very tall build. One day the mother died. The father married again, and the wife began to treat Ivan badly. They lived for a year, two years, three years, Ivan was already seventeen. In spite of this, the stepmother keeps saying: "I cannot bear to see him. Let us chase him away!" Well, all right, the father agreed, and they took him to the woods. They chopped firewood, and they did it very well. They left Ivan there to chop up wood. "And we" — they say — "will come soon." They, the married couple, the father and the mother went away. They hang a mallet between two trees. The mallet clatters, chops and cleaves by itself. Ivan chopped all the wood and piled it up. He worked the whole day, yet his father and stepmother do not come. Why, how? It is dark, still do they not come? Somewhere there is a clatter. The mallet was hanging there. He wept and wept, not knowing what to do or where to go. It is dark. He walked the whole night and arrived at the bank of a river. He walked down the river, and reached a haystack. He crept under the haystack and slept under the haystack.

2. He woke early in the morning. He got up. My friend, there is a trap on the pole of the haystack. Wait a minute! there were hare nearby; he put it on the hares' track. He waited for two or three hours. A fox began to cry somewhere. Ivan ran up to it, a fox had got into the trap. The fox says: "Do not kill me! I shall hunt hares for you." Then he let the fox free. For a short time the fox disappeared, and returned to the man with two hares. Ivan quickly roasted them by the fire, on a spit. Where could he have got a pot from?" "Wait a moment" — says the fox to Ivan — "I'll go

"što za pudovńa pe, ďeńga merajtni?!" g r ị m car slavnej car da pudovńa ďenga merajtnis abu sịlen. "kịś-ke vot korś pe!" — šue. no śetis, mịj ne oz śet g r ị m car, sije?! ńe-una poskeż pudovńa kịskis ruć i pos ule koľis. i ivanliś juale, loktis da: "tenad pe — šue — abu ďeńga?" og tęd pe" — šue. kịś-ke kuš, druge, śuri źik tri kopejki ďeńga. ak, rućli ńim-kojd lovi sije. kịćće-ke pudovńa koste śujis, kučem-ke čeľ koste i nuvis g r ị m carli. i ruć bęr bergeććis. g r ị m car tarkedis i uśi setiś, mịj-ke, ďeńga. 'zbịľ pe taje merajtema! što za i v a n, taje tačemis, sečem bogat?!' no ladne, bara vetlis, bara kịk kęć kutis i v a nli. ruć bara tẽźis-munis g r ị m car orde. g r ị m car dine vovis: "i v a n pe ịstis koraśni." "ńićevo, śetam pe sečem ozir mortli." i lokte, viśtale ruć i v a n li: "no munam, lok! me tenid baba-pu korśi, g r ị m carliś. lok, munam sị orde!" no i v a nli — tędad, on — paś-kemis omeľik, sija ťętka vožin bịdmis, kịś seśśa bur paś-kem? mijan vojder ez vẽ bur paś-kem. no vot, voisni sija pos ulas. "te pe tan viććiśli, me pe vetla g r ị m car orde." ruć tẽźis, bara munis, sije bež ćurgedema da. no vot vove. "i v a nte pe — šue — mịj-kejas źikeż pe — šue — kuľisni paś-kemse, rẹzeritisni, źik pe paśtem koľi. bańďitjas pe pẹrććedisni." a car, druge, davaj, mića mędede źaťli; paś-kem mędedis, śetis rućli. i vot i v a n paśtaśis. nastaja·šše̮j lovi mužik sije. no vot i lokteni bęr, ruć vožin mune. kẹni mịj, caris, i v a n oz tęd kerkase. no vot vovisni. car primitis sije, srazu pĩšane, vannae. mịśkisni-ćịškisni. i vot veńićajććis. vežon sen gęśťitisni, šojisni-juisni.

3. *no kole ved i i v a n orde munni. i v a nlen kerkaid zored-ū, kịćće śa munan? ńe-kẹn abu. ruć: "ńićevo pe" — šue. a car oz tęd ńem-tor. me bęrśa pe vęćće!" — šue. no ladne. vot ruć voże petis, śa i v a n gozja i g r ị m car gozja. g r ị m car gozja bęrin, a i v a n vožin mune. ruć tujed i mune, sị kod tujed. munisni verst-ľi, kịkes-ľi, daške i dases munisni. volis mẹs-stada. atte beda ịžid, daške kịk-šo-ľi, kujim-šo mẹs seni. vot šue, ruć šue: "g r ị m car pe lokte." kịćće pe voštiśni?" "ńe-kịćće pe en voštiše! tan mịj-ke, stadase pe tęľke viśtale i v a nlen mẹs-stada!" i ruć bara voże mune. i v a n toľke sị bęrśa vęćće. i vovis g r ị m car. "taje kodlen mẹs-stadais?" — šue. "o — šue*

and see Tsar Grịm." He bolted off to Tsar Grịm. He asked Tsar Grịm: "Have you got a pood-scale, for Ivan wants to measure money." "What kind of pood-scale to measure money?" Tsar Grịm is a glorious tsar, but he has no pood-scale to measure money with. "Go and find one somewhere!" Well, he gave him one, why should Tsar Grịm not give him one? The fox pulled the pood-scale a little below the stairs and left there it under the stairs. He returns and asks Ivan: "You have no money, have you?" "I do not know" — answers he. Altogether three kopecks turned up from somewhere. Oh, the fox was very glad. He put the coins somewhere in the pood-scale, in some slit, and took it to Tsar Grịm. The fox returned. Tsar Grịm shook the pood-scale, and coins fell out of it. "So it is money that he measured! What kind of man is this Ivan? He must be very rich!" Well, all right, the fox went off and again he caught hares for Ivan. Again the fox bolted off to Tsar Grịm. He arrived at Tsar Grịm. "Ivan has sent me for a girl to marry." "No matter, we'll marry her to such a rich man." The fox comes along and tells Ivan about it all. "Come on, let us go! I have found a bride for you, from Tsar Grịm. Come and see her!" Ivan — as you know — had no . . ., well, his clothes are worn out. He was brought up by his stepmother, where could he have got fine clothes? Well then, they arrived at the foot of the steps. "Wait here while I go to Tsar Grịm!" The fox rushed off, ran away and threw up his tail. He arrives. "Ivan" — says he — "has been robbed, his clothes have all been stipped off and he is left naked. He was stripped naked by bandits." At once the Tsar sends fine clothes for his son-in-law, he sent clothes and gave them to the fox. Ivan put on the clothes. He turned into a real man. Well, they return, the fox showing the way. Where does the Tsar live? Ivan does not know the house. The Tsar received him, and showed him in at once, to the bathroom right to the bathtub. They washed and dried themselves. They got married. For a week they feasted, eating and drinking.

3. Well, it is time to see Ivan's house. But Ivan's home is under the haystack, where should they go? He has no house anywhere. "Never mind" — says the fox — "the Tsar knows nothing. Come and follow me!" Well, all right. The fox showed the way, followed by Ivan and his wife, then by Tsar Grịm and his wife. Tsar Grịm and his wife were at the back, Ivan went in front of them. He walks behind the fox, in his footsteps. They went on for one or two, perhaps ten versts. They reached a herd of cows. Devil take it, the herd was a big one indeed, perhaps there were two or three hundred cows there. The fox says: "Tsar Grịm is coming." "Where shall we hide?" "Don't hide at all! Just say that the herd belongs to Ivan!" The fox goes on. Ivan follows him. Tsar Grịm came to the place. "Whom

— *kučem ozir žaľnim. siǯ-že munisni seśśa kilametrov ďešeť-ľi, petna·ćeť. vẹ̄-stada vovis. ruć bara šue: "g r ị m car pe to lokte." "kịćće pe voštišni?" "ńe-kịćće en voštiše!" ďert sije vẹ̄jas seni una i końuk abu eča. "tẹľke pe i v a nliš viśtale! seśśa pe — šue — g r ị m car ńi-nem oz vẹć" no vot i vovis g r ị m car i juale: "kodlen pe taja?" "i v a nlen pe taja." no ladne, vože, mịj-ke, mẹdeććisni. no, vovis sečem carstvo (car ńimse vunedi), mẹd gosudarstvo. ruć i lokte i viśtale: "vot pe g r ị m car pe lokte." "kịćće voštišam?" "ńe-kịćće pe en — šue — voštiše! vot tan pe dub vịjim, dub ulas pe i pịre!" — car gozjali šue. a služa·nkajasli viśtale: "i v a nliš pe viśtale!" (pịralis dvorećas da viśtalis.) i ruć voćća nin lokte, bẹž ľegede. i v a n volis, sūtis; rućlen vože tuj ez mun. i rućis šue: "što za pe! g r ị m car, te, vot dubjas pe — šue — rezišt, lịj!" dubje rezištis, ńem koľi dub. sećće car gozja i koľini, vot i v a n seśśa ōmeććis i ẹni ole-vile.*

147.

1. *olisni-vịlisni starik gozja. nalen ćuži pi, tože i v a n. (vek taj mojd-kịjasin i v a n gižše-a, kokńižik i v a nse šunis-ľi, mịj-ľi.) so oleni sije. ďert, i v a n ez nin vẹ̄ žoľa sije, ćuže, ed taj mojd-kịlin ẹdje i bịdme. seśśa i nalen kūšis bať. ez ozira ōni gẹľińik kerkain, lokińik kerka vẹli nalen. bať tože ez ozira ōli. i vot mamked oleni sije. mịj vẹli, stavse vuzalisni. i v a n tože mi vok kojd dịš-že vẹli sije, pjańńik kojd, mịj-ke juište da mịj-že sije. juemid tože vẹli putajte sije mortte. no vśo-taki vẹrin vetle, pẹtkate lịjište. ẹťi pẹtkanad, ďert, on ōmećći. i bịd-tor bịri i kịš? stavse vuzalisni.*

2. *kor-ke ne śa gẹbećis śuri sịli simem lampa. kịskis, petkedis, sije zē jona simema, kutis vesōni. kịk moloďeć drug setiš ćeććištisni simem lampaiš: "mịj ne — šue (daj stavis vẹli ďerem gẹredeš), mịj ne tenid kole" — šue. "a mịj ne, vot, šojni-juištni, seśśa pe ńi-nem eśken da." "no ladne pe, vod, buď spokojen pe, loe." ćeććis, pịzan vịlin šojan-juan, druge, stavis ruale. "traśića, taje bur*

does this herd of cattle belong to?" "It belongs to Ivan" — answers he. "Oh" — says he — "how rich our son-in-law is!" Thus they went on another ten or fifteen kilometres. They reached a herd of horses. The fox says: "Tsar Grịm is coming." "Where shall we hide?" "Don't hide at all!" There were really lots of horses there, and the horseherds were more than a few too! "Just say they belong to Ivan! Then Tsar Grịm will not do you harm." Well, Tsar Grịm arrived and asks: "Whom does this belong to?" "It belongs to Ivan." Well, all right, they went on. They arrived in another Tsar's land, I forgot the name of that tsar, well, it was another country. The fox comes and says: "Well, Tsar Grịm is coming." "Where shall we hide?" "Don't hide anywhere! Here is an oak, creep under the oak!" So he offers it to the Tsar and his wife. At the same time he tells the maid-servants: "Say this belongs to Ivan!" (He entered the castle and said all this there.) The fox comes along wagging his tail. Ivan arrived from the other direction and stopped because the fox's way did not lead any further. The fox says: "What's that? Tsar Grịm, spray it, shoot at the oak there!" He fired at the oak and nothing remained. Only the Tsar and his wife remained there dead. Then Ivan grew rich and he is still alive today.

147. [The miraculous lamp]

1. There lived an old man and his wife. A son was born to them, also called Ivan. (In tales it is always Ivan, it is easier to say, or what.) Well, they live on, of course Ivan was no longer a small child, he is born and, you see, in tales he grows up quickly. Then his father died. They did not live like rich people in the poor house, — for they had a tumbledown house. His father was not rich either. They sold everything they had. Ivan was lazy like us, a drunkard. Drinking upset this man. Yet he goes to the woods hunting wild-fowls. Of course, one wild-fowl does not make you rich. They ran out of everything. Where from? They sold up everything.

2. One day he found a rusty lamp in the cellar. He pulled it out and took it out; it was all covered with rust and he began to clean it. Two lads suddenly jumped out of the rusty lamp: "What" — ask they (his shirt was nothing but patches) — "what do you want then?" "What indeed? To eat and drink and nothing more!" "All right then, go to sleep and be sure you will have what you need!" He got up and found steaming food and drink on the table. "The deuce! This is a fine meal!" — thinks Ivan. His mother? No, he does not tell his mother. Again he went into the woods. Again he brought down two or three hazel-hens. He comes along and brings them home. Just cook and eat them. In what way do you cook them? They are

štuka!" — i v a n dumajte. mames, mamli oz viśtō sije. vot vetlis bara vęre, bara kįk-ľi kujim śęla lįjis. lokte sije, vajis sijes. śojnise, punise, kįžį sijes puan, stavis puemaeś nin. vot seśśa i dumajte: gętraśni kole. ďert da, a sen vęli kįź kilometrain śęd koroľlen nį̄. sije šue: "mam, vetli pe, mun koraśni!" bara lampae kutis nęšni. ńe-dįr ćas mįšťi bara kįk moloďeć ćeććištisni. "no mįj pe, mįj kole?" — šueni. "mįj pe eśke kole? gęśńeć koroľli. mame pe kęsje vetlini koraśni da." "ladne pe, vod, buď spokojen pe, loe." ďert i v a nidlen jona dįr ez uźši. sija kįź ne sek uźšas?! ćeććis, sečem, kučem-ke sije? voobše abu zęleta, abu mįj-ke, ńe-įžid komok i em. sija pįr-že śetis mamli. "te, mame, vetli koroľ orde koraśni!" "da kįžį ne te koraśni sije? — mam šue. — tenad kerkaid na abu da, te kįćće koraśni? — mam šue: te saje ne kod munas? so ed i paśkemid nin tenad stavis gęred — šue — daj gęrźźilema pe stavse, latka vurištni abu ńi-nem ńi." no ladne, sije bara pukśis i lampae kuććisis. ńe-dįr mįšt petis bara kįk maľćik. "no mįj kole?" "med vęli menam kęm-kot, paśkem i vęli med menam kerka, med koroľliś burźik — šue — vęli!" no ladne, ľibe vod pe — šuve — buď spokojen, loe." naja bara šuisni. ćeććis, druge, paśkemid ed jugdale. i krustaľnej dom strejitema. "ak, ęni — šue — mames įstila ta-lun." vot i mam munis. no ladne, koroľ orde vovis. vęzjišis, no pįris, no kįžį taje: "pęrććiś, babuška!" "vot — šue — i v a n įstis koraśni, menam piej: so lokti koraśni tijane." a koroľ vęli tęde sije, mįj gęľińika naja olisni. "a ńićevo pe — šue — taja, mįj-ke, med pe krustaľnej pos meśań da aslas poska pomeź strejitas da pos bokas pe med vęli ju, sečem ju, tį, tį bokas pe med vęli vićko, vićkoas pe med sijen, mįj-ke veńćajććasni." o-o, druge, sija mamlen, srazu-že i seśśa pańikae uši? 'kįź taje mijan śa strejitas sije vojen?' loktis i viśtale: "da-a, kįź pe — šue — tenad, sije mįj-ke karasni, koroľ nįjases — šue — te kęsjan mįj-ke kerni, vot te aźźan, mįj čęktis strejitni." "no ladne, mame." kįzišis, bara lampae kuććišis. mam oz tęd lampa, sije mamiś gušen viže. no śa, druge, nali viśtalis: "vot pe — šue — mames įstili, čęktemaeś pe strejitni krustaľnej pos, poska pomśańis aslanis mijan poska pomeź, a pos bokas pe med vęli tį, tį bokas med vęli vićko." šuisni: "buď spokojen, loe pe." no ďert, sija jona dįr ez mortid uź, daške i uźis, ćas-ľi, dva-ľi, tri-ľi. daške dases uźis. ćeććis, viżede: krustaľnej pos strejitemaeś. i vęli jeśše, me vunedi, sadjas sen pos bokas. 'no, ľibe bara įsta mames'. "mun, ćećći, vetli koraśni!" "no,

all cooked already. Then he thinks: I must marry! You see, the black king's daughter lives twenty kilometres off. He says: "Mother, go and ask for the girl's hand!" Again he began to strike the lamp. Two lads sprang forth in no time. "Well now, what do you want?" — they ask. "What should I want?" Gifts for the king! My mother wants to ask for the girl's hand." "All right, go to sleep, be sure you will get what you want!" Of course, it took Ivan some time to fall asleep. How could he sleep then? He got up, well, what is it like? On the whole it is not gold, nor is it a big parcel. At once he gave it to his mother. "Mother, go to the king to ask for his daughter's hand!" "What, to ask for her hand? How?" — says his mother. "You have not got a house, how do you want to ask for the girl's hand?" His mother says: "Who will marry you? Look, your clothes are nothing but patches, worn away, and we have no patches to mend it." Well, all right, he sat down again and seized the lamp. In a short while again two young men appeared. "What do you want?" "I want to have shoes, clothes and a house better than that of the king!" "All right, go to sleep" — they say — "be sure you will get what you want!" They said it again. He got up, his clothes were glittering. And they had built a crystal house. "Ah, now" — says he — "I am going to send my mother today." Well, his mother went off and came to the king. She asked to be let in; she went in. "How then?" — says the king. "Take off your coat, old woman!" "Well" — says she — "Ivan has sent me to ask for your daughter, — he is my son. Well, you see, I have come to you." The king knew that they were badly off. "Never mind" — says he — "let him build a crystal bridge reaching from here to his own stairs, let there be a river by the bridge, a lake, a church by the lake, and then he may wed her in the church!" Oh, my friend, at this the mother was seized by panic. "How can he, our son, build all this in a night?" She came home and said: "Well, how can they do it for you? You want to ask the king's daughter in marriage, and, you see what you have been ordered to build!" "It's all right, mother." She gave in. Again he took the lamp in his hand. His mother knows nothing about the lamp. He kept it a secret from his mother. Well, then he told them: "I sent my mother, they commanded me to build a crystal bridge reaching from their stairs to our stairs, a lake by the bridge, and a church by the lake." "Be sure all this will be done!" Of course, the man could hardly sleep, perhaps an hour, or two or three he slept. He may have slept ten. He got up and saw that they had built a crystal bridge. And there was in the garden, by the bridge, well, I forget what. "Well then, I'll send mother again." "Get up and go to ask for the girl!" "Well, all right" — says the king — "let him come!" The mother went there. "Tomorrow

ladne pe, — šue — med loktas — mamis munis, viśtale — med loktas aski dvena·ćeť ćaso·vin das-kịk kẹreta vẹlen i med pe menam poska pomin vẹli sūtedema das-kịk kẹreta vẹ̄!" druge, mamli bara šog bośtis. 'kịźi ne, mịj taje, kịś ne mijan vẹlis taje? kodli, mịj ne čẹktisni śetni?' no, lokte, bara sịli viśtale: "vot, sija pe eśke kẹsjis śetni, no čẹktis lẹśedni das-kịk kẹreta vẹ̄ aslis daj te pe med loktin aski dvena·ćeť ćaso·vin! sek pe kẹsjis śetni." no mam bara mịźis. ďert, sije kịź kilometra abu matin sija, bẹra-voźe ńeľamin kilometra. i v a n sije lampa perjis, bara kịk moloďeć ćeććištisni. "no, mịj — šue — kole, i v a n?" "vot pe — šue — aski pe kẹsja munni koroľ orde gẹtraśni, med pe eśke menam vẹli menim aslim vịle das-kịk kẹreta vẹ̄ i med koroľ poska pomas das-kịk kẹreta vẹ̄!" "no, ladne, vod, buď spokojen, loe." no, druge, jona mortlen ez uźśi. stavis ľentaa, kẹlekala vẹ̄jasse lẹśedemaeś sije. i v a n ćeććis. ďert, sije stavse lẹśedis i davaj, das-kịk ćas kežle i leććis, munis koroľ orde. ďert sen veńćajććisni. sija lovis kod, seten śa svaďbujtisni. i vot i v a n ordin gẹśťitisni.

3. *no, sije vot pịr že vẹrte ľubite, mortid. ta-lun vẹre petalis, ńe-kod ez šed, aski petalis vẹre, ńe-kod ez šed. i vettedlisni. vovisni, kerkate matiś bura eśke oškisni: "bur kerka, no abu pe pańikaďile." i v a nliś kuľitisni kerkase. kịken vovisni, kịk moloďeć da. no, lokte, gẹtir sịli i viśtale: "vot pe eśke i kerka pe oškeni bịdlaed, no vot pańikaďile pe abu — šue —, seś pe kuľitisni." a gẹtir oz tẹd, a gẹtirli ez viśtõ i lampate puktis mịj-kee, ćardakas nuvis vịle. munis, bara lampaad jirk-tark keris. vot sije viśtale: "no taje pe oge — šue — taje pe izmena." ez kẹsjiśni vẹćni voj kežlas. no ladne, bara vẹre petis i v a n, kojmed lun. no kịken, druge, vẹlen loktisni. simen lampa mića lampa vịle vežlaleni. a sije gẹtirid mịj-keśis tẹde vẹli lampase. lampase sije vežis, śetis. i vot sije vẹrśid loktis: gẹtir abu ńi, aslas važ kerkae i koľi. aslas bẹr ďẹremis sịlen koľis. no vot i koreľ kore mortte. "tẹliś pe srok, kịź kužan, gẹtires vaj, nịles menśim vaj! on vaj, jurte kerišta." kịćće voštiśan?! "vaj pe — šue —, keť kujim tẹliś kežle śet srok daj vẹ̄ — šue — vaj! daške aźźa — šue —." ez eśke śet da gẹtiris čẹktis koroľlen: "śetam pe — šue —, daške pe kịś-ke korśas." no ladne, kujim tẹliś srok śetisni i i v a n mẹdeććis munni.*

at twelve o'clock he must come in a coach with twelve horses, and let him also put a coach and twelve in front of my stairs as well!" My friend! The mother was again seized with grief. How and where can we get horses? What orders can be given to whom? She comes and tells him about it again: "Well, he promised to give you his daughter, but he has commanded you to order a coach and twelve horses for him and that you should come by twelve o'clock tomorrow! Then he promised to give her to you." The mother grew tired again. You see, twenty kilometres is not a short walk, there and back it is forty kilometres. Ivan took the lamp, again two lads sprang forth: "Well, what do you want, Ivan?" "Tomorrow I want to go and ask for the king's daughter, let me have a coach and twelve horses myself, and let there be another coach and twelve horses at the bottom of the king's stairs!" "All right, go to sleep and be sure all this will be done!" Well, my friend, the man did not sleep very much. They ordered horses to come there, all decorated with ribbons and bells. Ivan got up. Everything was certainly made ready, and by twelve o'clock he had come to the king. There they got married. He got drunk, and they had a great feast. They were guests at Ivan's house.

3. Well, the man still loves the woods more and more. One day he walked into the woods, there was nothing to catch, the next day he walked into the woods, there was nothing to catch. People passed that way, they came near to praise the house. "It is a fine house, but it has no chandeliers." They found fault with Ivan's house. Two lads arrived. Ivan arrives home, his wife tells him: "Although the house is certainly praised everywhere, there are no chandeliers in it, therefore they find fault with it." The wife does not know, he did not tell his wife that he had taken the lamp to the loft. Again he knocked on the lamp. They say: "This we shall not do, this is treason." They did not promise to do it by night-time. All right, again Ivan went into the woods on the third day. Two folk arrived there on horse-back. They replaced the rusty lamp with a beautiful new one. The wife did not know anything about the lamp. She exchanged the lamp, she gave it away. He came home from the woods: there was no wife, so he stayed in his own old house. He was left with his own shirt. The king calls the man. "Within a month, in some way or other, you must bring back your wife who is my daughter! If you do not bring her back, I will cut off your head." Where can you flee? "Give me a time-limit of three months and a horse as well! Perhaps I can find her." The king was not willing to give him these, but the king's wife ordered him to: "We will grant him what he asks for, perhaps he can find her somewhere." Well, all right, Ivan was granted a time-limit of three months, and Ivan set off on the way.

4. *munis, munis, lun kujim, ńoľes munis, vežon, vois ju-pos. ju-pos šęre voćća vois: "no, kįćće pe, veža-pi, munan?" veža-pien šuis, druge. "kįćće?! vot, siž i taž vot — šue — muna, tuje vot — šue — mędećći, babaes korśni pe, babaes pišjedisni pe. vęre petali da sį kosti pe nuvisni — šue — da." "o-o, ďiťa-pije — šue — on ažži pe, og-ke pe me veled — šue —. sije pe nuvis ľešej: vęlem kįž-vit vo nin korśeni sije lampase, baťis pišjedlema nin sijes. kįž-vit vo korśeni vęlem lampase, toľke śurema lampais. ćęrtlen vęlema sije lampais, a ćęrtiś pišjedlema baťis. no, ladne pe — šue — no pe vot ten tupiľ, ta bęrśa vęćći!" i śetis bulo·vka. "taje — šue — bulo·vka, babaidli pe śetan, voan da, sija pe kužas, kįži mij vęćni. a taje pe tupiľis kįćće munas, te pe sećće i mun! śa voże ńe-kįćće en voškōt. ten kįž okota kole, te ędje munan, ędje ťuras, pukšan, tože oz ťur." vot, siži śa mort tupiľ bęrśa vęććis, lun, mędes daj vežon daj kįž lun. daj vovis, tupiľ ostanoviććis, kįži ćurs pįris, vśo. no, kįćće śa voślōni? tupiľ vošis. voże munni ńe-kįćće. da korśis da korśis, ńe-kįś kod oz ažži. sije kįž korśis, da ńič ńe-una veržištema. ničte sije lukjištis. śuri ęžes, veťťištema ćęrtid. śuris, pįris sećće. voššis i pįris, mij-ke, kįži taj pędvalas pįran, gęlbećas, žožšańis vęćemaeś sije. pįris. gętir sen pukale, mij-ke sen vįšįvajćće. "o-o — šue —, kįži te — šue — taćće vovin?" "vot, taži — viśtalis — vovi pe — šue —." "no, ćęrt pe — šue —, me pe — šue — eg na sįked śorńitli. vot so tęliś da kujim lun pe nin tani ola, eg na pe šįaśli — šue —. a tene pe sije loktas i śojas." "ńićevo, vež-ajid pe bulovka tenid mędedis." no bulovka seni babali śuri. "no, ńićevo — šuė —, ōmeććam pe — šue —." vot sija bulovkae mij-ke keris, id-tuśe pęrtis sije mužikes. "a me pe ta-lun sįli guśa pęžaśa i vroďe pe pir da bal vęća sįked ta-lun. no voże pe me og lež ńe-kįćće sije munni, kęsja sįked ōmeććini. a lampate pe boštis sije śęras. a seśśa pe sije unmōšas. śa seki i pišjam." id-tuśe pęrtis. vot, ćęrt loktis. "uf — šue — roć duk kįle." "te pe — šue — roć muin vetlin da as pomśid, možet, tenad kįle. "kod pe taćće loktas guad pe, guad, taćće?" a mužikidli, sije, ćęrtli ńim-kojd lovi, mij pe taje ez na šįaśli, ta-lun śorńitis. śojan-juan ruale pįzan vįlin, zonme, sije. "no, nadojeďitis pe — šue mij-ke, gętir-puid. sįlen — ōnise pe taži ętnamlise śorńitteg. no, mij, ęni ed ńe-kįćće menim voštiśni. no me rešiti ta-lun teked ōmeććini.*

4. He went on and on for three or four days, for a week, and he arrived at a bridge over a river. In the middle of the bridge someone met him: "Where are you going, my godson?" He called Ivan his godson. "Where? Well, I am just walking, I set out on the way" — says he — "to find my wife, my wife has been carried off. I went into the forest and she was carried away while I was there." "Oh, my child, my son" — he answers — "you will never find her unless I teach you. It is the devil who has taken her away. They have been looking for twenty-five years for that lamp; her father took it off in secret. For twenty-five years they have been searching for that lamp, and it has just turned up. The lamp was the devil's, and it was stolen from the devil by her father. All right, here is a reel of thread for you, follow this!" And he gave him a pin too. "You will give this pin to your wife" — says he — "and she will know what to do with it. Whenever this reel goes you must go too! Do not take a step further! Wherever the fancy takes you: if you go fast, it will roll fast, if you sit down, it will not roll." Well, the man followed the reel as he was told to: one day, two days, a week, twenty days. And he arrived. The reel stopped and went right in somewhere. Now what direction should he follow? The reel was lost. He does not know which way to go now. He looked and looked for it, but he could not see where it had gone. As he was searching, the moss stirred a little. He scratched the moss aside a little, and hit upon a door, it had been covered by the devil. He entered. It opened, and he went in as you go into a pit or a cellar; it was all built down under the ground. He stepped in. His wife was sitting there, embroidering something. "Oh" — says she — "how did you come here?" "Well, I came like this" — answers he. "The devil" — says she — "I have not yet talked to him. Look, I have been living here for one month and three days, and I have not spoken a word yet. He will come here and devour you." "Never mind, your godfather has sent you a pin." The pin was passed to the woman. "Never mind, we shall be all right" — says she. She hid him in the pin, she changed her husband into a barley corn. "Today I shall bake something for him in secret and pretend to arrange a feast and a ball. I will not let him go anywhere but stay with him. He has got the lamp with him. Then he will fall asleep, and we can escape." She changed him into a barley corn. The devil arrived. "Pooh" — says he — "I smell the smell of a Russian." "You have been walking on Russian land and you can smell it on yourself" — she answers. "Who is coming here, to this pit?" The husband, the devil was glad that his wife, who had not spoken a word so far, was talking that day. Food and drink were steaming on the table. "Well, the young wife has grown tired of living alone, with no-one to speak to. Look, I have nowhere to go now. Today I

vśo-taki pir da bal lęśedištam, kęť i ńe-kod abu da." "*da, da, da — šue, ćert šue — sije pe — šue — poźe.*" *no vot, čaj juisni. sije stękanen vežlaśisni, aslas stękane, ďert, ez kišt sije, mędarse, kodes juis sije. i sećće kir unmõšis. źepśis lampa kįskis i i v a nes bulovkaiś pęrtis i lovi, i v a n lovi sije. ęni že vovisni aslanis kerkae i seni õmeććisni.*

148.

a)

ošked panidaślem geżeda veli. ošked panidaślem veli sevśem malo õle, potomu što oškis ed jonase ez vę. no a mortśis ed sije tože pole ed. viććiše, kor kįle mortse, seki i sije keže boke, potomu šte sije ved tože samoja źver, źverid i em aslas jur veli tože dona. vot sija śa pįšje, sija mortśid. mortśid sija pįšje. em i pįšjitem źverjas, em i ľokǯikjas. emeś! em, šuam, enli, šataj, šatunjas nazvańije. šatun, kodi, znaćit, gue oz i pįr, tę-bįd šatajćće. sije vot sečemid i ępasnej, potomu što sija vot i kerkaad, znaćit, veralan kerkaad loktas, pįrni kutas. ęććid slućiććis i sečem slućiććem. ęććid vot mijan iǯid ďed veli viśtollas: "pukśema pe veli pać dorin guśa, a pon mįj-ke kere, kręvaťin pe pukale. mįj-ke pe šį kutis pe, mįj-ke šorok-šį kį̄ni. pon pe peľľas ńuźedis, lańtis pe taźi. ęźesed pe mįććišis eta paśta pľešis, oš mįććišis ęźesed. a me seteni bľin pežala pać dorin da sup pua. ńi-nem pe eg dumajt, me eg dumajt, kvaťiti pe sija sup ćugunte da sįli juras puan vanad. oš pe seśśa goredis da pįšjis, śa pe ez voli mate."

b)

męd ďaďeli mijan tože siźi slućiććis. ošid, sija tūsõ verin; kor sija tulisnas ur kijeni, mij-kein, ćarem vįti kor kijśeni. sija petas, znaćit, verõni lunnas. seśśa śila vomen voškõtas, śila vomen. a sija velem śila ulas kujle ošid. śila ulas kujle daj sįlen lįź-bežid, śila vįti voškõtas da i šľapkeććas sećće. sįli mįš-kuad inmas. sija taj zįredas sećće da mortid eške i ćepesjas pįšjini da i oz uďit. seśśa sija ošid i lįź-bežse kvaťitas. kvaťitas seśśa da sija mortes i taskajtas do śmerťi. kujimen velem ęťi veralan kerkain oleni. rįt pe loktis, mort pe ez vo. kįćći mort pe lovi?! pemdi pe i vek abu. aski voǯ petim, korśni munim. loktim pe, stavis majdan tapkedema, ńe-kįten tuj ńi ńę̄ ńi. stavis pe oš-tuj da vir da bįdsen stavis krov i bidsen. śa pe śa kįćće-ke gualema, bįdsen seśśa ńič-že,

decided to live with you. We shall hold a feast and a ball, although there is nobody here." "Yes, yes, yes" — says the devil — "this can be done." They drank tea. They exchanged glasses, of course she did not pour tea in her own glass, only in the one of the devil drank from. Then there was a snort and he fell asleep. She took the lamp out of his pocket, and recharmed Ivan out of the pin. It became Ivan again. Now they came home to their own house and began to live there.

148. [Hunters' stories]

(a)

It was rarely that we met a bear. Very few meetings did we have with bears, since there weren't many bears about. After all, it is afraid of man too. It lies in waiting and when it perceives a man, it goes aside, for it is a wild beast, and wild beasts also love their own heads dearly. It escapes from man. But there are beasts that will not escape, there are more evil ones too. There are! There are, say, wait a minute, wandering beasts. This is what you call them. A wandering beast will not go into its den, it roams about throughout the winter. These are dangerous, because they even come into houses and into the hunters' hut. Once such a thing occurred. Grandfather once told this story. "I was sitting peacefully by the stove, and the dog was sitting on the bed. All of a sudden a noise, a swishing sound was heard. The dog pricked up its ears, it remained silent. In the doorway there appeared a broad forehead; a bear loomed up in the doorway. And I was frying pancakes and cooking soup in front of the stove. I did not think of anything, I had no thoughts in my mind, I took the soup-pot and tipped the boiling water on its head. The bear gave a howl and ran away, then it never came near again.

(b)

This is what happened to another old man here. There was a bear in the woods in spring, at a time when they hunt for squirrels, when they go hunting on frozen snow. He comes out to hunt in the day. He was stepping over a fallen tree-trunk. The bear was lying under that trunk. The bear was lying under the trunk, and as he is stepping over the trunk, the end of his ski hits the bear. It struck the bear on the back. It dashes at the man, he tries to escape, but without success. Then the bear seizes the end of the ski. It seizes it and drags the man along until he dies. Three of them were living in the hunters' hut. Evening came, and the man did not come home. Early in the morning we went out to look for him. We arrived, all

śujema. śa zē i̯ẑid mesta pe sija taľalema bi̯dsen, med pe og aẑẑe. mi pe kutim lokni da am-am-am pe mijan vile zi̯redis. sije pe srazu ki̯k pišša'len ẑenebtimli̯jim. sija uśi sećće. mortte pe mi lun-ẑi̯n korśim. setiś mu pijas pe śa ti̯rtema da. vot ed ki̯ẑ ẑebema! vot sečem slućajis ve̯li.

c)

kojmed slućaj vot tačemid vot ve̯li, sečem. e̯'ik oχo·tńik mijan, ve̯li tatiś, koľan vo kuli. sije mune ve̯lem ve̯r vẽ̯ti. goredas ponjis, a bergeććas, oškid vi̯las ćeććište. a sija etaẑi, mi̯j-ke sije ćeććištig-moz gi̯rẑẑase le̯śedas. gi̯rẑẑas vomas pi̯ras da seśśa sija kvaťitas gi̯rẑẑate etatise da jurse seśśa si̯li pińnad stavse ńečkas, jajti etati. śa ćuť lõja koľema ve̯li, ńečkema da. seśśa ponjid pe seśśa ske̯rmis da volis pe da vi̯lad oškidli kajis da kutis kośollini peľedis da ve̯liśľi le̯ẑema ve̯li. vot kučem slućajjasid vẽ̯lini vojder-že.

d)

kor-ke tateni e̯'ik voe mijan ve̯li ke̯jin. gožemnas kujim-śo i̯ẑ śojis. oz śoj, a etati bośtas, ruźedas goľase, virse jue da le̯ẑas. seśśa tẽ̯ lois da okotńikjaslen — te̯dan — bi̯dsenlen pon vi̯jim. śa ve̯leśtśid kutis sija pon nõlini. śiźim-das pon tẽ̯-bi̯den śojis ve̯leśtiś. seśśa oblavan petisni stav naśeľeńie. vojnas ve̯li pon śojema, seśśa ve̯ľďalema. śa tateni sije das ki̯min vers saje kajema ke̯jinid da śa oglavaen petisni. bi̯d tuj-veže, bi̯dlae sũtisni, kole ke̯jines ki̯jni. ponte eśke śojas nin da ćeľaďes kutas śojni. seśśa arťeľnad petisni daj ki̯jisni.

149.

1. *mijan kolko·znim (kolχo·znim) zē ozir. pervojse tože ve̯li koľććiś kolkoz (kolχoz). ńe̯ľ vo sajin be̯rjisni vi̯ľ predśeda·ťeľes i kolkoznim te̯dćimenja burmis. me gortin og ńin õ ńe̯ľ vo i og te̯d, ki̯ẑi je̯zis uẑaleni kolko·zas. a gožemnas me aćim tože uẑala turun puktigen vi̯ẑ vi̯lin. babajas mijan i̯čkeni kosān, ge̯rbušen. i̯čkinise śe̯kid babajasli i turun puktan kadis medśa śe̯kid pe̯ra. šoććiteg uẑaleni bi̯d lun.*

the ground was trampled down, there was no way in or out. Bear's tracks and blood were everywhere, the whole place was covered with blood. It must have hidden him away. In a very large area it had trodden down everything, so that we could not find him. Then we began to approach: *am-am-am,* it dashed out upon us. At once we fired two guns at it. It collapsed. We looked for the man for half a day. It had buried him there in the ground. How deeply it had hidden him ! Well, such an event occurred.

(c)

The third story ran like this. One of our hunters, who came from here, died last year. He was walking through the forest. His dog began to yelp, he turned round: a bear rushed at him. And he jumped up holding his elbow like this. His elbow got into the bear's mouth, then it seized his elbow here and his head, and tore off all the flesh with his teeth. He was hardly alive after it had torn him. Then the dog grew angry, came there and attacked the bear, but no sooner had it begun to tear off its ears than the bear let the man free. Well, such things happened in the old days.

(d)

Some time ago, one year there was a wolf here. That summer it killed three hundred sheep. It does not devour them, but seizes them and bites through their throats, then sucks their blood; then it leaves them there. Winter came, the hunters — as you know — all have dogs. Then it began to haul off the dogs in the district. It killed seventy dogs in the district each winter. Then all the inhabitants went out on a hunt. At night it devoured the dog, then fresh snow fell. The wolf had gone about ten versts away when people started for the hunt. They stopped at each crossroad everywhere; the wolf had to be killed. If it starts to devour dogs, it will soon begin to eat children too. They went out in a crowd and killed it.

149. [Our village]

1. Our kolkhoz is very rich. First it was backward, like the other ones. Four years ago a new president was elected, and our kolkhoz has visibly improved since. For four years I have not been living at home and so I do not know how people are working in the kolkhoz. I myself used to work in summer mowing hay in the meadow. Our women cut grass with scythes and sickles. It is hard for women to mow, and haymaking is the hardest time. They work without resting every day.

2. *ẹni mijan śiktin, v i ś e r ju dorin strẹjiteni eľektrostanćija, kutas stav v i ś e r-vožisli bi śetni. ẹni toľke na zavoďitisni strẹjitnise. śikte loktisni vįť jẹz. tom jẹzli gažąžik love. mijan śiktin vtoroj apre·ľa praznujteni i ľ ľ a-lun. kẹť i lunjasis mićaeś i ľ ľ a-lun dįrji, ńe-kod oz užō. tąži vẹli važen, a ẹni stav tom jẹzis užaleni, toľke pẹriśjas praźńićajteni. (praźńik kežle pueni įžid ćugun jaja šįd, žariteni ćeri-ńań, šańga da kẹ̄dim pẹžaleni). no rįtnas už bẹrin śoravna jušeni i mẹd lunnas ńe-kod oz užav.*

150.

ta-vo gožemnas asįvśańis kẹsji votćini vetlini. dįr uźśema (uśśema) i ńe-kod-ked munnise: votćinise voź muneni jẹzis vẹras. vedra bośti da kotrali, ńe-kod tẹvariš ez śur (eś śur). mame šue: "ẹtnad pe kaj vẹras, seni ved jẹzis vẹr tįris, uva-ava kįleni." me pervojse poli, ẹtnam eg lįśt kajnise, no śor nin lovi i ńe-kįćće voštinise da bįť lovi kajni vẹre. jẹz kok-tuj śerťiis kaji vẹras, a voźe og tẹd, kįćće munnise. kẹsji pū votni, a kor vẹras vovi, dumajta, kẹť ńin mįj śure, vota. jẹzis, tįdale, zē įle munemaś, veśig ńe-kodes eg aźźil i eg kį̄li. polig-tįrji ẹktiśtali, mįj śuris daj. vẹras sečem lẹń, ńi ẹťi šum (šį) abu, no drug-ke kok ulin trać mune ū-tor. dregńita da i daś gorte gẹńitni, kotertni. bẹrinnas ać̀im šenźi, kį̄źi sečem dįrse vẹras ovśema. gorte munigen ńin tuj vįlas panidaśi votćiśjasked. stavislen vedranis (dozjasnis) tįr, a menam toľke žįnjis. jẹzis veśig ez veritni, mįj me ẹtnam votći. me toľke vovi gorte da kuti pōni. (drug-ke mįj-ke lovi, iľi aźźi kodes-ke vẹras.)

151. *viśer śikt*

v i ś e r ś i k t kujle š o j n a tįšań ńeľamin-ńoľ verst sajin. voan da kole vužni v i ś e r ju. viśer ju zē vizį̄. ćojed kajan i zavoďiććasni kerkajas. kerkajas įžideś, gįriś ęšińaaś. v i ś e r ś i k tin średnej škola, kįćće lokteni veleććini ćeľaď mati gẹgerśa śiktjasiś. kolkoz d r u ž b a ozir da vįna. kolkozin bįdteni kartupeľ da muked ovoščijas. kolkozin em una mẹsjas, vẹjas. no mujas ẹni

2. At present a power plant is being built in our village on the banks of the Višera. It is to supply current for the whole Višera region. Construction has just begun. New people came to the village. Young people are beginning to lead a merrier life. In our village people celebrate Elijah's day on the second of April. Although the weather is fine on those days, nobody goes to work. So it was in times of old, now the young people work, only the old ones keep the festival. (For the feast they cook a big pot of broth, and bake *pirogi* with fish, pie and round loaves.) Still, in the evening, when they have done day's work, they have a drink, and next day nobody is at work.

150. [Picking berries]

This summer I wanted to go picking berries one morning. I slept late and found nobody to go with. They go early in the morning to gather berries in the woods. I took the bucket and ran after them, but I had nobody to keep me company. Mother said: "Go by yourself to the woods; after all, the woods are full of people. You can hear 'hoho, hoho' everywhere." At first I was afraid, I had no courage to go alone, but it was already late, there was nothing else to be done, by all means I had to go to the woods. I went into the forest after the people. But then I did not know where to go. I wanted to pick cowberries, but when I arrived in the woods I thought I would gather whatever I found. It seemed people had gone a long way off, I could not see or hear anybody. In great fear I picked what I found. There was such silence in the woods, no noise at all, but suddenly a twig cracked under my feet. Trembling, I was ready to dash home, to run away. Later I myself was amazed that I could stay in the forest so long. On the way home I met the people who had been picking berries. All their buckets were full of berries, but mine was only half-filled. People did not even believe that I had been picking berries alone in the forest. Only when I arrived home did I begin to worry. (All of a sudden something happened or I caught a glimpse of somebody in the forest.)

151. Bogorodsk

Bogorodsk lies forty-four kilometres from the Šojna lake. You arrive, you have to cross the Višera. The Višera is very swift. You walk up the hill, and there the row of houses begins. The houses are big, with large windows. There is a secondary school in Bogorodsk, children of the neighbouring villages come to study there. The kolkhoz named Druzhba is very rich and strong. Potatoes and other vegetables are grown in the kolkhoz. There are

gęreni traktorjasen, įčkeni mašinajasen. śikt šęrin sulale įžid klub, kįk sudta kirpićnej kerkān. požema jagin zē įžid boľńića. — ęni lęśedćeni gęra-kęża keže. gozemnas kutasni įčkini; viďjasis mijan zē įlineś, v i ś e r jįlin. sećće muneni pįžjasen, vējasen munni oz poź. arnas vundeni, kartupeľ kereni, śilośiććeni tulisnas i arnas. lįva kįskaleni vējasen tuj vęćigen. tēnas mijan zē una lįm, veśig ęni na kujle lįmjis, osobenno vęrjasin. sećće ęni ńe-kučem tuj abu. ji munem bęras kįkiś-kimin parakod kajlas. seśśa v i ś e r jūs zē ędje kośme, ju šęras lįva kęsajas loveni; daže pižen mukedlatīs on vermi projďitni.

152. *vęvlem-tor*

taje vęli v i ś e r ś i k tin. kįk posńi ďeťinka munisni vęre pū votni. kįknannisli vęli ar kvajt-śiźim. naje vetledlisni vęredis lun-tįr i vošisni. męd lunnas śiktsa jęz i siž-že ćeľaď munisni korśni najes. me i siž-že ńoľ mort munim najes korśni traktoren ju saje. vęli uže (ńin) rįt, pemid. mi vetledlim vęredis voj-bįd i eg aźźe ćeľaďse. śiktsa jęz taje ćeľaďse korśisni lun-vit i ez aźźini. vežon-mišťi najes aźźisni ker-leźiśjas i naje uśkedćisni pišjini vože. ker-leźiśjasis kutisni ćeľaďse i vajisni gortas. na piiś ęťik ďeťinkais viśtalis, mįj naje kįlisni gorzemse, no ez lįśtni javiććini. polisni. ęťik ďeťinkais viśtalis, mįj naje aźźilisni ponjes i zavoďitisni ćuksavni sijes. zbįľiśse taje ez vęv pon, a oš. tajes naje ez tędni. sį vęsna, mįj oškis ez vev čįg i ez uśkedći ćeľaďis vįle.

153. *vęvlem-tor*

mi ďedked kajim gožemnas l į m - v a ju kuźa ńeľamin verst saje; śęrśinim čęč boštim b u s k o ńima pon. mi kajigen kįsnaśim i siž-že kijim utka. mi ju kuźa kajim kįk lun. ęťik asile ďed mene ćukestis. me ćećći i peti įvlae: i kįla ponliś uvtem-šį. i ďedked mędeććim munni uvtem-šį vįle pon dore. kor mi vojim pon dore i aźźim, mįj b u s k o uvte pu vįle ćatertćemen zev ľokiś. mi ďedked kaźalim mįj-ke pu jįvśis śęd tor. sį-bęrin gęger-vojim, mįj pu vįlas kajema oš-pi. vęlem-ke, ponjis zavoďitema vętćini oš-pi bęršais, i oškis povźemisla

many cows and horses in the kolkhoz. Lands are ploughed by tractor and mowed by machines nowadays. A big club-building stands in the middle of the village, a three-storeyed building of brick. In the pine-forest there is a very large hospital. — Now they are preparing for ploughing and sowing. In summer they will do mowing: our meadows are a long way off, at the upper end of the Višera. They get there by boat, it is impossible for horses. In autumn they reap and harvest potatoes, in spring and autumn they deal with silage. When they are road-building they transport sand with horses. In the winter we have much snow, especially in the forests. There is no road leading there today. After the ice has gone, steamers come twice a day. Then the Višera river dries very soon, sandbanks develop in the middle of the river; not even a small boat can get through certain stretches.

152. Something that happened

It happened in Bogorodsk. Two small children went to pick cowberries in the woods. Both of them were six or seven years old. All day long they were walking in the woods and they lost their way. Next day the villagers and the children in the village started out to find them. I and three of my friends also went to search for them by tractor, over the river. It was evening, it had grown dark already. The whole night we were searching the woods, but we could not find the children. The villagers were looking for them for five days, yet they did not find the children. A week went by, and finally they were found by rafters. The rafters caught the children and brought them home. One of the children related later that he had heard the shouting, but they were afraid to come out. They were afraid. One of the children said that they had seen a dog and that they tried to call it. In point of fact, it was no dog but a bear. They did not know. As the bear was not hungry, it did not attack the children.

153. Something that happened

In summer grandfather and I went forty kilometres up the river *Lim-va*; we took our dog named *Busko* with us. On our way up the river we fished with a pike-hook, and we shot wild-duck. For two days we travelled up the river. One morning grandfather called me. I sprang up and went out: I heard dogs barking. Following the direction of the barking, grandfather and I started off to find the dog. When we arrived at the dog, we saw that *Busko*, with his head thrown back, was furiously barking at a tree. We perceived a black thing in the tree. Then we realized that a bear-cub had

kajema pu vile. seśśa ďed lịjis oškisli piššaľiś i oškis uśi mue. siẓ̌i mi ďedked kịjim oškes i vajim vẹralan kerkae. leććigen mi ďedked botajććim i vejtalim kulemjas tị̈e. mijanli šedi kujim-ńoľ vedra ćeri. i kịjim para utka.

154.

mijan śiktin ćeľaď vorseni jonẓ̌ikase voľibolen, maćen, futbo·len, žebśaśemiś: ẹt-kimin ćeľaď žebśasni, a mukedjas korśeni najes. siẓ̌-že vorseni śarjasenis. krug pị̈čke suvtedaleni beďjas, a ćeľaď lịjleni, starajććeni taje beďjasse krug pị̈čšis vẹtlini. maćen vorsem jịliś: ćeľaď pudjaśemen jukśeni kịk juken vị̈le. ẹ̈ti gruppais vaćkile maćse beďďen i srazu-že pịšje vože. a mukedjas starajććeni maćnas lịjni pịšjiśisli. jeśľi-ke maćis veškalas taje mortisli, to maćse vaćkini zavoďitasni mẹd gruppais. voľibolen vorsem: voľibolen vorseni das mort. vit mortis suvtaleni śetkaśańis veśkidla-bokas, ẹstaľnej vit mortis šujgala-dor bokas. maćse šị̈blaleni śetka vomenis i starajććeni ńe uśkedni muas. jeśľi-ke maćis uśe muas, to sije gruppaisli, kodlen maćis oz uś, pasjeni ẹ̈ľik ońko.

(b) Songs

155.

truba, truba, truba, mu truba,
trubaśis pe čị̈n-i kaje.
trubaśis pe čị̈n-i kaje,
more vomen tuman pukśe.
tumanis pe ńe tuman,
juś-žožegjas lebeni.
juś-žožegjas bẹ̈r-i-śańis
pẹ̈riś-pẹ̈riś kuč-i vẹććе.
kučiľej da ćojiľej
kị̈tjasti ne vetlin da munin?
s a r a p u l a vetli da muni.
kịś mịj kị̈lin adžilin?
me kị̈li daj adžili:
ťikeja mu vilin
kujim ježid jaj-i kujle.
kujim ježid jaj-i dine

climbed the tree. Obviously the dog had gone after the bear-cub, and the frightened bear had climbed the tree. Then grandfather fired his gun at the bear, and it fell to the ground. Thus grandfather and I brought down the bear, and took it to the hunters' hut. As we were going down the river, with a pole we drove fish into the net and laid wicker fish-nets in the lake. We caught three or four buckets of fish. And we shot two wild-ducks as well.

154. [About games]

The children in our village mainly play volley-ball, a ball-game, football and hide-and-seek. Some of the children hide and the rest find them. Likewise they play ball as well. They stand sticks in the middle of a circle, the children throw balls at it, trying to knock these sticks from the middle of the circle. As for the ball-game: the children draw lots and stand in two groups. One group hits the ball with sticks and runs away quickly. The others at the same time strive to hit the runners with a ball. If one of them is hit by the ball, the other group begins to strike. Volley-ball: ten men play volley-ball. Five of them stand on the right side of the net, the other five on the left side. The ball is thrown over the net, the players strive to do it so as not to drop the ball to the ground. If the ball falls to the ground, then the group that does not drop it gets a point.

155.

Chimney, chimney, chimney, chimney on the earth,
Smoke rises from the chimney.
Smoke rises from the chimney,
Fog has settled over the sea.
The fog is no fog,
Swans are flying,
The swan
Is chased by an old, old eagle.
My eagle, my little sister,
Where have you been wandering?
I have been wandering in Sarapul.
Where and what have you heard and seen?
I have heard and seen:
In peaceful ground
Three white corpses are lying.
To the three white corpses

kujim že daj ćikiš volīle.
per-i-vojja ćikišislen
rę̄ďimeja baťis vę̄lema,
toroja ćikišislen
rę̄ďimeja mamis vę̄lema,
treťťeja ćikišlislen
rę̄ďimeja ćojis vę̄lema.
per-i-vojja ćikišislen
šin-i-vais uše
tūsōja i̯t-i-va mi̯da.
toroja ćikišislen
šin-i-vais uše
tūsōja šor-i-va mi̯da.
i treť-i-ťeja ćikišislen
i šin-i-vais uše
ar-i-ša li̯s-i-va mi̯da.

156.

i̯lin, i̯lin va sajin
vi̯ľ slę̄beda ti̯dale,
vi̯ľ slę̄bedas tom dę̄va-j ole,
tom dę̄vaslen tom že nī̯ vi̯jim.
ićeťik da ǯęľańik,
gę̄gres ćužema, šę̄d šin-tasjasa.
gę̄gres ćužema, šę̄d šin-tasjasa,
roža vi̯las alej vir vorse,
da šin-i-jas-i-nas pe da vom-i-jas-i-nas da
čęč-že sija vorsećće-j.
daj etija slava kuźa
starik saje love munni.
ki̯ǯ pe ved taj uľ pu ńukľaše,
si̯ǯ-že menim slava lokte.
ki̯ǯ pe ved da kos pu ćegjaše,
si̯ǯ-že menim slava lokte.
"starikej da musa starikej,
leǯ te mene guľajtni!"
"ić-mońej da musa ić-mońej,
važen jona guľajt-i-lin."
"starikej da musa starikej,

Three swallows arrive.
The first swallow
Was the father,
The second swallow
Was the mother,
The third swallow
Was the dear sister.
The first swallow
Sheds tears
Profusely like the spring flood.
The second swallow
Sheds tears
Profusely like a brook in spring.
The third swallow
Sheds tears
Profusely like the autumn dew.

156.

Far, far away, over the water
A new, free village is seen,
In the new, free village there lives a young widow,
The young widow has a young daughter.
She is small, has a tiny figure,
A round face and black eyebrows.
A round face and black eyebrows,
Purple blood shines playfully on her cheek,
With her eyes and mouth
She also gestures playfully.
For the shame of it
She must marry an old man.
As this verdant tree is swaying
So shame comes upon me.
As the dry tree breaks
So shame comes upon me.
"Old man, dear old man,
Let me out to have a walk!"
"Young wife, dear young wife,
Formerly you walked very often."
"Old man, dear old man,

leź te mene braććina juni!"
"ić-mońej da musa ić-mońej,
važen jona julīlin."
"starikej da musa starikej,
leź te mene ęg-i-radajad!"
"ić-mońej da musa ić-mońej,
on ed šogmi ęšiń ulad."
"starikej da musa starikej,
leź te mene kiľće pomad!"
"ić-mońej da musa ić-mońej,
kįś nin eśke kiľ-i-će pome?
on ed šogmi ęšiń ulad."
"starikej da musa starikej,
leź te mene porog ulad!"
"ić-mońej da musa ić-mońej,
on ed šogmi kiľće vįlad."
"starikej da musa starikej,
leź te mene gębeć dorad!"
"ić-mońej da musa ić-mońej,
on ed šogmi porog ulad."
"starikej da musa starikej,
leź te mene pęlať dorad!"
"ić-mońej da musa ić-mońej,
on ed šogmi gębeć dorad."
"starikej da musa starikej,
leź te mene voľ-i-paś vįlad!"
"ić-mońej da musa ić-mońej,
kįś nin eśke voľ-i-paś vįle?
on ed šogmi pęlať dorad."
"starikej da musa starikej,
leź te mene veśkid soj vįlad!"

. . . . . .

157.

nį̄ vala lećće da čaj vala lećće.
zon voj juktale da mića pukale,
zē ved sija i las-i-kov,
zē ved sija da primeťit.
įle da kare męde da

Let me have a drink at the picnic-ball!"
"Young wife, dear young wife,
Formerly you drank very much!"
"Old man, dear old man,
Let me go to the fence!"
"Young wife, dear young wife,
Look, it is not fitting for you to stand beneath the window!"
"Old man, dear old man,
Let me go to the end of the porch!"
"Young wife, dear young wife,
Why to the end of the porch?
Look, it is not fitting for you to stand beneath the window!"
"Old man, dear old man,
Let me go to the threshold!"
"Young wife, dear young wife,
Look, it is not fitting for you to stand in the porch!"
"Old man, dear old man,
Let me go to the cellar!"
"Young wife, dear young wife,
Look, it is not fitting for you to stand on the threshold!"
"Old man, dear old man,
Let me climb up to the hammock-bed!"
"Young wife, dear young wife,
Look, it is not fitting for you to stay in the cellar!"
"Old man, dear old man,
Let me into your bed!"
"Young wife, dear young wife,
Why in my bed?
Look, it is not fitting for you to climb up to the hammock-bed!"
"Old man, dear old man,
Let me onto your right arm!"
. . . . . .

157.

The girl is going to fetch water, to fetch water for tea.
She gives the lad to drink at night, and he is sitting so nicely,
He is very gentle,
He is very remarkable,
He sets off for a distant city,

oz ʒle kare mẹd,
k a z a ń-i kare da
k a z a ń-ju pe vizīte-j.
gẹra jʒlas-ke viżedlam da
stavis seni sakar-jur,
gẹra gor-ulas-ke viżedlam da
stavis seten saldat-jur,
stavis seni kok-pẹla saldat.
gʒriś šorjas-ke vizīteni,
stavis seni saldat-i-vir.
ʒẹ'a šor-i-jas-ke vizīteni,
stavis seni aj-mamlen śin-va.

158.

šondi-banej olemej da
kʒćći bara koľema?
kʒćći bara koľema da
daške-j abu-j vẹlema.
šondi-banej o d - i b śiktej,
kʒrja dora kerkaej.
mʒjen bara-j o d - i b ozir?
kuranen da vilaen.
ješše bara mʒjen ozir?
trepać, bakval zonjasen.
kerka vʒlin pe una ťẹs da
kije boštni ńe-kodes,
o d - i b śiktin pe una zon da
druge boštni ńe-kodes.

159.

šondi-banej olẹmẹj,
tom olẹmẹj, tom gažej!
tom olẹmẹj, tom gažej,
tom pẹra koľľalẹmẹj!
kʒćẹ bara koľẹma?
abu-kẹ i vẹvlẹma-j.
ji moz siję sʒlẹma,
va moz pẹ i uśẹma,
ćag moz pẹ kʒlalẹma.

Not for a distant city,
(But) for the city of Kazań.
The River Kazań is flowing.
If we look at the hill,
We see it is nothing but a sugar cone,
If we look at the foot of the hill,
We see it is nothing but soldiers' heads,
Nothing but one-legged soldiers.
If big rivers are flowing,
They are nothing but soldiers' blood.
If small rivers are flowing,
They are nothing but parent's tears.

158.

My pretty sun-faced life,
Where has it disappeared?
Where has it disappeared?
Perhaps I have never had
My pretty sun-faced village of *Odib*,
My house on the steep river-bank.
What has *Odib* in plenty?
Rakes and forks.
And what else has it in plenty?
Gossiping, bragging lads.
There are many planks on the house,
But none of them can you take in the hand
There are many lads in the village of *Odib*,
But none of them can you take as a lover.

159.

My pretty sun-faced life,
My young life, my youthful joys!
My young life, my youthful joys,
My early years have passed away.
Where have they gone?
It is as if they had never been.
Like ice, they have melted,
Like rain, they have fallen,
Like shavings, they floated down the river.

kįććę siję ľasęma?
lįa bęžas ľasęma,
sećće nasįpajtęma
ńeććid aẑẑivtęm vįlę
ńeććid perjįvtęm vįlę.
šondi-banęj olęmęj,
tom olęmęj, tom gažęj,
jękting-tįrji tuvććęmęj,
tuvććig-tįrji jęktęmęj.
kįćće bara koľęma?
koľęma i bįręma.

160.

ćikišes kole kįjni da
sadege kole jęrtni.
sadege kole jęrtni da
kęjdisis na vesõtem.
kęjdisis na vesõtem da
verdišis na bįttitem.
verdišis na bįttitem da
kęź pos kuźa loktema.
kęź pos kuźa loktema da
kęrt-keresin bįdmema.

161.

kozję, kozję, mįj sulalan?
me ęd tenę pęręda.
kozję, kozję, mįj sulalan,
me ęd tenę pęręda.
peskę kerala da
paće lomta,
peskę kerala da
paće lomta.
kįz ęgirę uškęda da
šo bľin pežala,
kįz ęgirę uškęda da
šo bľin pežala.
vęsńi ęgirę uškęda da

Against what were they dashed?
They were dashed against a sandy bank.
They were scattered there,
So that I may not see them again,
So that I may not recover them again.
My young life,
My young life, my youthful joys,
Dancing, I walked,
Walking, I danced.
Where has all this gone?
It has disappeared, it has come to an end.

160.

You must catch a swallow,
And shut it in the garden.
You must shut it in the garden,
The seeds are unwashed as yet.
The seeds are unwashed as yet,
The feeder is unraised as yet.
The feeder is unraised as yet,
He has come over the bridge at the river-bend,
He has come over the bridge at the river-bend,
He has been raised in *Kert-keres*.

161.

Spruce, spruce, why are you standing?
Look, I am going to fell you!
Spruce, spruce, why are you standing?
Look, I am going to fell you!
I am going to chop you up for firewood,
I am going to heat the stove,
I am going to chop you up for firewood,
I am going to heat the stove.
I will drop you on thick glowing ashes
And fry a hundred pancakes.
I will drop you on thick glowing ashes
And fry a hundred pancakes.
I will drop you on thin glowing ashes

śo peće·ńka pẹžala,
veśńi ẹgịrẹ uśkẹda da
śo peće·ńka pẹžala.

162.

verịn bịdmis zev mića požẹm,
ẹt-koď sịlẹn jịv il'i din.
śiktịn bịdmis gẹgrẹs-gẹgrẹs ćužẹma
mića, mića, ẹtka nịv.
śiktịn bịdmis gẹgrẹs ćužẹma
mića, mića ẹtka nịv.

aski kajim pusẹ pẹrẹdni,
puid menim ez i pẹr.
rịtnas muni nịlẹs, nịlẹs koravni,
nịlịd me saję ez pet.
rịtnas muni nịlẹs, nịlẹs koravni,
nịlịd me saję ez pet.

kor-kẹ eśkẹ puịd pẹris da
śiśmẹ vẹlẹm śevmẹsịs.
kor-kẹ eśkẹ nịlịd, nịlịd munis da
viśẹ vẹlẹm śẹlẹmịd.
kor-kẹ eśkẹ nịlịd, nịlịd munis da
viśẹ vẹlẹm śẹlẹmid.

kor-kẹ eśkẹ puịd pẹris daj
eksport vịlẹ ez šogmi.
kor-kẹ eśkẹ nịlịd, nịlịd munis da
gẹtịr vịlẹ ez šogmi.
kor-kẹ eśkẹ nịlịd, nịlịd munis da
gẹtịr vịlẹ ez šogmi.

163.

pukala kẹť vetlẹdla,
užala kẹť og,
kẹť me vorsẹm vịžẹda,
pịr men mij-kẹ šog.
kẹť me vorsẹm vịžẹda,
pịr men mij-kẹ šog.

And bake a hundred potatoes.
I will drop you on thin glowing ashes
And bake a hundred potatoes.

162.

In the forest there grew a very beautiful pine-tree,
Its crown and roots are beautiful too.
In the village only one round, round-faced,
Beautiful, beautiful girl has been raised.
In the village only one round, round-faced,
Beautiful, beautiful girl has been raised.

In the morning we went out to fell a tree;
I could not fell the tree.
In the evening I went to ask for a girl, to ask for a girl,
The girl did not marry me,
In the evening I went to ask for a girl, to ask for a girl,
The girl did not marry me.

Some time the tree fell down,
Its inside was decayed.
Some time the girl, the girl came, but
Her heart was sick.
Some time the girl, the girl came, but
Her heart was sick.

Some time the tree fell down,
It was unsuitable for export,
Some time the girl, the girl came, but
She was unsuitable for a wife.
Some time the girl, the girl came, but
She was unsuitable for a wife.

163.

Whether sitting, whether walking,
Whether working, whether not,
Whether watching the game,
I always have a kind of sorrow.
Whether watching the game,
I always have a kind of sorrow.

mukęd-dirji kįla me:
kįlę śįlan-kįv.
vętęn kod-kę ćuksalę:
saďmį, musa nįv!
vętęn kod-kę ćuksalę:
saďmį, musa nįv!

mįjla nę men, mamukęj,
loi tačęm šog?
taję šogśęm-viśęmśįs
kor-kę mįjla og?
taję šogśęm-viśęmśįs
kor-kę mįjla og?

taję viśęm, diťukęj,
regįdęn oz bįr,
saďmis tenad śęlęmįd,
puźis tenad vir.
saďmis tenad śęlęmįd,
puźis tenad vir.

164.

vęli šonid gaža tulis,
ovni vęli samęj lad.
pomaśisni šonid, gaža lunjas,
janseďćini vois kad.
en mene koľ, men jona šog,
oz śur men teteg olan-nog.
en mene koľ, men jona šog,
oz śur men teteg olan-nog.
kodli tęlin ovni dolįd,
musa sįli aslas lad,
menįm teteg ovni jona śękid,
musa źoriź, musa nįv.
en jona bęrd [2x], śįv śįlan-kįv [2x]
en jona šogśi, musa nįv!
en jona bęrd [2x], śįv śįlan-kįv [2x]
en jona šogśi, musa nįv!
nęšta med-bęrjaiś okišt,
okišt, okišt menśim vom,

Sometimes I listen:
A singing voice is heard.
Someone is calling me in my dreams:
Wake up, you lovely girl!
Someone is calling me in my dreams:
Wake up, you lovely girl!

Why, mother, have I got
Such a sorrow?
From this sorrow, from this sickness
Why can I not be cured some day?
From this sorrow, from this sickness
Why can I not be cured some day?

This sickness, child,
Will not pass soon,
Your heart has woken,
Your blood has boiled,
Your heart has woken,
Your blood has boiled.

164.

It was a beautiful warm spring,
That was the real life.
The warm, beautiful days came to an end,
The time to part came.
Do not leave me, I am very sad,
I shall have no life without you.
Do not leave me, I am very sad,
I shall have no life without you.
He who leads a merry life in winter
Likes his own ways.
For me it is very hard to live without you,
Dear flower, dear girl.
Do not weep bitterly, do not weep bitterly, sing a song, sing a song,
Do not grieve bitterly, dear girl!
Do not weep bitterly, do not weep bitterly, sing a song, sing a song,
Do not grieve bitterly, dear girl!
Once more, for the last time kiss me,
Kiss, kiss my lips,

topidžika mores berdad toped,
okaśemli vois pom.
taje bur lun [2x] oz ńe-kor vun [2x],
oz ńe-kor vun ta-lunja lun.
taje bur lun [2x] oz ńe-kor vun [2x],
oz ńe-kor vun ta-lunja lun.

165.

kor mi aźźiślam tekęd,
menam kusliţęm kožuv,
seki jugdivlę jen-ež,
vil'-nog veććivlę sad.
kor mi aźźislam tekęd,
menam žirdalan kožuv,
peśa t'ipkę sek śęlęm
i mićmę tan kad.
zarńięn ęzję kialęn rem,
riţis zev šonid da leń.
śęlęmęj menam viććiśe tenę
seććę, kęn šepkę vež lęm.
paśkid e ž - v a ju dorin
mijan gerźaśis mus-lun;
dolid už vilin sevmis,
kiži viž-viv čveto·k.
siję mijanęs korę
aśsę sęstęma viźni,
medim moręsę ńe-kor
ez piravli šog.
zarńięn ęzję . . .
jugid mus-lun em rad-lun:
leptę mijanliś sęlęm,
i pir nuędę vožę
večni mićaęn nem,
medim žorźalis sije
kiži mijanęž ez na,
i kiž tuvsovja žoriž
pir žorźalan te.
zarńięn ęzję . . .

Press me more closely to your bosom,
Kissing has come to an end.
This lovely day, this lovely day will never be forgotten, never be forgotten,
This day will never be forgotten.
This lovely day, this lovely day will never be forgotten, never be forgotten,
This day will never be forgotten.

165.

When we meet,
My never-fading star,
The vault of the sky is bright,
And the garden is beautified in a new way.
When we meet,
My glittering star,
My heart beats with fire,
And time is beautified here.
The heart of dawn glows like gold,
The evening is very warm and calm,
My heart is waiting for you to come
Where green wild service tree is rustling.
On the banks of the wide Vyčegda
Our love began to be woven.
It grew as we worked happily,
Like the flower of the meadow.
It asks us
To keep ourselves chaste,
So that our bosom should
Never be filled with sorrow.
The heart of dawn glows like gold . . .
Bright love is happiness:
It raises our hearts
And carries us ever forward
To make our life beautiful,
To make it flourish
As never before us.
And like a spring flower
You are flourishing.
The heart of dawn glows like gold . . .

166.

mędla-pęlįn gudęk kįlę,
l'ivkńitlas da lańtlas suč;
a me kįvza kereș jįlin,
oz-ę mijanę ńin vuž,
oz-ę mijanę ńin vuž?
kodi bara seni vorsę,
ętnas paľędę bur un?
mįj sen bereg dorśis korśę,
mijla veleśtę oz mun,
mijla veleśtę oz mun?

167.

śęd kįr-kečįn įžįd pośoľok,
sen olę rud śinjasa nįv.
daś sį vęsna śetnį stav olęm,
me sį dįrji gažtęm og kįv.
sįkęd men
lomźę šondięn mu,
ęzjis žoriža šud.
kor zapańe užavnį petas,
leń e ž - v a lįn śilę stav erd.
i radlę stav įvla-vįv petas,
i kokńia purjaśe ker.
sįked men . . .
a ńumjovtas-sotištas, śelęm,
on ažžį te mićažįk čvęt
i ęvtištę ńebįd lun telęn,
lęz e ž - v a berd įvlaįs ted.
sįkęd men . . .
śęd kįr-kečįn įžįd posoľok,
sen olę rud śinjasa nįv.
daś sį vęsna śetnį stav olęm,
me sį dįrji gažtęm og kįv.
sįkęd men . . .

168.

jugįd kožuv, petav, petav,
eziś kožuv petav!

166.

From the far bank an accordion is heard,
Someone is playing songs and falls silent for a moment;
I listen on the hill-top,
Will he not come over to see us,
Will he not come over to see us?
Who, then, is playing there,
Alone awaking good dreams?
What has he to do on the bank there,
Why does he not go to the village,
Why does he not go to the village?

167.

On the dark, steep bank, there is a large settlement,
Over there lives a grey-eyed girl.
I am ready to give my life for her,
By her side I know no sadness.
With her, for me
Like the sun, the earth blazes up,
Flowers of happiness blaze up.
When she goes to work in the inlet,
The whole surface of the calm Vyčegda is singing.
And all nature is glad, unfolding,
And she puts the logs together easily to make a raft.
With her, for me . . .
She smiles, and my heart burns,
You cannot see a flower fairer than she.
And with a soft southerly wind
Nature around the blue Vyčegda fans you.
With her, for me . . .
On the dark, steep bank there is a large settlement,
Over there lives a grey-eyed girl.
I am ready to give my life for her,
By her side I know no sadness.
With her, for me . . .

168.

Bright star, come forth, come forth,
Silver star, come forth!

źirdav, pęrtmaś vilišań,
źirdav ritja kia berin!

musa nilej, petav, petav,
zarńi nilej, petav!
gažed menę, śelęm-šęr,
petav ritja kia berę!

petas eśkę jugid kožuv,
źirdalęmęn vorsas.
gudir kimęr taj oz leź,
vevťe pemid ežęs ulę.

petas eśkę musa nilej
kia berin me dinę.
mamis taj sijes oz leź,
viďćę, nivliś veľa kutę.

169.

bur baťkęd-mamkęd olęm
oz ńe-kęr menam vun,
me seki šog eg kivli,
eg aźźiv gaštęm-lun.
me seki šog eg kivli,
eg aźźiv gaštęm-lun.

kor guľajtni me peta,
kor śila śilan-kiv,
stav jęzis veli šuęni,
zev šuda taje niv.
stav jęzis veli šuęni
zev šuda taje niv.

me zbiľiś šuda veli
daj vošti asśim šud,
me, końęr, taję šudjasę
eg krepid kięn kut.
me, końęr, taję šudjasę
eg krepid kięn kut.

ez viďćiv-skęrmiv baťej,
zev veli sije šań,

Shine, sparkle from above,
Shine after evening twilight has come!

Dear girl, come out, come out,
Bonny girl, come out!
Cheer up my heart, my darling,
Come out after evening twilight has come!

The bright star would come forth,
It would play, glittering bright,
Gloomy clouds do not let it out,
They hide it under a dark coverlet.

The dear girl would come
To me after evening twilight.
Her mother will not let her out,
She chains the girl's freedom.

169.

My life with my kind parents
Will never be forgotten.
Then I heard of no sorrow,
I saw no sadness.
Then I heard of no sorrow,
I saw no sadness.

When I go out walking,
When I sing a song,
All the people say,
This girl is very happy.
All the people say,
This girl is very happy.

And really I was happy,
But I lost my happiness.
I, poor soul, could not cling to this happiness
With a firm hand.
I, poor soul, could not cling to this happiness
With a firm hand.

Father did not chide me, he was not angry with me,
Mother was very kind to me,

pįr oškis menę mamej:
te mijan roć akań.
pįr oškis menę mamej:
te mijan roć akań.

170.

ježįd tugjęn paśkędę
ľęm-pu asśįs sįv.
eziś rįtę guľajtnį
petis mića nįv.
jen-ež-koď lęz śinjasa,
strojnej, meli, zboj;
gudękaśiś sį vįlę
vižędę kuź voj.

nįvlęn įžįd slavais
kičovtę stav mu.
tęvnas murtsa ętnasęn
kerjęn ez tįrt ju.
jen-ež-koď . . .
i kolko·znej už vįlįn
abu nįv, a bi.
ľubej užę śibalę
sįlęn varov ki.
jen-ež-koď . . .

krugę petas jęktįnį,
siž oz jęktį męd.
donsę taję nįvkalį
ńe-kod oz i tęd.
jen-ež-koď . . .

171.

ležalej žę tom jęz vęvtę,
įrkędįštej, juktalej!
a me peta gaža sadję,
sadjįn strubą kodjįnį.
a me peta gaža sadję,
sadjįn struba kodjįnį.

She always praised me:
Your are our beauty (our Russian doll).
She always praised me:
Your are our beauty (our Russian doll).

170.

With white tassels
The wild-service decorates its lap.
On a silvery night
The girl went out walking.
    She has sky-blue eyes,
    She is slender, tender and courageous;
    The accordion-player
    Looks at her throughout the long night.

The girl's fame has spread wide,
It encircles the whole earth.
In winter, almost by herself
She fills the river with logs.
    She has sky-blue eyes . . .
When working in the kolkhoz
She is no girl but fire.
Whatever work she takes up,
She has a skilful hand.
    She has sky-blue eyes . . .

She goes out to dance in the circle,
Nobody else can dance like her.
The value of this girl
Nobody knows.
    She has sky-blue eyes . . .

171.

Young men, let out the horse,
Give it air, give it to drink!
While I go to a beautiful garden
To dig a well in the garden.
While I go to a beautiful garden
To dig a well in the garden.

kodja, kodja me va-struba
daj višńe·vęj sad-jęrįn.
oz taj nę pet mįća nįlįs
truba dorę va boštnį.
oz taj nę pet mįća nįlįs
truba dorę va boštnį.

petis, petis mića nįlįs
struba dorę van boštnį,
a bęršańįs tom molođeć
vajis vęvsę juktavnį.
a bęršańįs tom molođeć
vajis vęvsę juktavnį.

koris, koris nįvlįś vedra,
nįlįs vedrasę ez śet.
śetis, śetis zonįs ćuń-kįč,
nįlįs ćuń-kįčsę ez bośt.
śetis, śetis zonįs ćuń-kįč,
nįlįs ćuń-kįčsę ez bośt.

tęda, tęda, mįjla, nįlej,
mįj me tenę dęzmędi,
tę-rįt rįtnas voj-puk berįn
męd nįlęs me koľľędi.
tę-rįt rįtnas voj-puk berįn
męd nįlęs me koľľędi.

siję tušanas ńe-įžįd,
i ar-lįdnas zev na tom,
rud kęsaįs kos šęręžįs,
kęsaas ľentaįs gęlubej.
rud kęsaįs kos šęręžįs,
kęsaas ľentaįs gęlubej.

(c) Laments

172.

menam vęli śęd-i šęk-i ľentoćka,
voši sija śęd-i vęr šęre.
menam vęli lęz-i šęk-i ľentoćka,
voši sija ćęd-i-ja jage.

I am digging, digging the well
In the morello-cherry garden.
Will the beautiful girl come out, I wonder,
To draw water from the well?
Will the beautiful girl come out, I wonder,
To draw water from the well?

The beautiful girl came out, came out
To draw water from the well.
After her a young man
Brought his horse to water.
After her, a young man
Brought his horse to water.

He asked, for the girl's pail,
The girl did not give him the pail.
The young man offered, offered her a ring,
The girl did not accept the ring.
The young man offered, offered her a ring,
The girl did not accept the ring.

I know, I know why not, little girl,
It is because I have hurt you.
Last night, leaving the spinnery,
I saw home another girl.
Last night, leaving the spinnery,
I saw home another girl.

As to her figure, she is short,
As to her age, she is very young,
Her blond plait reaches down to her waist,
She has a blue ribbon in her hair.
Her blond plait reaches down to her waist,
She has a blue ribbon in her hair.

172.

I used to have a ribbon of black silk,
It was lost in the middle of the dark forest.
I used to have a ribbon of blue silk,
It was lost in the black bilberry forest.

menam vẹli gẹrd-i šẹk-i ľentoćka,
voši sija oz-i-ja tịla.
menam vẹli jeẓid šẹk-i ľentoćka,
voši sija jala jage.
menam vẹli alej šẹk-i ľentoćka,
voši sija-j ẹmiẓa kuste.
menam vẹli viž-i šẹk-i ľentoćka,
voši sija nịr-poma ńure.
menam vẹli gẹlubej-i šẹk-i ľentoćka,
voši sija ćẹd-laća kuste.
menam vẹli vež-i šẹk-i ľentoćka,
voši sija vež turin pije.
menam vẹli zẹleta pijej,
voši sija-j armijaje.

173.

i rịt-i-ja pe voje matuška,
mene da rẹďitin,
da voj-i-šẹr-i kade, matuška,
karab ij eštedin.
da jug-i-dan-i-dore, matuška,
mene da mẹdedin.
i prẹš-i-šaj pe prẹššaj, ďiťotka,
rad-i pe me prẹšajćća.
ćer-i-ńeć-i pe-j oz-i čẹkti da
karab ij oz-i sūtili.
da kịnta pe kịnta da, matuška,
voj-i-šẹr-i morozen,
i sịda pe sịda, matuška,
as-i-ja da šondien,
i koś-i-ta da koś-i-ta da, matuška,
lun-i-šẹr-i šondien,
da kerišta, kerišta matuška-j
as-i-lam sab-i-ľajen,
da bẹrd-i-ẓa pe bẹrd-i-ẓa da, matuškaj,
as-i-lam šin-vajen,
i kẹkišta, kẹkišta, matuška,
poz-i-tem-i kẹk-i moz,
i puk-i-śa pe puk-i-śa da, matuška,

I used to have a ribbon of red silk,
It was lost in the strawberry-clearing.
I used to have a ribbon of white silk,
It was lost in the pine-forest full of reindeer-moss.
I used to have a ribbon of purple silk,
It was lost in the raspberry bush.
I used to have a ribbon of yellow silk,
It was lost in the marsh full of brambles.
I used to have a ribbon of blue silk,
It was lost in the dewberry-bush.
I used to have a ribbon of green silk,
It was lost in the green grass.
I used to have a son of gold,
He was lost in the war.

173.

My dear mother, early in the night
You gave me birth,
And at midnight, mother dear,
You prepared the ship.
At daybreak, mother dear,
You sent me away.
Good-bye, good-bye, my child,
I take leave gladly.
The bridegroom does not give orders
And he does not set up a ship.
I shall freeze, freeze myself, mother dear,
With the midnight frost,
I shall melt, melt myself, mother dear,
With the morning sun,
And I shall dry, dry myself, mother dear,
Wit the noonday sun,
And I shall cut, off my head, mother dear,
With my own sword,
And I shall weep, weep, mother dear,
Pouring out my tears,
And I shall cuckoo, cuckoo, mother dear,
Like a cuckoo that has no nest,
And I shall sit, sit, mother dear,

šęr ęšiń vįlę,
i bęrd-i-ža pe bęrd-i-ža da, matuška,
as-i-lam šin-vajen.
veľiś pe veľiś-i, matuška,
tom-i voj-i-tir gažmim.

174.

i jugid šondiej da menam
i śvetnej śveťitemej.
i v a n-lun dįrśa ved vęli
kupaľńića-śvetej,
i vęźńeśeńńe dįrśa ved vęli
jęn-žoriž śvetej.
jugid šondiej da menam
śvetnej śveťitemej.
prokopej dįrśa ved vęli
ľežneg-žoriž śvetej.
i i ľ ľ a-lun dįrśa ved vęli
vež turin-i śvetej.
jugid šondiej da menam
śvetnej śveťitemej,
koľi ved koľi menam
stavis-i koľi.
i trojća dįrśa ved menam vęli
i koreś-i kor-i śvetej.
jugid šondiej da menam
śvetnej śveťitemej.
i ęni ved me, końerej, koľi
i arśa turin-i kojd.

175.

[nį pukśas bęrdni. nį pukśas jurles
vįle da pondas bęrdni.]

i spas-i daj-i pričistaja
i jenśań pe ved menim burśiin.
eta lunja da lunis kuźa,
i burśi že daj blagos-i-levit
eta lunja lunis kuźa!

In the middle window,
And I shall weep, weep, mother dear,
Pouring out my tears,
Not long ago, not long ago, mother dear,
We young folk were making merry.

174.

My bright day,
My flowery blossoming.
On midsummer-day
I had a buttercup flower,
On Ascension-Day
I had a sowthistle.
My bright day,
My flowery blossoming.
On Procopius' day
I had a wild-rose.
On Elijah's day
I had a green grass-flower.
My bright day,
My flowery blossoming.
It has gone, it has gone,
It has gone for good.
And on Holy Trinity day
I had a broom-leaf flower.
My bright day,
My flowery blossoming.
Now, I, poor soul, have been left
Like the autumn grass.

175.

(The girl sits down to weep.
The girl sits on a cushion and begins to weep.)

Reedemer and Holy Virgin,
From Heaven you have blessed me.
For this day
Bless me,
For this day!

i jeńśań pe ved menim burśi
i jen kǫžulis mįda-j,
i vaśań pe ved menim burśi
va ćeriis mįda-j,
i mušań pe ved menim burśi
vež turinis mįda-j.
i burśi že daj menim końerejli
i blagos-i-levit!
i tašań pe ved menim burśi
i petan-i ęžes,
i setći pe ved menim burśi
i pįran-i ęžes!
i burśi že daj menim końerejli
i blagos-i-levit!

176.

i jugid šondiej da menam
i nį̄ veľaej da
i nį̄ veľaej pe da menam
i įžid-i veľaj
i koľi ved koľi menam
i końerejlen.
i jugid šondiej da menam
i vetlem-munemej.
i tuj kuźa ved me-jej vetli
i tujse da śeredlig-tįrja,
i tuj kuźa ved me vetlį
i tujse da moľedig-tįrja.
i ćuń-pom pe ved me-jej vetli
i čulki daj čol-i-ki,
i šinmen pe ved me-jej vetli
i migajććig-tįr-i-ja-j.
jugid šondiej da menam
i vetlem-munemej.

177.

[nį̄ pondas bęrdni]

i vetla me že vetla me
i zęletajasej daj pęd-i-rugajasej,

From Heaven send blessings on me,
As many times as there are stars in the sky,
From the water send blessings on me
As many times as there are fish in the water,
From the earth send blessing on me
As many times as there are blades of green grass.
Bless me, poor as I am,
Bless me!
Bless here
The door through which I go out,
Bless there
The door through which I go in!
Bless me, poor as I am,
Bless me!

176.

My bright day,
My maiden's freedom,
My own maiden's freedom,
My great freedom
Has been taken away from me,
Poor soul.
My bright day,
My coming and going.
I walked along the road,
Leaving tracks on the road,
I walked along the road,
Treading smooth the road.
I walked on tiptoe:
Tip-tap, tip-tap.
I walked with my eyes
Winking.
My bright sun,
My coming and going.

177.

(The girl begins to weep.)

I am going away, I am going away,
My dear girl-friends,

i nule že, nule mene
i med-i-bẹrjaśis!
i zẹletajasej da menam
i bur-i zonjasej,
nule že mene gora daj gudeknanid!
i vetlame že vet-i-lame
i mića daj ar-i-ťeľnanim,
tujse moľedlig-i-tịrja da
i śẹredlig-i-tịr-i-ja.
[śa žẹńike vovasni.]
i ćećći že pe mịś-i-śi!
[mužikes pondasni ćuksōni, žergini, kľongini.]
ćećći že mịśśi!
ńe-pẹra uźni,
pẹra ćeććini.
on-ke ved ćećći,
girjam da garjam,
girjam da garjam.
rịniš-tup-i-jed jurej,
ćećći že, mịśśi,
ćećći že, mịśśi!
rẹveśńik-puej,
ćećći že, mịśśi!
[da seśśa pondasni petni, śojasni, juasni da.]
paśibe da pomeśibe,
śojim da juvim,
śojim da juvim
roć tagja surse
roć tagja surse,
ịb-vị̄ da ružeg-ńańse,
keres-šẹr pirogse.
paśibe da pomeśibe.

178.

[berdni pondas nị̄, asi-voźnas pukśas da.]

i vešti že te, veš-i-ti mene.
i baťuš-i-koej!
i gidńa-šẹr med ľubej vẹ̄nad
i vešti te, vešti!

Take me, take me,
For the last time!
And you, dear,
Kind lads,
Accompany me with your loud accordion.
Let us go, let us go
With our fine group,
Treading the way smooth
And leaving tracks behind.
(At this point they arrive at the bridegroom's.)
Get up and wash yourself!
(They begin to call the lad with much noise and ringing.)
Get up and wash yourself!
There is no time to sleep.
It is time to get up.
If you will not get up,
We shall tickle you and scratch you,
We shall tickle you and scratch you.
You have a head like the straw-plug in a barn window,
Get up and wash yourself,
Get up and wash yourself!
You would-be bridegroom,
Get up and wash yourself!
(Then they begin to go out to eat and drink.)
Thanks and gratitude,
We have eaten and drunk,
We have eaten and drunk,
Beer brewed from Russian hops,
Beer brewed from Russian hops,
Bread baked from oats grown on the heights.
Pirogi made of flour from the hills.
Thanks and gratitude.

178.

(The girl begins to weep, sitting down early in the morning.)

Redeem me, redeem me,
Father dear!
With the favourite horse from your stable
Redeem me, redeem me!

[taja asi-vǫžnas bęrdeni, nį̄ boštni loktasni da.]

i vešti že, vešti kęrmića
i matuš-i-kaj-i daj
i karta-šęr daj ľubej męsnad!
vešti že, veš-i-ti,
i kęrmićaj da menam
mamej, matuš-i-kaj!
i śo sį̄ja pe ved menam vęli
šęk-i povodej,
i vit-śo sį̄ja ved menam vęli
i šęk-i povodej.
i śo sį̄ja ved menam pondis
menam i uś-i-ni.
i jugid šondiej da menam
šęk-i povodej,
[taje jur sįnaleni nį̄li seki.]
i vetimin sį̄ja ved menam
i uś-i-ni pon-i-dis.
jugid šondiej da menam
šęk-i povodej,
kį̄ź-vit sį̄ja ved menam
i menam ij uśi daj.
i kęrmiľićaj da menam
i matuš-i-kaej
i raka-pozje ved menam
i menam ij uśi.
i kęrmiľićaj daj menam
i matuš-i-kaej,
mįj ne te ta-lun pać-i-te lomtin daj
pes-i-te śujin?
i menam ed sija vęli-j
lį̄ej da śęmej.
i mįj tęlen ne, kęrmića matuškaej
čįn-i-te leźin?
i sija ved menam vęli
jugid vir-jajej.
i lun-tęlen-ke ved kęrmića matuškaj
leźin men-i-śim daj
i sija ved voj-more menam,

(This is recited in the early morning, in a mournful tone, when the bridegroom's relatives are come to carry away the bride.)

Redeem me, redeem me, you who nursed me,
Mother dear,
With the favourite cow from your shed!
Redeem me, redeem me,
You who nursed me,
Mother, mother dear!
A hundred fathoms long
Was my silken hair,
Five hundred fathoms long
Was my silken hair.
And what was a hundred fathoms long, look, has begun
To fall.
My bright sun,
My silken hair,
(At this point they comb the bride's hair.)
And what was fifty fathoms long, look,
Has begun to fall.
My bright sun,
My silken hair,
What was twenty-five fathoms long, look,
Has fallen.
You who nursed and raised me,
Mother dear,
My crow's nest, look,
Has fallen.
You who nursed and raised me,
Mother dear,
Why have you lit your stove today,
And why have you filled it with firewood?
Why, it was,
My bones and my skin.
Mother dear who raised me, with what wind
Will you let out the smoke?
Why, it was
My light body.
Mother dear who raised me, with the southerly wind
You have let out my body,
And it has fallen into the northern sea.

menam ij uśi.
i voj-tẹlen-ke ved matuškaj leźin,
lun-more ij uśi.
sija ved kẹrmiľićaj matuška,
menam vẹli jugid virej-jajej.

(d) Rhymes

179.

požem jagin lẹśid ōni,
kor tẹla da nom abu.
kor mene milej ľubite,
sek men dolid ij ōnise.

tịrmas, miloj, tịrmas, miloj,
tịrmas vinate juni.
tịrmas, miloj, tịrmas, miloj,
tịrmas ịledlinite.

oz kō menim kịk miloj da
kẹť ij ẹťik gẹtirtem.
oz kō menim kịk ćuń-kịč,
kẹť ij ẹťik zẹletej.

og mun, og mun veres saje,
kẹni viten da kvajten;
lučče muna veres saje
kẹni lova da kẹźajka.

Mother dear who raised me, with the northerly wind
You have let it out,
It has fallen into the southern sea.
It was, mother dear who nursed me,
My light body.

179.

It is pleasant to live in the woods of forest-pines,
When the wind blows and there are no gnats.
When my lover loves me,
Then life is gay.

Enough, dear, enough, dear,
Enough of your drinking vodka.
Enough, dear, enough, dear,
Enough of your cheating me.

I do not want two lovers,
Only one who is single.
I do not want two rings,
Only one made of gold.

I will not marry, I will not marry a man
In whose house five or six people live.
I would rather marry a man
In whose house I shall be mistress.

VI. THE IŽMA (LOWER OB) DIALECT

The next four narratives and tales, I took down from Jurij Gerasimovič Ročev, scientific researcher and his younger brother, Valerij Gerasimovič Ročev. Both of them were born in the village of Мужи (Zyr. *mįži*) on the lower reaches of the Ob (Tjumen region, Šuryškar district). Apart from Zyrians, this village is inhabited by Ostyaks and Russians. In 1964 J. G. Ročev was 28, V. G. Ročev 21 years of age.

The limited amount of material does not permit an analysis of the characteristic features of this dialect (for more abundant data, see VÁSZOLYI: NyK 67:24—7). I merely note that J. G. Ročev, following the norms of literary usage, substituted *ʒ́* for I *ď* (~V, SR, etc. *ʒ́*), while his brother pronounced I *ď*. According to ERIK VÁSZOLYI (loc. cit. 25), in 1959 J. G. Ročev's pronunciation was characterized by *ď*. This apparent contradiction has a simple explanation in the fact that in the meantime our informant had acquired the use of *ʒ́* from the literary idiom of Syktyvkar. In other respects he had preserved the typical features of his dialect area, and I can state this not only on the evidence of the two tales he told me, but also from the style of speech he used in the course of friendly conversations we had together.

(a) Tales and narratives

180. *ęťik lịkjedlịś starik pomlaś*

1. *taje mojdse men viśtōlis ęťi starik, z ę ś i m f i l. og tęd, bịgjalis sija, iľi zabịľ vęli stavis, no aćịs viśtalis, mịj stavịs sịked vę̄lema kor-ke.*

ęt-pịr kor-ke me vęli ičkịśa. rịt ńin rę̄mde, a me — bịd oho·tńiklen ved piśaľịs pịr ordas — me pịr vịžedla da vịžedla ńebesa vịlas, oz-em utkajas lebźịnịs mati gęger. a kor pemdas, sek pịr naja uležịk leććenịs. bergećći, a mať sịlị kantuk, ž̦ę̄m me vịlam lebe. no me ędježịk kosaes ćę̄ti, ćapki piśaľes, buh-grịm varti, daže ig imećći. lebi utkaịs, iz i uś, a ịžịd zej vęli, gaške žoľa kukań-koď. no iz śur, iz śur, me bara ičkịśnị vošji. seśśa pịr-pịr kor pemdis, ćętśi ičkịśemśịs. a kerkaam vęli bi pestiše. va-tor vęli mę̄da puźedịštnị. čan-koď i vęli ćugunịs. vase kịski, voji da vịžeda: vij plavajte. no mịj sečemịs? merajti: kịk ćuń soda. isịšti: utka-šịd. a sije vę̄lema, utkase kor me lịji, sịlị śurema kịćće-ge da pịm vịśańịs lebema ečińžik i uśema samej pać-trubaas i uśema vaas. bura dịr i śoji ćęskịd šịdse. vot ed kuź ōle.

2. *mędịś, kor-ke tulịsịn dor-va petema ńin vęli, munim kịken jortked važ k i j e v a t sojime. no i lịjśam sen. utka una sị-sị vịle ij ľake. a ji vęrźis, munnị oz poź. stavse tịrtis dor-vase, kịk vežō-lun ćęž lịjśim. ośenćik vęli kujle mu vịlas. sećće mi karim sklad i zej una utkase tećim. kor-ke asịle paľalim, vịžedam, a jịịs ńin stavịs munema. mijan ośenćiknum bara-že kịćće-ge kịlalema. pukśim pịže, vęteććam, m ị̦ ž i bereg dore kućim matịśśịnị. a seten beregas narodịs vojlalenịs vedrajasen, ušatjasen bę̄re-voźe. mij taja sečemịs, mịj? a sija vę̄lema ośinćikịs mijan sịlema, utkaịs stavịs vaas lōma, tęlịs beregas ľićkema sije. seśśa stavịs vot i ęktenịs utkase, kaźalemaś da. žoń tę̄ mijanćunumịś utkase śojisnịs.*

3. *ćeri kịjnị vetli mašeńolnam. muna protohaed, a ćerịịs śerśis vejśen pete. vaj pukta taćće kulem. kulem pukti, aćum muni mędlae. śa kor-ke kulemjas vịźlōnị muni; voji protohaas puktem kulem doras, a sen zej ịžịd śir. čukema kulem śinjasas da bę̄re ńi voďe oz vermị, ịžịd da, a protohaịs kos ńin, a śirịs*

180. About a lying old man

1. This was related to me by an old man called *Zęśim Fil.* I do not know if he was telling tales or the whole thing was the truth, but he himself said that it all happened to him once upon a time.

Once upon a time I was mowing. It was growing dark, but I — for every hunter always has his gun at hand — I keep looking up the sky all the time to see if there are any ducks flying nearby. When it grows dark, they always fly lower. I turned round, and damn it! There's one flying just above me. At once I flung away the scythe, seized the gun and, crack, fired it without aiming. The duck flew away; it did not fall down, it was very big, perhaps the size of a little calf. So I failed to bring it down, I failed to bring it down; I began to mow again. Later on, when it was quite dark, I stopped mowing. The fire began to burn in my house. I wanted to boil water. The pot was the size of a tub. I fetched water, and came back; and I see that fat is floating on the surface. What on earth is this? I measured it: it was two fingers thick. I smelt it: it was duck soup. It was the same duck I had fired at, I must have hit it somewhere, although it flew off somewhat hurriedly. It had fallen right down the chimney and into the water. For a long time I was eating the tasty duck soup. You see, curious things happen.

2. On another occasion, when the banks had already been flooded, I and my companion, the two of us, walked out to the old spruce-woods at Kijevat. We went hunting there. There are many ducks there, one sticks to another. The ice began to form, it was impossible to proceed. The waters on the bank were completely covered, we hunted for two weeks. The ground was covered with ice. We made a storage-place there and piled up lots of ducks. When we awoke in the morning we noticed that the ice had already gone completely. Our ice had floated away somewhere. We got into a boat and followed it, and we began to draw near to the bank at Mįži. People were running to and fro on the bank there carrying buckets and pails of wood. What on earth is this? Well, our ice had melted, all the ducks had got into the water, and the wind had driven them to the shore. Then they gathered all the ducks together, when they noticed them. Throughout the whole winter they were feeding on our ducks.

3. I went to fish with an Ostyak boat. I make my way along a side-stream, and fish come along in swarms. I cast the net here. I cast the net, while I myself went in another direction. Later on I returned to take a look at the net. I arrived at the net I had set in the side-stream, well, there was a huge pike there. It had become entangled in the mesh of the net and could not struggle either forward or backward, so huge it was, the side-

mašeńolśįs įžįdžįk. ńi-nem og vermį sįked karnį. ędden taj vetli kerkae da bośti setįś kolhozlįś ńeodńik. ńeodńiknas ędva vajim. čičjase kerōlim da. śa bara tę̄-bįd śir-jaj śojim.

181. *bęža-ku parka*

olis-vįlis b ę ž a - k u p a r k a. sija ottore nōlis b ę ž a - k u p a r k a i sijen sįlį ńimse puktisnįs b ę ž a - k u p a r k a. b ę ž a - k u p a r k a vęli pastuh. sįlen aslas kęrjas iz vę̄nis i sija rębitis ozįr kęr viżiś dorįn, j e ž į d k u p a r k a dorįn. kor-ke nija vęrźisnįs, b ę ž a - k u p a r k aes įstisnįs jęraśnį. jęrašis, kutalis bįkjases, seśśa sija daďūašis, śetis daďūjasse hęźa·jinįslį, raźis ćomjasse, tećis utića vįle stav ľesse i nija munisni voźe. a b ę ž a - k u p a r k a daže iz eštį aslįs domaśnį, sįlį bara loi kutōnį kęrjas. no kutalis bara, daďūašis aslįs ńin i kućis vętlįnį kęrjasse vįľ mestae. no kįćće munisnįs j e ž į d k u p a r k a da sįlen babaįs? j e ž į d k u p a r k alen vęli das tįśeća kęr. stavse sije kole vęli vętlįnį, a voštįnį oz poź, hoźa·jin kućas pińaśnį. no vot vętle kęrjasse b ę ž a - k u p a r k a i kįle bęrśańįs kučem-ke šijas, kok-šijas. bęras bergeććis:

bęras bergeććis,
bęras bergeććis,
kįk daďďa lokte,
kįk daďďa lokte.
ęťikis taj įrgen daďďa,
męďįs taj že ńin eziś daďďa
įrgen daďďaįs vodlas dortįįs garōtis,
sa vįti šagajtis.
b ę ž a - k u p a r k a,
b ę ž a - k u p a r k a.
ęťikes jualam,
ęťikes jualam,
kįnum oz bergō,
kįnum oz bergō.
eziś daďďaįs vodlas dortįįs garōtis,
sa vįti šagajtis
b ę ž a - k u p a r k a,
b ę ž a - k u p a r k a.

stream was already dried up, and the pike was bigger than the Ostyak boat. I could not do anything with it. I went quickly to the house and took out the fishing boat belonging to the kolkhoz. Even with the fishing boat I was hardly able to carry it home. We cut it into pieces. Throughout the whole winter we were eating pike.

181. Ermine-coat

There lived once a man called Ermine-coat. He always wore an ermine-coat, therefore he was given the name Ermine-coat. Ermine-coat was a shepherd. He had no reindeer of his own, he worked with the rich reindeer-keeper called White-leather-coat. One day they set out; they sent Ermine-coat to catch some of the reindeer from the herd. He caught the bulls, then harnessed them, handed the sleighs over to his master, took down the tents, placed everything on the tent-carrying sleigh, and they started off. But Ermine-coat had no time to harness for himself, his duty was to tie the reindeer one after another. So he tied them together, then harnessed and started to drive the reindeer to the new place. But where did White-leather-coat and his wife go? White-leather-coat had ten thousand reindeer. He had to drive all of them, none of them might be lost, or the master would curse him. Ermine-coat drives the reindeer and hears some sound coming from behind, the sound of hooves. He turns back:

He turned back,
He turned back,
Two carriages are coming,
Two carriages are coming.
One of them is a carriage of copper,
The other is a carriage of silver.
In front of the carriage of copper he turned round,
There stepped over the traces
Ermine-coat,
Ermine-coat.
We question one of them,
We question one of them,
Our tongue does not move,
Our tongue does not move.
In front of the carriage of silver he turned round,
Here stepped over the traces
Ermine-coat,
Ermine-coat.

ęťikes jualam,
ęťikes jualam,
kį̄num oz bergō,
kį̄num oz bergō.
b ę ž a - k u p a r k a,
b ę ž a - k u p a r k a,
kod nę tenad hęźa·jinįd,
kod nę tenad hęźa·jkaįd?
me vįlam das ćom pįčkas
stavįs hęźa·jin, stavįs hęźajka.
b ę ž a - k u p a r k a,
b ę ž a - k u p a r k a.

seśśa įrgen dadďa vįlas mortjasįs da eziś dadďa vįlas viśtalenįs b ę ž a - k u p a r k alį, mįj sija aćįs oz tęd, kod sį vįlįn hęźa·jinįs, kod sįlen hęźajkaįs. i nija sįlį viśtalenįs:

b ę ž a - k u p a r k a,
b ę ž a - k u p a r k a,
ted vįlad hęźa·jinįs
j e ž į d k u p a r k a,
hęźa·jkaįs ved
j e ž į d k u p a r k a gętįr.

viśtalisnįs i kįćće-ge vošisnįs. b ę ž a - k u p a r k a bara ętnas koľi kęrjasįsked. seśśa b ę ž a - k u p a r k a tojištis stav kęrjasse vįľ mestae, loktis ćom dore i pukšis utića vįle šojććįnį. sek mime peti hoźa·jkaįs, j e ž į d k u p a r k a gętįr i kućis pińaśnį:

b ę ž a - k u p a r k a,
peste vajin-em,
kęrjaste da vįžlin-em?

no mįj seśśa karan? b ę ž a - k u p a r k alį bara loi munnį rębitnį. b ę ž a - k u p a r k a vase katlis, di pesse pįrtlis di kęrjasse vįžlis. seśśa bara loktis da utića vįle pukšis. i kį̄ziše, a ńi-kučem zįk oz kį̄ ćomšįs. i. dumaćće b ę ž a - k u p a r k a, mįj nę nalį lōma, kįćće nę naja lōmaś? seśśa b ę ž a - k u p a r k a kįk kepiśse voćća tarkńitas i lebźas, p į n o - s t a r i k ćom dore voas. pukale bara utića vįlįn p į n o - s t a r i k ćom voįžįn. i. ćomšįs sečem įžid zįk kįle i bara dumaćće: 'mįj nę sečemįs? mįj seten karenįs?' i ćomšįs peti p i n o - s t a r i k i viśtale b ę ž a - k u p a r k alį:

We question one of them,
We question one of them,
Our tongue does not move,
Our tongue does not move.
Ermine-coat,
Ermine-coat,
Who is your master,
Who is your mistress?
Above me in ten tents
Everyone is master, everyone is mistress.
Ermine-coat,
Ermine-coat.

At this people sitting in the carriage of copper and in the carriage of silver say to Ermine-coat that he himself does not know who his master is, who his mistress is. They say to him:

Ermine-coat,
Ermine-coat,
Your master is
White-leather-coat,
While your mistress is
White-leather-coat's wife.

They gave him this information and vanished somewhere. Again Ermine-coat was left alone with his reindeer. Then Ermine-coat drove all the reindeer to a new place, came to the tent and sat down to rest in the tent-carrying sleigh. Then his mistress passed by, White-leather-coat's wife, and began to curse him:

Ermine-coat,
Have you brought firewood,
Have you guarded the reindeer?

What could he do? Again Ermine-coat had to go to work. Ermine-coat fetched water and brought firewood and guarded the reindeer. Then he returned and sat in the tent-carrying sleigh. He listens, but no noise is to be heard from the tent. Ermine-coat tries to think out what has happened to them. Where had they gone? Then Ermine-coat strikes two gloves together and flies off; he arrives at the tent of old *Pịno*. Again he sits on the tent-carrying sleigh in front of old *Pịno*'s tent. Such a great noise is heard from the tent, and he thinks again: "What is this? What are they doing there?" Old *Pịno* comes out of the tent and says to Ermine-coat:

b ę ž a - k u p a r k a,
b ę ž a - k u p a r k a,
mįjla nę on ćomjas pįr?
mįjla nę on ćomjas pįr?
b ę ž a - k u p a r k a
p i n o - s t a r i klį viśtale:
mįjla nę me ćomjas pįra?
mįjla nę me ćomjas pįra?
p ę n o - s t a r i k taj viśtale:
menam ćomjįn,
menam ćomjįn
una mort taj ćukarććis,
una mort taj ćukarććis
da ńe-kod taj menćum ńę̄-vužjes verźednį oz vermį.
b ę ž a - k u p a r k a ćomjas taj pįris di
kįk kusiń taj ńukįľćis di
ńę̄se bośtis di
vužse bośtis di
mukota-ruźedis taj įskōtedis,
pījasśįs ūtižįk,
pu-jį̄jasśįs vį̄tižįk taj lebi.

182.

ćeri kįjenįs kulemen. kulemįs ćistej, kośmema. kulemse sije kęrtalema, kulemnas mune pįž dore. kor sija voas sęr vįle, kulemse lęśede siž, medum sįlį bur vęli lędnį vaas. med voď kęrtale ulįs śuresse kulem pu pomas, kodįs loe vaįn. seśśa kulem-puse sija šurkńitas muas. med voď puįs dolžen pukōnį topta. seśśa sija kęrtale vįlįs śuresse. ętik kinas tojlaśe bereg dorśįs, a męd nas leďe kulemse, medum ńe-kįćći iz jęrmį. pu-kolastįs dolžen vę̄śįnį metra ńoľ, no i siď-že sije kulemse ńužede, poka sija oz eštį męd ike sija ńuždnį kįmįn-ke pom sija kuď i med vodďa puas kęrtale ulįs śuresse. no i seśśa stavįs siď-že. muked-dįrjas da i ćaste siž ōle: ćeri-kįjśįś na pukte kulemse, a męd ar pomas ńin varte ćeri. kor ńin eštedas puktįnį kulemse, sija kulem-gezjedįs kįskįśe ćeri doras. kor sija voas sećće, eča kįpedas kulemse ętik kinas, męd nas kute ćerise i šedede ćerise kulem-śinśįs. unžįkįs seten šede (sęr vįlįn): sįn, sįrok, pįžjan. sįrokse lįďďenįs med sęstem ćerien i sije šojenįs ńarhulen. sija, znaćit, kor svežij kįjema ćerise, kod na vęre, ćišťitenįs śęmse, śęmjenįs. sį berįn sije vundenįs plastjas vįle.

Ermine-coat,
Ermine-coat,
Why do you not enter the tent?
Why do you not enter the tent?
Ermine-coat
Says to old *Pi̯no:*
Why should I enter the tent?
Why should I enter the tent?
Old *Pi̯no* answers:
In my tent,
In my tent
Many people have gathered together,
Many people have gathered together,
And nobody is able to lift my bow.
Ermine-coat entered the tent and
Bending double, down to the ground
He took the arrow and
He took the bow and
Sent it out through the smoke-hole:
Below the clouds,
Higher than the tops of the trees it flew.

182. [About fishing]

Fishing is done with a fishing-net. The net is clean and dry. He ties the net up, takes the net to the boat. When he reaches the flood-land, he arranges the net in such a way that casting is easy. First the bottom-string is tied to the end of the pole that will stand in the water. Then the net-pole is thrown down upon the ground. The first pole has to be set firmly. Then he fastens the top string. He pushes himself off the bank with one hand, while lowering the net with the other so that it may not be caught up anywhere. The distance between the poles must be four metres; he stretches the net until he can fasten some of the ends of it to the other pole, in the same way that he fixed the bottom string to the first pole. Well then, the whole thing is done in this manner. Sometimes, indeed, rather often it happens that no sooner does the fisherman set the net than fish start leaping at the other end of it. As he casts the net, he pulls himself close to the fish by the rope of the net. When he gets there, he lifts the net a little, grasps the fish with the other hand and frees it from the mesh. The most frequently founded fish are white fish, *si̯rok* and *pi̯žjan. Si̯rok* is considered the cleanest fish, and it is eaten raw. When they have caught a fresh fish,

niiś pete ńoľ plast: bękjasis, miškis i pupkais. sije śojenis siď: ętik pomse plastisliś bośtenis vomanis i ętik kinas ńuźedenis, męd kias silen purt, koden sija matin ľeb doras vunde čičse, ūśań vile. koľem lijasse da jurse komijas šibitenis a ęsťakjas sije kośtenis bi vilin, śūjasśis nija ďoľa bi vilin karenis ćeri-vij. ćeri-vijse śojenis ńańen, varkaen i sija mune prestij vij meste. sirokse nęšta-na śojenis malo solen. sije potkedenis šagľa-dorśis i ruźedis kiškajasis (iľi śūjasis) munenis ćeri-vij karni, a ćerise aśse puktenis sole. seten sija kujle ćas kikkujim. si berin ńin sije poźe śojni.

183.

tulisnas, kor ńin vošjenis voššini jujasis, kęr-dorśa mortjas loktenis m į ž i e i bośtenis śojan stav gožemis keže. si berin nia kaslajteni ńežen more dore. sećće nia munenis si śerti: gožemnas una nom i kęrjasis oz vermiņis bura šojni, a more bękin ečažik nomjis. i naja seten bura olenis, ťelajasis tulisnas bura aśnisse ćustvujtenis. gožemnas kęr-dorśa narodlen sulalenis kokńid ćomjas, kodjas karemaś veśnid pujasiś i vilistiis gartemeś śumeden. sečemeś gožśa ćomjasis. kor ńin voas aris, nia kaslajteni pičkežik maťerikas. sije nia karenis si śerti, medum kęrjasislį kokńidžik veli sudędni aslanis šojanse, ńič. tęnas more bękin zej kęďid i ottorńi voj-vį telis dujte. a limjis si śerti korkaaśe i kęrjasislį śękid sudędni šojanse. korka śertiis že nia undenis kokjasnisse, kor kojšenis korśigen ńič. tęnas-že, kor kęrjasis śękaeś, kolho·zjasin nije vajedenis poselok dore i vijenis jaj vile. bikjasse nia viďeni si vile, medum nōledlini śękid gruzjas. nia med ižideś stav kęrjasśis. tęnas, bid tę, rajonnij śelein lęśedenis kęrjas vilin gonkijas, seten viďenis med ęďde vojlan kęrjas. kod vigrajte nije, silį šetenis ižid priz i silen brigadais lidďiśe med buren stav kolhozas. kęrjasse pregitenis kokńid, as karem daďjase. bid atďeľnej sečem prągitema daďjasse šuenis doď-ulen. tęnas kęr-dorśa mortjaslen ćomjasnis vilistiis gartemaś kęr-kuen, medum veli šonidžik, a pičkesas važenžik karisnis bi mu vilin, a ęni kolhozjas šetenis nilį kęrt-paćjas. seten, tęd-ńin, abu krevaťjas, no nia pać gęgeras karenis iľi lęśedenis kęr-kujasiś bur šonid uźan mesta. pastukjasis karauľitenis kęrjasse siď: vojnas-ke kimin-ke mort, a bidenlen vijim, med ečais kujim veledem ponmen karauľitenis stadese (stadse). a męd kimin-ke mortjas si kosti uźenis, šoććenis.

which is still moving, they clean off its scales. Then they cut it into slices. It makes four slices: the sides, the back and the belly. They eat it like this: they put one end of the slice into their mouth, stretching the slice with the one hand and holding a knife in the other hand, with which they cut a piece of fish, making the cut near the mouth from below upwards. Zyrians usually throw away the remaining bones and head, but the Ostyaks will dry them above the fire, making fish-fat of the gut at a small fire. They eat fish-fat with bread or dried fish, and use it like ordinary fat. They eat *sị̈rok* too, with a little salt. They cut it open at the gills and pull out the gut to prepare fish-fat from it; at the same time they put the fish in salt. There it stands two or three hours. Then it may be eaten.

183. [About reindeer-breeding]

In spring-time when rivers begin to open, reindeer-breeders come to *Mị̈ži* to acquire their supply of food for the whole summer. Then they move slowly towards the sea-coast. They move there because there are too many gnats in summer, and the reindeer cannot feed well, while by the sea there are fewer gnats. They live well there. The calves do well in the spring. In summer the reindeer-breeders have light tents made of thin poles and covered with bark of birch. Such are the summer tents. When the autumn comes, they go deeper into the dry land. They do so to make it easier for the reindeer to get their food which is moss. In winter it is very cold by the sea, and the north wind blows incessantly. Therefore the snow is covered by a crust of ice, and the reindeer can hardly reach their food. They cut their feet in the crust of ice as they dig in search of moss. In winter when reindeer are fat they are taken to the kolkhoz to be slaughtered for meat. The bulls are kept because they are used to carry heavy loads. They are biggest of all the reindeer. In winter, every winter, a reindeer race is held in the district centre. The fastest-running reindeer are brought there. The winner is given a big prize, and the brigade to which it belongs is regarded as the best in the whole kolkhoz. Reindeer are harnessed to light sleighs which people make for themselves. Each harnessed sleigh is called a carriage. In winter the tents of the reindeer-breeders are covered with reindeer hide outside to keep them warmer, in times of old people laid fires on the ground inside the tents, but today they received iron stoves from the kolkhoz. As is known, there are no beds in them, instead they prepare fine, warm sleeping quarters from reindeer skins round the stoves. The herdsmen guard the reindeer like this: At night, a few men, each having at least three well-trained dogs, guard the herd while the rest are sleeping and resting.

VII. NORTHERN PERMYAK DIALECT

The following texts are not resulting from field-work in the Komi-Permyak National District. They were recorded from young people studying in Syktyvkar during my stay there, namely from the folklorist Ľubov Stepanovna G r i b o v a then aspirant to Candidate's degree (aged 30, Петухова, Kočevo district); Marija Makedonovna P y s t o g o v a (aged 22, Кочево), Anna Andreevna M i n i n a (aged 21, Большая Кочa, Kočevo District); Larisa Nikolaevna S n i g y r o v a (aged 20, Коса, Kosa District). Essentially all of them had preserved their original dialect, although their speech showed occasionally influences of the Syktyvkar dialect, as well as of Komi-Permyak and Komi-Zyrian literary usage. The material supplied by Gribova is the most valuable from the point of view of both linguistics and ethnography. The texts recorded from the other three informants are of a lesser importance for folklore but are still interesting for the linguist studying the present usage of the young Komi-Permyak generation.

In the following we list certain characteristic features of the Northern Permyak dialect which distinguish them from Southern Permyak. Naturally we have not enumerated all those features of phonetics, accentuation, morphology and syntax, which distinguish Permyak (including Northern Permyak) dialects from Northern Zyrian (Komi-Zyrian).

1. As regards the phoneme *l*, Northern Permyak is one of the group of dialects which use it in all positions. From the phonetic aspect, *l* has more of a velar character than the Russian *л*, and shows an acoustic affinity with the bilabial *w* (<*l*) occurring in Southern Permyak.

2. Before consonants the labiodental *v* is sometimes replaced by bilabial *w*, e.g. *lawgę* 'barks', *tarowćę* 'rolls' (verb.). See further *goto·w* 'ready' < Russian *готов* 'ready'.

3. The spirantization of *j* is weaker than in the Syktyvkar dialect and other Zyrian dialects in general. For example, *kaʲ̯ętlʲ̯-* 'to carry', *kʲ̯ʲ̯ə* 'he weaves', *siʲ̯a* 'he'.

4. Under the influence of more recently borrowed Russian loanwords the following phonemes have come into use: (*f*), (*c*), (*χ*). Certain vacillations may be observed between the borrowed forms and the original phonemes: *cep* ~ *ćep*, 'chain', *dvore·c* ~ *dvore·ć* 'palace', *kolχo·z* ~ *kolko·z* 'kolhoz'. I also noted, sporadically palatalized consonants in Russian loanwords (*ḿ*, *ṕ*, *b́*, *ŕ*): *ḿać* 'ball', *ṕerḿak* 'permyak', *ŕad* 'line', *stŕapḿa* 'food'. In certain instances palatalized consonants precede palatal vowels even in original Zyrian words: *ḿenam* 'mine', *ṕetnį* 'to go out', *ṕećkįnį* 'to spin', *b́eď* 'stick', *ŕeźźįnį* 'to sprinkle' *ŕektįnį* 'to evacuate'. Since the consonants mentioned here cannot be regarded — at least for the present — as real phonemes, I have indicated their palatalized character only in Russian loanwords and even then only when I found convincing evidence of their palatalization.

5. In Russian loanwords the phonemes *ś* and *ź* correspond phonetically to the Russian *ś* and *ź* and not to the *ś*, *ź* (= *ś́*, *ź́*) phonemes in original words.

6. In the absolute final position the *ę* phoneme has a reduced *ə̂* allophone. For example *kįįə̂* 'he weaves', *kodilə̂* 'to whom', *mędə̂* 'he wants', *ultə̂* 'to under'. Uotila (SyrjChr. 30—1) also gives *ə̂* in an identical position in a song collected in the Kosa dialect (= PK): *śęd vęr šęrə̂* 'to the middle of the dark wood', *pukalə̂* 'he sits' etc. I have also observed some cases of the reduction of *ę* in other than initial syllables: *vermə̂m* 'he could'.

7. Substantives ending in a vowel drop the linking vowels of suffixes mainly in rapid speech, so that the sequence of vowels merge into a long or half-long phoneme. For example, *iṅkà* (< *iṅkaę*) 'my wife', *baṅān* (< *baṅaįn*) 'in the bath-house', *garmo·ṅṅān* (< *garmo·ṅṅaęn*) 'with the accordion', *kerkūs* (< *kerkuįs*) 'the house', *vān* (< *vaįn*) 'in water', *vān* (< *vaęn*) 'with water'. In the case of Pystogova the merger of two vowels results rather in a half-long phoneme: *carstvòn* (< *carstvoįn*) 'in a kingdom', *gosudarstvòn* (< *gosudarstvoįn*) 'in a state'. The double forms which occur fairly often in my texts (*vān* ~ *vaįn* 'in water', etc.) are due to the circumstance that I noted these texts not from the tape-recorder but from my informants' dictation. The fuller forms appeared when the informants were asked to repeat what they had said more slowly, in more articulated speech.

8. While dictating her texts, my informant L. S. Gribova, repeatedly enumerated the variants of certain words in the forms they are used in her village. Such are, e.g.: *kučęm* ~ *kučę·m* ~ *kįčę·m* 'what kind of, which one', *mįmda* ~ *mįnda* ~ *munda* 'as much as', *śorkṅi* ~ *śęrkṅi* ~ *śortṅi* 'turnip', *sośe·ddesę* ~ *suśe·ddesę* ~ *sęśe·ddesę* 'the neighbours (acc.)'.

9. In the Northern Permyak dialect the postposition *vįl-*(*vįlįn*, *vįliś*, *vįlę*) exists in its original postpositional form (*vęllez vįlįn* 'on horses' etc.), while

in Southern Permyak the same postposition has become a suffix (*pįzan-vįn* < *pįzan vįvįn* 'on the table').

10. Occasionally the allative-dative suffix (*-lę*) fulfils an accusative function: *aźźim mi kęr-kę zonkao·klę* 'at some time we found a little boy'.

11. The egressive suffix (*-śań*) has very occasionally a *-śiń* allomorph: *gortśińįs* 'from home'. This variant occurs more frequently in the Southern Permyak dialect.

12. As compared with Southern Permyak, stress is less dynamic, and shows some vacillation. In general, the main stress is transferred from the root-vowel to certain deverbal formative suffixes (*-al-*, *-an*, *-aś-*, *-ęm*, *-ęrt-*, *-ęt-*, *-įl-*, *-iś*) (that is, the accent is morphologized), although not consistently. For example, *ćapka·lęnį* 'they cut', but: *juktalę* 'he gives to drink', *sįna·las* 'he combs', but: *sį·nalas* 'he combs', *nuę·tęnį* 'they carry', *ļiďďį·lisę* 'they regarded it as . . .', *vugra·śęnį* 'they fish', *ďiťťaśa·n* 'swinging'. Vacillation of this kind is frequent especially when the word contains a suffix-cluster, e.g.: *ćeria·liśśez* ~ *ćeriali·śśez* 'fishermen'. According to my observations, the place of the stress may depend on the momentary disposition of the speaker that is, whether he intends to stress the root syllable or some suffix. In the speech of my informants Pystogova, Minina and Snigyrova, the stress often falls on the first syllable of the word (Syktyvkar influence?). This feature is mainly characteristic of Gribova's style of accentuation. Naturally only stress placed on other than initial syllables is indicated in my texts.

(a) Tales and narratives

184. *aľo·nuška jįliś*

1. *oļemaś-veļemaś starik da staru·ka. nįlen veļemaś kujim nįl. loktas gožem, starik koras nįlnįsę dįnas i šuę: "peŗiś ńi me loi, įbę og vermį vetļę·tnį. munę-žę ti, ćeľaď veŗę da vaję menįm jagę·d! kęda med bur jagę·d ęktas, sįlę ńeba me basęk jernę·s."*

2. *munasę kujimnan nįlįs veŗę. kįkįs peŗiśžįkkes eča·žįk (ječa·žįk) ęktęnį, una·žįk śojęnį. med ućętįs med una ęktas. sįlen jagę·dįs med basęk da med ćeskįt. loktasę nija gortanįs. ajnįs oškę med ućętsę i kęsję bośnį sįlę basęk jernę·s. mędik lunę beŗa· niję ińdę veŗę jagę·dla. beŗa· med ućę·tįs med una da med bur jagę·d ęktas. kęsjas sįlę ajįs ńębnį basęk ćišjan (ćiššan). kujmędćid beŗa· med ućę·tįs ęktas med una i med bur jagę·d. ękśasę nįlles veŗas i vižę·tęnį, kinlen med una i med bur jagę·d. ažžęnį beŗa·: a ľ o · n u š k alen. lęga·śasę įžįtžįkkes ućę·tik nįlkao·kįs (nįlećkaįs) vįlę. vijase siję, śuji·štasę muę, tįrtasę pesę·kęn. jagę·dsę sįliś juka·lasę ęta-męd kolasįn, a bekęrsę žugdase da ćapkasę kustteze. loktasę gortanįs, aj-mamįs jua·lęnį: "kįtę·n nę a ľ o · n u š k aįs (a ľ o · n u š-k à s)?" nįlles i šuęnį: "įksim, korim mi siję. kįćće· i lois, ez lok." kernį ńem, gorzasę, gorzasę stari·k da staru·ka i śetasę kozí·nnesę įžįtžįk nįllezņislę.*

3. *vot munę eććid veŗet pastu·k (pastu·χ). ažžę, bįdmę pesę·k vįlįn basękśa basęk peľa·n. vundį·štas sija peľa·nse, keras peľa·n i pondas orsnį. no kįčę·m eta ćudę?! peľa·nįs ačįs pondas śįlnį: "menam ajińej, menam mamńej, miję sojjezeket jagę·dalimę. nija jagę·dsę meńćim juka·llisę i bekę·rįs meńćim žugdisę. menę uľ muę nija žebisę, vež pesę·kęn menę tįrtisę." polźas pastu·k, kotę·rtę ďere·vńaež, pondas ďere·vńa vįlįn orsnį. peľa·nįs beŗa· ačįs śįlę: "menam ajińej, menam mamńej . . ." kaźa·lase oľirįs, kinlen nįlįs śįlę. ińdasę pastu·ksę stari·k da staru·ka ordę. pondas sija peľa·śnį, peľa·nįs ačįs śįlę: "menam ajińej, menam mamńej . . ." lęga·śasę stari·k da staru·ka peŗi·šžįk (peŗi·žžįk) nįllezņįs vįlę i vętlasę niję gortśińįs. bośtas staru·ka peľa·nsę kias, pondas peľa·śnį, peľa·nįs ačįs śįlę: "menam ajińej, menam mamńej . . ." ćapkas staru·kaįs peľa·nsę porog ultę, potas peľa·nįs i ćećće·ltas sį pičkiś nįlen ućę·ľik nįlnįs. — bįdę·s.*

184. About Aľonuška

1. Once upon a time there lived an old man and an old woman. They had three daughters. Summer came, the old man called his daughters to him, saying: "I have grown old now, I cannot walk to the field. Go, children, go to the forest and bring me some berries! For the one who picks most berries I shall buy a beautiful blouse."

2. The three girls go into the forest. The two older ones gather fewer berries, and eat more. The youngest collects the most. The berries she has picked are most beautiful, most tasty. They come home. The father praises the youngest daughter and is ready to buy her a beautiful blouse. Next day he again sends them out to pick berries in the forest. Again the youngest one picks the most and the best berries. The father promises to buy her a beautiful kerchief. The third time again the youngest girl collects the most and the best berries. The girls come together in the forest to see who has the most and the best berries. Again they see that it is Aľonuška. The older ones grow angry with the youngest girl, kill her, and bury her body, covering it with sand. They share her berries between them, while they break her bowl and throw it into the bushes. They go home, their parents ask them: "Where is Aľonuška?" The girls answer: "We shouted and called her. Where is she gone; she has not come." There is nothing to be done? The old man and the old woman weep, and they give the gifts to the older daughters.

3. Once a shepherd goes through the forest. He notices that a very beautiful wild angelica is growing in the sand. He cuts the angelica, makes a pipe from it and begins to blow it. Oh, the marvel of it! The pipe starts singing all by himself far: "Father, mother, we were collecting berries, I and my sisters. They shared my berries, and broke my bowl. They buried me in wet ground and covered me with yellow sand." Frightened, the shepherd runs as far as the village and starts playing: again the pipe sings by himself: "Father, mother . . ." People soon discover whose daughter is singing. They send the shepherd to the old man and the old woman. He starts piping and the pipe sings by himself: "Father, mother . . ." The old woman grew angry with their older daughters and chased them out of the house. The old woman takes the pipe in her hands and starts to blow it. The pipe sings by himself: "Father, mother . . ." The old woman hurls the pipe under the threshold, the pipe falls to pieces and the youngest daughter springs out of it. — That is the end of the tale.

185. *m a r k o b o g a · t ę j jịliś*

1. *ętik (ęti) goredịn olęm ędďęn boga·tej mort, m a r k o. a orćęn sị kerkukęt sula·lęm ućę·ťik, umę·ľik kerkuo·k. sịịn olęm ędďęn bednej mort. m a r k o b o g a · t ę jịs viććiśęm pia·n, iṅkaịs śękịt vęlęm. i vot kin-kę viśta·las sịlę, bịťťę pę eta lunnezę kịmę·rśań lećći·śas jen i loktas gęśťi·tnị eta gorode. m a r k o b o g a · t ę j ędďęn loas rad i čęktas vićkušań gortężas tujsę velťťịnị barχatęn. jenịs pę ed vićkušań-žę petas, aś pę me dịnę (me ordę) loktę. vićći·śas, vićći·śas, ńe-kin oz lok. sija čęktas barχatsę žimľa·lnị.*

2. *seśśa śorẹn ńi rịtnas kin-kę nị ordę stukę·ććę. oštasę: koriś. pęriś, umęľik staricó·k, bịrẹm paś-kẹmẹn (paś-kẹma). šuę: "lež menę uźnị!" kin te i seče·mịs em da? mun tatiś, ogę ležę." seśśa sija stukę·ććas bednej kerkuo·kas. kẹźa·jka i šuę: "leži-bị da kerkuę ućęt, ćeľaďịs una, verdnị tenę ńemẹn." "a menịm pę ńem oz kol, labi·ćnịt pę ke pros, setẹn i uźa." ležasę. a kẹźa·jkaịs uźnị oz vermị, oj-bịt vereća·ććę. sija śękịt vęlęm, ćužtan votęž ńi da ojnas i ćužtęm. seśśa kịlę, sija ęšinę, kęda veśtịn stari·kịs uźe, kin-kę švatkę·tnị pondis. "mij — šuę — tenịt kolę?" "a ta-lun ćužisę kịk kaga: ętịs pę eta kerkuiś: zonkao·k, a mędịs orćća kerkuiś boga·tejịslẹn: nịlkao·k." "mij pę nịkęt kernị?" stari·kịs pę i šuę: "kor nija bịdmasę, niję gętra·lnị." stari·kịs pę ačịs jenịs vęlęm. asịlnas sija munęm, a kẹźa·jka sek-žę veška·lęm.*

3. *pondasę ćeľaďịs bịdmịnị. m a r k o b o g a · t ę j l ę kịlśas, bịďtę jenịs vollęm pę i čęktęm gętra·lnị kaga·esę. sịlę žaľ loas nịlịs. sija pondas kornị zonkasę bednejjeịsliś (bednejjezịsliś): "ti pę śetę menịm, me pe sijẹ bịdta." duma·jtasę, duma·jtasę, kernị ńem. "ńe śojnị, ńe junị abu, ńe paśtalnị ńem, śetamę pe." śetasę. a m a r k o b o g a · t ę j toľko sijẹ (sị jịliś) i duma·jtę, kịž-bị švet vịlśis zonkasę voštịnị. pondas sija munnị mędi·k (mędi·) goroddezę tergu·jtęm ďeloezẹn. boštas śęras zonkasę. loktas ju derež. doras sije jaššikę i ležas vaas, ačịs munas.*

4. *dịr-ľi, ńe-dịr-ľi kuče·m-kę monastị·r (manastị·r) dịnịn mona·kkes va kajẹ·tnị. ažžẹnị, bereg doras jaššik loktęm. "dava·jťę pę kịskam, vižẹ·tam, mij setẹn." kịskasę, raźasę. pičkas ažžẹnị, kagao·k kujlę, čvettezẹn orsę. "vižẹ·t-žę pę, kịčẹ•m basęk kagao·k! kịčẹ·m pę eta ćudę?! čvettezẹn pę orsę, abu pędęma.*

185. About Rich Marko

1. There lived a very rich man, Marko, in a city. Next to his house there stood a small tumbledown hut. A very poor man lived in it. Rich Marko was expecting a child, his wife was pregnant. Well, someone tells him that God is to descend at this time from the clouds and will come to this city and stay there as a guest. Rich Marko is very glad and orders the road from the church to his home to be covered with velvet. Thus when he comes out of the church, God shall come to me. He waits and waits, but nobody comes. He orders the velvet to be cleared away.

2. Then late one night someone knocks at their door. They open it; it is a beggar. An old, crippled man in worn clothes. He says: "Let me in to have a sleep!" "What sort of a man are you? Get out of here, we will not let you in!" Then he knocks at the poor man's house. The wife says: "I would gladly let you come in, only our home is small, there are many children, and I have nothing to offer you." "But I do not want anything, and if your bench is unoccupied, I will sleep on that." The wife cannot sleep, she tosses and turns throughout the night. She was pregnant, her time was due, and indeed she gave birth to a child that night. Then she hears somebody knock at the window facing where the old man was lying. "What do you want?" — she asks. "Today two children have been born: one in this house, a boy, the other in the neighbour's house, a girl." "What am I to do with them?" The old man answers: "When they are grown big, they must be married." The old man was God himself. He left in the morning, and at the same time the wife was cured.

3. The children begin to grow up. Rich Marko learns that God had been there and had commanded that the children be married. He takes pity on his daughter. He asks the poor couple for the little boy. "Give him to me and I shall raise him." They think and think; there is nothing to be done. "We have nothing to eat or to drink; nor have we clothes to put on, we will give him to you." Rich Marko ponders all the time how to get rid of the little boy. He begins to visit other cities on business. He takes the little boy with him. He reaches a river. He nails him up in a chest and drops it into the water and goes away.

4. Some time later friars were carrying water past some monastery. They notice that a chest had come to the bank. "Let us go and pull it out and see what is in it!" They pull it out and break it up. Inside, they see, a child is lying, playing with flowers. "Look, how beautiful the child is! What a miracle! He is playing with flowers, he has not drowned. We will take him and bring him up!" They take him and start to bring him up.

mi pę siję kaję·tam i bįdtįnį pondam.'' kaję·tasę, pondasę bįdtįnį i ążżęnį: kį-nį·m įżitżįk sija loę, sįnį·m boga·tżįk loę nįlęn monastį·rįs. vot i įżįt ńi bįdmas. munę ęććid monastį·rįs pįr m a r k o b o g a · t ę j i ďivu·ććę: ''mįj pę tijankęt sečęmįs lois? ti pę meśśa ńi ćoža boga·tżįkęś loat.'' ''a mijan pę vot mįj lois. ążżim mi kęr-kę zonkao·klę (zonkao·kęs). kįnį·m mi siję bįdtam, sįnį·m bur-žįka olam.'' i viśta·śasę kiż i kįti·ś ążżasę nija etę zonkasę. m a r k o b o g a ·-t ę j dogada·ććas: 'sija pę ed menam.' ''me pę siję ęšti, guśa·lisę. śetę pę menįm bęr!'' nija bį ozę śetę, mędis kornį. a nija ozę śetę. ''me pę tijanlę sįmda ďeńga śeta, tiję kujim eččęm monastį·r streji·tatę.'' męddes i śetasę. sija i šuę zon-kaįslę: ''vot tenįt gižę·t, nu siję gortę! tenę ińkà (ińkaę) bura panta·las.'' boś-tas sija gižę·t i munas.

5. *munas, munas, loktas vęr dęręż. pukśas šoććišį·šnį. petas seććę starik. jua·šę: ''kįććę munan, kin te?'' zonkàs (zonkaįs) viśta·śas, mędįs i šuę:''mįj tejat (tenat) karma·nat?'' mędįs šuę: ''ńań-korka, seśśa ńem abu. a kośšį, noko mįj-kę, možęt, ążżan.'' mędįs śujį·štas kisę karma·nas i kįskas piśmo. ''vot, įššę· mįj em!'' ''me vunę·ti.'' i viśta·śas bįdę·s. stari·kis i šuę: ''vajlį noko siję menįm!'' mędįs śetas. stari·k gušęn lįďďę·tas: piśmō·as gižęm: kiż (kįć) pę eta tom mortįs loktas, tiję kuji·m lun viżę ponnesę čigjęn, seśśa nį dįnę leża siję. me pę lokta, med-bį bįdę·s vęli keram. stari·k šį oz śet (oś‿śet), śetas zonkaįslę piśmo·sę bęr. a stari·kįs ać̣įs jenįs vęlęm i piśmo·sę vežęm. loktas zonkaįs m a r k o b o g a · t ę j ordę, śetas piśmo·sę. piśmo·as gižęm: kęr eta zonkaįs loktas, ti siję gętra·le nįlę vįlę (vįlįn)! kuji·m lun berįn (berti) me lokta, med-bį bįdę·s vęli keram. ińkàs siži keras. gętra·las zonkasę nįlįs vįlę. loktas m a r k o b o g a · t ę j į s gortę, a nįlįs sįlęn ajka sajįn. ''mįj ti — šuę — keręmaś? mįľa niję gętra·litę (gętra·lęmaś)?'' ''a vot — šuę ińkaįs — tenat piśmo. bidę·s gižęm.'' lįďďę·tę m a r k o i bįľ sįlęn kiįs. ''vidnę pę kod-ja, mįj-ja vęli gižšem (giššem) ńe siż. mįj keran?''*

186.

1. *olęmaś-vęlęmaś stari·k da staru·ka. stari·kįslęn vęlęm nįl i staru·kaįslęn. staru·kaįs ędďęn ńe-rędnę·j nįlsę abu raďe·jtlęm. med śękįt, med umęľ, med ńaťęś už vįlę śo ńe-rędnę·j nįlsę ińdį·llęm. vot ińdęm siję ęććid sija mottez miškal-*

And they notice: the bigger the child grows the richer their monastery becomes. Well, he has grown big now. Once Rich Marko passes by the monastery and wonders: "What has happened to you? You will soon be richer than I am." "Well, this is what has happened to us. One day we found a little boy. As we bring him up and he gets bigger, so we grow all the richer." They relate how and where they found the little boy. Rich Marko soon discovers — "The boy is mine!" "I lost him, he was stolen. Give him back to me!" They refuse to give him back, but the man insists. They still refuse to give him back. "I shall give you money enough to build three monasteries like this one." Then the friars give the boy to him. He says to the little boy: "Here is the document; take it home. My wife will receive you well." He takes the document and goes off.

5. He goes on and on, and arrives at a wood. He sits down to have a rest. An old man goes up to him. "Where are you going, who are you?" The boy tells him, and the man says: "What is it you have in your pocket?" The boy answers: "A crust of bread, nothing else. Search it, perhaps you can find something else." He thrusts his hand into his pocket and draws out the letter. "Look what else you have!" "I forgot about that." And then he tells the whole story. The old man says: "Give it to me!" The boy hands it over. The old man reads it in secret. This is what is written in the document: "When this young man arrives, you must starve the dogs for three days, then I will set them on him. By the time I arrive, let everything be ready!" The old man does not say a word, but gives the letter back to the boy. The old man was God and he changed the letter. The boy arrives at Rich Marko's and hands over the letter. This is what is written in the letter: "When this boy arrives, you must marry my daughter to him! In three days I shall arrive, let everything be arranged by that time!" The wife acts accordingly. She marries the boy to the girl. Rich Marko arrives at home, and his daughter has been married. "What have you done?" — says he — "why have you married them?" "Here" — answers the wife — "is your own letter. Everything is written in it." Marko reads it, and it really is in his hand. "It seems I was drunk or something when I wrote it. What can be done?"

186. [The witch and the two girls]

1. Once there lived an old man and an old woman. The old man and the old woman each had a daughter. The old woman did not like her stepdaughter at all. She always sent the stepdaughter to do the hardest, worst and dirtiest work. Well, one day she sent her to wash skeins of yarn. The

ni. munas nilkao·kis va-derę, pondas miškalni mottez (mottesę) da uškę·tas vaas. kiltę motis vaeťťas, beregeťťas, nilkao·kis večče si šerin. kotę·rtas, kotę·rtas, ažžę, kerku sula·lę. piras, baba-jaga puka·lę. tojjestę aššis ektę da šoję. " o — šuę — dir viččiši me tenę, kiž-kę te i loktin? kužan — šuę — uža·lni menim, me tenę leža da i kožį·n seta, a on kuž, gorin pežala i šoja. na tenit ćer, šedtį pes i lont bańa, požen va kaję·tlį (kaę·tlį), da kuž menę miššę·tni!" nilka boštas ćer, ćeris ginevej, oz potkę·tlį. pondas gorzini: "mij — šuę — ponda kerni?" sečče kajo·k loktas. "mila — šuę — gorzan?" "a vot čektis pę baba-jagais menim pes potke·tlini, a ćeris pę ginevej." kajo·kis i šuę: "a te siję vain (vān) kętę·t i kint!" siži keras. šedtas pes, bidę·s čaggesę ektas, lontas bańa, boštas ši-po·ž, lečćas vala. gumi·štas vasę požnas, sija kiššę. petę ber. bera gorzę. bera loktas kajo·k da šuę: "mij gorzan?" medis višta·las. "a te — šuę kajo·kis — glinaen malt!" nilkao·k (niločka) siž i keras. kaję·tlas va, šontas, baba-jaga šuę: "vaj miššę·ta ćeľaďtę i tenę." baba-jaga lečćas bańā (bańaę), čuman-tir ćeľaď boštas: i žežį·lis i ńižį·lis i ľagu·šais i šakej stramis. niločka niję pilšę·tas, šonit vān (vaęn) miššę·tas, rušį·tik vān kiška·las, baba-jagališ zirim, duľsę čiškas, jur-šisę sina·las (si·nalas) i gortas kaję·tas. baba-jaga dovo·lnej koľčćas. šetas ašinas silę mot i jaššį·k. "te pę gortežat kiččež on lok, jaššį·kse en oš!" nilka siži keras. loktas gortas, vajas mot, oštas jaššį·ksę setęn bid-beršais: šolkis, ľentais, donnes, čuń-kiččes, peľ-kiččes i šakej paškem. siję pondasę čoža kora·šnį i sija žeńi·k sajȩ munas.

2. *staru·kalę nilisket zavid kutas. "kiš pę te etę simda dobro·sę vajin?" nilkao·k višta·šas. staru·ka šetas aslas nillę mottez i istas miška·lni. siž-žę nilis uškę·tas narę·šnę motsę i dava·j veččini si šerin. kotę·rtas, kotę·rtas, loktas kerku dinę, piras baba-jaga ordę. baba-jagais siž-žę čektem siję bańa lontni i ćeľaďsę pilšę·tni. šetas silę siž-žę ginevej ćer i ši-po·ž. pondas nilkao·k pessę potkę·tlini da oz vermi. sečče kajo·k loktas da šuę: "te vān (vaęn) kiškal da kint!" "tędan pę te mij-kę? ! kiččę·m pę tenit ďela me dinež? mun, lebal!" potkę·tlini oz vermi, bańaas čurka·esę siž kaję·tas, lontas, munas vala, vais poššiš (ɔ: požsiš) kiššę.*

little girl goes off to the river bank and starts washing the skeins. She lets them fall into the water. The skeins float in the water, the little girl sets out after them along the bank. She runs and runs and sees a house standing there. She goes in; a witch is sitting inside. She is collecting her own lice and eating them. "Oh" — says she — "I've been waiting for you a long time! Now you've arrived somehow or other, haven't you? If you can work for me" — says she — "I will let you free and give you gifts; if you cannot, I will fry you in the oven and eat you. Here, take this axe and cut wood, and heat the bath-house, then bring water with a sieve and see how you can wash me!" The girl takes the axe; the axe is made of felt. She begins to weep: "What shall I do?" — says she. A little bird comes to her. "Why are you weeping?" — asks the bird. "Well, the witch has commanded me to cut wood, but the axe is made of felt." The little bird says: "Soak it in water and freeze it!" She does so. She cuts wood, collects all the shavings, heats the bath-house, takes the sieve made of thick horse's hair and goes to fetch water. She draws water with the sieve and it runs through. She goes back. She weeps again. Again the little bird comes and asks: "Why are you crying?" The girl tells her. "Smear it with clay!" — says the bird. The little girl acts accordingly. She fetches water, makes a fire and says to the witch: "Now I will wash your children as well as you." The witch goes down to the bath-house, taking her children in a basket of birch-bark: lizards, earthworms, toads and all kinds of nasty creatures. The little girl baths them, washes them with warm water, rinses them with lukewarm water, wipes away the witch's snot and spit, combs her hair and takes them home. In the morning the witch gives her skeins and a chest: "Don't open the chest before you arrive home!" The girl acts accordingly. She walks home, bringing the skeins, and opens the chest. It contains all sort of things: silk, ribbons, precious jewels, rings, earrings and all kinds of clothes. Soon suitors come, and she marries.

2. The old woman grew envious of her (step)daughter. "Where have you brought all this treasure from?" The little girl tells her about it. The old woman gives some skeins to her own daughter and sends her to wash them. The girl drops the skeins into the water intentionally and see, she sets out after them. She runs and runs, reaches the house and goes in to the witch. As before, the witch ordered her to heat the bath-house and bath her children. As before, she gives her an axe of felt and a thick sieve of horse-hair. The little girl starts cutting wood but cannot do it. The little bird comes to her saying: "Pour water on it and freeze it!" "You don't know how to do it! And what have you to do with me? Go and fly away!" She cannot cleave the wood, she just carries the stumps into the bath-house,

kajo·k loktas. "te — šuę -- gl'inaęn malt!" "mij-kę tędan te, arttęm, įlęstęm?! mun tatiś!" va oz vermį kaję·tlįnį. leććętas sija baba-jagasę ćeľaďnas bańā (bańaę), kęs rosęn kuľas, kuľas i oz ćiśkį: "aćįt pę abu uće·ťik, kolas pę dak ćiśkan." ašįnas baba-jaga sįlę śetas mot i jašši·k. "te pę kįćće·ž on lok gortat, en oś jaššiksę!" nįlkao·k siž i keras. loktas gortas, kįkna·nnįs mamįskęt kińi·ć-ćasę jašši·kįs dįnę, oštasę. jašši·kśis kiśśas žirįt šom da reśśas (ɔ: rezśas) kerku omeńńas. kerkūs (kerkuįs) ęzzas i nija bįdę·nnįs soććasę.

187.

1. *olęmaś-vęlęmaś stari·k da staru·ka. nįlęn vęlęm nįl. staru·kās (staru·kaįs) šoga·lnį pondęm da i kulęm. stari·k gętra·śas, mędi·k ińka vajė·tas. ińkàslęn (ińkaįslęn) tožę nįl vęlęm, stari·kįs nįlkasę abu pondęm raďe·jtnį. "mun — šuę — kįćće-kę nuęt nįltę, ok (ɔ: og) sįkęt vermį olnį." stari·klę žaľ nįlsę, no kernį ńem. "lęśe·ćći — šuę — nįl, munamę vęrę, pećkįnį seććįn pondam." boštas nįlka pećka·n, ćerssez, tork, puktas sįlę ńe-rędnę·j mamis kejićà· (kejićа·ę) ńań tuję gaľa, piź tuję pejim, sol tuję pesę·k. duma·jtę, aś čigjęn kulę seććįn. pukśę·tas ajįs nįlsę rozva·lę i nuę·tas. loktasę nija vęr šęrę, izbu·ška sua·lę (sula·lę). seććę stari·kįs i koľas nįlsę. "en pol — šuę — rįtnas me lokta." nįlka lontas gor, pondas punį kaša, pęji·mśis piź loas. seććę šįr petas. "nįlkao·k, nįlkao·k, verd menę kašanat!" nįlka verdas. ažžę: izśis ńań lòm (loęm), pesę·kśis sol lòm (loęm). śojas, pukśas pećkįnį. śor rįtnas dįr mįjiś ńi ajįs śo oz lok. duma·jtę: "ętnam-ja, mij-ja ponda uźnį?" drug kįlę, kįtę·n-kę śilka·nnez kįlęnį. duma·jtę, ajįs loktę. pįrę mort, tošįs kok ultęž, zįrįm-duľľįs leććę, juris pož paśta, śęras jašši·k. "miśśę·t — šuę — nįlka, menę, ćiśkį zįrįm-duľęs!" sija ćiśkas, miśśe·tas (miśśę·tas), vodas kaľa·nįs pęla·ť dorę. "te — šuę —, nįlka, kįćće — vodan?" "me — šuę — gor vįl dore." ojnas kįlę nįlka, kaľa·nįs sį dįnę loktę, mala·śę, kutnį ńi toľkę. "te — šuę —, kįtęn, nįlka?" seććę šįr petas da šuę guśę·ńik* nįlkaįslę: "te pę gor-vįl-śordas žepśiś (ɔ: žebśiś), a me siję*

* *guśęn, guśęna*

makes a fire and goes to fetch water, but the water flows out of the sieve. The little bird comes, and says: "Smear it with clay!" "How shared you know, you stupid creature, you fool! Away with you!" She cannot fetch water. She takes the witch and her daughters down to the bath-house, uses dry brooms to beat them and does not dry them. "You're not an infant; if you need a towel, there it is!" In the morning the witch gives her some skeins and a chest. "Don't open the chest before you arrive home!" The girl does as she is told. She comes home, her mother and she, the two of them, hurl themselves on the chest and open it. Live coal pours out of the chest, spreading all over the house. The house catches fire, and they are all burnt up.

187. [The ghost and the two girls]

1. There lived an old man and an old woman. They had a daughter. The old woman fell ill and died. The old man marries again; he brings home another wife. His wife also had a daughter, and disliked that of her husband. "Go" — says she — "take your daughter somewhere else; I can't live with her!" The old man is sorry for his daughter, but he has no other choice. "Get ready, daughter" — says he — "let us go into the forest and do some spinning there." The girl takes the spinning wheel and the spindles, also some rough oakum, her stepmother puts stone instead of bread in a little bag, ash instead of flour, sand instead of salt. She thinks, 'let her starve to death there'. The father sets his daughter on a peasant sleigh and takes her away. They arrive in the middle of the forest. A small hut is standing there. The old man leaves his daughter there. "Never fear" — says he — "I shall be back by nightfall." The girl lights the stove, starts to cook porridge, and the ash turn into flour. A mouse comes along. "Little girl, little girl, give me something to eat!" The girl feeds it. She sees that the stone has turned into bread, the sand into salt. She finishes eating, then sits down to spin. It is late at night yet her father does not come. She thinks: "Shall I have to sleep alone?" Suddenly she hears bells ringing somewhere. She thinks her father is coming. There enters a man with a beard reaching down to his feet, with snot and spit coming out of his nose and mouth; his head is as broad as a sieve, and there is a chest in his hands. "Wash me, little girl" — says he — "wipe the snot and spit off my face!" She wipes his face, washes him, and the ghost lies on the hanging bed. "And you, little girl" — asks he — "where are you going to sleep?" "On top of the stove." During the night the little girl hears the ghost coming over to her, feeling his way, until he well-nigh seizes her. "Where are you, little girl?" — asks he. The

ịlęta." *seććę śilka·n bośtęm i dava·j kotraśnị gor-vịlśań žožę, žožśań pęla·ťę. kaľa·nịs sị śęrịn vętlịśę, oj-bịt vętlịśas, kutnị oz vermị. petu·k kịtsę·ltas, kaľa·n pịššas. jašši·ksę koľas. vịžę·tas nịlkaịs jašši·k: tịr dobro: ašịnas siź-žę loas i męd lunas tožę. koľććas nịlkalę kujim jašši·k.*

2. *ńelęt lunas stari·k loktę nịlla. pukśę·tas siję dobro·nas rozva·ľ vịlę i śịlęnị, munęnị. a gortas ńe-rędnę·j mamịs tupę·śśez pęža·lę. setęnućę·ťik pon (kịća·n, pon-pijan) ľawgę: "stari·kịslęn nịlsę dobro·ęn vaję·tęnị." "aχ, te ịlęstęm, te, kolę šunị: 'stari·k nịlliś koskaesę vajęnị' " a kịća·n śojas tupę·ś da bęra aśśis: "stari·k nịlsę dobro·en vaję·tęnị." i bịľ loktas stari·k, doď-tịr dobro· nịlịsliś vajas. ędva kerkuę pịrtlasę.*

3. *zavid loas staru·kalę, šuę: "seki meńćim nịlęs nuę·tlị! aś tožę dobro·ęn loktę!" pukśę·tas stari·k staru·kaịsliś nịlsę i nuę·tas. staru·ka sịlę kęji·ćaas tećas šogdịevej ńań, id-piź da sol. śetas bęrśasę a pećkịnị puktas sęž. loktasę vęr šęrę, stari·kịs šuę: "en pol, me rịtnas te dịnę lokta." a nịlka panịt: "kin tenę taććę korę, me ętnam ola." lontas sija gor, pondas puśịnị. ńańịs izę pęras, piźịs pęji·mę pęras, solịs pesę·kę. puas kaša, śojnị oz tuj. seććę šịro·k petas. "verd-žę — šuę —, nịlka, menę!" "mun tatiś, aslịm śojnị ńem, ńe-tę-lištę tenę verdnị." lęga·śas šịr, šị seśśa oz śet. śoręn rịtnas pịras kerkuę kaľa·n. tošịs kok ultęź, zịrịm-duľịs leććę, juriš pož paśta. "mịśśę·t — šuę —, nịlka, menę!" "ać̣ịt mịśśan, kolas dak." mędịs šị oz śet. seśśa jua·lę: "kịtęn te, nịlka, uźan?" "me gor-vịl dorę voda." vodas kaľa·nịs pęla·ť dorę, ojnas leććas nịlkàs (nịlkaịs) dịnę da i śojas siję. kujim sutki ćula·las. staru·ka męde·tę (ińdę) stari·ksę nịlịsla: "mun — šuę —, vaję·t siję dobro·nas!" stari·k munas.*

4. *staru·ka tupę·śśez pęža·lę, a kịća·n bokas ćećća·lę, ľawgę: "stari·k loktę, mešę·k-tịr koskaez vajẹ." "ak, te ịlęstęm, te, na śoj da šu: 'stari·k loktę, staru·ka-*

mouse comes out and whispers: "Hide at the back of the stove, and I'll mislead him." Then it took the bell and began to run about, from the stove to the floor, from the floor up to the hanging bed. The ghost pursues it, chasing it all through the night but he cannot catch it. The cock crows, and the ghost flees. He leaves the chest behind. The girl takes a look at the chest: it is full of treasures. Next morning it happens again, and also the day after. The girl has three chests left to her.

2. On the fourth day the old man comes to bring home the girl. Together with her treasures he puts her on the sleigh, and they leave, singing. At home the stepmother is baking rolls. The little dog barks: "The old man's daughter is brought home with all her treasures." "Oh, you stupid dog, what you should say is this: 'The bones of the old man's daughter are brought home'." The little dog eats the rolls and continues: "The old man's daughter is brought home with all her treasures." And the old man really comes, carrying the girl's valuables that fill the sleigh. They are hardly able to carry them into the house.

3. The old woman grows envious of the girl, and says: "Take my own daughter there as well! Let her come home with treasures!" The old man seats the old woman's daughter on the sleigh and takes her to the place. The old woman puts wheat-bread, barley-flour and salt in her bag. She gives her all sorts of things, the best kind of oakum to spin. They arrive in the middle of the forest. The old man says: "Never fear, I shall be back by nightfall!" The girl answers: "Who's asking you to come here? I'll live alone!" She lights the stove and begins to cook. The bread turns into stone, the flour into ash, and the salt into sand. She cooks porridge, but it is uneatable. A little mouse comes out. "Give me something to eat, little girl!" — it says. "Get out of here for I myself have nothing to eat! How could I feed you as well?" The mouse grows angry but says nothing. Late at night the ghost enters the house. His beard reaches down to his feet, snot and spit come out of his nose and mouth, his head is the breadth of a sieve. "Wash me, little girl!" — says he. "Wash yourself if you need a wash!" The ghost does not say a word. Then he asks: "Where are you going to sleep, little girl?" "I shall sleep on top of the stove." The ghost lies in the hanging bed; he comes down that night and devours the girl. Three days pass by. The old woman sends the old man for her daughter: "Go and bring her home with all her wealth!" The old man goes off.

4. The old woman bakes rolls. The little dog jumps about and barks: "The old man is coming, bringing a sack full of bones." "Oh, shameless dog, here you are, eat and say: 'The old man is coming, bringing the old woman's daughter and a sleigh full of valuables'!" The little dog eats it

liś nilkasę vaję·tę doď-tir dobro·en'." a kića·n śojas da bera aśśis: "stari·k loktę, mešę·k-tir koskaez vaję." i biľ loktas stari·k, pirtas mešę·k žož šeras giľ-goľ kiśtas koskaesę.

188.

1. *ker-kę etik carstvòn, etik gosudarstvòn olis car. silen veli kujim nil. nillez velisę eďďen basekeś i car nijes eďďen ľubi·tis. vot et-pir nija korśisę carliś, med-bi sija leži̇s nijes guľa·jtni̇ sadin. car čektis munni̇ guľa·jtni̇ sad kuźa, no aćis zakaźi·tis služa·nkajasli̇, med-bi̇ silen nillez ez pidę pirę sadas. vot nillez guľa·jteni̇ sad kuźa, ľubu·jććeni̇ priro·danas, kileni̇ kajjezliś žulžem. no drug lepti̇·śis iži̇t vina tel i nuis kićće·kę nillesę. služa·nkaes gorzeni̇ ni̇ ponda. nija polemen viśtalisę carlę, mij sili̇ś nillesę nuis kićće·-kę tel. car śetis prika·z, aži̇žini̇ carskej nillesę i kin aži̇žas nijes, to car śetas etik nilsę žeńi̇·k saję i śetas nagra·da.*

2. *i vot tom oťir pondisę koššini̇ carskej nillesę, no ńe-kin oz vermi̇ aži̇žini̇ nijes. carlen veli solda·t, i v a · n u š k a d u r a č o · k. vot sija loktis car dine i šuę: "me aži̇ža teńćit nillestę." car śetis silę eššę· kik solda·tes. i v a · n medis munni̇ koššini̇ nillesę ož asilnas. ritnas sija pukśis pos-ęž vilę i pondis orsni̇ garmo·ška vilin. kiž toľko sija pondis orsni̇, drug kiti·ś-kę lois si ožin uće·ťik žor stari·k, kuź toša i pondis jektini̇. stari·k jektis, jektis i mižis ńi, a i v a · n śo orsę i orsę. vot i pondis kelmiśni̇ stari·k i v a · nlę, med-bi̇ sija dugdis orsni̇. jeśli sija dugdas, to stari·kis medis silę mij-kę viśtalni̇. i v a · n dugdis orsni̇. stari·k viśtalis silę: carskej nillez olęni̇ źmejjez ordin. seśśa stari·k ńem ez viśtal i medis piššini̇, no i v a · n vermis siję kutni̇. i v a · n bośtis ćurka, vaćkis siję ćeren, ćurkaiś artmis šeľ. i artmem šeľas i v a · n śuji·štis stari·kliś kuź tošsę i aćis munis uźni̇. ož asilnas sija ćeććis i aži̇žilis, mij stari·kis abu, a toľko koľććema ńe-una tošis. i v a · n koris aśśis jorttesę munni̇. i drug sija kaźalis vir, kęda veli mu vilin. i v a · n dogada·jććis, mij viris stari·kislen. nija reši·tisę munni̇ stari·k vir kuźa. munisę, munisę i drug śledis ęšis. aži̇ženi̇,*

up and again continues: "The old man is coming, bringing a sack full of bones." And the old man really comes, brings the sack to the middle of the floor and shakes out the rattling bones.

188. [How Ivan rescued the Tsar's daughters from the dragons]

1. Once upon a time there lived a Tsar in some tsardom, in some state. He had three daughters. The girls were very beautiful, and the Tsar loved them dearly. One day they asked the Tsar to let them out for a walk in the garden. The Tsar permitted them to walk in the garden, but commanded his servants not to let the girls go far into the garden. Well, the girls walk in the garden, enjoying the beauties of nature, listening to the twittering birds. All of a sudden, a powerful wind arose and carried the girls off somewhere. The maidservants weep for them. All in a fright, they report to the Tsar that the girls were carried off by the wind to some unknown place. The Tsar gave orders that the girls must be found, and that the one who finds them would be given one of his daughters in marriage, and a great distinction besides.

2. The young men began to search for the girls, but none of them succeeded in finding them. The Tsar had a soldier, called Stupid Ivanuška. He came to the Tsar, and said: "I shall find your daughters." The Tsar ordered another two soldiers to keep him company. Early in the morning Ivan set out to search for the girls. In the evening he sat outside in the porch and began to play the accordion. Suddenly an old man of small stature and with a long beard sprang out, and began to dance. The old man danced and danced, and he had grown tired already, but Ivan went on playing and playing. The old man began to beg Ivan to stop playing the accordion. If he stopped, the old man would have say something to him. Ivan stopped playing. The old man says: "The Tsar's daughters are living with the dragons." After this the old man did not say anything, but began to run; Ivan, however, was able to grab him. Ivan took a stump of wood, and drove a hatchet into it so that a cleft remained. Into that cleft Ivan stuck the old man's beard to hold it tight, and then went to bed. Early in the morning he got up and saw the old man had disappeared, only a little of his beard had remained behind. Ivan called his companions to set out. Suddenly he noticed a spot of blood on the ground. Ivan soon discovered that the blood belonged to the old man. They decided to proceed along the track of blood the old man left behind. They walked on and on, until the track suddenly vanished. They found a pit in the earth. They tried to measure the depth of the pit with a rope, but the rope did not reach down

muas em jama. nija pondisę merajtnį jamaliś pįdįnsę gezęn, no gez ez suź. seččęm pįdįn vęli jamàs. domalisę eššę ętik gez eta gez berdę i toľko sek vermisę mera·jtnį jama pįdę·ssę. i v a · n šuę jorttezlę: "kinlę-kę kolas leććįnį gezęn jamaas i viźę·tnį, mįj em seććin." jorttezįs šį oz šetę, polęnį. sek i v a · n nįlę šuę: "ti menę leźętę gezęn jamaas! a kęr me loa jama pįdę·sįn, sek me gezsę vęrźęta, tijanlę loę znak, mįj me seććin. me loa seććin seććę·ź, kįććę·ź og aźźį nįllezęs; a kęr aźźa, to vokta [sic!] *bęr eta jama pįdę·sas i vęrźęta gezsę. sek tiję pondat leptįnį mijanęs." kęr leźisę pervo i v a · nęs, vęli pemįt, a sį bęrįn, kęr sija lois jama pįdę·sįn, lois ędďęn jugįt. bįdlàn bįdmisę basęk pujez, źulźisnį kajjez, kotę·rtis ju. i v a · n munis oźlań, ľubu·jććis priro·danas. drug sija kaźa·lis basęk nįlęs, kęda gįlja·śis ju doras. i v a · n pondis sįkęt baji·tnį. nįl viśtaśis sįlę: "me carskej nįl, mijanęs guśalis ďeveťigla·vej źmej. me ola tŕoχ-glavej źmejkęt. sija samęjućęt von ďeveťigla·vej źmejlęn. a męd sojjezę olęnį įlįnžįk." i v a · n viśtalis, mįj loktis osvoboďi·tnį nijęs. carskęj nuętis siję gortas. vaje·tis ętik boćka dįnę i šuę: "eta boćkaas em śiľnęj va, kęda sottę śila, jeśľi sijęs juan. te ju siję ćoźžįk i boćkaesę kolę vežnį mestaeznas. źmej čęktas junį tenįt sija boćkaiś, kędaįn vaįs besśiľnęj, a ać̨įs juas śiľnęjsę. a jeśľi mestanas veža, sek loas męd-ńož." i v a · n toľko ještis junį i boćkaessę vežnį mestaeznas, kiž pondis kįlnį iźįt šum. etę loktę źmej. care·vna žebis i v a · nęs męd komnataę. źmej loktis i šuis, mįj paχńitę ruskęj dukęn. care·vna viśtalis, mįj em ruskęj mort i sija męde źmejkęt vojujtnį. i v a · n petis, a źmej sįlę čęktis junį vasę boćkaśis. i v a · nlęn lois una śila, a źmejlęn śilaįs ęšis. vot pondę·ććisę nija vojujtnį. i v a · nlęn vęli lećįt meć, a źmej paritis bięn. sotis i v a · nęs, no i v a · n vermis keralnį kujimnan jursę. care·vna lois ędďęn rad i pędari·tis aslas osvoboďi·ťeľlę śtekla·nnej dvore·ć. i v a · n čęktis vićći·śnį siję, kęr sija loktas męd nįllesket.*

3. *i v a · n munis oźlań. aźźę męd carskej nįlęs ju dorįn. nįl viśtalis sįlę, mįj sija olę šešťigla·vej źmej ordįn, šęr von ďeveťiglavej źmejlęn. nįl čęktis vežnį boćkaessę mestaeznas, čęktis junį śiľnej vasę. i v a · n vermis i etę źmejsę, orętis źmejliś kįllesę mećen i puktis aslas sumkaę. nįl koźnalis sįlę śere·brannej dvore·c.*

to the bottom. So deep was the pit. They tied another rope to the first one, and only then were they able to measure the depth of the pit. Ivan says to his companions: "One of us must drop down the pit on the rope and see what is there." His companions say nothing, they are afraid. Then Ivan says: "Let me down the pit on this rope! When I reach the bottom of the pit, I shall jerk the rope, and that will tell you that I am there. I shall stay until I find the girls; when I have found them, I shall return to the bottom of this pit, and jerk the rope again. Then you will pull us up!" When Ivan was let down, at first it was dark, but later when he was at the bottom of the pit it became very bright. Beautiful trees were growing everywhere, and birds were twittering, and a river was flowing there. Ivan went on enjoying the delights of nature. Suddenly he perceived a beautiful girl rinsing some clothes by the river. Ivan began to talk to her. The girl told him: "I am the Tsar's daughter, and it is the nine-headed dragon that kidnapped us. I am living with the three-headed dragon. He is the youngest brother of the nine-headed dragon. My sisters are living farther off." Ivan told her that he had come to rescue them. The Tsar's daughter led him home. She took him to a barrel, saying: "There is strong water in this barrel that increases strength if you drink of it. Be quick and drink, then the barrels will have to be changed. The dragon will command you to drink from that barrel in which the water has no strength, while he will drink from the strong one. But if I change their places, everything will turn out differently." Ivan had hardly enough time to drink and change the barrels before a great noise was heard. The dragon is coming. The Tsar's daughter hid Ivan in another room. The dragon arrived and said that there was a Russian smell there. The Tsar's daughter said there was a Russian there who wanted to fight the dragon. Ivan came out, and the dragon ordered him to drink water from the barrel. Ivan acquired great strength while the dragon ran out of strength. They started fighting. Ivan had a sharp sword, and the dragon breathed burning fire. He burnt Ivan but Ivan was able to cut off all his three heads. The Tsar's daughter was very glad, presenting her saviour with the palace of glass. Ivan told her to wait until he returned with the other girls.

3. Ivan went on his way. He finds the next girl on the banks of the river. The girl said that she was living with the six-headed dragon who was the middle brother of the nine-headed dragon. The girl ordered him to change the barrels, and also told him to drink strong water. Ivan defeated this dragon too, cut out his tongues and put them in his bag. The girl presented him with a palace of silver.

4. *i v a · n munę oźlań. aźźę kujmę·t nįlsę ju dorįn. viśtaśisni ęta-mędnįslę. i v a · n keris siź, kįź čęktis nįlįs. dvenaćeťiglavej źmejkęt veli įžįt košaśęm, no i v a · n i sijęs vermis. solda·t i care·vna ęta-mędislę gľeńi·ććisę. nija dogovori·ććisę ętlaaśnį, kęr loktasę aslanįs carstvoę. nįl podari·tis sįlę zolotej dvoreć.*

5. *i v a · n bośtis carskej nįllesę i loktisę jama pįdę·s dįnę. pęri·šžįk sojįs viśta·lis i v a · nlę, mįj jeśli sijęs, i v a · nęs oz leptę, to kęr vermas petnį jamaśis, med kerkuezįn pešlįllę, pejim pįm iľi abu sija. jeśli pįm, to vęlisę setęn ńe-važęn. i v a · n veŕźętis gezsę. sįlęn jorttez pondisę leptįnį pervej nįlsę. i kęr kaźalisę nįlsę, solda·ttez pondisę sporitnį nįl ponda. ętik šuę: "sija menam. mędik šuę: "ńet, menam." vot leptisę i męd nįlęs. bęra· sporitęnį. a kęr leptisę kujmę·t nįlęs, nija ćuť ez košaśę sį ponda. i v a · nęs siź ez i leptę, a aśnįs munisę oźlań. i v a · n sula·lįštis i reši·tis munnį oźlań. loktis kįčę·m-kę kerkuę, pukśis pįzan dorę i pondis orsnį garmo·śka vįlįn. drug lois sį šin oźįn toštęm stari·kįs, kęda pįššis sį dįniś. i v a · n orsę, orsę, a stari·k jęktę, oz vermį sultnį. i pondis stari·k kelmiśnį. i v a · n viśtalis sįlę: "jeśli te menę leptan mu vįlę, to dugda orsnį." stari·k leptis i v a · nsę mu vįlę. eta kadę solda·ttez loktisę nįllesket car dįnę i viśtalise, mįj nija mezdisę care·vnaessę i ęni med car śetas nį saję aśśis nįllessę. car śetis aśśis soglaśi·esę svaďba vįlę. eta dįrńi i v a · n loktis kerku dįnę. pešlis pejimsę, sija veli šonįt, sić-kę [ɔ: siź-kę] nija ńeįlįneś. i v a · n loktis gorodę. kįlis, mįj oťiris carįslęn gętevi·ććęnį svaďba kežę. nįllez viśtalise ajnįslę: "mi munam žęńik saję sek, kęr nija solda·ttez vajasę mijanlę męd carstvoiś narja·ddez, dvore·ććez." i v a · n kįlis eta jįliś. ojnas petis pos-ęź vįlę i pondis orsnį garmo·śka vįlįn. loktis toštęm stari·k. jęktis, jęktis i kęr miźis, jualis, mįj kolę i v a · nlį. i v a · n viśtalis stari·klę: "vaj menįm męd carstvoiś dvore·ććez i dvore·ććesę sultęt carskej dvore·c ožę! vaj i care·vnaesliś narja·ddesę!" stari·k siź keris. asįlnas car sajmis i aźźįlis: sulalęnį įžįt basęk dvore·ccez, kędna dažę gušalęnį šinnez, siź nija jugjalęnį. nįllez viśtalisę ajnįslę, mįj eta dvore·cczįs męd carstvoiś. nija dogada·jććisę, mįj i v a · nįs lovja i ęni olę gorodas.*

6. *i v a · n d u r a · k bośtis care·vnaezliś narja·ddesę i sumka, kįtę·n vęlisę, kįtę·n olisę źmejjezlęn oretęm kįllez. i v a · n loktis car dįnę i viśtalis,*

4. Ivan went on his way. He found the third girl on the banks of the river. They told each other everything. Ivan did what the girl told him to do. There was a big fight with the twelve-headed dragon, but Ivan conquered him as well. The soldier and the Tsar's daughter took a liking for each other. They agreed to marry when they returned to their own country. The girl presented him with a palace of gold.

5. Ivan took the tsar's daughters to the bottom of the pit. The eldest sister told Ivan that if they refused to lift him up now, at some time when he could get out of the pit he should examine if the ash is hot or not in the house. If it was hot, they would have left not long before. Ivan gave a jerk to the rope. His companions started to pull up the first girl. When they caught sight of the girl, they started to quarrel over her. One of them says: "She is mine!" The other says: "No, she is mine!" They pulled up the second girl too. Again they quarrelled. When they pulled up the third girl, they nearly started a fight over her. So they did not even pull Ivan up, but went on their way. Iven stopped there and decided to continue his way. He arrived at some house, sat down at the table and began to play his accordion. Suddenly the bearless old man appeared before his eyes, the one who had fled from him. Ivan plays while the old man dances and cannot stop. The old man began to beseech him. Ivan said to him: "If you will pull me up to the surface of the earth, I will stop playing." The old man pulled Ivan up to the surface of the earth. Meanwhile the soldiers arrived at the Tsar's and said that they were the ones who had rescued the Tsar's daughters and that the Tsar must marry the daughters to them. The Tsar gave his consent to the weddings. In the meantime Ivan arrived at the house. He examined the ash, it was hot, so they could not be far away. Ivan arrived at the city. He heard news that the Tsar's people were preparing for a wedding. The girls said to their father: "We will marry when the soldiers bring us dresses and palaces from the other tsardom." Ivan also heard of this. At night he went out to the porch and began to play on the accordion. The beardless old man came. He danced and danced and when he grew tired, he asked what Ivan wanted. Ivan said to the old man: "Bring me palaces from the other tsardom and stand those palaces in front of the Tsar's palace!" The old man acted accordingly. In the morning the Tsar awoke and saw beautiful palaces standing there, and they were so bright that they blinded the eyes. The girls told their father that those palaces came from another tsardom. They realized that Ivan was alive and living in the city.

6. Stupid Ivan took the robes of the Tsar's daughters, as well as the bag containing the severed tongues of the dragons. Then Ivan went to the Tsar,

mij sija mezdis nillesę i miććalis źmejjezliś killez i narja·ddessę. nillez viśta·śisę bide·s i v a · n jiliś ajnislę. car ędďęn legaśis solda·ttez vilę, kędna bębętisę carsę i čęktis pukśętni nijęs ťurmaę. męd lunas veli svaďba. i v a · n gętrašis peri·źžik [ɔ: peri·šžik] soj vilas. (me setęn veli, sur, braga jui, a emam ńem ez śur.)

189.

olis ędďęn umnęj jorš aslas norà·n sto godśa una·žik. nora·s veli pemid i żeskit. ńe šondi jugę·ris seććin ez śurli, ńe šonit duk ez kil. silęn ńe-kin ez vęl i si ordę ńe-kin ez volli. toľko pukalę nora·s, ńe-kinlę oz kol, pir dreššitę. nora·ožęt švirkjęni męd·k ćerijez i ętik ez ińťeresu·jćći sięn, ęťiklę tęd vilę oz uś jualni joršliś, kiž sija kužis sto god olni, ńe šuka siję ez ńilišt, ńe rak ez ľet, ńe ćerikijiś ez kij vugiręn. dosto·jnęj graždanaęn oz vermę lidďišni jorššez, kędna polęm uvja pukalęni nora·in da dreššitęni. ńe ena, ńe graždana, a bespoľeznęj jorššez, ńe-kinlę nišań ńe šonit, ńe kežit. i ušis tęd vilas kulęm ožas aslas olanis i jualis, kinę·s sija burę·tis, kinlę kil viśtalis, kin kilis si jiliś. i bidę·s ena voprossez vilę kolśis silę śetni otve·t: ńe-kineș, ńe-kinlę,, ńe-kin. i ńe-kin siję ędďęn umnęjęn ez šu.

190.

kęr-kę ńe-važęn olis ętik mort. silęn veli iži śemja· i olis šuć umeľa. sija sovetu·ććis aslas ińisket, mij kolę kerni, med-bi petkę·tni śemja·sę ńuždaiś. bedńa·k reši·tis munni uža·lni boga·tej ordę. boštis koto·mka da petis oź asilnas tuję. munis siž sija bidsa lun. pondis śormini ńi i bedńa·k pondis munni ćožžik, med-bi ojęž lokni męd ďerevńaę, kite·n sija mędis užalni. drug sija kilis kičę·m-kę šutńa·lęm. sija leptis jursę i kaźalis, tuj boket munę ędďęn iži mort, kęda veli ęt-koď giriś puezket kuźanas. eta veľika·nis i šutńalis. bedńa·k polźis i mędis munni ešše ćožžika. i eta kuź tušaa mortis tožę pondis munni ćožžika, šo gorę·nžika i gorę·nžika šutńa·lęmęn. iži mortis loktis matę·žik bedńa·k dorę. sek bedńa·k siję buržika vižę·tis. juris silęn veli kiž paravoznej koťol, kiezis kiž kura·nnez, a paś-kęmis veli źelo·nej ńičiś. giriś bija šinnez siž i soććisę. bedńa·k ušis saďteg, a veľika·n šo sula·lę. ńe-ilin si dinšań da šutńa·lę. ńeuna kujlęm berin bedńa·k saďaśis da pondis lidďini moľi·tvaes, kędnes sija ker-kę velę·tlis. i mij-žę lois? iži mortis verźę·ććis mesta vilśis i pondis munni

saying that it was he who had rescued the girls; he also showed him the dragons' tongues and the dresses. The girls told their father all about Ivan. The Tsar grew very angry with the soldiers who had cheated him, and ordered them to be thrown into prison. Next day the wedding feast was held. Ivan married the eldest sister. (I was present, drinking beer, home-brewed beer, although not a drop of it got into my mouth.)

189. [The clever perch]

There lived a very clever perch in its own hole, and it was more than a hundred years old. The hole was dark and narrow. Neither sunbeam could get there nor warmth could ever be felt there. It had no dependants, and nobody came to see it. It just sits in its hole, not wanted by anybody, trembling all the time. Other fish swim swiftly past the opening of the hole, and none of them takes any interest in it. It never occurs to any of them to ask the perch how it was able to live for a hundred years without being swallowed by a pike , seized by a crab or caught by a fisherman. By no means can one regard as honourable citizens the perches which in their fear sit and tremble in their holes. No, they are not citizens but useless perches, neither warm nor cold to anybody. As it was nearing its death it reviewed its life, asking whom had it treated well, whom had it addressed kindly, who had heard about it. To all these questions it had to give the following answers: nobody, nobody, nobody. And nobody said it was very clever.

190. [The poor man and the forest ghost]

In olden times there once lived a man. He had a big family and always lived badly. He took counsel with his wife as to the ways and means of relieving his family of misery. The poor man made up his mind to go to work with the rich man. He took his cloak and started on his way early in the morning. All day long he walked like this. It was growing late now, and the poor man began to walk faster, so that he should reach the next village of whistling. He raised his head and saw a huge man walking at the side of the road; he was as tall as the trees. It was this giant that was whistling. The poor man was frightened and began to walk faster. And this man of tall stature also began to walk fast, whistling louder and louder. The giant came closer to the poor man. Then the poor man took a closer look at him. His head was as big as the boiler of a steamer, his hands as large as rakes, while his clothes were made of green moss. His big, fiery eyes were burning. The poor man collapsed in a swoon, while the giant just stood by. Having

mędla-pęlę. i drug sovśe·m ęšis. bedńa·k tulis śinnessę, ez-li sįlę kažićći, mij vęrśa mortįs kįććę·-kę ęšis. bedńa·k ubeďi·ćći, mij veľika·nįs bįľiś ęšis. sija ćećći da ćoža·žįk munis ďere·vńaęž. loktis sećće da meda·śis uža·lnį boga·tej ordę.

191. *gętraśę·m įįliś*

1. *mijan nįlkaez da zonkaez tędsa·śilsę oďžįk [ɔ: ožžįk] orsannezęn iľi, kiž šuśę, pukala·nnezęn. kučęm-kę kerkūn iľi bańan rįtnas nįlkaez ękśi·llisę pećkįnį. śeranįs nija vaja·llisę śoja·n da jua·n: sur iľi jua·n, tuji·ssezįn koľťez, bľinnez i mędi·k strepńa· (bįd-bęrśa). nįlkaez pećkisę rįtįl-bįt da śįlisę peśńaez, a zonkaez orsisę bara·nnezęn, koľťezęn. puktasę kįnįm-kę koľť žožę, porog ultas, a seśśa eta-męd vežęn (eta-męd bęršań) ćapka·lęnį gįnęvej mać (šar). kin inmas, sija kiję koľťsę. kin kužis, orsis garmo·ńńān (garmo·ńńa vįlįn). mukęd nįlkaes orsisę peľa·nnez vįlįn i piksa·nnez vįlįn. nija jęktisę. nįlkaes gęśťitę·tisę zonkaesę gęśťińe·ććezęn. dįr mijiś pįd oję nįlkaez i zonkaez munisę aslanįs gortteze. zonkaez stara·ććisę męde·tnį nįlkaesę, bįdįs aśśis. gętraśę·m votež nįlkaez i zonkaez dogova·rivaććįlisę.*

2. *si-bęrįn zonkaįs baji·tlis aj-ma·mįskęt, kinęs sija męde bośnį. seśśa ježeľi aj-ma·mįs seglaśi·ććįllisę, to arśań-žę ińdį·llisę koraśi·śśezęs. sek pervo ińdį·llisę kinęs-kę jęzęs jueręn, śetasę, ozę nija nįlnįsę nija zon saję. jeśľi nįlkaįslęn ajmamįs ez ętka·žįtlę, to ińde·tlisę svattezęs kora·śnį. kora·śnį vetlį·llisę mukę·dćid (mukę·ććid) ďaď, kor veža·j, kor jęz suśe·ddez, kor zonkaįslęn ajįs kinkę·tńibuď, a mukęććid nįkęt munlis i ać̀is žeńį·kįs. koraśi·ssez pįrasę kerkuę, sultasę porog ultę i sula·llęnį, oz pukśę. kęzaji·nįs čęktę niję pukśįnį. nija śoronno· oz pukśę. koda-kę koraśi·śśez kola·siś pondę baji·tnį. pervo sija pondę·tę pogo·ďďa įįliś, sį bęrįn pondę juaśnį, kiž olśę, seśśa veľ dįr mijiś pondę kora·śnį. baji·tę: mijan pę em zel bur zonka, kodilę loktis kad ńi gętra·śnį, a tijan pe em nįlka i pondis oškįnį žeńi·ksę. sija pę mijan įžįt, bįčęm, uža i boga·tej: mįlkįd sįlę bur, oz ju, ńe oz kurit, kośa·śnį oz kuž, olnį sįkęt bur loas. mijan pę śemja abu įžįt, uža·lnį oz kol una, ńań, poda em, tommeslę tįrmas. jeśľi nįlkaįslęn*

lain there for a while, the poor man came and started to recite prayers which he had learned at some time. And what happened? The huge man stirred from his place and began to go in a different direction. And then he suddenly disappeared. The poor man rubbed his eyes to make sure that he was not merely imagining that the forest man had disappeared. The poor man was really convinced that the giant had indeed vanished. He got up and went all the faster to the village. He arrived and hired himself out to work for the rich man.

191. About getting married

1. Our daughters and sons, in earlier times, made each other's acquaintance through games or, as they say, at meetings. The girls gathered together to spin in some house or bath-house in the evening. They brought food and drink with them: beer, kvas, eggs in birch-bark vessels, and pancakes and all sorts of food. The girls would spin all night and sing songs, while the lads were playing like rams butting each other, or played with eggs. They place a few eggs on the floor under the threshold, and then one after another start throwing balls at them. He who hits it wins the egg. Those who could, played the accordion. Other girls played the bagpipes or pipe. They also danced. The girls presented the boys with gifts. After a while, late at night, they started for home. The lads were eager to see the girls home, each his own girl. Before marrying, the girls and the boys made an agreement.

2. Then the boy discussed with his parents the girl he wanted to marry. Then, if the parents agreed, they sent suitors from autumn onwards, to ask for the girl's hand. First of all someone was sent to ask if they were willing to give their daughter in marriage to the lad. If the girl's parents did not object, suitors were sent. Sometimes an uncle, sometimes the godfather, neighbours who were not related, sometimes the young man's father in the company of someone else went to ask for the girl's hand, and sometimes the bridegroom himself went with them. The suitors entered the house and stop on the threshold; they stand, they do not sit down. The master of the house asks them to take a seat. All the same they will not sit down. One of the suitors begins to speak. First he speaks about the weather, then he puts questions as to how the people in the house are faring, and only then does he begin to ask for the girl in marriage. He speaks like this: "We have a very good son for whom it is time to marry, and you have a daughter . . .", and he starts praising the bridegroom: "He has a fine figure, he is handsome, industrious and wealthy, quick of mind, he is neither a drunkard nor a

aj-mamịs ezę mędę ętkaži·tnị, to pukśę·tlisę gęśśesę pịza·n saję ńań-sol dorę. toľko sek koraśi·śśes pukśị·llisę. jeśľi nija mędisę ętkaži·tnị, to baji·tisę, što nịlnịs eššę· ućęt, tom, ńem oz kuž kernị i abu kad eššę· sịlę munnị žęńi·k saję. kučę·m pę sịlę eššę· žęńi·k, aś kęť mịgsę vela·las vurnị. pondị·llisę spori·tnị i svattez munlisę. a jeśľi aj-ma·mis seglaśi·ććịllisę, nija gęśťitę·tlisę svattesę, a sị berịn korisę dịnanịs nịlnisę. vot tenę pe kora·śęnị, viśtal, munan, on. jeśľi nịlkaịslę žęńi·kịs gľeńi·ććịllis, sija šị ez śetlị iľi šullis, što munas. pịza·n sajịn jullisę vina, kodę vajlisę (vajlị·llisę) svattes. nịlkaịs ez julli, i dažę ez puka·llị pịza·n sajịn.

3. *seśśa dogova·rivaććịllisę ki-kutan jịliś. ki-kutan vịlę ętlan svattesket volị·llis aćịs žęńi·kịs. ki-kutan kosta nịlkaịs, zonkaịs, aj-ma·mmeznas (aj-ma·mmeznanịs) bịdę·nnịs puka·llise pịza·n sajịn i lęśeććisę svaďba kežę. dogova·rivaććịllisę, kučę·m kadę, kor loas svaďbaịs, kịčę·m loas ńeve·stalęn prida··nej i mij lęśę·tasę pir kežę. ki-kuta·n berịn ńe žęńi·k, ńe ńeve·sta ętkaži·ććịnị ez ńi vermịllę. ńeve·sta gętevi·ććis žęńik saję. sịlę otsa·llisę nịlkaez, podruškaez. nija gerźźisę ćulkiez, kepiśśez, ćuńa kepiśśez, noski·ez, gerźźisę śeran, bịd-rema šertiś. kịjisę pękrę·mmez da kuša·kkez garusiś i mịćę·tem nojevej suńi·śśeziś. nija vurlisę žęńi·k-jernę·s, veššan (vešjan), vịšiva·jtlisę nịlkaịsliś i zonkaịsliś jernę·ssę.*

4. *svaďba votęź ńeve·stasę miśśę·tlisę (miśśę·tlịllisę, pịlśętlisę) bańaịn. oź asịlnas žęńi·kịs druškaesket i kinkę·t-kę rodńa·śiś vellez vịlịn munęnị ńeve·stala. mukę·ććid velịllisę ńe ętik, kịk vel, a kuji·m, vit, śiźi·m, ękmịs i dažę das-ętik; pir veli ńićo·tnej ćislo: vellęsę i sbrujasę baśi·tlisę ľentaezęn, kuša·kkezęn, pękrę·mmezęn, mića ćịšja·nnezęn. duga· berdę doma·llisę śiľka·nnez. nịlka ordịn piru·jtlisę. nị ordę ękśị·llisę una gęśśez: rędńa·iś, podru·škaez, suśeddez. vermis loknị bịdsa ďere·vńa. i bịdę·nnisę gęśťitę·tisę. žęńi·k, ńeve·sta, rędńa·ịs i korem gęśśes puka·llisę pịza·n sajịn. kin pịza·n sajas oz tęr, puka·llisę labi·ććez vịlịn, zapadńa· vịlịn. bịdę·nnisę jukta·llisę surẹn, ịrę·šẹn, ćeľaď-pęleslę (ćeľaď-pęlessę) verdisę šańgaezęn, pirę·ggezęn, koľťezęn. ętik mort ez koľććịllị siź.*

smoker, he cannot even be said to be quarrelsome, it will be fine to live with him. Our family is not large, she will not have to work much, there are bread and cattle, enough for the young people." If the girl's parents did not wish to object, they bade the guests sit at table with bread and salt on it. Only then did the suitors sit down. If they wanted to refuse, they spoke in a way to bring out that their daughter was small, young, did not know how to do anything, and that it was not yet time for her to marry. What sort of a bridegroom would be suitable for her? First she must learn how to hem her blouse. A debate ensued, after which the suitors left. But if the parents agreed, they entertained the suitors and then called out their daughter. Look now, they want you to marry; tell them if you are willing to marry the young man. If the girl liked the young man, she did not say a word, or said she would marry him. At the table they drank vodka which the suitors had brought with them. The girl did not drink at all, indeed she did not even sit at the table.

3. Following this, they agreed upon the betrothal. For the betrothal the bridegroom himself appeared with the suitors. During the betrothal both the girl and the young man, as well as the parents and all present were sat at the table discussing the preparations for the wedding. They agreed on the time of the wedding, what dowry the bride would bring and what food they should prepare for the wedding. After the betrothal, neither the bridegroom nor the bride could retreat. The bride was made ready for the wedding. The girls, her friends assisted her. They knitted stockings, gloves, ankle-socks and socks, gaudy ones, knitted from yarn of every colour. They knitted narrow and broad belts of wool and dyed cloth. They sewed the bridegroom's shirt and trousers, and embroidered the bride's blouse and the bridegroom's shirt.

4. Before the wedding ceremony the bride was washed and bathed in the bath-house. Early in the morning the bridegroom, the best man and some relative(s) mounted on horseback went to fetch the bride. Sometimes it was not one or two horses, but three, five, seven, nine and eleven, always odd numbers. The horses and their harness were decorated with ribbons, broad and narrow straps and beautiful kerchiefs. To the arched yokes small bells were fastened. They feasted at the bride's home. Many guests gathered together at their house: relations, girl-friends and neighbours. The whole village might come as well. And everybody was entertained. The bridegroom. the bride and the invited guests sat at the table. Those who could not get to the table were seated on benches, in the upper part of the cellar by the stove. Everybody was given beer and kvas to drink, and the children were given pies, pirogi and eggs to eat. Not one single person was left hungry

ńeve·sta ordśań munlį·llisę vićkuę veńća·ććįnį. vićkuśań tommesę nuę·tlisę žę-ńį·k ordę. estęn ękśį·llisę una gęśśez. pįd oję ńeve·stasę žęńį·kket nuę·tlisę śe-ńi·kę uźnį. jeśľi vęli ędďęn kęžįt, tommesę pįrtlisę žožį·lę. asįlnas eššę· ękśį·llisę gęśśez. nįlkasę provera·jtlisę: proka-ľi sija. žožas vęli pįrtęm tįr iža·s. gęśśes narę·šnę siję rezńi·tasę i čęktęnį ćįškįnį žožsę. nįlkaįs siź-žę asįl-bįt jukta·sę. sija-žę lunę sija kaję·tlę va, otsa·llę strepa·jtnį, verdnį poda i sįśań sija pondę olnį kįž tomžįk kęźa·jka.

192. *ćužtę·m jįliś*

kagaez ęni ćužtęnį reďi·ľnej domįn, a oďžįk [ɔ: ožžįk] ćužtį·llisę, kįtę·n šedas. śękįt ińka med-berja lunnezęž uža·llis. vetlis įbę vundįnį, įčkiśnį, kurtnį, kaje·t-lis (kaję·tlįllis) va, jukta·llis poda, ćiľkę·tlis męs, kerlis bįd-berśa. mukę·ććid kagaįs įbįn i ćužlįllis. stara·ććisę kernį siž: med-bį ńe-kin ez tęd kaga ćužan jįliś, sijęn ińkaįs ćuštnįtę peta·llis gidę, munlis bańā iľi śeńikę i seććin ćuž-tį·llis. ińka dįnįn vermis lonį sį kosta toľko babi·ććiś. sija orę·tlis i doma·llis kagaįsliś gęgsę, sija miśśę·tlis (miśśę·tlįllis) kagasę i ćužti·śse. nį ponda narę·-šnę lontlį·llis bańa. oďžįk bįd šog veśkę·tlisę aśnįs, kin kįž kužis.

193. *žebśę·m jįliś i kaśtišę·m jįliś*

1. *kęr mortįs pondas jona šoga·lnį i aźžęnį ńi, sija ćoža kulas, siję vottę·dęnį torja oľpa·ś vįlę. kęr mortįs pondas kulnį ńi, sįlę stara·ććęnį otsa·lnį. kin-kę rodńa·įs kola·siś: zon, nįl iľi mam leptęnį sįliś jursę ki-soj vįlanįs. sek pę lolįs ćožažįk (ćožžįk) petę. oďžįk (oďžįk) veriti·śśes baji·tlisę, bįťťę (bįďtę) lolįs petę pę par moz. kęr mortįs kulas, siję mįśśę·tęnį, koręnį narę·šnę (narę·šnej) miś-šęti·śśezęs. paśta·lęnį siję vįľ paś-kęmę, sįna·lęnį sįna·nęn, vodtę·tęnį (vottę·-tęnį) grębę. grębas oľsa·lęnį pervo koreś ľis, seśśa velťťęnį siję kįčę·m-kę trepi·ćezę. seśśa velťťęnį derān (deraęn), jurę·žas puktęnį ńe-įžįt podu·ška, sį vįlę vottę·tęnį kulęm mortsę. kijesę tećęnį sįliś moro·s vįlas. moro·s vįlas-žę puktęnį jen i masiś. seśśa loktęnį rędnę·jjes proša·ććįnį. bįdįs loktę kulęmįs dįnę, oka·lę siję i mįj-ńi-buď viśta·lę, naprime·r: 'kujlį bura, tatęn kužin olnį i seććin kuž!' narę·šnej gorziśi·śśez gorzęnį i med-matiś rodnę·jjez ďerja·lęnį, šuęnį: 'kin vįlę te menę koľin ętnames? mįľa te koľin menę ćeľaďiskęt, mįj me ponda kernį te-*

From the bride's home they went to the church to the wedding. From the church the young couple were led to the bridegroom's home. Many guests gathered there. Late at night the bride and the bridegroom were led up to the hay-loft to sleep. If it was very cold, they led the young folk to the cellar under the floor. In the morning the guests came together once more. They wanted to see for themselves if the young wife was clever. The ground was covered with straw. It was strewn intentionally by the guests who ordered the young wife to sweep the floor. Throughout the morning the girl gives them drinks as on the previous night. On the same day she brings water, helps to cook, feed the animals, and from that time onwards she starts to live like a younger mistress of the house.

192. About childbirth

Today babies are born in the maternity home; earlier they were born wherever fate dictated. The pregnant woman worked till the very last days. She went to the fields to reap, mow and rake, she carried water, watered the animals, milked the cow, and did all kinds of work. Sometimes the baby was born in the field. They tried to follow this procedure: nobody was supposed to know about the childbirth, therefore the woman went to give birth to the child in the stable, or the bath-house or up in the hay-loft and there she gave birth. Nobody except the midwife was allowed to stay by her meanwhile. She cut and bound the infant's umbilical cord, and she washed the child as well as the mother. It was just on their account that the bath-house was heated. In times of old people cured all kinds of sickness by themselves, to the best of their ability.

193. About burial and commemoration of the dead

1. When someone begins to become very sick and people see that he will soon die, he is laid in a separate bed. When the person begins to die, they try to do everything to help him. Some relative — a son, daughter or mother — lifts his head on his arm. Then the soul will depart all the sooner. In earlier days, believers thought that the soul departed in the form of vapour. When a man dies he is washed, special folk are called in to wash him. They dress him in new clothes, comb his hair with a comb, and lay him in the coffin. First leafy twigs are spread in the coffin, then it is covered with rags. Then it is covered with canvas, a small pillow being placed in to support the head, and then the dead body is laid on it. His hands are laid across his chest. Icons and candles are also put on his chest. Then relatives come to take leave of him. Everybody comes to the dead body, to kiss it and say something to it, for example: "Have a good rest, you were able to live here,

teg? kiž me ponda olnį teteg? ker bidę·nnis proša·ććasę, kulemsę velťťenį deraen iľi bośtenį koľinko·ren, puktenį grębas kulemisliś veššes (kolan torrez): sina·n, kńiga, očki, buma·ga (gižę·t), karanda·š, kias śetenį ďeńga. seśśa velťťenį grębpelen i dorenį ker-tu·llezen. seśśa petkę·tenį etere, puktenį grębsę doď vilę i kįnį·m-kę mort nuę·tenį šojna· vilę. ker kulemsę petkę·tasę, žožsę brizga·jtenį vān (vaen). žožas, poso·žas i tuj vilas, kįt nuę·tisę poko·jńiksę, ćapka·lenį kęzullez. šojna·-gusę garjenį oďžik. ćišę·ttez vilin grębsę leženį guas. seśśa siję tirtenį. bid mort ćapkę muas keť etik mu-komo·k. ker žebśiśi·śśez loktasę gortanis, keźa·jka (χoźa·jka) verdę niję i juktalę. žožsę rįtnas miška·lenį i stara·ććenį pilśinį bańān. siję oľ-paśsę, keda vilin kulis mortis, ćapkenį etere (ete·rę).

2. *kujmet lunas kulemsę kaśtillisę. korlillisę (korlisę) niję-žę kaśtiśi·śśesę i gęśťitę·tisę. seśśa kaśti·ślisę kvať lun berin, śizimet lunas. si berin kaśtillisę šešť ńeďeľ i ker loas god (ged). si berin kaśtillenį bid god kikiś: sija lunę, ker sija kulis i kaśtiśa·n lunę, tulisnas, streća votęž. jeśli kaśtį·llenį gortanis, to jurbį·tenį jen ožin, šojenį i vošše·tenį kulemsę. jeśli kaśtį·llenį šojna· vilin, to munenį kįnį·m-kę mort bid kerkušań, každij (bidis) aslas kulemmez dinę. loktasę šojna· vilę, tećasę šoja·n-peles, každej aslas šojna· vilę. puksenį gegerę·ńńas, pervoj jurbį·tenį. kin-kę ďerjalį·štas, seśśa pondenį šojnį i junį. mukę·dtorsę puktenį šojna· vilas i čektenį kulemsę voššinį. gęśťitę·tenį soše·ddesę (suše·ddesę, sęše·ddesę). oďžik una śeta·llisę kori·śśezlę. kęda šoja·nis koľććas, siję nębę·tlisę gortanis ber i seććin šojlillisę ćeľaď. šojna· vilę nullisę ńe toľko šoja·n, no i sur: ćasto·žik ćeskįt sur i gerd vina·.*

194. *ďiťťaśa·n jįliś*

1. *miję ędden ľubi·tam ďiťťa·śnį. pervo me viśta·śa kaga-ďiťťetę·m jįliś. ućę·tšań vež kagasę (kagalę) ďiťťę·tenį zibkain (zibkàn). zibka kersę bid-koď pellezis. kiž jašši·k, ńe-vilin dora kerenį; siž-žę śimę·tevejsę (śimę·tiś) iľi ban-pala·k-*

know how to live there as well!" Specially skilled lamenters came to weep, and the nearest relatives say, sobbing with tears: "Who have you left me to, all by myself? Why have you left me here with the children? What am I to do without you? How shall I live without you?" When everyone has said farewell, the dead body is covered with a sheet of linen or calico. The most necessary belongings of the dead man are placed in the coffin: comb, book, spectacles, paper, pencil, — and money is put in his hand. Then they cover him with the coffin-lid which is nailed down. Then it is brought out of the house, the coffin is put on a sleigh, and escorted by a few men to the graveyard. When the dead body is taken out, the floor is sprinkled with water. Twigs of spruce are scattered on to the floor, the porch and the road, wherever the deceased one has been carried. The grave is dug in advance. The coffin is lowered into the grave by means of a sheet. Then it is buried. Everybody throws at least one handful of earth into the grave. When the people return from the graveyard, the housewife gives them food and drink. In the evening they wash the floor and try to take a bath in the bath-house. The bedclothes in which the man died are thrown away.

2. The third day is passed in commemoration of the dead man. They invite to the commemorative feast those people who were present at the burial. Then the next commemoration takes place six days later, that is on the seventh day. Then again after six weeks, and again on the first anniversary. Then they devote two days each year to commemoration of the deceased person: one being the anniversary of his death, the other All Souls' Day (Commemoration Day) in spring, before Whitsun. When the commemoration takes place at home, they say prayers in front of the icon, arrange a feast and feast the dead man too. If the commemoration is held in the graveyard, a few people from each house visit their own departed ones. Arriving at the graveyard, they place kinds of food on the graves, each on their own relative's. They sit round the grave, and first they pray. Someone breaks out in sobs, then they begin to eat and drink. They place some things on the grave, telling the dead man to eat. They entertain the neighbours. Earlier, the beggars were given much food. What remained of the food was taken home and given to the children, who ate it up. They took not only food to the graveyard but also beer: mostly sweet beer and red wine.

194. About swinging

1. We love to swing very much. First I shall talk about rocking children. From its early days the baby is rocked in a cradle. The cradle is made of all sorts of boards. Shaped in the form of a chest, its sides are not made too

keziś iľi kịjẹnị šuľľeziś. ollẹnị i ńineveje̯ś. zịbkase̯ e̯šę·tẹnị gezo·k vịlẹ, kẹdẹ kerta·lẹnị laťťan śor berdẹ. zịbka e̯ša·lẹ iľi komịn, iľi iẑịt ẑirịn (ẑirjịn). e̯ni kereṇị iľi ńe̯be̯nị ućę·ťik kreva·tkaez, no ďere·vńaezịn una·ẑịkse̯ gịćę·tẹnị eššę zịbkaezẹn.

2. *ćeľaď i gịri·śśez jona raďe·jtẹnị ďiťťa·śnị. tulịsnas, iẑịt lun kosta bịdsa ńeďe·ľa ďiťťa·śẹnị. kereṇị e̯tik iľi kịnị-·m-kẹ obšẹj (e̯tla·asa) ďiťťa·n i e̯kśẹnị si dịnẹ bịd rịt una oťir: una·ẑịkịs tom-pe̯le̯s. iẑịt ďiťťa·n kerśę iľi kiẑẑez kolase̯, iľi narẹ·šnej kozlaez vịlẹ. e̯šę·tẹnị gez iľi cep (ćep), kẹda ul-dẹrẹ doma·lẹnị pe̯l. pukśẹnị pe̯l vịlas una, mịmda (mịnda, munda) te̯ras, a dorrezas sultẹnị ďiťťe̯ti·śśez. ućęt ćeľaďlẹ ďiťťa·nese̯ kereṇị i gortanịs. e̯šę·tẹnị e̯šin ultẹ, karta· vịlẹ, pos-o·ẑe̯ (pos-e̯·ẑe̯) i dažẹ kerku ẑirẹ (ẑirje̯) iľi komẹ.*

195. *polźęćę·mmez jịliś*

1. *mijan una viśta·śẹnị bịd-kod polźęćę·mmez jịliś. polźę·ćęnị pẹ ćuddez i bịd-koď mesta·ez. e̯tik stari·k menịm viśta·śis: muneṃ sija e̯ććid veṛẹ śermẹ·te̯n vẹl kutnị. panta·śẹm ńuro·k i kịś-kẹ oẑas petẹm kịz, paśkịt plakaeziś pos. sija nị kuźa vuẑẹm ńursẹ, aẑẑẹ, oẑas kiẑo·k vịlịn puka·lẹ iẑịt śe̯d kań. śinnese̯ bare̯·tẹm sị vịlẹ, śinne̯s pẹ iẑịteś, veẑeś. sija polźas i mẹdas piššịnị be̯r (bergęććịnị be̯r). viẑẹ·tẹ be̯ras, posịs abu ńi. e̯dva-e̯dva petas ńurśis i sek vẹlsẹ abu vermẹm kutnị.*

2. *muneṃ e̯ććid zonka karau·lẹ vẹllez deźira·jtnị. munẹ sija veršnejẹn veṛeťťas (veṛeťťis). panta·śe̯ sịlẹ mẹdi·k mort, toẑẹ veršnej, ćoćkom (ćoćkẹm) vẹl vịlịn. zēť-viẑẹ i veḷịs i mortịs. munas, tujse̯ poperega·las sịliś, zonka oz polźi ńe-mij-ńe, a ojnas kịlẹ, ćańńez kiwzịnị pondise̯. nị vịlẹ keji·nnez uśkẹ·ććemaś. zonkaịs ńem abu vermẹm kernị, vit ćań śoje̯maś. sija pẹ veṛ-ďa·ďịs i panta·śẹm rịtnas zonkaịslẹ.*

3. *e̯tik muži·k vẹlẹm e̯ďďẹn bojok veṛaliś i ćeri-kịjiś. arśa ojjeze̯ sija meľńi·-ćaịn śu izẹm. mej-kẹ vidnẹ veṛas dịr olẹm, kote̯·rtas, loktas gortas, ińislẹ šue̯: „vaj-žẹ menịm śojnị! meľńi·ćae̯ naťtẹ prosten ńi izẹ." ińkaịs śetas sịlẹ ńań-ja-*

high; others make it of birch-bark, weaving it of strips of birch-bark or bast. Some are made of lime. The cradle is hung on a rope the end of which is fastened to a flexible rod. The cradle hangs either in the kitchen or in the room. Nowadays people make or buy little beds, though in the villages children are mostly rocked in cradles even today.

2. Both children and adults are fond of swinging. In the spring, around Easter, they swing throughout a whole week. They make one or several swings to be used in common, and every night many people gather together — young people for the most part. The big swing is hung either from birch-trees or a special stand. A rope or a chain is tied to it, and a piece of board is fastened to the lower end. Lots of them sit on the seat, as many as can find room, while the swingers stand on both sides. For small children swings are made at home also. They are hung under the window, in the stable, on the porch, indeed even in the room or the kitchen of the house.

195. About frightening things

1. Among us many tales are told about frightening things. Devils and all sorts of places are frightening. An old man told me the following tale: once he was going to the forest in order to harness his horse. He arrived at a small swamp, and all of a sudden a thick bridge made of broad planks appeared in front of him. He crossed the swamp on it and saw that a big black cat was sitting on a small birch-tree in front of him. It was staring at him; its eyes were big and yellow. He was frightened and started to run back. Looking back he did not see the bridge standing there. He was hardly able to get out of the swamp, and when he was out he could not harness his horse.

2. Once a boy went to serve as a horseherd, grazing horses. He goes through the forest on horseback. He meets a man, also on horseback, mounted on a white horse. The horse glows with light and so does the man. He goes along; the other tries to block his way, but the boy is not afraid of anything; at night he hears the colts beginning to neigh. Wolves attacked them. The boy could not do anything; they devoured five colts. What the boy had met the previous night was the forest spirit.

3. There was a peasant who was very clever at hunting and fishing. On autumn nights he was grinding rye at the mill. Obviously he had lived a long time in the forest, he ran home and said to his wife: "Give me something to eat ! The mill is running empty in all likelihood." His wife gives him barley bread and potatoes, he sticks them into his bag of birch-bark and leaves. He arrives at the mill, and indeed, only empty rattling can be heard.

ru·šńik da karto·škaez, šuji·štas peššo·rkà i sija munas. loktas siję meľńićaę i biľ goľętę pę toko kiłę. kiśtas sija babaas šu, leśę·tas bidę·s, mij kolę i munas šoććišnį. pįras izbuškà (izbuškaę), keras ęćag, peža·las karto·škaez. šojas, seśśa ožiś labi·ć vįlas pondas sunaśnį. śeras siłęn velęm ćer, piššaľ, kįk pon. kįknan ponįs šonįt-inas ńiskęnį, uźęnį pę. a įbę·sįs ńewna (ńe-una) ośta-koď (ośtęm) velęm. drug mij-kę sija sajmįštas. aźźę, veśkįta sį ožin ośta įbę·s veśtas (įbę·sas) mort keke·rkaįn (keke·rkān) pukalę i riz-vižę, śera·lę pę. mortįs siję tędęm: kujim gęd ńi pę, kiź siję žebęmaś. sečę·m-žę pę gęrd tošo·ka, sečę·m-žę ginęvej šľapaęn, źipu·nęn, ćoćkom vešša·nęn i sapo·ga (sapo·gęn). nęrevi·tas, oz tęd, mij šunį. duma·jtas i šuę: „te pę, j a k ę · l i v a · n, raz kulin, to menįm teva·rišas on kol." mędįs kiź ćeććęltas da įkę·stas: „me pę tenę eššę· śoja." seććę ponnes sajmasę, kińi·ććasę i dava·j ćećća·lnį kęža·jinįslę morosas. męd mortįs ęšęm, ńe-kin pę abu, muži·kįs eššę· abu na polźęm. vidnę, vorrez pę polźę·ććęnį iľi kin-kę narę·šnę śera·lę. boštas pišša·ľ, ęztas sarta·ssez, petas, krugęn izbu·škasę munas. gęgę·rtas, ńe-kin ńe-kitę·n abu. kak raz lįm-poro·ška ušęm i ńekučę·m śled pę abu. tęžnę· sija polźęm. pįras izbu·škaas, pędna·śas, pukśas, kias ćer boštas i oj-bit puka·las (pu·kalas), oz i verźi. jur-śies kišęn sultęmaś. meľńićaas abu i peta·lęm. žuz-vižnį, jugdįnį pondęm, sija gortas loktęm. dręžži·tę pę, ćistę śędętęm. iźis abu i tędęm siję. mij-kę pę iźka loas i biľ sija gędę nįlęn pę bur vęl torkśęm, nįl kulęm, kerku soććęm i ać

196. *śoja·n-jua·n jįliś*

1. *komi-perńakkezlęn śoja·n bįd-koď. ńań pężalisę zęręveję, ideveję, ruźę·gęveje, šogdięveję, una·žįksę ruźę·gęveję. kerlisę iźįt gęgręsa ćelpa·nnez. idiś i zęriś kerlisę ńe-iźįt jaru·šńikkez. niję kerlisę lun kežę, šojlisę ńebįtęn, ćasto·žįk jęlęn.*

2. *strepńa· (strapńa·) vęli tožę raznej. iźka bįd asįl pęža·llis tupę·śśez (šogdiiś, zęrįs, idiś), pirę·ggez ruźę·gęvej sęćę·nneziś (kęriššeziś) pirę·ggesę kerlisę jajiś, kapu·staiś, karto·škaiś, čakiś, jagędiś, ľęmiś, riśis i bįd-bęrśaiś. jagę·dįs mijan šuśęnį siź: ćęd, pul-jagęd, ńur-męľ, śęla-jagę·d, oz-jagę·d, maľi·na, setę·r. šańgaez kerlisę šęma ťestaiś. ędďęn perńakkez ľubi·tęnį bľinnez i peľ-ńa·ńńez. bľinnez kerlisę odžįk zęręvej pižiś, a ęni ćastę·žįk šogdięvejiś i kraγma·l soręn. bľinnesę pęža·lęnį vi vįlįn i śojęnį vijęn. peľ-ńa·ńńez ćasto·žįk keręnį jajiś. kerasę ućę·ťik kęriššez (kęldę·msę torję·tlasę ućę·ťik torrez vįlę), bigrę·tasę big-*

He pours rye into the hopper and arranges everything, and then goes to rest. He goes into the hut, lays a fire and cooks potatoes. He eats and then starts slumbering on the bench next to the door. He has an axe, a gun and two dogs with him. The dogs are snoring in the warm place, sleeping. The door stood a little open. Suddenly he wakes up. He sees a man squatting right in front of him facing the door, showing his teeth and laughing. The man recognized him: three years previously he had been buried. As in life he was red-bearded, with a felt hat, a frieze caftan and white trousers and boots. He waits, not knowing what to say. He thinks and finally he speaks: "I say, Ivan Jakęl, you have died once already, and I do not want you as a companion." Jumping up, the other man shouts: "And I shall devour you!" At that, the dogs awoke and sprang to the side of their master. The other man vanished, there was nobody present and the peasant was not even frightened. Obviously thieves are scaring him, or someone deliberately wants to make a fool of him. He takes his gun, kindles some pine-shavings and goes out round the hut. He walks round and sees nobody about. Only then did he feel frightened. He enters the hut and locks himself in. He sits down with the axe in his hand, and remains motionless, sitting there throughout the whole night. His hair stands on end. He did not go out of the mill. It was dawning at daybreak, he walked home. He trembles, indeed, he has turned black. Even his wife did not recognize him. He found another woman, and indeed, their good horse died that year, their house burnt down, and the master himself died. So you see, he did eat him up.

196. About food and drink

1. There is a great variety of food among the Komi-Permyaks. They mostly baked bread of oats, barley, rye and wheat, but mainly of rye. They made large, round loaves of bread. They also baked small loaves from barley and oats. These they made for one day, they ate it fresh, mainly with milk.

2. The method of preparing food also varied. The housewife baked round loaves every morning (of wheat, oats, barley), pirogi from rye-pastry, never from leavened pastry. The pirogi were stuffed with meat, cabbage, potatoes, mushrooms, berries, wild-service berries, curds and the like. The berries that we have are called: blackberry, cowberry, cranberry, mulberry, wild strawberry, raspberry, and black currant. Pastry was made of leavened dough. The Permyak are very fond of pancakes and meat turnovers. Earlier pancakes were made of oat flour, but today mostly of wheat flour with dried yeast. Pancakes are fried in butter and eaten with butter. Meat turnovers are mostly stuffed with meat. They make small

rę·ććanęn sećę·nnez. bịd sećę·nę puktẹnị maśtẹm jaj i kẹrišsẹ kusi·ńtẹnị. peľ-ńa·ńńesẹ ćapkẹnị seśśa piźẹm vaẹ (vā). kẹr peľ-ńa· ńńes lebasẹ, va vịlas palja·lẹnị, sek niję kịska·lẹnị. nija gętę·veś śojnị. śojẹnị niję śmeta·naęn, jẹlẹn, vijẹn uksusẹn. śojẹnị niję pịmmezẹn. koľććęm peľ-ńa·ńńesẹ (peľ-ńe·ńńesẹ, peľ-me·ńńesẹ) žaritẹnị vi vịlịn. čakẹvej peľ-ńańńez šušẹnị uški·ezẹn. kerśẹnị nija kęs čakiś. čaksẹ vadasẹ pịm pịm vaịn (vān), seśśa maśtasẹ luk soręn, puktẹnị ešše· pereć, sol i loẹ čakẹvej ikra. seś i kerẹnị uški·esẹ. uški·esẹ puasẹ vaas i śojẹnị sẹvśe·m vanas, kịź šịdlẹ.

3. *šịddez puẹnị: jajẹvej šịd, šẹma šịd, čaka šịd, ńańa šịd, jẹla šịd i mędi·kkez. jaja šịd puẹnị siź: kęr gorịs lonti·śśas, sultẹ·tẹnị ịžịt ćugunẹ vaẹn jaj, solalẹnị i sija puśẹ. kęr jajịs puśas, siję kịskẹnị skẹvereda· vịlẹ koštịnị, a jaj-vaas puktẹnị šịdẹ·s, a mukẹ·ććid karto·ška lukẹn. kušma·n ťeri·tasẹ, sola·lasẹ, kištasẹ seććẹ šẹma jua·n, vunda·las puẹm karto·ška i siź pańa·lẹnị. oďžịk (oďžịk) kišlisẹ kušma·nsẹ puẹvej bekẹ·rrezẹ, pańa·llisẹ puẹvej, as-kerẹm pańńezẹn. ešše· me višta·śa luka-sol jịliś. gožẹmnas, kęr śojnị abu ędďẹn ńem, ľubi·tẹnị śojnị luka sol. źeľo·nej lukliś korsẹ perjasẹ, vunda·lasẹ posńi toro·kkez vịlẹ, tojasẹ siję bekẹ·rịn, sola·lasẹ jona, kištẹnị seććẹ va, mukẹ·ććid krẹši·tẹnị puẹm koľť i siź śojẹnị. vaịs kolẹ kẹžịt. jẹl śojẹnị siź, mukẹ·ććid piźẹ·tẹnị seććẹž, što jẹlịs loẹ gẹrd rẹma, suk i ćẹskịt. šẹm-jẹl oďžịk ez i śojlẹ. ližďi·lisẹ poda śoja·nẹn, no mukẹ·d šẹm-jẹlsẹ rištịllisẹ. riś śojẹnị siź: sorasẹ siję nẹkẹn, sola·lasẹ i pańalẹnị. šušẹ nẹkja riś. riśśis ešše· kerlisẹ riśa tupẹ·śśez. sodtasẹ nẹk, ćegẹ·tasẹ koľť-mẹd, sola·lasẹ i katľa·lẹnị kẹldẹ·mmez. niję košteni šondi vịlịn. riśa tupẹ·śśesẹ nolję·tẹnị śęranịs už vịlẹ. paži·n kežẹ nolję·tẹnị puẹm koľťez, ńań-jaru·šńikkez, luk-jurrez (grezd) i pẹža·lẹm karto·ška. kapu·sta keralẹnị, sola·lẹnị kẹńẹ·ssezẹ. sola·lẹnị iľi gịriś kẹća·nnezẹn, iľi posńita vunda·lẹnị, šịrẹnị. ogurći·ez śojẹnị svežẹjẹs, kịź i pomido·rrez-žẹ iľi sola·lẹnị. śorkńi·, kaľe·g pẹžẹnị iľi pẹžalẹnị. śojẹnị siję susło·ẹn. luksẹ grezzezẹn ńečkasẹ, šịrasẹ i vịžẹnị kęs, šonịt-inịn. tẹl-bịt śojẹnị.*

4. *ędďẹn raďe·jtẹnị perńakkez jua·n .suk, kẹžịt jua·n oďžịk pịr nolję·tlisẹ śęrẹ pažị·n kežẹ. nolję·tẹnị i ẹni. sur ędďẹn rade·jtẹnị, kerẹnị bịd prazńik kežẹ.*

round pieces of dough, which they roll out into small pies with a rolling-pin. Minced meat is put into each pie which is then folded up. Then the meat pies are thrown into hot water. When the meat pies come up and float on the surface of the water, they take them out of the pot. They are ready to eat. They eat them with sour cream, milk, butter and vinegar. They eat them hot. The meat turnovers which are left are fried in butter. Mushroom turnovers are called 'ears'. They are made with dried mushrooms. The mushrooms are soaked in hot water, then chopped into small pieces with onion, and seasoned with pepper and salt; they make a kind of 'mushroom roe'. The 'ears' are filled with these. The 'ears' are boiled in water, and eaten with the same water like soup.

3. The following kinds of soup are made: meat broth, sour soup, mushroom soup, bread soup, milk soup and so on. Meat broth is made like this: when the oven is hot, they put meat and water into a big iron pot, add salt and cook it. When the meat is cooked, it is placed in a pan to get dry; they put mush into the meat broth, sometimes potato and onion. They shred radishes, salt them and pour in kvas; they chop boiled potatoes into it and eat it with a spoon. In older times radishes were poured into wooden bowls and eaten with home-made wooden spoons. I'll also tell you now about salted onions. In summer when there is not much to eat, people like to eat salted onions. They tear off the green onion leaves, cut them into small pieces, and crush them in a plate, then add a good quantity of salt and pour on water; sometimes they chop up boiled eggs, and eat it like this. Cold water is used for this. Milk is drunk as it is. Sometimes they boil it to make it red in colour, thick and sweet. Sour milk was not drunk in earlier days. It was regarded as kind of feed for animals, but occasionally they made curds of the sour milk. Curds are eaten in the following way: they are mixed with sour cream, salted and eaten with a spoon. It is called curds with sour cream. They also made little loaves with curds. They add sour cream, break a few eggs into it, salt it and roll out small loaves. They dry them in the sun. They take the loaves of curds to work with them. For lunch they also take boiled eggs, small loaves of bread, onions, and baked potatoes. Cabbages are sliced and salted in small barrels. The big heads of cabbage are either salted or cut in pieces and sliced. They eat cucumbers uncooked, and tomatoes too, or they salt them. Turnips and swedes are steamed or fried. They are also eaten with mush. Onions are uprooted complete, sliced and stored in dry warm places. They eat onions throughout the whole winter.

4. The Permyaks are fond of kvas. Earlier they always took thick, cold kvas with them to work for lunch. They still do today. They are very fond of beer and make it for each feast day. Rye is soaked in a trough, which is

ruźę·g kętę·tęnį ęrrezįn, seśśa puktęnį siję šonįt-inę, med-bį sija pęžśis. kęr ruźę·gis ćužas, siję koštęnį i izęnį. arkmę ćęskįt (iľi ćęs-viźan) ćuž-piź, kędaiś kereni sur. boštasę įžįt dįreva·tka, tupka·lasę ošta·sę, śujį·štasę tul, maltasę siję uľ ńańęn, sį berįn pičkas puevej žallez, sį vilę iža·siś kerem koľća·, bįdę·s eta vilę kiśtęnį ćuž-pi·źiś sorem suk massa (gudį·r). sį berįn tupka·lasę gįrńi·ćsę i śujį·štęnį ještem gorę. sija sula·lę seććįn bįdsa sutki. kęr kįskasę, veltsę boštęnį, kiśtęnį gįrńi·ćas pįm va i sija ńewna (ńe-una) sulalį·štę. sį berįn raźęnį tupkę·ś i pondę leććįnį suk, śęd, ćęskįt ma-koď suslo. susloso ńewna (ńe-una) koľęnį, torja bekęrę kęžę·tnį. sį berįn šojęnį pežem kaľeg i śertńi: ęstaľnę·j sursę soreni viję·tem kiźer surę, seśśa kęžę·tęnį. ruš-koď suras puktęnį šema jęl i šemę·tęnį a siź-žę tag. sutki berįn arkmę kurįt, krepįt sur. siję viźęnį kęźį·tinįn i jullęnį.

197.

1. *mijan verrezįn bįdmę una· čak. oso·benno una em jeľdę·g, rįžį·k, masľa·k, śińa·wka, gut-kulan-čak. ęktim mi ęććid una· jeľdę·g. sija bįdmę čęk verįn, oso·benno kęzzez ultįn. vajim čaksę gortę, pervo vesę·tim joggeziś, a sį berįn ketę·tim và, med-bį joggesiś eššę· jonžįka vesę·tnį. minda-kę sula·lem berįn čakkesę tećam krinkae i sola·lam. jeľdę·gis solaśśę ęďďęn dįr, a kor sija loas gotow, ęďďęn ćęskįt siję šojnį puem karto·škaęn.*

2. *ęďďęn una· mijan kįjęnį ćeri. mijan juesnįm boga·teś bįd-koď ćerięn: naľi·męn, šukaęn, keľći·ęn, joršęn, arę. ćerisę pervo vesę·tęnį śemiś, sį berįn miśka·lęnį i pożę punį uχa·. pervo puę·tęnį vaįn karto·ška, a kor karto·škais pušis, puktęnį ćeri i luk. ćeriįs pušę ęďďęn ćoža. kor ćęltasnį bekę·rę, pożę puktįnį seććę eššę gorći·ća. ćeriiś pożę kernį ćeri-ńań. gętę·vej ťestę vilę tećęnį ćeri i pęža·lęnį siję gorįn.*

3. *šojęnį mijan i peľ-ńa·ńńez (peľiez). pervo maśtęnį jaj, seććę puktęnį luk, gętę·vitęnį ťesta, a ťestasę vundalęnį ućę·ťik torrez vilę i bigre·tęnį. bigrę·tem berįn kerenį peľiez. peľiesę puęnį vàn i sį berįn niję pożę šojnį.*

4. *šojęnį mijan i luka sol. pervo ćepľa·lęnį luk-turun, siję šįręnį i sį berįn tojęnį. tojem berįn puktęnį va sol i šojęnį ńańęn.*

then placed in a warm corner, where it is kept to steam. When the rye begins to sprout, it is dried and ground. It turns into sweet malt from which beer is brewed. They take a large pottery vessel, plug the mouth of it by thrusting a wooden wedge in it and smearing dough on it. Laths are placed in the vessel, and rings made of straw are put on the laths; on this they pour the thick mass of malt. Then the vessel is plugged and placed in the well-heated stove. There it stands the whole day. When they pull it out, they remove the lid, pour hot water into the pottery vessel and let it stand for a while. Then they take out the plug, and the thick, dark-coloured mash, sweet as honey, begins to settle down. For a short time the mash is kept in a special vessel to cool it down. Stewed swedes and turnips are served with the beer. The rest of the beer already drawn off is mixed with thin beer and put aside to cool down. Sour milk and hops are added to the lukewarm beer to turn it sour. In a day it turns into bitter, strong beer. It is stored in a cool place, and so it is drunk.

197. [About food and drink]

1. Mushrooms grow in plenty in our forests. Especially abundant are bitter mushrooms, the russula, orange-agaric, boletus and fly-agaric. Once we picked a lot of bitter mushrooms. They grow in thick woods, especially under spruce-trees. We brought home the mushrooms, first cleaned them of dirt, then soaked them in water so that they might be still better cleaned. After a short time we put the mushrooms in a pottery jug and salt them. It takes a long time for the bitter mushroom is salted, but when it is ready, it is very tasty with boiled potato.

2. They catch very many fish in our district. Our rivers are rich in all kinds of fish: ling, pike, roach, perch and smelt. The fish is first cleaned of its scales, then washed, and then you can make fish-soup of it. First they cook potatoes in water, and when the potatoes are cooked, the fish and onions are put in the pot. The fish cook very quickly. When it is ladled out into the plate, mustard can be added. You can make fish pirogi as well. Pastry is made, the fish put on it, and put into the oven to bake.

3. With us they eat meat turnovers as well. First the meat is minced, then onion is added, pastry prepared and rolled out and cut up into small pieces. After rolling it the turnovers are made. The turnovers are boiled in water, and then they are ready to eat.

4. People eat also salted onions in our region. First the onion stalks are pinched off, then minced and crushed. When they have been crushed, the water is salted. It is eaten with bread.

5. *pęža·lęnį i šańgaez. siž-žę gętę·vitęnį ťesta, puęnį karto·ška. karto·škasę tojęnį i puktęnį seććę koľk, jęl, sol i etę bįdę·s soręnį. ťestasę siž-žę keręnį ućę·ťik kruggez i bįgrę·tęnį. nį vįlę tećęnį karto·ška, a vel-deras kištęnį nęk koľk-soręn. siž gętę·vitęnį pirę·gsę, pęža·lęnį gorįn, a kęr pęža·šasę, nįję maltęnį vijęn.*

6. *šojęnį mijan i nękja jęl. puktęnį šemę·tnį, jęl vįlas artmę nęk. nęksę bošt ęnį, a koľććęm prostokvaša·sę puktęnį gorę rįštįnį. rįšsę kežde·tęnį, seććę puktęnį sol i nęk i siž šojęnį.*

7. *mijan juęnį sur. pervo bošt ęnį ružę·g, ružę·gsę, kętę·tęnį vaįn, seššа kišt ęnį ęrrezę i ćužt ęnį. sį berįn gor vįlįn košt ęnį siję i izęnį meľńićaįn. pįžsę gudra·· lęnį krinkaįn, siję puktęnį gorę a gorsę ľaka·lęnį. vižęnį setęn asįlšań med asįležž. sį berįn krinkaezsę oštęnį i viję·tęnį sur. kęr surįs kežda·las, seććę puktęnį tag, a sį berįn sįssa·lęnį. siję požę uže· junį. pįžiš keręnį braga. pervo pįžsę gudį·rtęnį vaįn, seššа šujįštęnį gorę pežnį. unaiš siję sorla·lęnį, med-bį ez soćći. sį berįn siję kežde·tęnį i sįssa·lęnį. puktęnį seććę majęl i sultę·tęnį gor vįlę šonįtnį. ńe-una sulalęm berįn siję požę junį.*

8. *žari·tęm karto·ška: pervo ćišťitęnį, miška·lęnį vaįn, skęrę·vda vįlę puktęnį vi i vunda·lęnį ućę·ťik torrez vįlę: karto·škasę puktęnį pećka vįlę žari·tnį.*

9. *puęnį ešše· šįd. vaįn pervo puęnį karto·ška, seććę puktęnį jaj, luk, sol, lavro·vej ľist i siję bįdę·s puęnį. jeśli šįdįs loę ęďďęn gosa, jajsę kįskęnį, puktęnį tare·ľka vįlę, vunda·lęnį ućę·ťik kuso·kkez vįlę i pukta·lęnį siję šįdęs šojikas.*

198. *kerku strejitę·m jįliš i gortsa užžez jįliš*

1. *kįž oďžįk siž i ęni kerkuez keręnį una·žįksę puiš. kera·lasę verįn kerrez, volę·tasę niję, vaja·lęnį gortę. ęktasę pomeć, čupęnį. uža·lęnį ćeręn, pila·ęn, ęzį·nęn, gegį·tęn, čupasę, leptęnį srubsę ńič vįlę. tećęnį ńičsę kerrez kolasę. kį·nį·m-kę ker orę·tasę, med-bį seššа ęšį·nnez da įbę·s piškę·tnį. kriša-velt keręnį ťosiš, doręnį ker-tu·llezęn. kęr krišasę velťťasę ńi, olsa·lęnį žož kįz plaka·eziš i lęšę·tęnį potolo·g. seššа vartęnį gor. gor vartęnį muiš, gľinęiš. truba (struba) tećęnį kirpi·ćiš. kerkuas torję·tęnį zabo·rrezęn kom i kįnį·m-kę žįr. sį berįn*

5. They also bake pies. Pastry is made and potatoes are boiled. The potatoes are mashed and eggs, milk, and salt added, then it is all mixed together. Little round pieces are formed of the pastry, and these are rolled. Potatoes are put on them, and sour cream with eggs poured on top of them. Pirogi are made in this manner, baked in the oven, and when they are baked, they are buttered.

6. Among us they also eat sour cream with milk. It is put aside to get sour, sour cream develops on the surface of the milk. The sour cream is skimmed off, and the sour milk placed into the oven so that it turns into curds. The curds are cooled down and eaten with sour cream and salt added.

7. Beer is drunk here. First they take the rye, and the rye is soaked in water, poured into troughs and left to sprout. Then it is dried on the stove. It is ground in the mill. The flour is mixed in a pottery vessel, put into the oven, and the holes in the oven are stopped up with clay. It is kept there from one morning to the next. Then the pottery vessels are opened up, and the beer is drawn off. When the beer is cooled, hops are added, and then it is strained. It can be drunk then. They make kvas from flour. First the flour is mixed with water, then placed into the oven to steam. They keep stirring it so that it may not burn. Then it is cooled and strained. They add yeast and place it on the stove to heat. In a short time it is ready to drink.

8. Fried potatoes: first they are peeled, washed in water, then they put butter in a pan and cut the potatoes in small pieces. The potatoes are put on the stove to fry.

9. They also make soup. First they boil the potatoes in water, then add meat, onions, salt and bay leaves and cook them all together. If the soup happens to contain a lot of fat, they take out the meat, place it on a plate, cut it into small pieces, and serve it when the soup is put on the table.

198. About the building of the house and household work

1. As in the old days, houses even today are mostly built of wood. They fell logs in the woods, stip the bark and take them home. They collect help, and notch the logs. They work with axes, saws, chisels, and sheath-knives; they notch them and lift and place the frame on moss. They also fill the gaps between the logs with moss. Some of the logs are cut in two so that windows and a door can be fitted into them. The roof is made from thin planks and pegged together with wooden pegs. When the roof is covered, they lay down the floor made of thick boards and put up the ceiling. Then they set up a stove. The stove is constructed of earth and clay. The chimney

leśę·tęni pos-ęž (pos-o·ž). ętę·rin matin kerku dinśańas sultę·tęni karta· il'i ižit gid sarajęn turu·n vižan ponda.

2. *kapu·sńikę garjęni śortńi gu i sultę·tęni vireć. gor lontęni puevej pesęn. pes leśę·tęni ož tulisnas eššo· lim vilet (lim kuża). kera·lasę, pil'i·tasę, potkę·tlasę, tećęni poľe·ńićaezę. pesis gožum-bitęn kośmę. seśśa śor arnas lim kuża-žę vaja·-lęni pessę gortę i tećęni il'i karta·vilę, il'i pes viža·n-inę, il'i siž ęši·n ultas. ogo-ro·ďeć jertęni jeręn. sulte·tasę maję·ggez, kaťťasę niję ńeręn, seśśa tećęni poccez. niję vajęni veriś. vižžez da mij jertęni mukę·ććid ęsla·ďęn. jertęni jer, med-bi poda ez pir, med-bi śu da turu·n ez travi·ćći. śu vundasę, doma·lęni koľta·ezę i tećęni suslo·nnezę, a seśśa vaja·lęni guna· vilę. kośtęni evi·nin, seśśa vartęni varta·nęn il'i varta·n-maši·naęn i telę·tęni. ružęg-peles snopęn (koľta·ęn) te-ćęni šoro·mmezę. śu vundęni ćarla·ęn i vunda·n-maši·naezęn. turu·n ičkęni ľito·vkaezęn i ičkiśa·n maši·naezęn. turu·n kurtęni kura·nęn il'i vela-kura·nęn. keręni ľožžez, seśśa ęktęni zoro·dę. ętik mort lepta·lę vila·ęn (vilā·n), medik zoro·d vilas tećę. vaja·lęni turu·nsę gortę vela-doďęn. turu·nęn verdęni vellez, męssez, baľa·ez da kęza·ez. vižęni i medi·k poda: porśśez, kroľikkez; kaj-pelesiś vižęni žožo·ggez, kuri·ćaez, utkaez.*

199. *mu užalę·m*

1. *kęr vundasę, arśań-žę musę geręni. seśśa pińa·lęni, seśśa kęžęni ęźi·m. ęźi·mis-kę bura petalas, šuęni: 'loam ńańęn, śu bur loas.' tulisnas, med-bi ęźi·msę ńe kintni, kęžit asilleze, kęžit ojjezę ibbesę čine·tęni. tulisnas gereni i kęžęni ośa·ez: id, zęr, šogdi. kęžęni siž-žę ań-kič, ľon, piš (pič). med pervo ještę ružę·g. siję vundęni. ružę·gis bidmę kuź iźas vilin, giriś šepa. seśśa ještę zęr, si berin id, si berin šogdi. vundasę, tećęni šoro·mmezę, seśśa, koštęni i var-tęni. vartęm śusę telę·tęni. seśśa izęni. oďžik (oďžik) izlemaś kia izi·nnezęn. piźśis peža·lęni ńań, strepa·jtęni bid-berśa; sijęn verdęni poda.*

is built of bricks. In the house partitions separate the kitchen and some rooms. Then they construct the porch. In the courtyard the shed for animals is erected near the house, and so are the big stable and the barn for storing hay.

2. In the vegetable-garden they dig the pit for turnips and set up the forcing-frame as well. The stove is heated with firewood. Firewood is chopped in early spring on the snow. Trees are felled, sawn, cut and heaped up in piles. The firewood dries throughout the whole summer. Then late in the autumn they carry the wood home on the snow, and pile it up either in the shed, or the wood-store, or simply under the window. The vegetable-garden is surrounded with a fence. They set up stakes, bind them round with twigs and then lay poles along the fence. They bring them from the woods. The meadows and the like are sometimes fenced with fallen trees. They are fenced in so that domestic animals may not get in to trample on the crops and the grass. The corn is harvested, bound into sheaves and piled into stooks and then carried over to the threshing-yard. It is dried in the drying-shed, then threshed with flails or the threshing machine, and then it is winnowed. Rye and the like is bound into sheaves and heaped in stacks. Corn is harvested with sickles or reapers. Grass is mown with scythes and mowing machines. The hay is raked together with rakes, sometimes drawn by horses. They make lines of them, then pile them up in ricks. One man lifts them with a fork, the other piles them on the rick. Hay is taken home on a horse-drawn sleigh. Hay is used to feed horses, cows, sheep and goats. They also keep other domestic animals—pigs and rabbits; and fowl, geese, hens and ducks.

199. About tilling the land

1. After harvesting, the lands are ploughed while it is still autumn. Then the autumn crops are sown. If the autumn crop comes up well, they say: "We are going to have bread enough, the crop will be good." In the spring, when mornings and nights are cold, they smoke the ploughlands so as to prevent the autumn crop from freezing. In spring they plough and sow the spring crops—barley, oats and wheat; similarly they sow peas, flax and hemp. The rye is first to ripen. It is harvested. Rye has a long stalk and large ears. Next the oats get ripe, then the barley, then the wheat. They are harvested, gathered in ricks, then dried and threshed. The threshed corn is winnowed. Then it is ground. In the old times they used hand-mills for grinding. From the flour they bake bread, and cook all sorts of food. Animals are fed with it.

2. *miję aslaņim ogoro·ďeććezę saďi·tamę karto·ška, kapu·sta, morko·v, turńep, śerkńi, kaľe·g, luk, pomido·rrez, ogurći·ez. pervo garjamę musę zirrezen, seśśa ńebźę·tamę, siję naźmi·tam (naźmi·tamę), śujam zir ultę karto·ška. kapu·sta-reşa·da pervo bidtam virę·ć vilin. mijan virę·ććes šušęni koka virę·ććezen. nija sula·lęni stębbez vilin, matiņžik šondilań. bid tulis virę·ććis [ɔ virę·ćśis] musę vežęni. ultas tećęni naźo·m, si vilę kiśka·lęni śed-mu-śin. seśśa kęžęni kęži·s, sija petalę, bid asil i rit siję kiśka·lęni vàn (vaen). vedrà (vedraę) va kaję·tasę, koreś kętę·tasę i sijen brizga·jtęni. kor reşa·dais bidmas, leptęni graddez (gŕaddez) i saďi·tęni seććę šoći·ťik ľožžezen kapu·sta i kaľe·g. śorkńi· kęžęni med śoren, sija ćoža bidmę. ogurći·ez ponda virę·ććesę kereni mu vilas, a pomido·rrez saďi·tęni siž muas. karto·ška ťapę·tęni ťapkaen. ker pę verę·tan, buržika pę bidmę. si ponda petalteńńas mukę·ććid pińa·lęni. kor bidmas, karto·škasę garjęni zirrezen, pirtlęni žoži·lę il'i śorkńi-guę.*

200. *ćeri-kija·n*

ćeri kijęni saken, kulę·męn, vugi·ren, morda·en, ažla·sen. ćeria·liśśez (ćerali·śśez) pukśasę pižję (pižę), sinęni peli·ssezen, ujęni. ojnas vetletę·ni kibni. boštasę šimę·t, kaťťasę siję beďo·kkez vilę, eztasę i žagę·ńik (žag-vil) ujęni. ažžasę, kujlę ižit šuka. sačkęni ažla·sen. kulę·m ńužę·tęni bereg vilśań bereg vilę. kulę·msę geržžęni ašnis piš suńi·siś. šimę·tiś kereni goľki·ez i kiša·lęni siję kulę·m vel-deras gezo·k vilę, a mu-goľki·ez kiša·lęni kulę·m ul-deras, morda· kereni pu-žalleziś. vugi·r doma·lęni kuź suńi·-sen vugi·r-šať berdę i siž vugra·śęni. ćerisę ilę·tlęni gaggezen, guttezen, bobi·llezen. ęktasę niję ćumanę il'i bankaę i nuęni śeranis vadęrę (ju derę).

201. *šimę·t*

komi-perńa·kkez jona kijęni šimę·tiś. kijęni ńin-kęmmez, pešťe·rrez, pešo·rkaez, solo·nkaez (solońi·ćaez), kerębja·ez, purtę·ssez i mędi·kę. šimę·tiś-žę kereni tuji·ssez, ćumannez ćumpe·ľľez.

202. *dęra-kija·n jiliś*

vęďi·tęni mijan ľon i piš. pervo kęžasę. ker bidmas, ńečkęni, doma·lęni sožžezę, a sožžeze koľta·ezę i kośtęni. kośmęm ľonsę il'i pišsę vartęni, med-bi kiśśis

2. In our vegetable gardens we plant potatoes, cabbages, carrots, mangolds, turnips, beets, onions, tomatoes and cucumbers. First we dig the field over with spades, then break it up, manure it, and set potatoes under the spade. Cabbage plants are first grown in forcing-frames. We call our forcing-frames "legged forcing-frames". They stand on poles, nearer to the sun. Every spring the earth in the forcing-frame is replaced. They put manure at the bottom and spread black soil on the dung. Then they sow the seed. As they sprout, they are watered in the mornings and the evenings. They bring water, soak the bath-broom, and sprinkle the water with it. When the plant grows big enough, they make beds, and sow cabbage and beet in wide rows. Turnips are sown last, they grow quickly. For cucumber, forcing-frames are made on the ground, while tomatoes are simply planted in the ground. Potatoes are earthed up with hoes. They grow better if you break up the ridges. Therefore when they begin to grow up, they are harrowed several times. When they are fully grown, they dig up the potatoes with a spade, and carry them into the cellar or turnip-pit.

200. Fishing

Fish are caught with a drag-net, fixed net, hook and line, fishweirs and gaffs. The fishermen sit in a boat; they row and float along. At night they are fishing with fish-spears by artificial light. They take a piece of birch-bark, fasten it to a stick, kindle it and drift slowly. They catch sight of big pike swimming. They stab it with the gaff. They roll out the fixed net from one bank to the other. They weave the fixed net themselves from hemp-yarn. They make small balls of birch-bark and fix them to the upper part of the net, fastening them with strings, while they fix small balls of earth to the lower part of the net. The fishweir is made from chips of wood. The hook is fastened to fishing-rod by means of a long thread, and so they fish. Fish are lured by insects, flies and butterflies. These are collected in vessels of birch-bark or fruit jars, and so taken down to the river.

201. Birch-bark

The Komi-Permyaks weave many things from birch-bark. They weave sandals, bags, shoulder-bags, salt-boxes, baskets, knife-sheaths and the like. Of birch-bark, they make round baskets, small baskets and dippers.

202. About the weaving of canvas

With us people grow flax and hemp. First they are sown, then torn up when ripe, and bind them into swaths, and the swaths into sheaves, then they

kężi·sis. kężi·śśis tojeni vi, kodę śojeni. ken-tu·śiś strepa·jteni pirę·ggez. ľonsę iľi pišsę tię·teni i koštęni. koštem ľonsę ńarja·lęni ńarja·nen, pirkę·teni pirkeććanen (pirkećća·nen), zua·lęni zuezen. kuďeľsę pećkęni ćersen i pećka·n vilin. mukę·d suńi·ssę (piševej) pučkęni. seśśa bidmaleni, paneni i ponde·ććęni kijni dera: kijęni stan vilin dera; prestę·ď, sęź, tork. polovi·kkez kijęni iľi torkiś iľi važ kraśi·tem (miće·tem) trepi·ćaiś. eďďen baseka kijli·llisę kuša·kkez da pękrę·mmez: śeren, bid remen. pekrę·m końe·ććezę ešę·tlisę sirrez i goľki·ez.

203. *ćuď jiliś*

1. *mijan eďďen una vista·śeni ćuď jiliś. olem pę taten ker-kę medi·k, jez oťir, šušem ćuťťezen, nija velemaś uće·ťikeś, śedeś, kężlemaś šu. nilen šuis kičę·m-kę med-koď velem: bidmema rozzezen. nija vundi·llemaś ńe ćarlā·n, a ežį·nen da šila·ezen. kor-kę aźźemaś ćarla· i'dava·jťę pę nuamę siję i veję·tamę!' pukšasę das-kik mort pižję, munasę ju šerę, doma·lasę ćarla·is berdę iz i leźasę siję vaas. ćarla·is kiša·śas piž doras i bergę·tas pižsę. bidę·nnis vejasę. nija pę šusę viźlemaś uće·ťik keji·ćaezin, kok-iź-koďďezin. ni jiliś višta·leni bid-beršasę. šueni, loktasę pę eććid ju derę. aźźeni, juas ćeri paljalę. 'dava·jťę, puam pę ćeri-va' kišta·sę mešę·-k-tir sol i pańa·leni.*

2. *kiććę· sija loem oťiris, ozę tędę. biďtę ker pę viľ naro·dis pondem lokni, važis kićće·-kę vošti·šem; mukę·dis pišším verrezę, mukę·dis torkem ašsę. garjemaś nija guez, keremaś muevej velttez stębbez vilin. seśśa keralemaś stębbesę, niję seććę i ľićkem. nija pę jenlę abu veri·tlemaś, abu ťelmi·llemaś.*

204. *ćuddez jiliś*

1. *ćuddes nija kaľa·nnez. nija polźę·ććeni. ker pilšasę oťiris kik ędin ńi, kujmet ędas munni poleni ńi. šueni, ćas pę pilšeni ćuddez. etik mort leććem pilšini, silę kes rosen šinnezas koji·štemaś. medi·kes pę žagę·temaś, mukę·dis biďtę aźźi·llemaś pę uće·ťik šed moto·kkezes bańa-pelas iľi nili§ šleddesę. nija polźę·ććilemaś jonžika (jonžika) kreśśe·ńńo (kreśśe·ńńę) lunnezę. sek nilkaez vetli·llemaś kilziśni, vereźi·ććini. pukšasę ju derę (dorę), tuj-vež vilę iľi guna derę. ćerťi·tasę ašnisę gor-mećća·nen i puka·leni, kilzeni. ježeľi kilasę pę ke-*

are dried. When dried, the flax or hemp is threshed, so that the seeds may fall out. From the seeds oil is pressed, and this is eaten. Of the hemp-seed they bake pirogi. They soak the flax or hemp, then let it dry. The dried flax is broken with the flax-breaker, scutched with the scutcher, and carded with the carder. The tow is spun on the spindle and spinning wheel. Hemp-yarn is twisted by hand. Then they spool it, put the yarn on the loom, and begin to weave linen. The loom is used for weaving linen, checkered linen, and pure and rough tow. Door-mats are made either from rough tow or from old, coloured rags. They used to weave very beautiful belts, broad and narrow alike: they were mottled, of all colours. They fastened tassels and tiny balls to the end of the belts.

203. About the Chuds

1. With us many tales are told about the Chuds. Once upon a time another people, a foreign one used to live here; they were called Chuds. They were short of stature and black-skinned, and they grew corn. Their corn was somehow of a different kind, growing in clusters. They used chisels and punches for harvesting. Once they found a sickle, and said: "Let us go and sink it!" Twelve men got into a boat, went to the middle of the river, tied the sickle to a stone and dropped it in the water. The sickle caught on the boat, and the boat turned upside down. All of them were drowned. They stored corn in small sacks, the size of a stocking. They tell all sorts of tales about them. They say that once they went to the river bank. They see a fish swimming. "Let us make some fish-soup!" They pour a sack of salt into the water and begin to ladle it out.

2. What happened to this people nobody knows. A new people began to arrive, the old one vanished somewhere. Some of them fled to the forest, others destroyed themselves. They dug pits, built roofs of earth on pillars. Then they cut out the pillars, and the roof crushed them to death. They did not believe in God, nor did they pray.

204. About unchaste spirits

1. Unchaste spirits are devils. They frighten people. When people have bathed in two temperatures, they are afraid to go into the third. They say: "Devils are bathing now." A man went down to have a bath; they squirted him in the eyes with a dry broom. They stifted another one. Another man is said to have seen small, black balls in the dressing-room, or traces of them. They mostly come to frighten people on the days around Twelfth

raśę·m, mort kulan voteʒ. jeżeľi kįlasę pę śiľka·nnez, svaďba kežę. eććid pukśęmaś kuka·ń-kući·k vįlę, bežįs koľććęm ćerta· sajas. kin-kę niję kvaťi·tęm (ćapalęm) bežeććas i dava·j kįskįnį. kįskęma jukmęs doreʒ. setęn kęda·-kę nįlkaes kolasiś pondęm lįďďę·tnį moľitva. kućiksę leżęmaś.

2. *nija ćuddes pę vežęnį oťirsę, puktęnį pę nį mestę puevej (puovej) ćurkaez. ućę·ťik vež kagalę, kęda eššę· abu pįrtęm, siję bańaę ętnassę polęnį koľnį. siję pę vermasę vežnį. vežęm kaga una pę śoję, no oz bįdmį. loę įžįt jura, oz kotraś, ńe oz baji·t. a mort-kagasę ćuddes pę bįdtęnį aśnįs. ęććid bįdtęmaś nįloćkaes (nįloćkalę) ńeve·staęʒ bańaįn i pondęmaś śetnį ajka saję, aslanįs ćud saję. sija pę ęććid loktęm gortas i šuę: "mamę, vaj menįm śi-pož. me pę įrę·š męda sįssa·lnį." "kin pę te sečę·mįs menę šuan mamęn, me pę tenę og teď." "me pę tenat nįl." "abu, te pę ńe menam, menam vot pę nįlę kujlę zįbkaįn." "sija pę ńe nįl tenat, a ćurka. me pę nįlįt tenat. menę śetęnį ńi ajka· saję, aslanįs ćud saję. jeżeľi pę te menę žaľe·jtan, kor pondam munnį ętik bańaśań mędi·kę, kįlan peśńaez, ćapkį seććę perna·!" mamįs siʒ i keras. kor sija ćapkas perna·sę, nįlįs lebźas lįm-purga pičkiś turepęn, kurićaęn. seśśa gortas loktęm, nįlka ńi, boštem ćer i kera·lęm vežęm kagasę. kagaśis pes arkmęn (šogmęm).*

205.

gožumśa asįl. zoloťi·stej šondi jugę·rrez šontęnį musę. mijan śelo sajįn tęććęnį paśkįt kolχo·znęj įbbez. ju sajįn sulalę pemįt vęr. eta verę mi munim ętpįr jagędla. verįn veli ędďęn leń. pujez vįlįn ćuť-ćuť kįšę·tisę ľisttez. mi jansęććim bįdę·nnįm i bįd mort pondis ęktįnį pu-jagędsę, kęda bįdmis una verįn. me muni įlę jorttezśań. aźźi una jagęd i vunę·ti bįdę·nnįs jįliś. drug me kįli kįčę·m-kę ši, kęda pondis śo sodnį i sodni. me sulti, vižę·ti seććę, kįśań loktis šumįs. i mij-žę me aźźa? munę ać̨is versa χoźa·jin, oš. me kįnmi mesta vįlam. mij-žę menįm kernį? kotę·rtnį iľi uśnį mu vįlę da pritvori·ććįnį, mij me kulęm. eta dumajtęmįs kįśśis ętik śeku·nda. me reši·ti kotę·rtnį. bośti ćoža·žįk vedra·ęs i pondi kotę·rtnį sįlań, kįtęn velisę jorttezę. ńewna kotę·rtęm berįn me bergećći vižę·tnį, veććę, oz ošįs me śerįn. me aźźilli, mij ošįs munis vožę pemįt veras.

Night. That was the time the girls used to listen and tell fortunes. They sit down on the river bank, at a crossroad or in the threshing-yard. They draw a circle around themselves with a poker, and keep sitting there listening. If they hear someone chopping wood, a man will die. If they hear bells ringing, a wedding will take place. Once they sat on the skin of a calf its tail stretching over the line. Somebody jerked them, seizing the skin by the tail, and started to pull them away. They were pulled as far as the ice-hole, but there one of the girls began to pray. They let go of the skin.

2. The devils change people, replacing them by tree stumps. They are afraid of leaving babies who are not yet baptized by themselves in the bath-house. They might be changed. A changed child eats very much yet it does not grow. It will have a large head; it cannot walk nor can it speak. Human children are raised by the devils themselves. Once a little girl was brought up in the bath-house, and they (the devils) made arrangements to marry her to their devil of the house. She came home once, saying: "Mother, give me a good, thick sieve of horse hair. I want to strain kvas." "What kind of being are you to call me your mother? I do not know you." "But I am your daughter!" "You are not mine, my daughter is lying there in the cradle." "It is not your daughter but a stump of wood. I am your daughter. I am about to be married to their devil. If you are sorry for me, when we go over from one bath-house to the other, and you hear singing, throw the cross to us!" The mother does as she was told to. When she throws the cross at them, the girl flies away in the form of a hen, a whirlwind in a snow-strom. Later the girl came home, took a hatchet and chopped the changed child to pieces. The child became firewood.

205. [Meeting a bear]

It is a summer morning. The golden rays of the sun warm up the earth. Behind our village broad stretches of kolkhoz fields are to be seen. There is a dark wood over the river. Once we went to gather berries in this wood. Everything was very quiet in the wood. The trees were just beginning to come into leaf. We all parted from each other, and each of us started to pick cowberries of which there grew plenty in the wood. I went far away from my companions. I found berries in abundance and forgot everything. Suddenly I heard a noise which grew louder and louder. I stopped and looked in the direction the noise came from. And what do you think I saw? The lord of the woods himself, a bear was walking there. I froze to the spot. What was I to do? Run away or throw myself down upon the ground pretending to be dead? This thought passed in a second. I decided to run

me lokti jorttez dįnę da viśtali oš aźźįlęm jįliś. nija uďiviććisę eta novośť vįlę i mi reši·tim ęktįśnį bįdę·nnįm ętlaįn. siź i kerim. ćoža tįrisę mijan dozzez i mędę·ć-ćim munnį gortę.

206.

med matiś ďere·vnaęź koľććis eššę· das versta mįmda, a įźįt pemįt ľilo·vęj kįmę·r ćoža veššis mijanlań. šoći·ńika įlįn ęzjįvle ćar-ńęl i kįlę guśa gįmalęm, kęda žag-vįl sodę, matę·ććę da vužę orlašan raska·ttezę. vęllez sultętęnį peľľez-nisę, kiź biťťę ńukajtęnį svežej vozduχsę, kęda kįlę matę·ććan kįmę·r dįnśań. i brićkais ćožažįk tarowćę busa tuj kuźa. menam polęm petę i me kįla, kiź virę perįtžįka vetlę žilaezįn. i vot kįmę·rįs pondis sajęwtnį ńi šondisę. vot sija vižę-tištis med berjaiś jugdętiś gorizo·ntliś strašnej gažtęm ladersę i sajaśis. omęn bįdę·s drug veššis da lois gažtęm. vot pondis dreźžitnį pipu ras. įźįt kiźźezlęn jįllez pondęnį oklašnį i kęs turunlęn pućo·kkez lebźęnį kęs tuj kuźa. toľko ješti nijȩ verźę·ććinį, šinnez guśalana ćar-ńęl čęktę vęllesę sulććįnį i sek-žę kįlę sečęm ćarkńitęm, što kažiććę, biťťę ńeboįs kiśśę mijan vel-derįn.

207. *loś*

loś mijan verrezįn šoća pantaślan źver. sija torjęććę vinęn, a mukęd-kosta śvirepośťęn. loś bura kotraśę i ujalę. kotę·rtikę sija ćeglalę kusta·rńikkez, ullez, kęs pujez, kędna pantaśęnį silę tuj vįlas. ńur silę ńem tujȩ. paśkįt kopitaes vižęnį siję zįbu·n vįlas. ker ędďęn ńi veję·tę, sek ľos vodę kinę·m vįlas, ńužę·tę oźźiś kokkesę i siź kiśśę ožlań. ker-kę mijan verrezįn lośśes olisę ędďęn una. keť i opa·snęj vęli lośśez vįlę oχo·taįs, no vęra·liśśez vijilisnį nijȩ. lośśez pondisę ęšnį. seve·ćkęj vlašť dirja v l a d i m i r i l j i ć ľ e ń i n podpeši·tis lośśez oχra·na jįliś ďekre·t: nį vįlę oχo·tasę zapreťi·tisę. mijan źver veďiti·śśez reši·tisę veletnį lośśesę mort dįnę, med-bį nija užalisę, kiź užalęnį mędi·k gort-poda. god-męd ńi ćula·lis, kiź mosko·vskęj oblašťįn organizu·jtisę mirįn pervęj leśi·nęj ferma. ęni lośśez vilįn kiskalęnį pes, kerrez i bįdę·s, mij kolę χoźa·jstvoįn.

away. Quickly I seized my pail and began to run to join my companions. After a short run I turned back to see if the bear were pursuing me. I saw the bear had disappeared in the dark wood. I arrived among my companions and told them that I had seen a bear. They were surprised at this news, and we decided to stay together. So we did. Our vessels were soon filled, and we started home.

206. [The tempest]

It was still about ten versts to the next village, but a big, dark lilac cloud turned quickly towards us. Far away, at a distance, it was lightening at intervals, and thundering in an undertone first, then increasingly louder, turning into ear-splitting thunder. The horses prick their ears, as if to breathe in fresh air coming from the approaching cloud. And the britzka rolls on more swiftly along the dusty road. I begin to be afraid and feel my blood run faster in my veins. And, see, the cloud begins to hide the sun. For the last time it casts a glance at the shining horizon's fearful, sad landscape, and then hides itself completely. Everything around us was suddenly changed and sorrowful. The aspen wood began to quiver. The crowns of the tall birch trees begin to bend and bow, and dry bunches of hay fly up along the dry road. Hardly had I made the horses move, when they were forced to stop by blinding lightning, and at the same time thundering was heard, and it seemed as if the vault of heaven was going to collapse above us.

207. The elk

The elk is a beast which is rarely found in our woods. It excels in strength, and sometimes in its fierceness. The elk can run fast and swim well. While running it breaks down bushes, boughs and dry trees that block its way. The swamp is nothing to it. Its broad hoofs hold it up in the swampy soil. When it sinks very deep, the elk rests on its belly, extends its fore legs and so pulls itself forward. Once upon a time there used to be many elks in our woods. Although it was dangerous to hunt them, the hunters often brought down an elk. The elks began to diminish in number. Vladimir Ilyich Lenin signed the decree on the protection of elk: it was forbidden to hunt for them. Our animal-breeders decided to accustom the elk to human beings and work as other domestic animals work. It was two years ago that the first elk farm in the world was established in the Moscow district. Today elk are used in transporting firewood, logs and everything needed on the farm.

208. *soboľ*

soboľ vetlę·tę kęsti·śęmęn. kęr polźas, sija lebźę, kiž kaj kik metr kuźa ćećća·lęmęn. a iž̨it opa·snošť dirńi kaję pu vilę kiz ullez saję žepśi·śęmęn. opi·tnęj soboľa·tńik soboľ vilę kapkan sultętikę objeza·ťeľno tirtę aśśis śledsę. tęwnas soboľ ńe ętik lun śęrna čigjęn olikę pukalę lima noraiń. kęr aźźasę nora, kędaiń olę źvero·kkez, verali·śśez gęgęrtęni siję śeťęn.

209. *iń-va ju*

pemit verrezęt, źeľo·nęj viźźez kuźa kotę·rtę i ń - v a ju ńužalęma golubę·j ćukľašan ľentaęn. kiniṃ ilę·žik, siniṃ loę sija paśkitžik; kotę·rtę i ń - v a, gažę·tę oťirsę. ńokraśęni si veśtiṇ viliṇ požummez da šuškęni aśśiniṣ peśńanisę. leń si viliṇ ariṇ da telęn. moro·zzez paśtę·tęni siję kiz jięn, ńebit liṃ veťťe siję ćoćkom šebrasęn. šonit silę seččęm paś-kęm ultas.

210.

1. *tuliṣ. — šondia mića lunnez. i ń - v a ćapkas aśśis telśa paś-kęmsę, iždęm vanas veťas viźźesę. ritęn loktan ju dorę, dir viže·tan si vilę, ńe-kiž ber oz munśi.*

2. *gožumśa mića lunę miję ińdę·ććim iž̨it vęrę. jugdę gaža šondi. peľtis ńeiž̨it telo·k. kolχoznej ibbez viliṇ moreęn juklaśis kuź da čęk ružę·g. miććiślis lęz viźan id, giriś rozja zęr. ętik-mędi·klàn družnej koľlekťi·vvez pondę·ććisę vundiṇi. no vot i vęr. vozduχis lois irki·tžik da uľžik. kiniṃ ilęžik piram veras, siniṃ pujes giri·šžikęś, leśi·tžikęś. ućę·ťik kajo·kkez bidlàn šurgęmęn lebalęni. ńe-dir mijiś aźźim, giriś bitsęn ńi voęm maľi·na. ćoža tirtim iž̨it tuji·ssezniṃęs i śiltęn munim gortę. — gožumęn ćeľaď kotę·rtisę va-derę. ęteris veli šondia da žar. eččęm lunę bur ujalni vaiṇ. šonit va sęstęmmę, kokńitę vil-tir. vot va-dęr paśta pondis kilni gaža šum. ętikkez ćoža ćelććisę da ćelććisę và, mędi·kkez ujalisę ńi da vužisę męd beregas. kujmę·ttez, kędna ešše· ez kužę ujalni, pirisę polęmęn i tuleććisę bereg doras. omęn vasę veťťisę posńiťik oťir. pervo nija kupa·jććęni, kiž biťťę aśśiniṣ kužęmsę toľko miććalęmęn, no ńe-dir mijiś leptiśę niłęn bębalęm. reśśęni [ɔ: rezśęni], šuńgi·śęni pidę·žik, koššęni ujalęm ponda*

208. The sable

The sable arches its back when walking. When it gets frightened it flies away like a bird, with leaps two metres long. In times of great danger it will climb a tree and hide in the big branches. An experienced hunter will in any case hide his footmarks when setting a trap for sable. In winter the sable often sits for days starving in its snow-den. When hunters find the den in which the small beasts are living, they surround it with a net.

209. The River Ińva

The River Ińva flows through dark woods and green meadows, stretched out like a meandering blue ribbon. The further it flows, the wider it becomes. The Ińva flows and people take delight in it. Tall fir trees bow above it, humming their tunes. Calm spreads over it throughout the autumn and the winter. Ice sheets are thickly laid on it by frosts, and soft snow spreads a white cover on it. It feels warm in such a dress.

210. [About the seasons]

1. Spring. — Sunny days are coming. The Ińva doffs its winter clothes, inundating the fields with floods. In the evening you come to the river, looking at it for a long time; it has no intention whatever of retreating.

2. On a beautiful summer day we set off and went to the big wood. It is beautiful sunny weather. A little breeze was blowing. In the kolkhoz fields long-stalked, dense rye was waving like a sea. There were long stretches of bluish barley, and long-eared rye. At some places friendly collectives were starting harvesting. There you are now, there is the wood ! The air becomes cooler and moister. The deeper we penetrate into the wood, the taller and more beautiful are the trees. Little birds fly in every direction, flashing to and fro. Soon we perceived that the raspberry was fully ripe. Quickly we filled our large vessels of birch-bark, and went home singing. — In summer the children ran to the river bank. It was sunny weather outdoors, and the air was hot. It is fine to swim on such a day. The warm water makes your body clean and light. Merry voices were heard along the bank. Some sprang into the water quickly, others had already been swimming, crossing the river to the other bank. Still others who could not yet swim were afraid to enter into the river, and stayed splashing by the bank. The water was full of small children everywhere. First they bathe, as if to display what they know, but soon they start to play pranks. They splash each other,

pellez, poččez. bịdịs stara·jćće ażżịnị kupa·jććemas mịj-kẹ vịļẹs. vaịn bur, no tịrmas, kolẹ petnị i ćeļad pervo žag-vịl, a sị bẹrịn koteṛẹn ẹtik bẹršań mẹdi·k petẹnị vašis.

3. *ar. — pujez vịlịn ļisttez ẹ'i mẹdi·laịn pondasẹ vežẹtnị ešše· avgust koṅe··ćịn. šeńtabrịn kịž vịlịn mịćći·šasẹ sovše·m vež, zoloť i·stẹj ullez. tulịsẹn med ož pučalis kịž, a arịn sija med-ẹž pondas vežẹtnị. luniš-lunẹ, šo una·žịk i una·žịk loasẹ vež ļisttez. ešše· kịk-kujim lun i pi-pu pondas sulalnị gẹrd, bagro·vẹj, zoloť i·stẹj. no vịna tẹl-ćik ļeť ị·štas i etẹ med-bẹrja mẹdẹćća·nsẹ kokńiť ik kośman ļisttesẹ vozduχịn bergẹtlẹmẹn sija veļťťas nijẹn uļ musẹ. ịbbez žag-vịl kuša·mmasẹ. ćvettez, ẹšasẹ i keļdẹtẹm turun ńokịrććas mu berdẹ. toļkẹ ẹžim pondas leptišnị rovnẹj, žeļo·nej barχatẹn, no jona tomịńik peta·ssezlẹ ćoža kolśas kulnị. sị tujẹ šu bịdmassezlẹn vuž-vežnịs kujlasẹ lịm ultas i tulịsẹn mịćći·šasẹ žeļo·nej zao·kkezẹn.*

211.

v o l o · ď a kokńita i oχo·tneja veleććis. sposo·bnośťťez sịlẹn vẹlisẹ ịžịtẹś i ajnịs velẹ·tis sijẹ uši·ććivośť dịnẹ, šetẹm zada·ńńoesẹ točneja da vńima·ťeļneja tịrtẹm dịnẹ. v o l o · ď a vńima·ťeļneja pịr kịlzis, kẹr klassịn objaśńa·jtisẹ uro·k. aslas prekra·snej sposo·bnośťťez dịrji sija ez vunẹ·tlị klassịn objaśńitẹm uro·ksẹ i gortịn sịlẹ kolśis toļko sije povtori·tnị. med-bị gịžnị sočińe·ńńo, sija lịďďẹ·tlis ńe-toļko uče·bńikkez da kịlzis uči·ťeļliś objaśńa·jtẹmsẹ, a bośtịvlis bibļioťe·kaiś kńigaez. i sịlẹn sočińe·ńńoes vẹlisẹ obstoja·ťeļnejẹś da gịžẹmaẹś bur ļiťeratu·rnej kịlẹn. ẹďďẹn matiś jorttez v o l o · ď a lẹn gimnaźi·ćeskej goddezẹ ez vẹlẹ, no klassịn otnošeńńoez sịlẹn vẹlisẹ bureś. sija objaśńa·jtlis ńe-vežerta·nasẹ peremenaez dịrji, veśkẹ·tlis perevoddez iļi sočińe·ńńoez, a mukẹdpịrśa otsavlis jortteslẹ nijẹ gịžnị. sija volịvlis gimna·źijaẹ oźžịk, med-bị vužẹ·tnị jortteslẹ śekịt mestaez grećeskej, ńe-to laťinskej kịl viliś, ńe-to objasńa·jtis śekịt ťeore·ma. med-oźịn munikẹ sija kịskis as śeras i mẹdi·kkezẹs.

212.

ịrkịt tẹlo·k kotẹ·rtis menam ćužẹm vịlẹ. ešše ńe-kịtẹ·n ez gẹrdẹt zaŕa, no asịllańịn ńeboịs ćoćkommis ńi, keť i umeļa ẹšše, no gẹgẹ·r bịdẹ·s pondis tịdalnị.

dive into the water, looking for planks or poles to swim with. Each one of them tries to find some new trick in bathing. It is fine to be in the water, but enough of it, it is time to get out, and one after the other, the children walk out, first with sluggish steps, then running, and leave the water.

3. Autumn. — The leaves of trees begin to grow yellow here and there as early as the end of August. In September there are completely yellow branches shining like gold on the birch-trees. In the spring the birch-trees are the first to burst into bud, in autumn they are again the first to turn yellow. Day by day the yellow leaves increase in number. In two or three days the aspen will stand there red and purple-coloured, shining like gold. But strong whirlwinds will strike at it, whirling the last remnants in the air, the leaves that are dry easily, strewing them over the damp earth. Slowly also the ploughed fields become bare. The flowers fall, and the yellow grass droops to the ground. Only the autumn crop begins to come up like smooth, green velvet, although the seeds that are too young are bound to perish at once. As against this, the young roots of the corn crop lie under the earth to sprout up with green stalks in spring.

211. [About the school-years of V. I. Lenin]

Volo·ďa learnt with ease and pleasure. His talents were great, and their father taught him perseverance and taught him to perform his school tasks with accuracy and care. *Volo·ďa* was always attentive when a lesson was explained in the form. Owing to his excellent gifts, he never forgot the lesson that had been explained in class, and at home he simply had to repeat it. When it came to a written test, he did not only read the text-books and listen to the teacher's explanations but he also borrowed books from the library. His exercises were well-founded and written in a good literary style. During his years in the secondary school, *Volo·ďa* did not have any close friends, although he maintained good relations with the rest of his class. In the breaks he clarified what was difficult for them to understand, corrected the translations or compositions, and even helped his companions in writing them occasionally. He went to the secondary school earlier than necessary so that he should be able to translate for his mates the difficult portions of Greek or Latin or to explain the theses. He went ahead and led other boys to follow him.

212. [At dawn]

The cold breeze struck at my face. Nowhere had the dawn sky yet turned red, but toward morning it began to turn white, although not yet distinctly,

me provorneja ćećći da šibę·ćći zono·ćkaez dįnę. bįdę ·nnįs nija užisę ńe-burika soććan košťo·r gęgę·rįn. ętnas p a v e l leptįšį·štis da ędďęn vižę·tis me vįlę. me kaćikńi·ti silę jurnam i pondi munnį ju bereg doręt. me gęgę·r lįs-vaa paśkįt viž kuża i ožam i bęram pondisę kiśśįnį šondi-jugę·rrez. pervo nija vęlise alejęś, sį berįn loisę gęrdęś. bįdlaįn almazzezęn jugjalisę lįs-valęn gįriś voťťez. menįm panįt pondisę kįlnį kolokol-šįez. drug me dįnęt gęńi·tis mįććišęm tabu·n, kędę vašę·tisę menam tędsa zono·ćkaez.

213.

petna·ćatęj vekįn m o s k v alęn ćentra·ľnęj ćaśť, kęda pondis šušįnį k r e mľ, vęli jerjęma vįlįn da jon kirpi·ćnęj šťena·ęn. k r e m ľįn olisę car da bojara, a k r e m ľ sajįn obslu·živajuššęj oťir, kędna šeľiććillisę aslanįs spećia·ľnošťťez śęrti. m o s k v a ćentr dįnšań šondi jugę·rrez moz paśka·llisę ęt-męderę uľi··ćaez, kędna nuę·tlisę sośednęj goroddezę. sija mestaįn, kįtę·n enę uľićaessę po-peregalisę šťenaes, vęlisę keręmęś voro·taez. ęni m o s k v a ju vįlįn keręmęś paśkįt possez, kędna vįlįna ęšalęnį va veśtas. torže·stvennęj lunnezę, para·ddez da ďemonstra·ćijaez dįrńi k r a s nę j p l o š š a ď vįlę loktęnį m o s k v aiś užali·śśez, kędna mįćća·lęnį parťijakęt da praviťe·ľstvokęt aśśįnįs jeďińe·ńńo.

214.

m i č u · r i n znameńi·tęj sadovo·d. una·žįk petďeśa·ť godśa sija keris sečęm už, kędę ędďęn ľubi·tis. sija kerlis bįd-koď opittez, med-bį bįttįnį viľ sorta puez i ploddez. sija petkę·tis sečęm plodojagę·dnęj bįdmassez, kędna ozę polę kęžįtiś. gorodįs, kįtę·n sija olis da uža·lis, šušę sį ńimęn: m i č u · r i n s k. miču··rinskęj sadįn emeś sečęm jablońaez, kędna ultįn ńeľki dožirajti·śśez polęnį uźnį. uśas-kę kįmęs vilad jablok, sek-žę kajas įžįt šval. med-bį vižnį sečęm jabloksę, kolę paśkę·tnį kįknan kiiś ćuńńez. una iňťere·snęjis miču·rinskęj sadįn. taććę vollęnį sadovo·ddez, med-bį velę·ććįnį, kįž kolę bįttįnį viľ sorta frukttez, karć da jagęd. m i č u · r i nlęn učeńi·kkez veletęnį niję, kįž kolę viľ sorttesę bįttįnį. veletęnį bįttįnį seććįn, kįtę·n kęžįt i gožumįs ollę žeńįt.

and things began to emerge all around. I jumped up briskly and joined the other little boys. None of them had slept well by the blazing camp-fire. Only *Pavel* rose, staring at me with a firm look. I nodded to him and started off along the bank. There was the dewy, wide meadow around me; before me and behind me the sun's rays began to pour down. First they were purple in colour, then red. Big drops of dew were glittering about like so many diamonds. In front of me the tinkle of bells could be heard. All of a sudden a herd of horses appeared and passed by at a swift gallop, the herd which my boy friends were chasing.

213. [Moscow]

In the fifteenth century the central part of Moscow, which began to be called the Kremlin, was surrounded by a high and strong brick wall. The Tsar and the boyars were living inside the Kremlin while the hosts of serfs settled according their trades behind the Kremlin. From the centre of Moscow, like the rays of the sun streets proceeded in every direction leading to neighbouring towns. At places where these streets were crossed by walls gates were made. Today there are broad bridges on the River Moscow, suspended high above the water. On festal occasions, when there are parades and processions, the workers of Moscow come to Red Square to express their unity with the Party and Government.

214. [About the Michurin garden]

Michurin was an important horticulturist. For more than fifty years he performed the work which he loved very much. He carried out all kinds of experiments to grow new kinds of trees and fruit. He produced fruit-bearing plants which can thrive in the cold. The city in which he lived and worked is called Michurinsk, after his name. In the Michurin garden there are apple-trees under which even the guards are afraid to fall asleep. If an apple falls on your forehead, a big swelling grows on it at once. If you want to hold such an apple in your hands, you must spread out the fingers of both your hands. There are many interesting things in the Michurin garden. Horticulturists come here to learn how to breed new kinds of fruit, vegetables and berries. The pupils of Michurin instruct them how to produce new stains. They are taught to apply production technique where the climate is cold and summer short.

215.

mijan ženšinaez, kolχo·źńićaez akťivneja peśśęnį śeľskej χoźa·jstvo leptęm ponda. nija munęni soćiaľišťi·českej sorevnova·ńńo pervej ŕaddezįn, starajćęnį bįttįnį vįlįn usto·jčivej uroža·jjez, razviva·jtęnį obše·stvennej podaliś produkťi·vnośť. tįśećaez ženšinaez uža·lęnį kolχo·zzezįn predśeda·ťeľľezęn. nija rukovoďi·tęnį poľevo·dčeskej da životnovo·dčeskej briga·daezęn, uža·lęnį traktori·sttezęn, komba·jńorrezęn, śeľskej χoźa·jstvoįn specćiaľi·sttezęn. kolχo·znej stroj leptis ženšina kreśťa·nkaliś kuľtu·rnej uroveń. kolχo·źńićaez ovladeva·jtęnį peredovej agronomi·českej naukàn i kužęmęn ispoľzu·jtęnį siję aslas prakťi·českej užįn. śeľskej χoźa·jstvoįn ęni ćentra·ľnej zada·čaęn loę razviva·jtnį obše·stvennej životnovo·dstvo. etę zada·časę tįrtęmęn akťi·vneja uča·stvujtęnį mijan ženšinaez. godiś-godę sodęnį životnovo·dstvoįn peredovi·kkez-ženšinaez.

216.

1. *mijan śelo· ęďďęn įžį·t i — kįž menįm kažiććę — basęk. śelo· dįnįn em k ę s - v a. krugo·m śelo· dįnįn vęr. seććę mije vetlętam jagę·dla da čakla. ťer-ku mijan įžį·t. ťer-ku dįnįn bįdmęnį basęk ćveto·kkez. ťer-ku mijan sulalę samej basęk uľića vįlįn. ńe-įlįn sulalę klub. setęn mįććalęnį kino da konće·rttez. ŕįttez-nas klubįs dįnįn χęť-kor una oťir, tom oťir. nija tončujtęnį, śįlęnį, orsęnį maćęn i jęktęnį. panįt klubįslę sulalę počta, a ješšę· daľšę dvuχeta·žnej škola. setęn me velećći. školaįs menįm gľeńi·ććis, me ľubi·ti velę·ććįnį. menįm gľeńi·ććisę uči·ťeľľez.*

2. *oťir mijan śelo·iś užalęnį verįn. nija piľitęnį vęr, a poto·m splavľa·jtęnį sijęs va vįlti. vęr munę k ę s - v a vįlti i loktę k a m a dįnęž. k a m aįs mijan dįniś ńe-ęďďęn įlįn. śelo·įs dįnįn em pośo·ľok k o r d o · n. śelo·įs i pośo·ľokįs počtį ętlaaśisę. kor-kę setęn veli ęďďęn śed vęr i setęn ńe-ťin ez ol. a ęni pośo·ľokįs lois ęďďęn įžįt. setęn olęnį rabo·čejjez, kodna užalęnį tožę verįn. no oťirįs užalęnį ńe-teľkę verįn, em kolχo·z. kolχozįs obje·ďińitis ńoľ ďere·vńa. tulįsnas kolχo·źńikkezlęn una rabo·ta. kolę gęrnį mu, saďitnį, petkętlęnį naźom kartaes vįliś (kartaeziś). saďi·tęnį karto·ška, kęžęnį zęr, šogdi ruźę·g, ań-kįč. ęni saďi·tęnį i kukuru·za.*

215. [Our peasant women]

Our women, the female workers of our kolkhoz, are actively working for the progress of agriculture. They are in the vanguard of socialist competition, endeavouring to raise the high-value of crop produce and to develop the profitability of the collective stock of animals. Thousands and thousands of women are working as presidents in the kolkhozes. They lead brigades engaged in tilling arable land and breading stock, and they also work as tractor-drivers, combine-mechanics, and agricultural specialists. The system of kolkhozes has done much to raise the cultural standards of the peasant women. The peasant women of the kolkhoz acquire the science of agriculture, which they apply with skill in their own practical work. In agriculture it is a central task today to develop the common stock of animals. In performing this task our women participate actively. The number of female ace-workers in the field of stock-breeding grows from year to year.

216. [Our village]

1. Our village is very large and — it seems to me — beautiful. Beside the village is the Kosa. The village is surrounded by woods. We go there to collect berries and pick mushrooms. Our house is large. Beautiful flowers grow by the house. Our house stands in the most beautiful street. The Club stands nearby. Cinema-shows and concerts are given there. Every evening many people, young people, gather together by the Club. They dance, sing, play football, and perform folk-dances. Opposite the Club stands the post office, and still further along is the two-storied school. I studied there. I liked the school and loved studying. I was pleased with my teachers.

2. People in our village work in the woods. They saw trees and float the timber down the river. The logs float down the Kosa and reach the Kama. The Kama is not far from us. There is a settlement by the village, called Kordon.

The village and the settlement are almost joined together. There used to be a dark wood there with no people living in it. Today, however, there is a settlement that has grown very large. Workers live there, who also work in the woods. But people do not only work in the woods, for there is a kolkhoz too. The kolkhoz unites four villages. In spring the kolkhoz peasants have much to do. They have to plough, plant and carry the manure out of the stables. They plant potatoes, oats, wheat, rye and peas. Today they also grow maize.

217. *menam babuška*

kor me veli uće·t, menam pondis šoga·lni mam i me bidmi babuška diniin. babuškais menes ľubi·tis, no me sijes eg kilziś i si ponda sija menes vidlilis. me asja-ponśań pišjali gortiś i bidsa lun vetletli i teľkę ritnas lokti gortę. sija eddęn polis, štę mekęt mij-kę lois. a kor me lokta, to ok [ɔ: og] silę viśtaś, kitęn me veli i mij me ťeri. si ponda sija menes vidlis, no ńe-kor ez pes. sija viśtallis menim skazkaez.

(b) A Song

218.

me tęda, lun-tir estęn žežan,
panta·śam, kiž bi'tę en vel.
me polęmęn śinnezes leža
i ši śettęg sotta ośkę·l.

proďitam, te bera·t vižę·tan,
bergę·ćća, miľa-kę i me.
kaža·la i kila: gerdę·ta
da naťtę gerdę·tan i te.

te menim bidę·sen gľeńi·ććan:
i um i migę·r i ćužem;
no ętikęn me og miri·ćći:
te nilka-koď poliś-koď zon.

217. My grandmother

When I was little, my mother began to be ill, and I was raised by my grandmother. Grandmother loved me, but I did not obey her, and she often chid me. In the morning I ran off from home and came home late at night. She was very much afraid that something might happen to me. When I returned I did not tell her where I had been and what I had done. Therefore she chid me, but she never beat me. She told me tales.

218.

I know you are roaming there the whole day,
We meet as if you did not exist.
Timidly I cast down my eyes
And without saying a word I quicken my steps.

We pass by each other, you look back,
I turn back, why am I like this?
I perceive and feel that I am blushing,
And most likely you are blushing too.

You please me entirely —
Your brain, your figure, your face,
But there is one thing I am not reconciled to:
You are a lad as timid as a girl.

VIII. THE SOUTHERN PERMYAK DIALECT

I collected my Southern Permyak texts — like my Northern Permyak material — while staying in Syktyvkar, from college students in that city. One of the narratives, however, was noted down in Moscow, from the aspirant Rajsa Michajlovna B a t a l o v a (aged 32 in 1964). At present R. M. Batalova is working as a researcher at the Institute of Linguistics, Academy of Sciences of the USSR in Moscow. She was born in the village of Рудаково, situated on the left bank of Ińva, some 4—5 km SSE from the mouth of the River Juśva. As for the material collected in Syktyvkar, my informants were: Ilja Alekseevič J a r k o v (aged 18, Кудымкар), Galina Aleksandrovna K o ń š i n a (aged 18, Кудымкар), Galina Petrovna T a s k a e v a (aged 18, Веселый мыс, Kudymkar district). One narrative (No. 248) comes from Miss K o Ĭ č u r i n a, a student born in Kudymkar, another (No. 251) from undergraduate T a r a k a n o v, born in Verch-Ińva. I have no further particulars of these two informants.

All my informants spoke the so-called Kudymkar-Ińva dialect (see V. I. Lytkin, ДиалХрест. 26). The major part of my texts represent the Kudymkar dialect, the smaller portion originates from other dialect areas (see above). Between the Kudymkar and the Rudakovo dialects, the most significant divergence is to be seen in Kudymkar *w* ~ Rudakovo *v*, both derived from **l*, and both showing peculiar features, depending on their phonetic position (see below). My informants have preserved a thorough command of their dialects, except for Tarakanov, whose speech is marked by a liberal use of Russian loanwords and Russian turns of speech. The influence of literary usage — except for Taskaeva and Tarakanov — is less conspicuous in their speech than in the case of my informants from the Northern Permyak area. This is understandable since Komi-Permyak literary usage is based essentially on the Kudymkar dialect.

The dialect has the following characteristic features:

1. The *w* phoneme deriving from old Permian *l* has the following allophones in the Kudymkar dialect: (a) *w* in the initial position in words or

syllables: *wokta* 'I come', *kinwę* 'to whom'; (b) *u̯* in the final position in words or syllables: *veu̯* 'horse', *ou̯nį* 'to live'; (c) in the medial position Ø∼*w*: *o|a* ∼ *owa* (in slow speech) 'I live', *su|a·ę* ∼ *suwa·wę* (in slow speech) 'he stands'. — Depending on the phonetic environment, the phoneme *v* (< *l*) has the following allophones in the Rudakovo dialect: (a) *v* in the initial position in words or syllables: *vun* 'day', *vokta* 'I come', *žeńį·kįsvę* 'to the bridegroom'; (b) *u̯* in the final position in words and syllables: *kįu̯* 'tongue, word', *nįu̯ka* 'little girl'; (c) in the medial position Ø ∼ *w*: *so|a·ę* ∼ *sowa·wę* (in slow speech) 'he salts (down)'. For reasons of simplicity I do not use the mark | to denote syllabic limits. — For old Permian *l*, Southern Permyak *v*, or *w* (*u̯*, Ø,) see *П. С. Кузнецов*, Судьба твердого *л* в иньвенском диалекте коми-пермяцкого языка (Памяти академика Льва Владимировича Щербы (1880—1744). Сборник статей. Изд. ЛГУ им. А. А. Жданова. 1951. 188—90); *В. И. Лыткин*, ДиалХрест. 20, Совр. коми язык 48—9; Vászolyi: NyK 64:353—63; *А. С. Кривощекова-Гантман*: VFUJa. 1962: 212—28.

2. In Russian loanwords final *v* in words or syllables is realized as a *u̯* allophone in both the Kudymkar and the Rudakovo dialects, e.g. *goto·u̯* 'ready' < Russ. *готов*. In medial positions Ø or *w* is found: *goto·itę* ∼ *goto·witę* 'he makes'. Thus the *v* phoneme of Russian loanwords is preserved as *v* in initial and post-consonantal positions (*vedra* 'bucket' < Russ. *ведро*, *kvaťi·t-* 'to seize' < Russ. *хватить*, *pritvorićći̯s* 'he pretended' < Russ. *притвориться*), while, in intervocalic, final, and preconsonantal positions it is replaced by the *w* in the Kudymkar dialect. Occasionally *v* is encountered in this last phonetic environment as well, or a vacillation may be observed: *iva·n* 'Ivan', *ńeve·sta* 'bride', *care·vić* 'tsarevich', *pervoj* 'first', *care·wna* ∼ *care·vna* 'daughter of the tsar'. In the Rudakovo dialect the *v* phoneme of Russian loanwords naturally remains *v* in any phonetic environment.

3. Under the influence of more recent Russian loanwords the phonemes *(f)*, *(c)*, *(χ)* have also come into usage, for example, *funt* 'pound', *ofice·r* 'officer', *car* 'tsar', *dvore·c* 'manor-house', *χitręj* 'cunning', *oχotńi·k* 'hunter'. Sometimes variations can be observed: *staru·χa* ∼ *staru·ka* 'old wife'.

4. Sporadically palatalized phonemes such as *ḿ*, *ṕ*, *b́*, *f́*, *ŕ*, *v́*, etc. occur in Russian loanwords, for example, *śḿeta·na* 'cream', *ṕatka* 'heel', *šof́o·r* 'driver', *oṕa·ť* 'again', *popeŕoga·is* 'it crossed', *kov́o·r* 'carpet'. If followed by a palatal vowel, palatalized *ṕ*, *b́*, *ḿ* occur also in original words, e.g. *ṕetęnį* 'they go out', *b́eď* 'stick', *ḿe* 'I'.

5. In Russian loanwords the phonemes *ś* and *ź* are phonetically closer to the Russian *ś* and *ź* phonemes than to the *ś*, *ź* (= *ś*, *ź*) phonemes in original Zyrian words.

6. The phonemes *ę* and *į* have the reduced allophones *ə̂* and *î̯* in absolute final positions: *munə̂* 'he goes', *vęrə̂* 'to the woods', *ujęnî̯* 'they swim', *puka·-węnî̯* 'they sit'.

7. Substantives ending with a vowel drop the linking vowels of suffixes in rapid speech, which means that the sequence of vowels merges into a long or half-long phoneme. For example, *ęškās* (< *ęškaęs*) 'the bull (acc.)', *ętwàn* (< *ętwaįn*) 'together', *vojevo·dās* (< *vojevo·daįs*) 'voivod', *mùs* (< *muįs*) 'earth', *và* (< *vaę*) 'into the water', *końušńà·* (< *końušńa·ę*) 'into the stable', *sį pęrà* (< *sį pęraę*) 'at that time'. Sometimes a short vowel results: *pu kuźas* (< *pu kuźaįs*) 'all along the tree'.

8. In the case of a consonant + *t*, the latter phoneme is often dropped in the absolute final position. For example, *boś!* 'take !', *eg ųįś* 'I did not dare', *ćeććę·w!* 'leap !' (~ *ćeććę·wta* 'I leap'), *ez duma·jtįš* 'he did not think' (~ *duma·jtįšta* 'I think for a moment').

9. The sandhi-phenomenon occurs sporadically as in the following examples: *kįď sija* (< *kįź sija*) 'as he', *kįć kotę·rtis* (< *kįź kotę·rtis*) 'as he was running', *ok tęd* (< *og tęd*) 'I do not know', *sić-kę* (< *siź-kę*) 'for, since'.

10. The Northern Permyak group of *vįlįn*, *vįliś*, *vįlę* postpositions exists in Southern Permyak both as postpositions and transformed into suffixes, e.g. *spina vįwas* 'on to his back', *bęžįs vįwę* 'on to its tail', *tuj vįwęt* 'on the road', *spina vįwśis* 'from his back' ~ *peľ-ponvas* 'on his shoulder', *bęžįsvę* 'on to its tail', *tujvęt* 'on the road', *tropkavvas* 'on to the cork'.

11. The egressive suffix *(-śań)* has, rarely, a *-śiń* allomorph: *gortśiń* 'from home', *sekśiń* 'from that time onward', *pu vįwśiń* 'from the tree'.

12. The allative suffix sometimes assumes an accusative function, e.g. *i mędis sętnį kajįswę* 'and he started to beat the bird'; *kęji·nwę tožę oχo·ta vęis vižę·tnį gorša źverwę* 'the wolf also felt like taking a look at the hungry beast'.

13. Compared with the vacillations in the Northern Permyak, stress is more stable in the Southern Permyak, which means that certain morphemes are stressed, others unstressed. Stress is given for instance, to such morphemes as the deverbal noun formative suffixes *-a·n*, *-a·s*, *ę·m*, *-ę·t*, *-i·ś* and the verbal formative suffixes *-a·v-* (<*-a·l-*), *-a·ś-*, *-a·m-*, *-ę·t-*, *-ę·vt-*, etc. Such morphemes as: *-ka*, *-tor* (noun formatives), *-a*, *-sa*, *-śa*, *-ęś* (adjectival formatives) etc. remain unstressed. Case suffixes are always unstressed. I observed vacillation in several instances, e.g. *korę·m* ~ *koręm* 'request', *viśta·-węm* ~ *viśtavę·m* 'he said, having said' *bergę·ććis* ~ *bergęććis* 'transformed', *turu·n* ~ *turun* 'grass', *bęra·* ~ *bęra* 'again', *aźźį·wisę* ~ *aźźįwisę* 'they saw it'. Southern Permyak stress — since the place of it depends on the given morphemes (formative suffixes) — is termed "morphologized stress". For

Permyak accentuation, see Совр. коми язык 61—2; Коми-пермяцкий язык 90—5; *P. M. Баталова:* SFU 1972:269—76.

Tales and narratives

219. *ruć da drozd*

1. *owis-vęwis kaj-drozd. sịwẹn vẹi poz. eta pozịn vẹwisẹ sịwẹn kaj-pijannez. ẹt-pịriś seććẹ woktis ruć. rućịs čịg. sija pondis kornị kajịswiś pija·nnesẹ, štobị sijẹ śojnị. no kajịs ez pondị śetnị aśśis pija·nnesẹ. sek rućịs kajsẹ bębẹ·tis. rućịs viśta·wis, što sija bẹžnas pẹrẹ·tas pusẹ. sek sija śojas kaj pija·nnesẹ i kajsẹ aśsẹ. sek kajịs tožẹ bębẹ·tas rućsẹ. kajịs viśta·is rućịswẹ, što sija verdas rućsẹ. rućịs seććẹ jua·wis, kịž sija verdas rućsẹ. seććẹ kajis viśta·is rućịswẹ, štobị sija kịwzis kajsẹ. kajịs viśta·wis sịwẹ: ịžịt tuj vịwẹt munẹnị nịwoćka da babuška. babuškaịswẹn kias kuwšịnịn ma, a nịwoćkaịs nẹbẹtis uźelo·kịn pirẹžo·kkez. setẹn kaj pritvori·ććis, što sija dojmẹm. sija pukśis nịwkaịs da babuškaịs ožẹ. nịwoćkaịs kaźa·is, što kajịs dojmẹm i koris babsẹ, štobị sija otsa·is kutnị kajsẹ. nija puktisẹ pirožo·kkesẹ da masẹ tuj bokas i vẹććisẹ kajịs śẹrẹ. kajịs ćećća·wẹmẹn pondis na dịniś pịššịnị. eta kadẹ rućis woktis koto·mkaes dịnẹ, śojịs pịrožo·kkesẹ da masẹ; ešše žebis. a kajịs sị bẹrịn kịž bịťtẹ ńem i ez vẹw, webźis aswas pozẹ. siž kajis verdis rućẹs.*

2. *ńe-dịr mịjiś rućịs bẹr woktis puịs dịnẹ i koris kajịswiś pija·nnesẹ. no seććẹ kajịs viśta·is: "me tenẹ śas jukta·a. ịžịt tujvẹt munẹ vẹẹn mịžị·k. sịẹn ťeľe·gaas boćka surẹn. seććẹ webźịštis kajịs i pukśis boćka-tropkavvas (tuvvas). mịžị·kịs sijẹ vašẹ·tis boćkawiśis. sek kajịs pukśis vẹw spina vịwas. mịžị·kịs pľeťẹn vašẹ·tis spina vịwśis. kajịs bẹra pukśis boćka-tropka vịwas. sek mịžị·kịs wẹga·śis. sija kvaťi·tis ćer i mẹdis sẹtnị kajịswẹ. no kajịs webźis, a mịžị·kis inmis tropkaas. sija ćeććẹ·wtis ťeľe·gaśis i vẹććis kaj śẹrịn. a surịs eta kadịn boćkaśis pondis petnị. seććẹ woktịštis ruć i pẹttẹž juis. sị bẹrịn rućịs bẹra munis vẹrẹ. a kajịs webźis aswas pozẹ.*

3. *ńe-dịr mịjiś seććẹ woktis kujmẹt-pịriś rućịs. pondis vartnị bẹžnas pu kuźas, a ać̣is eta pora·ẹ šuis: "me tenćit, kaj, pusẹ bẹžnam pẹrẹ·ta i śoja tenćit kaj-pija·nnesẹ," kaj seććẹ šuis, štobị sija ez pẹrẹ·t pusẹ i ez śoj kaj-pija·nnesẹ. rućịs panịt-šuis: "te menẹ verdin?" a kajịs viśta·is: "verdi." a rućịs bẹra juwa·wis: "te menẹ jukta·in?" kajịs otve·ťitis: "jukta·wi." rućịs seććẹ viśta·is kajịswẹ: "ẹni menẹ śeremtẹ·t!" kajịs sẹgwaśi·ććis. sija nuẹ·tis rućsẹ ďere·vńaẹ i*

219. The fox and the thrush

1. There once lived a thrush. She had a nest; her fledglings were in that nest. Once the fox came that way. The fox was hungry. It began to ask the bird for her young ones, which it wanted to eat. But the bird did not want to give it her young ones. Then the fox cheated the bird. The fox said it would overturn the tree with its tail. Then it would eat both the young ones and the bird, too. Then the bird cheated the fox in turn. The bird said to the fox that she would give it food to eat. Then the fox asked how she would feed it. Then the bird told the fox to obey her. The bird said to it: "A little girl and her grandmother are walking along the highway. The grandmother has a jar of honey in her hand, while the little girl is carrying pirogi in a small bag." There the bird pretended to be injured. She sat in front of the little girl and the grandmother. The little girl perceived that the bird was injured and asked her grandmother to help her catch the bird. They put down the honey and the pirogi by the road and set out to catch the bird. The bird began to run away, hopping along. Meanwhile the fox reached the shoulder-bags, ate the pirogi and the honey; and he also hid what remained. And after this the bird flew back to her nest as if nothing had happened. This is how the bird gave the fox food to eat.

2. In a short time the fox returned to the tree and asked the bird for her young ones. This time the bird said to it: "Now I will give you something to drink. A peasant is driving a horse along the road. There is a cask of beer on his cart." The bird flew and lighted on the plug of the cask. The peasant chased her away from the cask. Then the bird sat on the horse's back. The peasant chased her away from the back of the horse with his whip. The bird sat on the cask again. Then the peasant grew angry. He seized a hatchet and prepared to strike the bird. The bird flew away, and the peasant hit the plug. He jumped off the cart and made after the bird. Meanwhile the beer began to flow out of the cask. The fox came up and drank its fill. After this the fox returned to the woods again. And the bird flew back to her own nest.

3. After a while the fox came a third time. It began to strike at the tree with its tail, saying: "Bird, I will fell your tree with my tail and eat your young ones." The bird asked it not to fell the tree and not to eat the young ones. The fox answered: "Have you given me something to eat?" The bird said: "Yes, I have." The fox asked her once more: "Have you given me something to drink?" The bird answered: "Yes, I have." Then the fox said to the bird: "Now you must make me laugh!" The bird agreed. She took the fox into the village and hid it behind the fence. Grandfather,

źebis zabor saję. ogra·daịn vęwisę ďed, bab da męs. ętwa-dęras ďed puka·wis da kịjis ńin-kęm, a babịs wiśtis męssę. kajịs pukśis babịswę peľ-ponvas. ďedịs seććę šuis: "te puka·w žagę·ńika, a me vija peľ-ponviśịt kajsę." starik węśę·ććis da sętis kajịs kuźa. no kajịs eta pora·ę webźis peľ-ponviśis i stari·kịs inmis staru·χaịswę peľ-ponas. uśis i kiśtis podo·ńćaśis jęwsę. sija ęďďęn węga·śis i pondis vidnị ďedsę, mịľa sija sętis peľ-ponas. a eta pora·ę ruć viżę·tis, śera·wis. a kajịs eta pora·ę bęra webźis aswas pozę.

4. *ńe-dịr mịjiś ruć bęra woktis kajịs poz dịnę i pondis vartnị bężnas pu kuźa. a ać̣is seććę šuę: "me tenćit pusę pęrę·ta, postę [ɔ: poztę] razeri·ta i pija·nnitę śoja." kaj seććę šuis: "en pęrę·t menćim pusę da en razeri·t menćim possę [ɔ: pozsę]!" ruć seććę jua·is: "te menę verdin?" kajịs otve·ťitis: "verdi." ruć̣is bęra jua·is: "te menę śereṃtę·tin?" kajịs viśta·is: "śereṃtę·ti" ruć̣is seććę šuis: "ęni te menę powźę·t!" kajịs seććę węga·śis i sję viśta·is: "pędnaw śinnetę i kotę·rt me śerę!" kaj petkę·tis rućsę vęrśis veśkịta oχotńi·kkez dịnę ponnezęn. ruć̣is ęďďęn powźis i pondis pịššịnị vęrę aswas nora· dịnę.no ponnes sịję kaźa·isę i pondisę vęćć̣ịnị. ruć̣is ędva pịššis ponnes dịniś. kęr sija pịris aswas nora·ę, to sija pondis jua·śnị, kin sję otsa·is pịššịnị ponnes dịniś. sija pondis jua·śnị siž: "peľľez, peľľez, tiję mịj kerit?" peľľes viśta·isę: "miję kịwzimę, štobị otsa·wnị tenịt pịššịnị ponnez dịniś." "śinnez, śinnez, tiję mịj kerit?" nija otve·ťitisę: "miję viżę·timę, štobị otsa·wnị pịššịnị tenịt ponnez dịniś." "kokkez, kokkez, tiję mịj kerit?" kokkez otve·ťitisę: "miję kotę·rtimę, štobị otsa·wnị pịššịnị tenịt ponnez dịniś." "bež, bež, a te mịj kerin?" bež otve·ťitis: "me kịša·świ kusttez da mịrrez berdę, štobị tenę kutisę ponnez." ruć węga·śis bężịsvę (bężịs vịwę) i kịskis nora·śis, štobị sịję śojisę ponnes. ponnes kvaťi·tisę bężsę da ętwaịn bężnas kịskisę nora·śis i rućsę.*

220. *ruć da rak*

ęt-pịriś kuććisę ruć da rak spori·tnị: kin nị koasiś ćožžịka kotra·śę. nija kaźa·isę turu·n zoro·d i kin nị koasiś ćožžịka kotę·rtas, to sija woas pobeďi·ťeľ. vot nija węśę·ććịštisę i vot nija pondisę kotę·rtnị. ruć kotę·rtis, kotę·rtis i źarńitis bęras, štobị viżę·tịštnị, kịććę. sija koľis raksę. ruć̣is raksę bęras ez kaźa·w. kęr ruć̣is woktis turu·n zoro·dịs dịnę i suwtis, to jua·is raksę: "kịććę·ź te koľććin?" a rakịs sịwę otve·ťitis, što sija uže· važę·n ńi tatęn. ruć̣is uďivi·ććis, što rakịs seććęm ćoža kotę·rtis turu·n zoro·d dịnęź. a rakịs bębę·tis rućsę: kęd

grandmother and a cow were in the yard. The grandfather was sitting on one side weaving a shoe of bast, while the grandmother was milking the cow. The bird lighted on grandma's shoulder. Then grandfather said: "Sit quietly, and I will kill the bird on your shoulder." The old man got ready and struck the bird. Then the bird flew away from her shoulder, and the old man hit the old woman's shoulder. She fell and spilt the milk out of the pail. She was very angry and she began to scold the grandfather who had beaten her on the shoulder. Meanwhile the fox was looking and laughing at them. The bird returned once again to her nest.

4. After a while the fox came to the bird's nest once again and began to strike at the tree with its tail. He said: "I shall fell your tree, destroy your nest and eat your young ones." This time the bird begged it like this: "Do not fell my tree, do not destroy my nest!" Then the fox asked: "Have you given me food to eat?" The bird answered: "Yes, I have." Again the fox asked: "Have you made me laugh?" The bird answered: "Yes, I have." Then the fox said: "This time frighten me." The bird grew angry and said to it: "Close your eyes and run after me!" The bird led the fox out of the wood right to the hunters and their dogs. The fox was very frightened and began to run into the wood, back to its lair. But the dogs caught sight of it and started to chase it. The fox could hardly escape the dogs. As it entered its lair, it began to ask who had helped it escape from the dogs. It began to ask like this: "My ears, my ears, what were you doing?" Its ears answered: "We were listening so that we could help you escape the dogs." "My eyes, my eyes, what were you doing?" They answered: "We were looking, so that we could help you escape the dogs." "My feet, my feet, what were you doing?" The feet answered: "We were running so that we could help you escape the dogs." "My tail, my tail, what were you doing?" The tail answered: "I was caught in the bushes and stumps so that the dogs might catch you." The fox grew angry at its tail, thrust its tail out of the lair so that the dogs might eat it. The dogs seized its tail and pulled the fox as well as its tail out of the den.

220. The fox and the crab

Once the fox and the crab started a debate as to which of them could run faster. They caught sight of a haystack; whichever of the two could run to it first would win. They made preparations and began to run. The fox ran and ran, and looked back to see where it had left the crab. The fox did not see the crab behind it. When the fox arrived at the haystack, it stopped and asked the crab: "Where have you been?" The crab answered that it

pora· rućis węsę·ććis kotę·rtnį, to rakis kuććišis ruć bęž berdę. a kęr woktis turu·n zoro·d dįnę, to bęra mezdi·šis ruć bęž berdiš. siž (sić) sija bębę·tis χitrej rućęs.

221. *koza· da ruć*

ęt-pįriš koza· woktis kowo·ďeć dįnę i kaźa·wis, što kowo·ďećas ušęma ruć. a wunis kak raz vęwi ędďęn žar, a koza·wę vęwi oχo·ta ędďęn junį. kęr sija jua·wis rućsę, mij sija kerę seććįn kowo·ďećas, to ruć sįwę viśta·wis, što vįįn edďęn žar: "vot me i ćeććę·wti kowo·ďećas, sić-kę tatęn ędďę·n įrkįt. dava·j, ćeććę·w taććę koza·!" — šuis rućis. estęn ędďe·n ńi bur i įrkįt. no koza· ez i duma·jtįš, kįć [ɔ: kįž] šuris seććinę rućis da ćeććę·wtis rućis dįnę kowo·ďećas. rućwę toľko etę i kowis. sija ćećće·wtis koza·wę šurrezvas, a nįšań ćeććę·wtis koodećis i sį berįn ćožžįk pįššis vęrę. a koza· dįr puka·wis kowo·ďećas da gorę·twis, poka· siję ez kįskę seććiniš.

222. *kań da ruć*

1. *owis-vęwis mįžį·k. sįwęn vęi kań. eta kańis vęi pęriš i ez pondi vermįnį kuta·wnį šįrrezęs. sek χoźa·jinis pukšę·tis kańsę mešękę da nębętis vęrę, štobį sija šojšę vęršis źverrez. kań pondis ownį verįn. sija pondis kuta·wnį kajjezęs da ućę·ťik źverrezęs.*

2. *ęt-pįriš kań panta·šis rućkęt. ruć powźį·štis kańįswiš i jua·wis: "kįšań te woktin?" kań sįwę viśta·is, što siję pukšę·tisę eta vęrę vojevo·ďitnį bįdę·s źverrezęn. ruć sek koris kańsę aswas nora·ę. kań munis rućkęt i pondis sįkęt ownį. ruć vetwį·wwis oχo·ťiććįnį. sija vaja·wis una· šakej pętka. ęt-pįriš oχo·ta kostę ruć panta·šis kejinkęt. i rućis viśta·wis kejinįswę, što nį dįnę veras pukšę·tisę viľ vojevo·da. eta vojevo·daįs ędďęn ńi weg. kejin pondis kornį rućsę, štobį sija otsa·wis viže·tnį viľ vojevo·dasę. ruć da kejin setęn spori·tįštisę, no rućis šo-žę mędis otsa·wnį viže·tnį kejinįswę, štobį kejinįs viže·tni woktis viľ vojevo·dasę ńe pustęj, a vajis baľaez. siž nija dogovori·ććisę i munisę aswanįs tujęt. ńe-dįr mįjiš ruć panta·wis ošęs i ruć viśta·wis ošwę viľ vojevo·da jįwiš. oš tožę mędis viže·tnį viľ vojevo·dasę. sek ruć viśta·is, štobį oš vajis ęškaęs (ęškās), a to vojevo·daįs ędďęn una· šoję. nija dogovori·ććisę, kįććę nija woktasę kejinkęt.*

3. *sek męd wunas oš vajis vęrę ęškaęs (ęškās), a kejin baľās. ruć niję žebis siž, štobį viľ vojevo·daįs (vojevo·dās) ošsę da kejinsę ez kaźa·w. a nija štobį*

had been there for a long time. The fox was amazed to learn that the crab could run so quickly to the haystack. But the crab had cheated the fox. While the fox was preparing for the race, the crab clung to the fox's tail. And when it reached the haystack, the crab released itself from the fox's tail. This is how the crab cheated the sly fox.

221. The goat and the fox

Once the goat got to a well and perceived that the fox had fallen into the well. It was a very hot day, and the goat had a great desire to drink. When she asked the fox what it was doing down there in the well, the fox answered that it was very warm up above. "Well, I plunged into the well because it is very cold here. Come along, jump down here, goat!" — said the fox. The goat did not think about how the fox had got there but jumped right into the well to the fox. This was just the fox wanted. It leapt on the horns of the goat and then ran swiftly into the forest. But the goat sat for a long time in the well shouting until she was pulled out of it.

222. The cat and the fox

1. There once lived a peasant. He had a cat. This cat was already old, it could not catch mice. Then the master put the cat into a bag and took it to the forest so that the beasts of the forest might devour it. The cat began to live in the forest. It began to catch birds and small animals.

2. Once the cat met the fox. The fox was frightened of the cat and asked: "Where have you come from?" The cat answered that it had been made leader of all the beasts in the forest. Then the fox invited the cat to its own lair. The cat went with the fox and began to live with it. The fox went out hunting. It brought home all kinds of wild birds and a lot of them. Once while hunting the fox met the wolf. The fox told the wolf about the new voivode sent to them in the forest. This voivode was very angry now. The wolf asked the fox to help him in seeing the new voivode. The fox and the wolf debated there; the fox was willing to help the wolf only if he did not come empty-handed to see the new voivode but with a lamb. They agreed on this and started out, each on its own path. After a short time the fox met the bear and told him about the new voivode. The bear also wanted to see the new voivode. Then the fox told the bear to bring an ox because the voivode ate very much. They agreed where to meat the bear.

3. Next day the bear brought an ox and the wolf a lamb to the woods. The fox hid them so that the new voivode should not see the bear and the

aʒʒisę, mij viľ vojevo·daiꞩ (vojevo·dās) kerę, kejinsę ruć ʒebis kusttezę i vewťťis siję ľisttezen, a oš kajis pu viwę. ker ruć niję ʒebis, to kećes iṅdę·tisę, štobi woktis viľ vojevo·dās. kań woktis poľa·navvę i kaźa·is baľās i ęškās. sija uśkę·ććis nį viwę (nįvvę) i pondis gorša mawzįmen śojnį. eta kadę kejin jua·wis ošįswiś, mij sija viwśań aʒʒę. oš otve·ťitis, što sija aʒʒe uće·ťik źveres, kęda ędďęn žadneja śoję. kejinwę tožę oχo·ta vęis viʒę·tnį gorša źverwę. sić-kę [ɔ: siʒ-kę] sija vewťťem ľisttezen ńem ez aʒʒi, to sija žagę·ńiken pondis kernį ośta ľisttez koa·set. eta bįdę·s kįwis kań i sija duma·jtis, što kusttezas kotra·śę šįr. sija uśkę·ććis kusttezas da kuććis gįžžeznas kejinwe niras. kejin ędďęn powźis. sija bįd viniś uśkę·ććis piššįnį. kańįs tožę powźis kejiniswiś i kajis pu viwę (puvvę) i inmis sija kak raz sija puvvę, kįćće· kajis oš. oš ędďęn ńi powźis. sija duma·jtis: 'vot kįčę·m źveris gorša! sįwę dažę ječa baľās i ęškās'. oš ćećće·wtis pu viwśiń da pondis piššįnį. sekśiń bįdę·s źverrez pondisę pownį viľ vojevo·daiś.

223. *kot, bara·n da koza·*

1. *owis-vęwis stari·k da staru·ka nįwęn vęise kań, bara·n da koza·. ęt-pįriś stari·k da staru·ka viććisę gęśśezęs. nija węśę·ććisę niję panta·wnį i ęktisę dozę śmeta·na. no kań kįć-kę [ɔ: kįʒ-kę] inmis eta dozę da śojis bįdę·s śmeta··nasę. stari·k da staru·ka śmeta·naįs boľše ez vęw i siʒ nija reši·tisę naćkįwnį baľaęs. kań etę kįwis da petis ęterę nįwę viśta·wnį. ker etę viśta·wis, to nija pondisę vidnį kańęs, miľa sija śojis śmeta·nasę dośśis [ɔ: dozśis].*

2. *štobį baľasę ez naćkįwę, kań, bara·n da koza· pįššisę stari·k da staru·ka (staru·χa) dįniś. nija kotę·rtisę, kotę·rtisę i kańįs pondis koľććįnį, sić-kę [ɔ: siʒ-kę] sija miʒis. sek siję koza· pukśę·tis aswas spina· viwe. ker pondęććis rįt, to nija śo kotę·rtisę. ćoža nija suwtisę i reši·tisę kernį bi (kośťo·r). no nįwęn ez vęwę spićkaez. to kań nįwę viśta·wis: "me węśę·ta sarta·s, a tiję ľuka·śę. ker śinneśśiń [ɔ: śinnezśiń] pondasę ćećća·wnį bi-ćirrez, to me ęzta sarta·ssę i siʒ miję ęztamę kośťo·r." nija aʒʒę·tisę kośťo·rsę i pukśisę šonti·śnį. ńe-dįr mįjiś seććę woktis oš. sija koris, štobį siję weʒisę šonti·śnį. siʒ nija ńoľęn šonti·śįštisę i pondisę węśę·ććįnį oj kežę. kań kajis turu·n zoro·d viwę (zoro·dvę), a oš pįris zoro·d uwtę. baľa i koza· koľććisę bi (kośťo·r) dįnę. seććę woktisę kejinnez. nija vęisę čįgęś. vot nija viśta·isę, što śojasę baľasę da koza·sę. no nija viśta·isę,*

wolf. In order that they might see what the new voivode was going to do, the fox hid the wolf in the bushes and covered him with leaves of trees, while the bear climbed a tree. After the fox had hidden them, they sent the hare to tell the new voivode to come. The cat reached the clearing and perceived the lamb and the ox. It rushed at them and began to eat, mewing greedily. Meanwhile the wolf asked the bear what he could see from above. The bear answered that he saw a small animal eating very greedily. The wolf also wanted to look at the hungry animal. As he could not see anything because of the leaves he was covered with, he began silently to make a hole in the leaves. The cat heard the noise of this and thought there was a mouse running among the bushes. It dashed at the bushes and drove its claws into the wolf's nose. The wolf was very frightened. He wanted to flee with all his might. The cat was also frightened by the wolf and climbed the tree, that the bear had climbed. The bear was very frightened. He thought: "Look what a greedy animal he is! Even a lamb and an ox are not enough for him." The bear jumped down from the tree and took to its heels. From that time every animal began to fear the new voivode.

223. The tom-cat, the lamb and the goat

1. There once lived an old man and an old woman. They had a cat, a lamb and a goat. Once the old man and the old woman were waiting for guests to come. They prepared to receive them and collected sour cream in a vessel. But somehow the cat got to this vessel and ate up all the sour cream. The old man and the old woman had no more sour cream and therefore they decided to slaughter the lamb. The cat overheard them and went out to tell the animals about it. When he had finished, they began to scold the cat for having eaten the sour cream in the vessel.

2. In order to save the lamb from being slaughtered, the cat, the lamb and the goat fled from the old man and the old woman. They ran and ran, and the cat began to lag behind, since it was tired. Then the goat sat him on its back. At nightfall they were still running. Suddenly they stopped and made up their mind to make a fire. But they had no matches. Then the cat said to them: "I shall prepare chips of pine, and you will butt and butt. When sparks fly out of your eyes, I shall kindle the chips of pine, and we can light the fire in this way." They lit the fire and sat down to get warm. After a while the bear came to them. He asked their permission to warm himself. The four of them warmed themselves like this, and they prepared for the night. The cat climbed on top of a haystack, the bear crept under the stack. The lamb and the goat stayed by the fire. The wolves came that

štobį kęjinnez ez węgę·tę pęriźžįk [ɔ: pęriśžįk] vonsę i korisę sįwiś razreše·ńńę. oš eta pora·ę bura uźis i sįwiś onsę žugisę. sija węga·śis da sętis kęjinwę. kęjinnes ęďďęn powźisę da pįššisę. asįwnas kań, bara·n da koza· pondisę kotę·rtnį daľšę (bęra·).

3. *kęr nija kotę·rtisę vęręt, to nį śęrę vęććisę bęra· kęjinnez. kań, bara·n da koza· kajisę puvvę. kań veśkįta kajis samej jįwvas (jįwvas), a bara·n da koza· ęšę·ććisę uwiś uwwezvę. koza· ęša·is, ęša·is da mįžis i potom uśis veśkįta kęjinnesvę. kań sek vįwśań gorę·tis: "viž kęjinnesę, a me otsa·wa tenįt vašę·tnį." kęjinnes ęďďęn powźisę i nija pįššisę. sek kań, bara·n da koza· ękśisę uwįn i reši·tisę bęra· bertnį stari·k da staru·ka dįnę. koza· pukśę·tis bęra· kańsę spina· vįwę da bęr ińdę·ććisę gortwańę.*

224. *ruć da turi*

1. *ęt-pįriś ruć koris turięs gęśľi·tnį. turi munis ruć dįnę. ruć puis ćęskįt kaša. etę kašasę sija tećis tare·ľkà (tare·ľkaę) i pondis poću·jtnį turięs. turi pondis koka·wnį kašasę, no mįmda sija ez koka·w kuź nįrnas, sįwę ęmę ńem ez šed. a ruć eta kadę žagę·ńikęn śojis bįdę·s kašasę. i sį bęrįn šuis turiįswę, štobį sija rućsę ez osu·ďit.*

2. *męd wunas turi koris gęśľi·tnį rućęs. turi keris ćęskįt okro·ška (wuka-sow). wuka-sowsę turi keris gľińńanej goršo·kę vekńi·ľik gorwį·škoęn. vot ruć woktis turi ordę i turi pondis siję poću·jtnį okro·škaęn eta goršo·kiś. ruć berga·is, berga·is goršo·k gęgę·rįn, no ez vermį sužę·tnį okro·škasę. a turi suwa·wis bokas aswas kuź kokkezvįn da vįwśiń kuź ęmnas sužwa·is wuka-sowsę. eta kadśań ruć da turi ęštisę družbanįsę.*

225. *k u ź m a · skoroboga·tej*

1. *owis ętik įžįt vęrįn k u ź m a ·. sija ois ętnas i vęis sįwęn vit kurę·g da petu·χ (petu·k) sija vetwį·wis vęrę bįd-koď pętkavvę. vot ęt-pįriś sija munis vęrę vęra·wnį. etę śleďi·tis ruć, sija pįris izbu·škà da śojis kurę·gęs. kęr k u ź m a woktis gortas, to kaźa·wis, što ętik kurę·g sįwęn oz tįrmį. męďi·k wunę k u ź m a · munis tožę vęra·wnį. ruć siž-žę śojis męďik kurę·gęs. etę bęra· kaźa·wis k u ź m a · kujmęt wunę k u ź m a · opa·ť munis. no sija ez mun vęra·wnį, a pondis*

way. They were hungry. They said they would devour the lamb and the goat. They said that they must ask permission from their elder brother lest he should be angry. Meanwhile the bear was having a good sleep, but his dream was disturbed. He grew angry and struck one of the wolves. The wolves were very frightened and fled. In the morning the cat, the lamb and the goat continued their flight.

3. As they were running in the woods, the wolves again chased after them. The cat, the lamb and the goat climbed a tree. The cat climbed right up to the top of it, while the lamb and the goat clung to the lower branches. The goat hung and hung there, then he grew tired, and fell right into the midst of the wolves. Then the cat shouted down from above: "Look after the wolves, and I will help you chase them away!" The wolves were very frightened and fled. Then the cat, the lamb and the goat gathered together under the tree and decided to return to the old man and the old woman. Again the goat put the cat on its back, and they started for home.

224. The fox and the crane

1. Once the fox invited the crane to a feast. The crane went to see the fox. The fox cooked a dish of tasty mush. He put this mush on a plate and began to entertain the crane. The crane began to pick the mush, but he picked in vain with his long beak, for none of it got into his mouth. Meanwhile the fox slowly ate up all the mush. Then he asked the crane not to blame him.

2. Next day the crane invited the fox to feast. The crane prepared cold soup of salted onion. The crane put the salted onion into a pottery vessel that had long and narrow neck. The fox arrived at the crane's, the crane served cold sour soup in this jug to him. The fox turned round and round the jug but he was unable to reach the food. And the crane was standing by it on his long feet and was able to reach the salted onion from above with his long beak. From that time on, the fox and the crane were no longer friends.

225. Suddenly-enriched Kuzma

1. Kuzma lived in a large forest. He lived alone, he had five hens and a cock. He hunted all sorts of wild fowl in the forest. Once he went to hunt in the forest. A fox followed him, entered the hut and ate a hen. When Kuzma came home he noticed that one of his hens was missing. Next day Kuzma went hunting again. The fox ate the second hen as well. Again Kuzma noticed it. On the third day Kuzma went out again. But he did not go hunting,

śleď·tni kerkuịs śęrịn. vot k u ź m a · kaźa·wis, kịď [ɔ: kiž] sija kerku dịnę kotę·rtịštis ruć i pịris kerkuas. k u ź m a · kotę·rtis gortas i kutis rućsę. no ruć pondis kornị k u ź m a · wiś, štobị sija wežis sijȩ. no k u ź m a · ez mẹd weżnị. ruć viśta·wis, što sija keras k u ź m à ·s (k u ź m a ·ęs) skoroboga·tẹjẹn. k u ź m a · jua·wis sijȩ, kịž keras sijȩ skoroboga·tẹjẹn. ruć sek čẹktis žari·tnị ẹtik kurę·gẹs i sijȩ verdnị. ruć śojis pẹttež kurę·gẹs da sị bęrịn kotę·rtis carskẹj poľeezvę (ịbbezvę). seććin ruć pondis tarowa·śnị bokiś bokvę. etę kaźa·wis keji·n i jua·wis rućịswiś, mịj sija kerę. ruć sek otveťitis kejinịswẹ: "me vẹi carskẹj pirvịn. seććin jui, śoji pẹttež i vot tarowa·śa. eta pirvịn ez vẹwę toľko keji·nnez." keji·nịs pondis koršịnị, štobị ruć nębę·tis pirvę. ruć się viśta·wis, što sijȩ ẹtnasẹ oz nębę·t i čẹktis ẹkśịnị keji·nnesẹ sorok-soroko·w. kęr keji·nnes ẹkśisẹ, to nijȩ ruć nębę·tis carskij pirvę. kęr nija woktisẹ car ordę, ruć viśta·wis carịswẹ, štobị sija primi·tis poda·rok k u ź m a · s k o r o b o g a · t ę jśań, keji·nnezẹs sorok-soroko·w. car čẹktis pẹdna·wnị keji·nnezẹs końu·šńà. ruć kotę·rtis bẹra· k u ź m a · dịnę i čẹktis žari·tnị eššę· ẹtik kurę·gẹs, ruć śojis etę kurę·gẹs pẹttež da kotę·rtis carskẹj ịbbezvę. seććin sija pondis tarowa·śnị bokiś bokvę. seti kak raz kotę·rtis oš. i ošịs jua·wis sịwiś, mịj rućịs kerę setẹn. ruć viśta·is, što sija vẹi carskẹj pirvịn. seććin vẹise una· raznẹj źverrez, toľko ez vẹwę oššez. ruć čẹktis ẹkśịnị oššezẹs sorok-soroko·w. oš kotę·rtis i ẹktis mẹdi·k oššezẹs. sek ruć nijȩ nębę·tis carskẹj pirvę. kęr nija woktisẹ car ordę, to ruć viśta·wis carwę, štobị sija primi·tis poda·rok k u ź m a s k o r o b o g a · t ę jśań, oššezẹs sorok-soroko·w. car čẹktis pẹdna·wnị oššezẹs końu·šńaę. ruć bertis k u ź m a · dịnę i čẹktis žari·tnị kurę·gẹs da petu·kẹs. etę bịdę·s ruć śojis pẹttež da kotę·rtis tupľa·śnị carskẹj ịbbezvę. eta kadę seććinẹt kotę·rtis sobo·ľ. sobo·ľ jua·wis rućịswiś, mịj sija kerę setẹn. ruć sịwę viśta·wis, što sija vẹi carskẹj pirvịn, kịtẹn vẹisẹ una· raznẹj źverrez, toľko ez vẹwę sobo·ľlez da kuńi·caez. ruć nijȩ čẹktis ẹkśịnị sorok-soroko·w. kęr nija ẹkśisẹ, to ruć nijȩ nębę·tis carskẹj pirvę. kęr nija woktisẹ car ordę, to ruć viśta·wis carwę, štobị sija primi·tis poda·rok k u ź m a s k o r o b o g a · t ę jśań, kuńi·caez da soboľlez sorok-soroko·w. car pondis dažę ďivu·ććịnị sečęm poda·rokkezvę.

2. *ruć bęr bertis izbu·škàś i čẹktis ińdịnị k u ź m a ·wę svattezẹs. poda·rok ińdis mešę·k ďeńga. no k u ź m a ·wẹn sịmda ďeńga ez vẹw. sek nija rućkẹt mešę·k pịdę·sas tećisẹ peso·k, a vewdẹras deńgaez. ruć nębę·tis etę poda·roksę carwę. car primi·tis poda·roksę i čẹktis woktịnị k u ź m a ·sę sị dịnę. ruć bęr pondis kotę·rtnị k u ź m a · dịnę. tujvas seććin vẹi pos. ruć piľi·tis pos uwtas*

rather he stood on guard behind the house. Kuzma noticed that a fox ran up to his house and entered the house. Kuzma ran home and caught the fox. But the fox began to beg Kuzma to let him go. But Kuzma refused to let him go. Then the fox said he would make Kuzma rich within a short time. Kuzma asked him how he would make him rich. The fox told him to roast a hen and give it to him. The fox had his fill of the hen, then hurried to the ploughed fields of the Tsar. There he began to roll from one side to the other. The wolf observed this and asked the fox what he was doing. Then the fox said to the wolf: "I have been feasting with the Tsar. I had my fill of food and drink there and now I am rolling. Only wolves were missing from this feast." The fox told him he would not take him there alone but ordered the wolves to gather together in groups of forty. When the wolves came together, the fox took them to the Tsar's feast. When they came to the Tsar, the fox told the Tsar to accept the gift from Suddenly-enriched Kuzma, the groups of forty wolves. The Tsar ordered the wolves to be locked in the stable. The fox again ran to Kuzma and had another hen roasted. The fox ate this hen as well and ran to the fields of the Tsar. He began to roll from one side to the other. Just then a bear came running by. And the bear asked him what the fox was doing there. The fox said that he had been at the Tsar's feast. There had been many beasts of all kinds there, only there had been no bears there. The fox commanded that the bears should gather together in groups of forty. The bear ran away and collected the other bears. Then the fox took them to the Tsar's feast. When they came to the Tsar, the fox told the Tsar to receive the gift of groups of forty bears from Suddenly-enriched Kuzma. The Tsar ordered the bears to be locked in the stable. The fox returned to Kuzma and had a hen and a cock roasted. The fox ate all this up and ran off to roll in the fields of the Tsar. In the meantime a sable came running by. The sable asked the fox what he was doing there. The fox said that he had been at the Tsar's feast where many beasts of all kind had been present, only sables and martens had been missing. The fox commanded them to gather together in groups of forty. When they had gathered together in groups of forty. When they had gathered together, the fox took them to the Tsar's feast. When they had come to the Tsar, the fox asked the Tsar to accept the gifts: the groups of forty martens and sables from Suddenly-enriched Kuzma. The Tsar was amazed at such gifts.

2. The fox returned to the hut and told Kuzma to send suitors to the Tsar. He sent a sack of money as a present. But Kuzma did not have so much money. Then he and the fox poured sand into the sack, and put coins on the top of it. The fox took this gift to the Tsar. The Tsar accepted this

stobbesę da woktis k u ź m a ·dinę. vot nija pondisę munnį k u ź m a ·kęt car dinę i eta posęn nija uśisę vaas. ruć pondis gorę·twinį, što vejȩ k u ź m a · s k o r o b o g a · t ę j. car iǹdę·tis morttezęs, štobį nija kįskisę k u ź m a ·ęs. kęr nija kįskisę k u ź m a ·ęs, to sįwę śetisę bur paś-kęm (oďe·žda), štobį sija vežis aśśis vamęm paś-kęmsę. eta berįn k u ź m a · woktis car dinę. setęn nija pondisę pirujtnį.

3. *kįnį·m-kę wun berti car koris, štobį k u ź m a · mįćća·wis aśśis vlaďe·ńńoesę (gosuda·rstvosę). ruć pondis kotę·rtnį carskęj kare·ta ožįn. sija kotę·rtis, kotę·rtis i kaźa·wis tabu·n baľaez. sija jua·wis pastu·kwiś, kinwęn eta tabu·nįs. pastu·k viśta·wis, što eta tabu·nįs ź m e j g o r n į · ćwęn. ruć viśta·wis sek pastu·kwę, štobį sija viśta·wis, što eta tabu·nis k u ź m a · s k o r o b o g a · t ę j-węn. jeśl'i siž sija oz viśta·w, to sijȩ sotasę ćar-bi da ćar-moľńa (ćar-virda·wan). pastuk powźis etaiś i mędis siž viśta·wnį, kįž vewę·tis rućįs. ruć kotę·rtis daľše i kaźa·wis tabu·n porśśezęs. sija jua·wis pastukwiś, kinwęn eta tabu·nįs. pastuk viśta·wis, što eta tabu·nįs ź m e j g o r n į ćwęn. ruć siž-žę pastu·ksę vewę·tis, štobį sija viśta·wis, što tabu·nįs k u ź m a · s k o r o b o g a · t ę jwęn. ruć pondis kote·rtnį daľše i kaźa·wis tabu·n vęwwezęs. setęn vęwi tožę pastuk. pastuksę ruć vewę·tis siž-žę, štobį sija viśta·wis, što vęw-tabu·nįs k u ź m a s k o r o b o g a · t ę jwęn. ruć pondis kotę·rtnį daľše i panta·wis tabu·n verbľu·ddezęs. pastuksę sija vewę·tis siž-žę, štobį sija viśta·wis, što tabu·nįs s k o r o b o-g a · t ę jwęn.*

4.. *eta berįn ruć kotę·rtis daľše i woktis dvore·cįs dinę. rućįs pįris seććinę i viśta·wis ź m e j g o r n į · ć į swę, što sį śerįn woktęnį ćar-bi da ćar-virda·wan. ź m e j g o r n į · ć powźis i pondis kornį rućsę, štobį sija otsa·wis žebśi·śnį sįwę. ruć sįwę viśta·wis, što sija ęgra·dàń bįdmę gįrka dub. ź m e j g o r n į · ć žebśi·-śis eta dubę. eta kadę k u ź m a · s k o r o b o g a · t ę j i carįs kare·tàn (kare·-taen) woktisę baľa tabu·n dinę i jua·wisę, kinwęn eta tabu·nįs. pastuk viśta·wis, što k u ź m a s k o r o b o g a · t ę jwęn. nija munisę daľše i kaźa·wisę tabu·n vęwwezes. eta tabu·nįs tožę vęwi k u ź m a · s k o r o b o g a · t ę jwęn. car pondis ďivu·ććinį, kįčę·m boga·tęj k u ź m à ·s (k u ź m a·įs). nija pondisę munnį daľše i kaźa·wisę tabu·n verbľu·ddezęs. eta tabu·nįs vęwi siž-žę k u ź m a·-węn.*

5. *skoro nija woktisę dvore·c dinę i pįrisę seććinę. nijȩ panta·wis ruć. setęn nija pondisę pirujtnį, węśę·tisę ętwàn svaďba. eta svaďbaįs da pirįs kiśśis top ńeďe·ľa. no poto·m rućįs viśta·wis k u ź m a ·wę, što ź m e j g o r n į ·ć žebśi·śis*

gift and invited Kuzma to see him. The fox started running back to Kuzma. There was a bridge on the way. The fox sawed through the piles under the bridge and returned to Kuzma. He and Kuzma started off to the Tsar's, and they fell into the water together with the bridge. The fox began to shout at once that Suddenly-enriched Kuzma was drowning. The Tsar sent men to pull Kuzma out. When they drew Kuzma out, they gave him fine clothes to exchange for his own clothes that had got wet. After this Kuzma came to the Tsar. There they began to feast.

3. A few days later the Tsar asked Kuzma to show him his own land. The fox began to run ahead of the Tsar's coach. He ran and ran, and caught sight of a flock of sheep. He asked the shepherd whom that flock belonged to. The shepherd said the flock belonged to the dragon *Gorńić*. Then the fox told the shepherd to answer that the flock belonged to Suddenly-enriched Kuzma. Should he answer in a different way, he would be burnt up by lightning. The shepherd took fright at this, and answered as he had been instructed by the fox. The fox ran on and caught sight of a herd of pigs. He asked the swineherd whom the herd of pigs belonged to. The swineherd answered that the pigs belonged to the dragon *Gorńić*. The fox instructed the swineherd in the same way to answer that the herd belonged to Suddenly-enriched Kuzma. The fox started running on again and caught sight of a herd of horses. There was also a horseherd there. The fox likewise instructed the horseherd to answer that the herd of horses belonged to Suddenly-enriched Kuzma. The fox started running on and met a herd of camels. Again he instructed the herdsman to answer that the herd belonged to Suddenly-enriched Kuzma.

4. After this the fox continued running and arrived at the palace. The fox entered it and said to the dragon *Gorńić* that thunder and lightning were pursuing him. The dragon *Gorńić* was frightened and asked the fox to help him hide. The fox said there was a hollow oak in his courtyard. The dragon *Gorńić* hid in this oak-tree. Meanwhile Suddenly-enriched Kuzma and the Tsar arrived at the herd of sheep. The shepherd answered that it belonged to Suddenly-enriched Kuzma. They went on and caught sight of the herd of horses. That herd of horses also belonged to Suddenly-enriched Kuzma. The Tsar began to be astonished at the riches of Kuzma. They started to go on and caught sight of the herd of camels. As before, this herd also belonged to Kuzma.

5. Soon they arrived at the palace, and went in. The fox received them. There they began to feast, and together arranged a wedding. This wedding and feasting lasted for a week. After this the fox related to Kuzma that the dragon *Gorńić* was hiding in the oak-tree. Kuzma and the Tsar took

gịrka dubę. k u ź m a · da car boštisę strela·ez da lukkez da viisę ź m e j g o r n ị·ćęs. eta kadśań k u ź m a s k o r o b o g a · tę j i ińịs pondisę owni, a rućęs każdęj wun verdisę kurę·gęn.

226. *krośka χawro·śka*

1. *owis-vęwis staru·χa. sięn vęisę kujim nịw. pervęj nịwsę šuisę o d n o g l a · s k aęn, męd nịwsę d v u g l a · s k a ęn, a kujmę·tsę t r ę g l a · s k aęn. sịwęn vęwi ešę primi·tęm nịw, χ a w r o · š k a. eta primi·tęm nịwịs vęi ućę·ťik da ędďęn basęk. staru·ka pịr čęktis už̨a·wnị χ a w r o · š k aęs. χ a w r o · š k a pịr keris med śękịt rabo·ta(už̨). χ a w r o · š k a ńe-kin ez ľubi·tę, bịdę·nnịs siję ćuwjisę da vartisę. a štobị viśta·wnị bur kịw, siję ńe-kin ez ker. χ a w r o · š k a toľko ľubi·tis ętikę: eta vęi staru·kaịswęn męs, b u r j o · n u š k a.*

2. *ętik wunę staru·χa śetis χ a w r o · š k awę vit pud ľon pećkịnị da kịjnị dęra. etę sija śetis χ a w r o · š k awę kịjnị ętik wunę. χ a w r o · š k a munis b u r j o · n u š k a dịnę da sịwę pondis žawu·ććịnị. drug b u r j o · n u š k a pondis baji·tnị χ a w r o · š k akęt mort-gowosęn. b u r j o · n u š k a viśta·wis, štobị χ a w r o · š k a pịris sịwę ęt peľas da mędas petis. χ a w r o · š k a siž̨ i keris. sị bęrịn sija toľko (toko) pondis ękťịnị dęra. siď ćoža keris χ a w r o · š k aịs už̨sę. kęr sija vajis staru·χawę goto·vęj dęra, to staru·χa uďiviććis, kịčę·m sija ćoža keris śetęm už̨sę. męd wunas staru·χa śetis ešę· una·žịk ľonsę, štobị goto·vitnị dęra. χ a w r o · š k a munis bęra· b u r j o · n u š k a dịnę i sịwę viśta·wis. b u r j o · n u š k a sịwę bęra· siž̨-žę otsa·wis. kujmę·t wunas staru·χa śetis ešę unažịk ľonsę, štobị kịjnị dęra. ętwàn χ a w r o · š k aịsket staru·χa ińdę·tis o d n o g l a · s k aęs, štobị sija śleďi·tis, kin otsa·wę kernị už̨sę χ a w r o · š k awę. kęr o d n o g l a · s k a woktis ịbvę, to sija pondis seććin kotra·śnị i bęba·wnị. a kęr mịž̨is, to vodis. χ a w r o · š k a ešę· viśta·wis: "kuńśị śino·k!" eta bęrịn b u r j o · n u š k a otsa·wis χ a w r o · š k awę kernị už̨sę. kęr rịtnas staru·χa jua·(w)is nịwịswiś, kin otsa·wis kernị už̨sę, to o d n o g l a · s k a viśta·wis, što sija ńe-kinęs ez aźźịw. staru·χa węga·śis i ašịnas śetis rabo·tasę (už̨sę) ešę· unažịk i ińdę·tis śleďitnị d v u g l a · s k aę s. d v u g l a · s k a poľovịn (ịbvịn) kotra·śịštis i poto·m (sị bęrịn) vodis. χ a w r o · š k a sećće šuis: "uź, śino·k, uź mędi·kịs!" kęd pora d v u g l a · s k a uźis, χ a w r o · š k a*

bows and arrows and killed the dragon *Gornjć*. From that time forth Suddenly-enriched Kuzma and his wife lived there and each day gave the fox a hen to eat.

226. Kroška Xawroška

1. Once upon a time there lived an old woman. She had three daughters. The first was called *One-Eye*, the second *Two-Eyes*, and the third *Three-Eyes*. She had also an adopted daughter, *Xawroška*. This adopted daughter was small and very beautiful. The old woman had all the work done by *Xawroška*. *Xawroška* always did the most difficult jobs. *Xawroška* was loved by nobody, she was pushed and beaten by everybody. To say a kind word to her — well, there was no one to do so. There was only one thing *Xawroška* loved: the old woman's cow *Burjonuška*.

2. One day the old woman gave five puds of flax to *Xawroška*, telling her to spin it and weave linen with it. She gave it to her saying that it must be woven in a day. *Xawroška* went to *Burjonuška* and began to complain to her. All of a sudden, *Burjonuška* began to speak in a human voice to *Xawroška*. *Burjonuška* told *Xawroška* to walk into one of her ears and come out of the other. *Xawroška* did as was told. She began to weave the linen only after this. In this way *Xawroška* performed the work quickly. As she brought the linen complete to the old woman, the old woman was astonished how quickly she had performed the task she had set. Next day the old woman gave her even more flax, telling her to weave linen with it. *Xawroška* went again to *Burjonuška* and told her about it. *Burjonuška* helped her again. On the third day the old woman gave her still more flax telling her to weave linen. The old woman sent One-Eye with *Xawroška* to find out who was helping *Xawroška*. When One-Eye reached the meadow, she began to run about, playing mischievously. When she grew tired she lay down to rest. *Xawroška* said to her: "Close your pretty eye!" After this *Burjonuška* helped *Xawroška* to perform the task. When the old woman asked her daughter that evening who had helped to do the work, One-Eye said she had seen nobody. The old woman grew angry and gave out yet more work in the morning, and sent Two-Eyes to find out. Two-Eyes ran about a little in the field and then lay down. Then *Xawroška* said: "Sleep, pretty eye, sleep, the other one too!" While Two-Eyes was sleeping, *Xawroška* performed the work, helped by *Burjonuška*. In the evening the old woman began to enquire from her daughter whom she had seen; then Two-Eyes answered that she had seen nobody. The old woman grew still more angry and sent Three-Eyes to find out. Three-Eyes ran around a little,

b u r j o · n u š k akęt kerisę śetęm užsę. ritnas staru·χa pondis jua·wnį niwiswiś, kinęs sija aźźiwis, to d v u g l a · s k a viśta·wis, što sija ńe-kinęs ez aźźiw. staru·χa ešę· ędjenžik wega·śis i ińdę·tis śleďi·tnį t ŕ o g l a · s k aęs. t ŕ o g l a · s k a kotraśį·štis i tožę vodis. χ a w r o · š k a seććę viśta·wis: "uź, śino·k, uź, mędik!" a kujmę·tįswę vunę·tis viśta·wnį. sija duma·jtis, što t ŕ o g l a · s k aęn užęnį kujimna·n (bįdęs) śinnez. kęr χ a w r o · š k a da b u r j o · n u š k a kerisę užsę, to t ŕ o g l a · s k aęn ęt śinįs bįdę·s aźźį·wis. kęr staru·χa pondis jua·wnį, kin χ a w r o · š k awę otsa·wis, to t ŕ o g l a · s k a viśta·wis, što sįwę otsa·wis b u r j o · n u š k a. sek staru·χa čęktis stari·ksę naćkįwnį męssę. stari·k pervo ez męd naćkįwnį, no staru·χa šo rowno· čęktis (zastavi·tis).

3. *etę bįdęs kįwis χ a w r o · š k a. sija munis b u r j o · n u š k a dįnę da bįdę·s viśta·wis. sek b u r j o · n u š k a viśta·wis χ a w r o · š k awę, štobį sija ez šoj sįwiś jajsę, a koskasę ęktis da žebis mu pičkę sadįn. χ a w r o · š k a siž i keris. sija owis čigjęn, no ez šoj jajsę.*

4. *skoro sija mestaįn, kitę·n kujwisę koskaez b u r j o · n u š k awęn, bįdmis įžįt jablońńa. eta jablońńaįn vęisę rumja·nejęś, įžįt jablokkez. vot ęt-pįriś nį sad dįnęt munis boga·tej barin i sija jua·wis, kinwęn sečęm jablońńaįs bįdmę. sek niwwes staru·χaįswęn viśta·wisę, što jablońńaįs niwęn. seććę barin viśta·wis, kin sįwę śetas jablok eta jablońńa vįwśiń (vįwśań), to siję boštas ińęn. staru·kawęn niwwes uśkę·ććisę jablońńa dįnę, štobį sužę·tnį jablok. no drug jablońńaįs wepti·śis vįwwańe. kįž nija ez stara·ććę sužę·tnį jablok, no niwwes staru·χaęn sužę·tnį ez vermę. sek seććę woktištis χ a w r o · š k a. jablońńa wežis aśśis uwwesę top sį kijezęž. sija orę·tis jablok da śetis barinwę. barin vižis aśśis kįwsę i boštis χawro·škasę as sajas.*

227. *jeme·ľa-dura·k*

1. *ętik stari·kwęn vęisę kujim zon. kįk zonis vęisę gętiraęś, a kujmę·tįs vęi dura·k. vot kįć-kę (kįž-kę) koris stari·k dįnas zonnesę da viśta·wis, što sija ćoža kuwas i čęktis ďeľi·tnį χoźa·jtvosę ęta-męd koa·sįn. skoro stari·k kuwis i siję žebisę.*

2. *j e m e · ľ a - d u r a k ńe-kęr ez uža·w, a pįr puka·wis gorvįn. ęt-pįriś tęwęn vonnes munnisę gorodę jarmarkavvę i nija zakaži·tisę j e m e · ľ awę, štobį sija otsa·wis ińńezniswe. pervo j e m e · ľ a ńem ez ker, no ašįnas ińkaes ińdę·tisę j e m e · ľ aęs va-derę kaję·tnį va. j e m e · ľ a pervo ez męd munni. no ińńes vista·wisę, što nija viśta·wasę vonneswę, štobį vonnes j e m e · ľ awę ezę*

then lay down. *Xawrošk*a said: "Sleep, pretty eye, sleep, the other one, too!" She forgot to tell the third eye to sleep. She thought all three eyes of Three-Eyes were sleeping. When *Xawrošk*a and *Burjonušk*a were working, Three-Eyes witnessed everything with one of her eyes. When the old woman asked her who had helped *Xawrošk*a, she replied that *Burjonušk*a had been helping her. Then the old woman commanded the old man to slaughter the cow. First the old man did not want to slaughter her, but the old woman persuaded him in the end.

3. *Xawrošk*a overheard all this. She went to *Burjonušk*a and told her everything. Then *Burjonušk*a told *Xawrošk*a not to eat of her flesh, and to collect her bones and dig them into the ground in the garden. And *Xawrošk*a did so. She was starving, but she did not eat her flesh.

4. Soon a big apple-tree grew at the place where the bones of *Burjonušk*a were lying. There were big red apples on that apple-tree. Once a rich landowner passed by their garden. He asked who had grown such a fine apple-tree. Then the old woman's daughters replied that the apple-tree belonged to them. Then the landowner said that he would marry whoever would give him an apple from that tree. The old woman's daughters ran to the apple-tree to reach and get an apple. But suddenly the apple-tree rose into the air. However much they tried to reach the apple, the old woman's daughters were unable to get one. Then *Xawrošk*a came up. The apple-tree lowered its branches close to her hand. She plucked the apple and handed it over to the landowner. The landowner was true to his word and married *Xawrošk*a.

227. Stupid Jemeľa

1. An old man had three sons. Two of his sons were married, the third was stupid. The old man called his sons somehow and said he was going to die in a short time, and ordered them to share his wealth among them. Soon the old man died, and he was buried.

2. Stupid Jemeľa never did any work but always sat on the top of the stove. Once in the winter they went to town to market, and told Jemeľa to help the wives. At first Jemeľa did not do anything, but in the morning the wives sent Jemeľa to the river bank to fetch water. At first Jemeľa did not want to go. However, the wives said to him they would tell his brothers not to buy him red boots and a good suit. Then Jemeľa got off the top of the stove, took the bucket and the water-carrying pole, and walked to the river bank. There he made an ice-hole and dipped the buckets in the water. He was just about to start home when he noticed a pike in the ice-hole.

bośtę gęrd sapo·ggez da bur paś-kęm. sek j e m e · l' a weććis gorviś, bośtis vedra·ęs da koro·mįswa da munis va-dęrę. seććin sija węśę·tis ośta da gumį·štis vedra·ezę và. toľko mędis kajnį gortas, kiž kažais oštaas šukaęs. sija kutis šukasę da mędis kaję·tnį gortas. no drug šuka pondis baji·tnį sįkęt mort-go-wosęn. sija pondis kornį j e m e · l' aęs, štobį sija wežis siję bęr vaas. no ez pondį wežnį. sek šukais viśta·wis sįwę, što pondas kernį bįdę·s j e m e · l' a tuję. j e m e · l' a ez verit sįwę. sek šuka viśta·wis, štobį sija ez vunę·t seččęm kįwwez: "šuka baji·tęm śęrti, menam koręm śęrti." j e m e · l' a sek viśta·wis enę kįwwesę i čęktis vedra·esę aswįnis kajnį gortas. i drug biľiś vedra·es aśnįs pondisę munnį gortanįs. sek j e m e · l' a šukaęs wežis bęr vaas.

3. *eta bęršiń j e m e · l' a bęr woktis gortas i kajis gorvę. ińkaes pondisę čęktįnį j e m e · l' aęs kernį pes da pįrtwįnį kerkuę. j e m e · l' awę ńe oχo·ta vęi weććįnį gor vįwśiń. sek sija seććin as śęrtas šuis: "šuka viśta·wem śęrti i menam korę·m śęrti, noko ćer kera·w pes, a pesįs aś aśnįs ćeććawęnę kerkuę!" toľko ještis viśta·wnį, kįď ćer ćeććę·wtis kerkuiś da pondis potkę·tnį pes. a pesses aśnįs pondisę ćećća·wnį kerkuę. męd wunas ińkaez pondisę ińdę·tnį j e m e · l' aęs peswę. j e m e · l' a paśta·śis, bośtis ćer da puktis ćersę doďďę. a doďsę kįskis ogra·da šerę i pukśis doďďę. ińkaesę-žę čęktis ośnį vorota: ińkaes sįvįn pondisę śera·wni: "kįććę· te munan vęwteg?" no ośtisę vorota·sę. a j e m e · l' a eta kostaę žagę·ńikęn šuis: "šuka viśtawę·m śęrti, menam korę·m śęrti, noko doď, mun verę!" i doď ińdę·ććis verę. ińdę·ććis sija verę iž̌it gorodęt. sić-kę j e m e · l' awę ńe oχo·ta vęi gorę·twįnį gorodas, to doďįs taľis una morttezęs. j e m e · l' a śęrįn pondisę vęććįnį, no nija ćoža koľććisę, sić-kę doďįs munis ęďďęn ćoža. kęr j e m e · l' a woktis vęras, to sija šuis: "šuka viśtawę·m śęrti, menam korę·m śęrti, no ćer, kera·w pes, a pesįs aś vodęnį aśnįs doďďę da kęrta·śęnį!" ćer pondis kera·wnį puez, a pes ać̨įs vodis doďďę da kęrta·śis. eta bęrįn j e m e · l' a čęktis ćerįswę kera·wnį zor, krepįdž̌ikę. eta bęrin j e m e · l' a bęr ińdę·ććis gortwańę i eta-žę gorodęt. no siję eććin vićći·śisę užę·. j e m e · l' aęs kįskisę doďďiś da pondisę vartwįnį sį ponda, što sija taľis una morttezęs. sek j e m e · l'a bęra· žagę·ńikęn šuis: "šuka viśtawę·m śęrti da menam kore·m śęrti, noko zoro·k, kresta·w nįwiś spinaesę!" zor ćeććę·wtis voz vįwśiń da pondis vartwįnį mort-tesę. j e m e · l' a bęr pukśis aswas doďďę da woktis gortas.*

4. *eta jįwiś kįwis car. sija ińdę·tis j e m e · l' a dįnę ofice·ręs da solda·ttezęs, štobį nija vaję·tisę j e m e · l' aęs car dįnę. ofice·r da solda·ttez pįrįsę j e m e · l' a*

He caught the pike and wanted to take it home. But at once the pike began to speak in a human voice. It begged Jemeľa to let it back to the water. But he did not want to let it go. Then the pike said to him it would do everything instead of Jemeľa. Jemeľa did not believe it. Then the pike told him to remember the following words: "According to the pike's words, according to my own request." Jemeľa uttered these words and ordered the buckets to get home by themselves. And indeed the buckets did start for home at once. Then Jemeľa let the pike go back into the water.

3. After this Jemeľa came home and climbed up onto the stove. The wives commanded him to chop wood and fetch it into the house. Jemeľa did not feel like getting off the top of the stove. Then he said to himself: "According to the pike's words, according to my own request, go to it, hatchet and chop wood, and let the wood jump into the house by itself!" As soon as he uttered these words the hatchet jumped out of the house and began to chop firewood. The pieces of firewood began to leap into the house by themselves. Next day the wives sent Jemeľa to fetch firewood from the forest. Jemeľa put on his clothes, took the hatchet, and placed it in the sleigh. He pulled the sleigh to the middle of the courtyard and sat on it. He told the wives to open the gate. The wives started to laugh at him: "Where are you going without horses?" All the same, they opened the gate. Meanwhile Jemeľa said in a low voice: "According to the pike's words, according to my own request, go, sleigh, to the forest!" And the sleigh started for the forest. It went right through the large town, to the forest. As Jemeľa had no mind go through the town shouting, his sleigh ran over many people. People began to chase Jemeľa, but soon they were left behind as the sleigh rushed on swiftly. When Jemeľa arrived in the woods, he said: "According to the pike's words, according to my own request, hatchet, cut wood, and let the logs lie on the sleigh by themselves, and fasten themselves to it!" The hatchet began to cut wood, and the logs lay themselves on the sleigh and fastened themselves to it. Then Jemeľa ordered the hatchet to cut a club, a strong one. Then Jemeľa started for home through the same town. But people were waiting for Jemeľa to return: they pulled Jemeľa off the sleigh and started to thrash him because he had run over so many. Then Jemeľa again said in a low voice: "According to the pike's words, according to my own request, go to it, club, baptize their backs!" The club jumped off the sleigh and began to thrash the people. Jemeľa sat back on his sleigh and went home.

4. The Tsar heard of all this. He sent an officer and soldiers to Jemeľa to take him to the Tsar's. The officer and the soldiers went into the house to Jemeľa, and began to shout at him. Jemeľa grew angry and said in a low

*dinę kerkuas da pondisę goretwinį j e m e · ľ a v į n. j e m e · ľ a wega·śis da žagę·ńikęn šuis: "šuka viśtawę·m śęrti, menam korę·m śęrti, noko zoro·k, ćegwa·w niwiś rebroese (ord-viesę)!" zor pondis vartwinį niję siž, što solda·ttez da ofićę·ris jeľe kokkeznisę nębę·tisę. sek ćar indę·tis mędi·k mortęs. eta mortis vei χitrej. sija woktis ďere·wńaas da pervo ińkaeswiś jua·wis, mij ľubi·tę j e m e · ľ ais. si berin eta mortis boštis gęśńe·ććez da woktis j e m e · ľ a dinę. sija śetis j e m e · ľ awę gęśńe·ććez da viśta·wis, što siję korę car. pervo j e m e · ľ a ez-žę męd munni, no poto·m viśta·wis eta mortwę, što woktas si berin. toľko mortis munis, j e m e · ľ a žagę·ńikęn gorvas šuis: "noko gor, mun car dinę!" i goris kerkušis munis. munis tujvet car dinę. car siję uže· vićći·śis. sija ędďęn uďivi·ććis, kiž j e m e · ľ a woktę gorvas. car sek viśta·wis j e m e · ľ awę, što sivę em žawoba. ker j e m e · ľ a vetwis verę, to sija doďnas taľis una morttezęs. eta kadę ęši·nin mićći·śis cariswęn niw. sija sečę·m vei basęk, što j e m e · ľ a srazu-žę pondis siję ľubi·tni i as śęrtis viśta·wis: "šuka viśtawę·m śerti, menam korę·m śęrti, štobi menę ľubi·tis carskej niwis!" eta kadśiń carskej niw ęštis poko·jsę. sija pondis korni ajiswiś, štobi getra·śni j e m e · ľakęt. car ędďęn wega·śis etavvę i čęktis vaję·tni j e m e · ľ aęs si dinę. vaję·tni bera· munis j e m e · ľ aęs pervoj ofice·ris.

5. *ker sija woktis ďere·wńaas, to sija boštis bid-koď vina·ez da zaku·skaez. si berin sija jukta·wis j e m e · ľ aęs kodęž. puktis j e m e · ľ aęs doďdę da vaję·tis car dinę. seććin ętwàn j e m e · ľ aęs carskej niwkęt pukšę·tisę smoľi·tęm boćkaę, pędna·wisę da šukkisę okea·nę. dir mijiś j e m e · ľ a sajmis i ez vermi vežę·rtni, kitę·n sija kujwę. sek carskej niwis siwę viśta·wis, što nija puka·weni ętwain smoľi·tęm boćkain da ujęni okea·nęt. sek carskej niw pondis korni, štobi kić-kę petkę·tis niję muvvę da petkę·tis boćkaiś. j e m e · ľ a šuis as śęrtas: "šuka viśtawę·m śęrti, menam korę·m śęrti, noko petkę·t boćkasę muvvę da oštį!" okea·n skoro niję šukkis beregvę da oštis boćkasę. j e m e · ľ a da carskej niw petisę boćkaiś i pondisę vižę·tni krugo·m: nija veisę ostrowin. sek carskej niw pondis korni j e m e · ľ aęs, štobi sija keris kučę·m-kę kerkuo·k. j e m e · ľ a sek viśta·wis: "šuka viśtawę·m śęrti, menam korę·m śęrti eta mestain aś wo dvore·c posęn carskej niw gort dinęž, a eta dvore·cin aś owęni slugaez!" toľko ještis viśta·wni j e m e · ľ a, kiď si ožin bidmis dvore·c i pos. j e m e · ľ a da carskej niw pirisę eta dvore·cę i pondisę setęn owni.*

voice: "According to the pike's words, according to my own request, go to it, club, break their ribs!" The club began to thrash them so thoroughly that the soldiers and the officer were hardly able to carry away their legs. Then the Tsar sent another man. This man was cunning. He arrived in the village and then asked the women what Jemeľa was fond of most. Then the man brought presents and came to Jemeľa. He gave the presents to Jemeľa and said that the Tsar summoned him. At first Jemeľa did not want to go but later he said to the man that he would follow him. No sooner had the man stepped outside than Jemeľa spoke up in a low voice on the top of the stove: "Stove, go to the Tsar!" And the stove went out of the house. It went along the road to the Tsar. The Tsar was waiting for him. He was astonished when he saw how Jemeľa was coming on top of the stove. Then the Tsar said to Jemeľa that people had complained about him. When Jemeľa had gone to the forest, he had run over many people with his sleigh. Then the Tsar's daughter appeared at the window. She was so very beautiful that Jemeľa at once fell in love with her. He said to himself: "According to the pike's words, according to my own request, let the Tsar's daughter fall in love with me!" From that time on the Tsar's daughter lost her peace of mind. She began to beg her father to let her marry Jemeľa. The Tsar grew very angry at this, and gave orders for Jemeľa to be brought to him. Again the former officer went to fetch Jemeľa.

5. When he arrived in the village, he bought wine and something to eat. Then he made Jemeľa drunk. He seated Jemeľa in the sleigh and took him to the Tsar. There they put Jemeľa and the daughter of the Tsar in a tarred barrel, shut them in and threw them into the ocean. It took a long time for Jemeľa to become sober again, and he could not find out where he was lying. Then the Tsar's daughter told him that they were sitting together in a barrel, floating in the ocean. The Tsar's daughter asked him to get her out of the water somehow or other onto land and free her from the barrel. Jemeľa said to himself: "According to the pike's words, according to my own request, take this barrel to dry land and open it!" The ocean soon cast them ashore and opened the barrel. Jemeľa and the Tsar's daughter stepped out of the barrel and looked round. They were standing on an island. The Tsar's daughter began to ask Jemeľa to build some kind of hut. Then Jemeľa said: "According to the pike's words, according to my own request, let there be a castle here and a bridge reaching to the home of the Tsar's daughter, and let there be servants in the castle!" No sooner had Jemeľa uttered these words than there appeared in front of them a castle and a bridge. Jemeľa and the Tsar's daughter entered the castle and began to live there.

6. *ęt-pịriś carskej nịw pondis kornị, štobị j e m e · ľ a owis basęk. no j e m e · ľ a viśta·wis: "šuka viśtawę·m śęrti, menam korę·m śęrti, štobị me woi basęk da umnej!" toľko viśta·wis enę (etnę) kịwwesę, kịž wois basęk da umnej. skoro nija korisę carskej nịwwiś ajsę gęśľi·tnị. ętwàn nija setęn piru·jtisę da spravitisę svaďba. kęr ajịs niję pondis kornị gortanịs ownị, to nija ezę munę, a koľććisę ostrowas aswanịs dvore·cịn.*

228. *ćorttez da solda·t*

1. *solda·t swuži·tis aśśis sroksę da ińdę·ććis gortas. sija munis, munis i woktis ịžịt gorod dịnę. sija pịris eta gorodę da suwtis oj kežę ętik staru·ka dịnę. sija užna·jtis i pondis jua·śnị staru·kaịswiś, mịj setęn gorodas bur em. staru·ka sịwę viśta·wis, što eta gorodịn bịdęs bur em, toľko ętik umeľ em. solda·t sek jua·wis: "mịj seććęm?" staru·ka viśta·is, što carwęn šoga·wę nịw. każdej oj carskej nịw dịnę vowweni ćorttez. i vot sija solda·t munis car dịnę. sija viśta·wis sịwę, što sija vašę·tas ćorttesę. a štobị vašę·tnị niję, sija čęktis śetnị sịwę funt greckej ore·kkez, funt ćugu·nnej puľaez, kịk kolo·da kartaez, kujim žeľe·znej otre·zokkez i kľešši·ez i mort-koď mexańizm pružịnaezęn.*

2. *vot rịtnas sija pịris komnatà, pędna·is bịdęs ęšị·nnez da ịbę·ssez i koľis oštęn ętik ịbę·s. vot ojnas woktis ętik ćort. sija mędis pịrnị ęšị·nęt veśkịta, no nija bịdę·s vęisę pęda·naęś. sija dịr berga·is da koššis ošta. poto·m tožno dịr mịjiś kaźa·wis ošta ịbę·s. toľko mędis pịrnị, kịď ćortęs kutis solda·t. ćort koris solda·tsę, štobị sija wežis mući·tnị carskej nịwsę. solda·t sek sịwę viśta·wis, što wežas ćortęs mući·tnị sek, kęr sija vermas sijẹ ńe-ęt-pịriś podŕad karta·ezęn orsikę. nija dogovori·ććisę siž, kin ćožžịka proigra·jtas das šowbanęž. vot nija pukśisę i pondisę orsnị. ćort sịwiś vịigrajtis kujim šowban i mędis śetnị srazu··žę. solda·t sek viśta·wis, što nija ezę wokte ešę· das šowbanęž. eta berịn solda·t vịigrajtis ćortịswiś das šowban i pondis węśę·ććịnị śetnị ćortịswę šowba·nćikkez. solda·t pondis węśę·tnị kisę, štobị śeta·wnị šowba·nćikkez. sek ćort powźis, to solda·t viśta·wis sịwę, što sịwęn em ućętžịk von. i sija vajẹ·tis ćortęs maši·na dịnę pružinaezęn i zewę·tis ętik pružina. maši·naịs siď sętis ćortịswę, što sija webźis ęšịn dịnež i mędis pịššịnị. no solda·tịs i suwtę·tis męd-pịriś. kęr sętis maši·nàs (mašina·ịs), to ćort ćeććę·wtis potowo·kež. soldat sijẹ suwtę·tis kujmę·t-pịrśa. i kịď sętis maši·nàs, to ćort webźis komna·taiś ęšị·nęt i pịššis. mędi·k ojẹ woktis mędi·k ćort i sịkęt sija-žę wois, kịž i pervojịs-*

6. Once the Tsar's daughter began to ask Jemeľa to be handsome. Well, Jemeľa said: "According to the pike's words, according to my own request, let me be handsome and clever!" No sooner had he uttered these words than the grew handsome and clever. Shortly, they invited the father of the Tsar's daughter to a feast. They feasted and arranged a wedding together. When the father asked them to go and live at home, they did not go but stayed in their own palace on the island.

228. The devils and the soldier

1. The soldier had served his time and started for home. He went on and on, and arrived at a city. He went into the city and put up with an old woman for the night. He ate his supper and asked the old woman if there were any good news in the city. The old woman said to him that everything in that city was good; only one thing was bad. The soldier asked, "What is that?" The old woman related that the Tsar's daughter was ill. Every night the Tsar's daughter was visited by devils. This soldier went off to the Tsar. He said to the Tsar that he would chase away the devils. In order to be able to chase them away, he asked for a pound of nuts, a pound of cast iron bullets, two packs of cards, three pieces of iron, a pair of tongs, and also a machine with springs similar to a man.

2. At night he went into the room and locked all the windows and doors, leaving only one door open. At night one of the devils arrived. He wanted to get straight in through the window, but each of them was closed. He turned hither and thither for a long time, seeking the opening. It took him a long time to find the open door. Scarcely had he got in when the soldier seized the devil. The devil asked the soldier to allow him to torment the Tsar's daughter. The soldier said he would agree to his tormenting the girl if he succeeded in defeating him several times at cards. They decided that it would be the loser over ten tricks. They sat down to play. The devil won three tricks and wanted to be the dealer immediately. But the soldier said they had not yet got to the tenth trick. Then the soldier won ten tricks from the devil and prepared to strike the devil. The soldier raised his hand to strike him. The devil became frightened, then the soldier said he had a younger brother. He took the devil to the machine with springs and wound up one of the springs. The spring gave such a kick to the devil that he flew to the window and wanted to flee at once. But the soldier seized him and stood him there the second time. When the machine kicked, the devil jumped up to the ceiling. The soldier stood him there the third time as well. When the machine kicked him, he flew through the window out of

kęt. siž vowwisę carskej niw dinę ćorttes trina·cęťa. eta bęršiń woktis uže· ać̨is glavnej ćorti̯s. sija pukšis solda·tkęt orsnį kartaezęn. solda·t orsę i šoję greckej ore·kkez. ćorti̯swę zavidno wois i sija koris solda·ti̯swiš ore·kkez. sek solda·t siwę šetis ńe greckej ore·kkez, a ćugu·nnej puľaez. kęd pora ćort kurćća·is ćugu·nnej puľa, to si̯ pora solda·ti̯s šojis kik-das ore·k. eta kostaę ćorti̯s koľććis kartaeznas. drug ćorti̯s kaźa·wis bokšis kľešši·esę. sija jua·wis solda·ti̯swiš, mi̯jwę enę (etnę) kľešši·esę. solda·t viśta·is, što kędnija ozę kužę orsnį balala·jkaęn, to sija węšę·tę sijęn ćuńńesę. ćorti̯s kužis orsnį balala·jkàn, no umęľa. sek sija čektis solda·tęs węšę·tnį siwiš ćuńńesę. a solda·twę toľko i kowis. sija zewę·tis kľešši·eznas ćorti̯swiš ćuńńesę. si̯ beri̯n boštis žeľe·znej šať (otre·zoksę) da pondis vartwi̯nį ćortsę. sija vartis siję di̯r, a si̯ beri̯n weźis, i viśta·wis ćorti̯swę, štobi̯ sija boľše ńe-ker ez mući·t carskej niwsę. a ćort pani̯t viśta·wis, štobi̯ solda·t ńe-ki̯ćę· ez vetwi̯ carskej dvore·c di̯nśań kujim-das versta i̯wi̯na.

3. *eta beri̯n ćorttes dugdisę bespoko·ji̯tnį carskej niwsę. car šetis niwsę žeńik saję eta solda·t saję. siž nija di̯r owisę i ki̯ć-kę carskej niw koris solda·tęs vetwi̯nį prudvę, kęda di̯nęž vęi kujim-das versta. toľko solda·t ješti̯s woktį̯nį prud di̯nęž, ki̯ď ćorttes ki̯skisę siję và.*

229. *ćeriś kaša*

ętik staru·ka di̯nę pi̯ris solda·t oj kežę. staru·ka sek siwę viśta·wis: "mestasę oj kežas aźźa, a vot užna·ji̯tnį ńem abu. solda·t berga·i̯štis kerkui̯n, ćewććis da mędis pukši̯nį skamjavvę. no drug sija kaźa·is, skamja uwti̯n kujwę žeľe·znej ćer, ćer puteg. seććę solda·t radęn šuis: "nu raz em ćer, to uži̯n woas goto·w." staru·kawę wois ďivo, ki̯ž sija mędę węšę·tni ćeriś uži̯n. solda·t koris goršo·k, sećće kištis va da puktis ćersę. si̯ beri̯n eta bi̯dę·s šuji̯štis gorę. va pi̯ži̯s, pi̯ži̯s i solda·t boštis proba. as šęrtas šuis: "bi̯dę·s bur da toľko abu sow." staru·ka seććę šuis: "sowi̯s em, jeśľi kowę da boś!" i šetis si̯wę sowo·nkaęn sow. solda·t sowa·wis vasę da beri̯a· šuji̯·štis gorę. ńe-di̯r mi̯jiś solda·t beri̯a· ki̯skis gorši̯s goršo·ksę, štobi̯ boštį̯nį proba. pondi̯·wis vasę i šuis: "bur kašàs, toľko seććę krupa· ńewno·ćka." staru·kawę šo ďivo, ki̯ď solda·ti̯s kaša puę i šetis si̯wę mešęćo·kęn krupa·. solda·t puktis krupa·sę goršo·kę da męd-pi̯riś suji̯·štis gorę. skoro kaša vęi gotow. pukšisę nija pi̯zan saję. solda·t koris ętwàn si̯kęt šojnį i

the room and ran away. The second night the second devil appeared, and the same happened to him as to the first. So the devils came one after the other to the girl, thirteen in all. After them, the chief devil came himself. He sat down to play cards with the soldier. The soldier plays and nibbles at a nut. The devil was envious and asked the soldier for nuts. Then the soldier gave him cast iron bullets instead of nuts. While the devil was chewing the iron bullets, the soldier consumed twelve nuts. In the meantime the devil was lagging behind with the cards. Suddenly the devil caught a side glimpse of the tongs. He asked the soldier what those tongs were used for. The soldier said that he used them to mend the fingers of those who could not play the balalaika. The devil could play the balalaika a little, though badly. He asked the soldier to mend his fingers. This was all the soldier wanted. He squeezed the devil's fingers with the tongs. Then he took the iron stick and started to thrash the devil. He gave him a thorough thrashing, and then let him go, telling him not to torment the Tsar's daughter any longer. And the devil's reply was that the soldier should not go thirty versts in any direction from the Tsar's palace.

3. After this the devils stopped disturbing the Tsar's daughter. The Tsar gave his daughter in marriage to the soldier. They lived like this for a long time, but then the Tsar's daughter somehow got the soldier to walk to the lake which was at a distance of thirty versts from the palace. Hardly had the soldier arrived at the lake, when the devils pulled him into the water.

229. Mush from a hatchet

A soldier dropped in on an old woman for the night. The old woman said to him: "I can find a place for you for the night, but I have nothing to give you for supper." The soldier turned here and there in the house, undressed and sat down on the bench. Suddenly he caught sight of a hatchet lying under the bench. The hatchet had no handle. The soldier spoke up gladly: "If there is a hatchet here, then supper is all ready." The old woman wondered how he would make supper from the hatchet. The soldier asked for a pot; he poured water into it and put the hatchet in. Then he put all this into the oven. He said to himself: "Everything is all right, only we need some salt." Then the old woman said: "There is the salt, take some if you need it!" She passed him the salt-box containing salt. The soldier put salt into the water and pushed the pot into the oven. After a short time he drew the pot out of the oven to taste (the dish). He tasted the water and said: "It is a fine mush, only some groats are lacking." The old woman wondered more and more how the soldier was goint to cook mush and gave

staru·kaęs. staru·ka pukśis, seććę solda·tįs šuis: "ędđęn ńi ćęskįt kašàs, a ešę ćęskįtžįk woas, jeśli puktįnį sećće vi." staru·ka śetis sįwę vi. ętwàn nija śojisę kašasę. a staru·ka śojis kašasę da oškis solda·tęs sį ponda, mįľa sija seččęm ćęskįta puis kašasę. siď solda·t skupo·j staru·ka ordįn puis ćeriś kaša.

230. *kįž pome·ššik pežis vęwwezęs?*

1. *ętik mįžį·k tuwįsęn saďi·tis tįkvaez. etna tįkvaez bįdmisę gožumnas įžįteś. vot arnas ubira·jtis uroža·jsę, tećis ťeľe·gaę tįkvaez da nębę·tis baza·rę. tujvas mįžį·kwę panta·śis pome·ššik, i vot pome·ššikįs jua·wis mįžį·kįswiś, mįj sija nębę·tę bazarę. mįžį·k viśta·wis, što sija nębę·tę baza·rę uza·wnį koľťez. pome·ššikwę ďivo wois, mįľa ędđęn įžįteś koľťes. a mįžį·k seććę viśta·wis, što etna koľťeziś petasę ćańńez. pome·ššikwę oχo·ta wois bośtnį (ńębnį) koľťesę. i pome·ššik čęktis veę·tnį, kįž kowę koľťesę pežnį. mįžį·k sįwę viśta·wis, kowę kernį įžįt puvvįn poz i setęn puka·wnį. pome·ššik sek jua·wis mįžį·kįswiś, oz-ja vermį sija pežnį koľťesę. mįžį·k sek sįwę viśta·wis, što sija pondį·wis ńi pežnį, no sį koľťeziś petisę śo boltunnez. vot pome·ššik sek čęktis mįžį·kįswę kernį poz i tećnį koľťesę. mįžį·k siž i keris i čęktis pukśįnį pome·ššiksę i ćeććįwnį mestaiś seććęž, kįćę·ž koľťeziś ńe-kin oz petę.*

2. *pome·ššik puka·wis wun, mędik, kujmę·t, a ńoľęt wunas pondis bergę·ććįnį pozas i uśis ętwaįn poznas muvvas. eta pu uwtįn kak raz kujwis kęć. kęr pome·ššik poznas uśis, to kęćis powźis da pondis kortę·rtnį eta pu dįnśań. pome·ššik ćeććę·wtis mu vįwśań i kaźa·wis, što ętik koľťįs paza·węm. i seććę šuis: "vįžęt-ko (~ -kę), puka·wi toľko ńoľ wun i uže· pęži ętik ćańęs. i kįččęm sija ćoža piššis me dįniś, što toľko patkaesę kaźa·wi a kįččęm-bį ćoža kotra·śis jeśli-bį puka·wi dįržįk."*

231. *pop da solda·t*

solda·t pįrįs ęt-pįriś ętik ďere·wńaę i vįžę·tę, bįdę·nnįs munęnį vićkuę. no solda·t tožę pondis munnį nį śerę, a ďeńga sįwęn ńe-mįnda ez vęw. woktis sija

him a small bag of groats. The soldier pured the groats into the pot and pushed it into the oven once more. Soon the mush was ready. They sat down to the table. The soldier invited the old woman to eat with him. The old woman sat down, and then the soldier said: "The mush is very fine now, but it will be still finer if we put some butter in it." The old woman gave him some butter. They consumed the mush together. The old woman ate the mush and praised the soldier for the fine mush he had cooked. This is how the soldier cooked a dish of mush from the hatchet at the miserly old woman's house.

230. How the landowner hatched horses

1. A peasant planted pumpkins in the spring. These pumpkins grew big in the summer. In the autumn he harvested the crop, loaded the pumpkins on a cart and took them to market. The peasant met the landowner on the way. The landowner asked the peasant what he was taking to market. The peasant said that he was taking eggs to sell at the market. The landowner was very surprised to see how big the eggs were. Then the peasant said that colts would be hatched from these eggs. The landowner felt like buying the eggs. The landowner ordered him to teach him how to hatch the eggs. The peasant told him to build a nest in a big tree and sit in it there. Then the landowner asked the peasant if he was not willing to hatch the eggs. The peasant answered that he had tired already, but his eggs proved to be sterile. Then the landowner ordered the peasant to build a nest and place the eggs in it. The peasant did as told and had the landowner sit on the eggs, and he told him not to move from the spot until the eggs were hatched.

2. The landowner sat there for one day, for two days, and he sat there for the third day already, and on the fourth day he began to toss and turn in the nest so that together with the nest he fell down on the ground. There was a hare lying just beneath that tree. When the landlord fell down together with the nest, the hare became frightened and ran away from the tree. The landowner sprang up from the ground and saw that one of the eggs was broken. He said: "Look, I have only been sitting for four days and I have already hatched a colt. But how quickly it ran away from me! I could hardly see its heels. And how much quicker the colt would have run if I had been sitting longer on the eggs."

231. The priest and the soldier

Once a soldier went into a village and saw that everybody was going to church. The soldier also set out after them, but he had no money whatever.

vićkuę greχχesę weźnį. a štobį weźnį greχχesę, kowis grive·ńńik ďeńga. solda·t pondis kornį popęs, štobį sija sįwę weźis greχχesę ďeńgateg. a pop sek sįwę seććę viśta·wis: "te — šuę — guśaw ďeńgasę, wok me dįnę, me tenįt weźa bįdęs greχχesę daj guśa·śęm ponda." solda·t bergę·ćći̯s da toľko mędis munni vićkuiś, kįď sija kaźa·wis, ńe-įwįn, popįs dįn ugęwįn kujwęnį sįwęn beď da bur šapka. vot setęn solda·t i duma·jtištis: 'vaj-ko me guśa·wa etę šapkasę da kaba·kįn uza·wa. menam woas sek i grive·ńńik weźnį greχχesę daj pįra·wnį kaba·kę juį·šnį vina·. solda·t sek guśa·wis šapkasę da nębę·tis kaba·kę uza·wnį. seććin sija uza·wis ędďę·n donęn i śetisę solda·twę šapka ponda grive·ńńik weźnį greχχez da dvacať ťať rubľe·j śujį·štisnį karma·nas. vot solda·t bęr woktis vićkuę, śetis popwę grive·ńńik. i weźis sįwiś bįdę·s greχχesę. solda·t bergę·ćći̯s da munis kaba·kę. a rįtnas pop kvaťi·ćći̯s, a šapkaįs sįwęn abu. sija kotę·rtis kaba·kę i pondis kęri·tnį solda·tęs guśaśę·mįn. a solda·t sįwę viśta·wis: "te pę ać̨it weźin meńćim wunnas greχχesę, a ęni menam ńe-kįčę·m greχ abu." siď solda·t veę·tis popęs.*

232. *boltťi·vęj baba*

1. *owisę-vęwisę mįžį·k da ińka. mįžį·kįs mįj-bį oz viśta·w, kįź ińkaįs ďerę·wwńaas bįdę·s viśtaśas. eta mįžį·kįs gęris mu, vetwis vęra·wnį i kįjis ćeri. vot ęt-pįriś mįžį·k gęris aśśis poľosę i aźźis klad. i pondis duma·jtnį, kįź-žę-bį sijȩ vajnį gortas, štobį staru·χàs ńe-kinwę ez viśta·ś. sija pondis dumajtnį i munis prove·ritnį kapka·n kęććezwę. kapka·nas sįwęn śurema kęć. mįžį·k boštis kęćsę da śujį·štis aswas torbaę da munis rećka dįnę prove·ritnį śeť. sįwę śeťas śuris šuka. starik kįskis šukasę da śeťas śujį·štis kęćęs, a šukasę nębę·tis da puktis kapka·nas.*

2. *eta bęrįn woktis gortas da čęktis žari·tnį bľinnez. a staru·χa viśta·wis, mįjwę śeća·s žari·tnį blinnesę. no śo-žę žari·tis. mįžį·k ętik bľin śojas da kįkę puktas torbaę. ińka dažę pondis viććįnį: "mįj tenįt ta-wun seččęmis wois. te ta-wun una ędďę·n ńi śojan bľinnesę." "ta-wun me — šuę — śoja krepįdžįka, sić-kę muna me ojnas gortę vaja·wnį klad." siž vot nija śojisę, a rįtnas munisę vajnį klad. stari·k munis ožas i štobį ińis ez aźźį·w, žagę·ńikęn torbaśis ęšwis bľinnesę puezvę. ińka munis, i šuę mįžį·kįswę: "mįj eta seččęmis, ędďę·n una bľinnez tujvanįm". mįžį·k seććę viśta·wis: "a etę mijan ožįn munis bľinowej kįmę·r. vot sijęn i una bľinnes." eta kadę nija woktisę kapka·n dįnęž. ińka viżę·tę i ďivu·ććę: kapkanas śurema šuka. eta kapkan dįnśiń nija munisę ju*

* A SR form.

He came to church to repent of his sins. Ten kopecks were necessary to obtain absolution. The soldier began to beg the priest to give him absolution without money. The priest said: "Go and steal money, come back to me, and I shall pardon all your crimes for the theft." The soldier turned round and was about to leave the church when he noticed the priest's stick and his fine cap lying in the corner near the priest. The soldier thought: "I will steal this cap and sell it at the inn. Then I shall have ten kopecks to obtain absolution with, and I can go into the inn to drink vodka." The soldier stole the cap and took it to the inn to sell it. There he sold it at a good price, for the cap he received the ten kopecks necessary for absolution, and a further twenty-five roubles were stuck into his pocket. The soldier returned to the church, and handed the ten kopecks over to the priest. And he pardoned all his sins. The soldier turned on his heels and went to the inn. In the evening the priest set out, but could not find his cap. He ran to the inn and began to scold the soldier for the theft. The soldier said: "This day you yourself pardoned my sins, so I have now no sin whatever." This is how the soldier taught the priest a lesson.

232. The wordy woman

1. There lived a peasant and his wife. Whatever the peasant said to her, she let it out in the village. The peasant ploughed his land, and he also went to hunt and fish. One day, as he was ploughing on his land, he found treasure. He began to ponder how he could bring it home without his wife telling anybody about it. He pondered and went to check the hare-trap. A hare was caught in the trap. He took the hare, put it in his knapsack and started for the little stream to check the net. A pike was caught in the net. The old man pulled the pike out of the net, pushed the hare into the net, and took the pike and put it into the trap.

2. After this he came home and had pancakes fried. The old woman asked why it was so urgent to fry pancakes. But she fried some. The peasant ate a pancake and put two into his knapsack. The old woman even began to scold him: "What happened to you today? You are eating a lot of pancakes today!" "Today I shall have something more solid to eat" — says he — "because tonight I am going out to fetch the treasure." They had their meal, and in the evening went out to fetch home the treasure. The old man took the lead so that his wife might not see him quietly hanging the pancakes he had in his bag on the trees. The wife walked on and on and said to her husband: "What is this? Why are so many pancakes along the way?" Then the peasant said: "A cloud of pancakes passed by in front

dịnę viẓę·tnị śeťsę. śeťę vẹi śurẹma kẹć. bośtisę nija kẹťsę (kẹćsę) śeranịs i munisę vajnị kladsę.

3. *vot nija woktisę gortanịs kladnas i ašịnas ińka viśta·śis ďere·wńaas, što sịwẹn mịẓị·kịs aẓẓis klad. etę bidęs kịwis barin i sija koris mịẓị·kęs dịnas i viśta·wis sịwę, štobị sija vajis kladsę sị dịnę. mịẓị·k viśta·wis, što sija ńe-kịčę·m klad ez aẓẓị·w. sek barin koris ińsę i sịwiś pondis jua·śnị. ińkàs i viśta·wis, što nija kladsę aẓẓisę. a kịẓ nija vaja·wisę kladsę gortas? — juawis barin. ińka sek i viśta·wis, što nija rịtnas munisę vęrę. sek, kęr munisnị*, nị vewdęręt bľinowej kịmę·r, potomu što una bľinnes ęša·isę puezvịn. kęr nija woktisę kapka·n dịnęẓ, to kapka·nas nịwę vẹi śurẹma šuka, a śeťas śurẹma kẹć. barin pondis śera·wnị ińkavvịn da vašę·tis. a mịẓị·kwę viśta·wis: "kịẓ to toľko oan seččęm ińkàtkęt?" a mịẓị·k viśta·wis seććẹ: "da vot siẓ i oam."*

233. *gľińńenej zonka*

1. *owisę-vẹwisę stari·k da staru·ka. owisę nija kịkẹn i ćeľaď ez vẹw. vot ęt-pịriś stari·k puka·wis ęšị·n oẓịn da viẓę·tis, kịẓ ćeľaďo·kkez ęterịn orsẹnị. vot stari·k i šuis staru·kaịswẹ: "davaj keramę χoť aswịnịm gľińńenej zonkaęs." kerisę nija gľińńenej zonkaęs kịkẹn staru·kakęt da puktisę siję gorvę, štobị sija kośmis. kęd pora zonkaịs kośmis, starik pondis śękta·nęn kịjnị ńin-kęmmez, a staru·ka pukśis pećkịnị kuďeľ. vot setẹn nija puka·ịštisę siẓ i drug kịisę, kịẓ gor vịwśań kin-kę gorę·tis: "me-bị śoja." stari·k ćeććẹ·wtis da viẓę·tis, kin gorę·tis gorvas. etę gorę·tis gľińńenej zonka. stari·k da staru·ka śetisę zonkawę śojnị jẹw da ńań. śojis, śojis da ešę· pondis kornị. a sija uže· śojis śiźi·m ćęwpano·k ńań da krinka jẹw. stari·k da staru·kaẹn vẹi boľše ńemẹn verdnị. sek zonka ćeććẹ·wtis gor vịwśań da śojis stari·kęs śękta nnas da staru·kaęs pećkannas.*

2. *sị bęrịn gľińńenej zonka petis ętęrę da pondis munnị, kịćẹ· śinnez viẓę·tẹnị. i sịwę panta·śisę mịẓị·kkez kosa·ezẹn da ińkaez kura·nnezen. vot i nịę šuę: "ińkaez da mịẓị·kkez, me tija·nęs śoja." sịvvịn pondịsę śera·wnị. sek gľińńenej zonka śojis ińkaezęs kura·nnezẹn da mịzịkkezęs kosa·ezẹn. eta bęrịn sija pondis munnị daľše. i sịwę panta·śisę vęr-kerawi·śśez ćerrezẹn. i nịwę pondis śịwnị peśenka: "me owi bab ordịn da ďed ordịn. śoji śiźi·m ćęwpano·k ńań da krinka jẹw, stari·kęs śękta·nnas da staru·kaęs pećka·nnas, ińkaezęs kura·nnezẹn da mịẓị·kkezęs kosa·ezẹn." etę toľko śịwis, kịď śrazu·-žę śojis vęr-kerawi·śśezęs*

* A SR form.

of us. This is why there are so many pancakes." Meanwhile they got to the trap: the trap had caught a pike. From the trap they went to the river to take a look at the net. A hare had got into the net. Taking the hare with them, they went on to fetch the treasure.

3. They arrived home with the treasure, and next morning the wife told all the village that her husband had found treasure. The landlord also heard of this, and called the peasant to see him. He told him to fetch the treasure to his place. The peasant said he had not found any treasure. Then the landlord called for the woman and started to query her. The woman said they had found treasure. Well, how had they brought it home? the landlord asked. The woman replied that they had gone to the forest the night before. As they were going along, a cloud of pancakes must have been passing above them for many pancakes were hanging on the trees. When they arrived at the trap, a pike was caught in the trap, and a hare in the net. The landlord began to laugh at the woman and turned her out. At the same time he said to the peasant: "How can you live with such a woman?" The peasant replied: "Well, that is how we live!"

233. The son made of clay

1. There lived an old man and on old woman. They lived by themselves, they had no children. One day the old man was sitting by the window watching some children playing outdoors. The old man said to the old woman: "Let us make ourselves a son if only of clay." He and the old wife made a son of clay and put it on the stove to dry. While the son was drying, the old man was weaving shoes of bast with the big awl, and the old woman sat down to spin oakum. They were sitting like this for a while, until suddenly they heard somebody shout on the top of the stove: "I'm hungry!" The old man stood up to see who was shouting on the stove. It was the clay son who was shouting. The old man and the old woman gave the son milk to drink and bread to eat. He ate and ate and asked for more. He had eaten seven round loaves of bread and drunk seven jugs of milk. The old man and the old woman had nothing more to give him. Then the son jumped down from the stove and devoured the old man together with the awl, as well as the old woman together with the distaff.

2. Then the clay son went out into the street and started out wherever his eyes looked. He met peasants with scythes and women with rakes. He said to them: "Women and men, I shall devour you." They laughed at him. Then the clay son devoured the women with the rakes and the peasants with the scythes. Then he continued on his way. He met wood-

ćerrezęn. sį berįn gľińńenej zonka munis daľše aswas tujęn. i drug sija kaźa·wis koza·ęs i sįwę śįwis pešenkasę toľko: "me owi ďed da bab ordįn, śoji śiźi·m ćęwpano·k ńań da krinka jęw, ďedęs śękta·nnas da staru·kaęs pećka·nnas, ińkaezęs kura·nezęn, mįžį·kkezęs kosa·ezen da vęr-kerawi·śśezęs ćerrezęn, me tenę, koza·, tožę śoja." toľko mędis śojnį koza·ęs, kįź koza· sįwę šuis: "mįjwę setęn te pondan truďi·ććįnį? te wučše suwt kerę·s uwtę i ęmtę oś, a me ećim ćeććę·wta ęmat." gľińńenej zonka siź i keris. suwtis kerę·s uwtę, da oštis ęmsę. a koza· kerę·s vįwśań ęźźę·ććis, sį berįn ćeććę·wtis da inmę· ććisńe ęmas, a veškįta kįmę·sas. siź torskis kįmę·sas gľińńenej zonkawę, što sija srazu· ušis da paza·wis. a kįnę·mśis petisę stari·k śękta·nęn, staru·ka pećka·nęn, inkaes kura·nnezęn, mįžį·kkez kosa·ezęn da vęr-kerawi·śśez ćerrezęn.

234. *care·vna ľagu·ška*

1. *ętik carwęn vęisę kujim zon. kęr woktis kadįs carwę kuwnį, to sija koris dįnas zonnesę i čęktis bośnį nįwę ętik strela·ęn da lukęn. i čęktis nįję petnį ćistęj poľovvę i vijnį ena strela·esę. kįćę· ušas strela·įs, seććįniś i bośnį aswįnįs ińkaez. wijis pervoj zonįs i sįwęn strela·įs ušis boja·rskęj ogra·daę i boštis sek eta pervoj zonįs boja·rskęj nįwęs as sajas. wijis męd zonįs i ušis sįwęn strela·įs kupe·ćeskęj ogra·daę. boštis sek męd zonįs as sajas kupe·ćeskęj nįwęs. a kujmę·t zonįs — sijȩ šuisę i v a · n c a r e · v i ćęn — wijis aśśis strela·sę i munis koššįnį sijȩ, kįćę· sija ušas. i aźźis strela·sę bowo·to dorįn. a strela·sę ęmas viźis ľagu·ška. i v a · n c a r e · v i ć pondis kornį strewa·sę ľagu·škaiś. no sija viśta·is, śetas sek strela·sę, kęr i v a · n c a r e · v i ć boštas sijȩ as sajas. śękįta vowźi·śįštis i v a · n c a r e w i · ć i seglaši· ććis.*

2. *i vot skoro car orsis srazu kuji·m svaďba. pervoj zonįs gętra·śis boja·rskęj nįwkęt, męd zonįs gętra·śis kupe·ćeskęj nįwkęt, a i v a · n c a r e · v i ć gętra·śis ľagu·škakęt. ńe-dįr owisę siź i vot ęt-pįriś car koris zonnesę dįnas i*

cutters carrying axes. He began to sing a little song to them: "I was living with my grandmother and grandfather. I ate up seven round loaves of bread and drank up seven jugs of milk. I devoured the old man with his awl, the old woman with her distaff, I devoured the women with their rakes and the peasants with their scythes." No sooner had he ended his song than he devoured the woodcutters together with their axes. Then the clay son went on his way. Suddenly he caught sight of a goat and sang the song to it: "I was living with my grandfather and grandmother. I ate up seven round loaves of bread and drank up seven jugs of milk. I devoured grandfather with his awl and the old woman with her distaff, I ate up the women with their rakes and the peasants with their scythes, as well as the woodcutters with their axes. Goat, I shall eat you as well." He was just about to devour the goat when the goat said to him: "Why should you bother? It will be better if you stand at the foot of the hill and open your mouth, and I myself will jump into your mouth." The clay son did so. He stood at the foot of the hill and opened his mouth wide. And the goat started to run down the mound, then made a jump though not into his mouth but right at his forehead. He struck the forehead of the clay son so strongly that he fell and broke at once. Out of his belly there came the old man with his awl, the old woman with her distaff, the women with their rakes, the men with their scythes and the woodcutters with their axes.

234. The frog tsarevna

1. A Tsar had three sons. When the time came for the Tsar to die, he called his sons and ordered them to take an arrow and a bow each. He ordered them to go to a clearing and to shoot off their arrows. Where their arrows fall they must choose wives for themselves. The eldest son shot first, and his arrow fell into the courtyard of a nobleman. Then the eldest son married the nobleman's daughter. The next son shot, and his arrow fell into the courtyard of a merchant. The second son married the merchant's daughter. The third son — called Tsarevich Ivan — shot his arrow and started off to find out where it had fallen. He found his arrow beside a swamp. A frog was holding the arrow in its mouth. Tsarevich Ivan asked the frog to return his arrow, but the frog said it would not return it until Tsarevich Ivan had married it. Tsarevich Ivan breathed a heavy sigh and consented.

2. The Tsar soon arranged three weddings. The eldest son married the nobleman's daughter, the second son the merchant's daughter, and Tsarevich Ivan the frog. They had not been living long like this when the Tsar,

šetis niwę zada·ńńo, štobi niwęn ińńes vurisę carwę jęrnę·ssez. woktisę gortanįs zonnes. iži·tžik vonnes viśta·wisę, mij koris carįs, a uće·tžik, i v a · n c a r e · v i · ć pukšis da pondis šękįta duma·jtnį. vot sį dįnę ćećća·wis ľagu·ška ińįs i drug mort-gowosęn jua·wis i v a · n c a r e · v i ćwiś, mij sija siž duma·jtę. i v a · n c a r e v i · ć sįwe viśta·wis, mij čęktis kernį ajįs. ľagu·ška sek sįwe viśta·wis: "vod da uź, a ašįn jęrnę·sįs woas goto·w." i v a · n c a r e v i ć kįwzis da vodis uźnį. ľagu·ška ćećće·wtis posę·žę, šukkis aśśis ľagu·ša paškęm i wois v a ś i ľ i · s a p r e m u · d r ę jęn. i sija gorę·tis sek: "ńańkaez da služa·nkaez, kiję jęrnę·s carwę, kičę·mę nowis menam aję!" jęrnę·s asįwęž vei goto·w. kęr i v a · n c a r e · v i ć ćeććis, to jęrnę·sįs vęwi kaťťęm ćiškę·tęn. i v a · n c a r e · v i ć boštis jęrnę·ssę da munis ajįs dįne. ajįs kak raz prińima·jtis pęri·žžik vonnesę. kęr pervoj vonįs šetis jęrnę·ssę ajįswę i sija vižę·tis, to viśta·wis, što eta jęrnę·sęn toľko užа·wnį końu·šńàn. kęr šetis męd vonįs jęrnę·ssę ajįswę, to sija viśta·wis, što eta jęrnę·sęn vetwįnį toľko bańaę. a kęr šetis i v a · n c a r e · v i ć, to eta jęrnę·sįs vęwi vurema zowotòn da šerebròn. seććę car viśta·wis: "etę jęrnę·ssę paśta·wwįni toľko praźńikkezęn." seććę car šetis mędi·k zada·ńńo zonnez ińńezwę. sija čęktis pęža·wnį ašįn kežas ńań. vot vonnes munisę sį dįnśań, a i v a · n c a r e · v i ć wois ńeweśo·w. sek ľagu·ška bęra· siwiś jua·wis, mij sija siž tęždi·śę. i v a · n c a r e · v i ć viśta·wis sįwę, što carįs čęktis pęža·wnį ńań. ľagu·ška sek viśta·wis i v a · n c a r e · v i ćwę, štobį sija vodis uźnį. i v a · n c a r e v i · ć siž i keris, ľagu·ška toľko mędis šukkįnį aśśis ľagu·ša paškęmsę, kįď sija kaźa·wis, što sį šęriś śleďitę služa·nka, kędiję indisę ińkaes pęriźžik vonneswęn, štobį tędnį, kiž pondas pęža·wnį ńańsę ľagu·ška. ľagu·ška vežę·rtis bįdę·s etę i aśśis paškęmsę ez šukki. sija soro·wtis kvašńa·, a sį bęrįn keris gor vįwśań ošta da seććę kištis kvašńa·sę. etę bįdę·s aźžį·wis služa·nkàs. žagę·ńikęn petis kerkušis da kotę·rtis pęri·žžik ińkaez dįnę i niwę viśta·wis, kiž pęža·wis ńańsę care·vna ľagu·ška. nija siž-žę kerisę. a care·vna ľagu·ška eta kadę šukkis aśśis ľagu·ša paškęmsę da bęra· wois v a ś i ľ i · s a p r e m u · d r ę jęn. petis posę·žę da gorę·tis: "ńańkaez da služa·nkaez, pęža·w menįm seččęm ńań, kičę·mę me šojwįwį aj ordįn." asįwęž ńań vei pęža·wem, kaťťęm da puktęm pįza·nvę, štobį i v a · n c a r e v i ć nębę·tis etę ńańsę carwę. carįs eta kadę prińima·jtis pęri·žžik zonnesę. kęr sija vižę·tis pęža·wem ńańsę pervoj zonįswiś, to ińdę·tis etę ńańsę verdnį sluga·ezęs. kęr vižę·tis męd zonįswiś, to tožę ińdę·tis verdnį sluga·ezęs.

well, one day called his sons and set them a task: that their wives should sew shirts for him. The sons returned home. The older brothers recounted what the Tsar wanted. The youngest one, Tsarevich Ivan, sat down and began to rack his brains. His frog-wife jumped up to him and all of a sudden asked Tsarevich Ivan in a human voice what he was pondering about. Tsarevich Ivan told her what his father had commanded. Then the frog said to him: "Go to bed and sleep, the shirt will be ready in the morning." Tsarevich Ivan obeyed and went to bed. The frog jumped into the porch and casting off her frog's robe changed into Wise Vasilisa. Then she spoke in a loud voice: "Nurses and maidservants, weave such shirt for the Tsar as my father used to wear!" By next morning the shirt was ready. When Tsarevich Ivan got up, he found the shirt covered with a kerchief. Tsarevich Ivan took the shirt and went to his father. His father was just receiving the older brothers. When the eldest brother handed the shirt to his father, he looked at it and said: "This shirt is good enough only for working in the stable." When the second brother handed the shirt to his father, he said that one could only go to the bath-house in that shirt. And when Tsarevich Ivan handed over his shirt — and this shirt was embroidered with gold and silver — the Tsar said: "This shirt must only be worn on festive occasions." Then the Tsar gave a second task to the sons' wives. He ordered them to bake bread for the next morning. The brothers left, and Tsarevich Ivan was plunged into sorrow. Again the frog asked why he was so sad. Tsarevich Ivan told her about the Tsar commanding them to bake bread. The frog told Tsarevich Ivan to go to bed. Tsarevich Ivan did so. The frog was just about to doff her frog's clothes when she noticed that she was followed by a maidservant who had been sent by the elder brothers' wives to discover how she would bake bread. The frog understood all, and she did not doff her robe. She kneaded dough, then made a hole in the roof of the stove and poured in the dough. All this was seen by the maidservant. Slowly she walked out of the house and ran to the older wives, and told them how the Tsar's frog-daughter was baking bread. They did likewise. Meanwhile the Tsar's frog-daughter cast off her frog's robe and turned into Wise Vasilisa once more. She went to the porch and called out: "Nurses and maidservants, bake such bread for me as I used to eat in my father's court!" By next morning the bread was baked, and placed under a cover on the table so that Tsarevich Ivan might take it to the Tsar. Meanwhile the Tsar was receiving the older brothers. When he took a look at the bread of the first brother, he dismissed him saying that the bread should be given to the servants. When he took a look at the second brother's bread, he sent this too to the servants. When Tsarevich Ivan handed over his own bread,

a ker siwę śetis i v a · n c a r e · v i ćiś, to sija koľis siję śojni. eta berin car viśta·wis zonneswę, štobi nija woktisę iṅkaeznanis pirvę.

3. *peri·źźik vonnes woktisę pirvę aswanis iṅkaesket, a i v a · n c a r e · v i ć woktas ętnas. sivvin pondisę śera·wni, miľa sija ez vaję·t iṅkasę. vot nija pondisę piru·jtni i drug nija bidę·nnis powźisę, kiž pondis dreži·tni muis (mùs) da šumi·tni vozduχis. etę woktis pirvę kare·taen i v a · n c a r e · v i ćwen iṅis: v a ś i ľ i · s a p r e m u · d r ę j. bidę·nnis pondisę ďivu·ććini, kiče·m basek iṅis i v a · n c a r e · v i ćwen. ker nija pondisę piru·jtni, to v a ś i ľ i · s a p r e m u · d r ę j vina·sę kištis ęt sosas. a ker śojis ľebeďes, to koskaesę tećis med sosas. etę kaźa·isę iṅnes peri·źźik vonneswen i kerisę siž-že. ębę·d berin pondisę jektini. petis jektini iṅis pervoj voniswen. jektis, jektis sija da makńi·tis ęt sosnas. kitę·n vei kištem jutem vina·is i vinanas rezis carsę. car wega·śis da vašę·tis iṅsę pervoj zoniswiś. petis jektini iṅis med zoniswen. sija jektis, jektis da makńi·tis sosnas siž, što koskaes webźisę sosśis da inmisę cariswę. car wega·śis ešę· ęďďę·nžik da vašę·tis iṅsę med zoniswiś. ni berin petis jektini iṅis i v a · n c a r e · v i ćwen. sija jektis, jektis da makńi·tis sosnas. kitę·n vewi kištem vina, to srazu-žę webźisę ńeboę zvezda·ez da tewiś (mešać). makńi·tis med kinas, kiten veisę koskaez ľebeďwen, to sosśis webźisę ľebeďďez. a kiž pondis jektini, to bidę·nnis seččę·m ďivośań, to mestaiś dažę ez verźę·ććę.*

4. *eta kadę i v a · n c a r e · v i ć pukśis kare·taę da ćožžik gęńi·tis gortas. aźźis ľagu·ša paśkęmsę da sotis gorin. skoro woktis v a ś i ľ i · s a p r e m u · d r ę j. sija jua·wis, kićę voštis siwiś paśkęmsę. i v a · n c a r e · v i ć sek viśta·wis, što sija sotis paśkęmsę gorin. sek v a ś i ľ i · s a p r e m u · d r ę j viśta·wis i v a · n c a r e · v i ćwę, što siwę sowše·m ńewno·ćka kowis vićći·šišni, štobi sija aćis šukkis ľagu·ša paśkęmsę. v a ś i ľ i · s a p r e m u · d r ę jsę kowdujtis ajis si ponda, miľa v a ś i ľ i · s ais pondis bidmini ajisśa mudrejžika. v a ś i ľ i · s a bergę·ććis kuku·škaen da webźis ośta ęši·nę.*

5. *i v a · n c a r e · v i ć gorzištis da munis koššini iṅsę. sija munis dir-ja iľi ńe-dir, kiď sija panta·wis staricó·kęs. staricó·k siwiś jua·wis: "kićę· te munan, bur moloďe·ć?" i v a · n c a r e · v i ć viśta·wis aśśis bedasę. sek stari·k śetis siwę klubo·k i čektis munni eta klubo·k śerin. i viśta·wis, što eta klubo·kis vaję·tas siję seććinę, kitę·n siwen iṅis. munis, munis i v a · n c a r e · v i ć i ćistej poľovvin kaźa·wis ošęs. sija mędis siję vijni, a ošis siwę šuis mort-gowosen: "en vij menę, me tenit prigoďi·ćća." i v a · n c a r e · v i ć žaľe·jtis siję i ez vij, a munis aswas tujen. ćoža mijiś sija kaźa·wis, što webźę śeľeźeń. i v a · n c a r e · v i ć mędis vijni siję, no śeľeźeń mort-gowosen*

he kept it to eat it. Then the Tsar told the brothers to bring their wives to a feast in his home.

3. The older brothers arrived with their wives, but Tsarevich Ivan came alone. They began to mock him since he had not brought his wife. They began to feast, and all of a sudden they were frightened because the earth began to shake and the air to roar. Tsarevich Ivan's wife arrived in a coach for the supper: she was Wise Vasilisa. All were amazed at seeing how beautiful Tsarevich Ivan's wife was. When they began to feast, Wise Vasilisa poured the wine into the sleeve of her dress. When she was eating swan, she put the bones into the other sleeve of her dress. The older brothers' wives noticed this, and they did the same, too. After supper they began to dance. The eldest brother's wife went out to dance. She danced and danced, and waved the sleeve of her robe where she had poured the wine, and spattered the wine over the Tsar. The Tsar grew angry and expelled the eldest son's wife. The second son's wife went out do dance. She danced and danced and swung the sleeve of her dress so that the bones flew out it, hitting the Tsar. The Tsar grew still more angry and expelled the second son's wife. Following them, Tsarevich Ivan's wife went out to dance. She danced and danced and waved the sleeve of her dress. From the one the poured wine was in, stars and the moon shot up suddenly into the sky. She waved her other arm, and from where the swan's bones were hidden, swans flew out. When she started to dance, everybody was amazed; they could not even rise from their seats.

4. Meanwhile Tsarevich Ivan got into a coach and galloped home quickly. He found the frog's dress and burnt it in the stove. Soon Wise Vasilisa arrived. She asked where he had hidden her robe. Tsarevich Ivan related that he had burnt her clothes in the stove. Wise Vasilisa said to Tsarevich Ivan that he should have waited only for a short time then she herself would have thrown away her frog's robe. Wise Vasilisa had been bewitched by her own father because she was growing wiser than her father. Vasilisa turned into a cuckoo and flew out of the house through the window.

5. Tsarevich Ivan wept and started out to search for his wife. He went on a short time or a long time, when he met an old man. The old man asked: "Where are you going, my good young man?" Tsarevich Ivan told him about his sorrows. Then the old man gave him a reel of thread, telling him to follow that thread. He said the reel would lead him to the place where his wife was staying. Tsarevich Ivan went on and on, and caught a glimpse of a bear in a clearing. He wanted to kill it but the bear spoke in a human voice: "Do not kill me, I may be of some use to you!" Tsarevich Ivan took pity on it and did not kill it, but continued on his own way.

viśta·wis sįwę, štobį sija ez vij siję. i v a · n c a r e · v i ć kįwzis i pondis munnį daľše. sija munis, munis i kaźa·wis kęćęs. toľko męd is vijnį kęćįswę, kįž kęćįs pondis mort-gowosęn kornį štobį sija ez vij kęćsę. sija eše· prigoďi·ććas sįwę. i v a · n c a r e · v i ć munis daľše. munis, munis i woktis śińej more dįnę. i aźźę, bereg doras peso·kvįn kujwę šuka. sija uže· jeľe wowa·wę. sija pondis kornį i v a · n c a r e · v i ćęs, štobi sija šukkis siję śińej moreę. i v a · n c a r e · v i ć žaľe·jtis šukasę da šukkis moreę. eta berįn i v a · n c a r e · v i ć pondis munnį daľše.

6. *munis, munis i woktis śęd vęr dįnę. poľanavvįn suwa·wis izbu·ška kurę·g-kokkezvįn. i v a · n c a r e · v i ć sek šuis izbu·skaįswę: "bergę·ćći bęrnas vęrwańę, a oźnas mewańę!" izbu·ška siž i keris. i v a · n c a r e · v i ć pįris izbu·škaas i kaźa·wis baba-jaga·ęs. sįwęn pińńes kujwisę powkavvįn, a nįrįs bįdmęm potowo·kęž. baba-jaga· juwawę i v a · n c a r e · v i ćęs, kįćę sija munę. i v a · n c a r e · v i ć sek sįwę otve·ľitis: "te pervo menę verd, jukta·w, bańàn miśśę·t, a sį berįn tožno i jua·ś!" baba-jaga· verdis, jukta·wis, miśśę·tis bańàn i vottę·tis kojkavvę. i pondis jua·śni i v a · n c a r e · v i ć-wiś. i v a · n c a r e · v i ć viśta·wis sįwę bįdę·s. baba-jaga· ńe-dįr mįjiś viśta·wis, što v a ś i ľ i · s a p r e m u · d r ę jwęn ajįs k o š e · j b e ś m e · r t-n ę j i sįwęn śmerťįs jem-końe·ćįn, a jemįs žebęm koľťįn, koľťįs utkaįn, utkaįs kęćįn, kęćįs kamennej sundu·kįn, a eta sundu·kįs vįwįn (vįįn) dubvįn. ćuę·tis ojsę i v a · n c a r e · v i ć baba-jaga· ordįn i ašįnas munis koššįnį etę dubsę. skoro sija aźźis etę dubsę, kįtę·n vęi kamennej sundu·kįs. no kajnį eta sundu·k dįnę i v a · n c a r e · v i ć ez vermį. drug kįśa·ń-kę petis oš. sija uškę·tis dubsę ętwaįn sundu·knas. sundu·kįs ušis da paza·wis. eta sundu·kiś ćećće·wtis kęć i pondis pįššįnį. no sį śęrįn vęććis męd i·k kęć. etę kęćsę vętis da orwawis torrezvę. eta kęćiś webźis utka. no drug kįmę·rrezśań utkavvę uškę·ććis śęľeźeń. utka uškę·tis koľťsę i koľťįs ušis moreę. i v a · n c a r e · v i ć ędďęn wois gažtęm, što koľťįs ušis moreę. no drug bereg doras mįćći·śis šuka. sija ęmas vižis koľťsę. i v a · n c a r e · v i ć radu·ććis i boštis koľťsę. žugdis siję, aźźis jem-końe·ćsę da pondis siję ćegwa·wnį. k o š e · j b e ś m e · r t n ę j eta kadę mući·ććis aswas śmerťkęt da skoro sija kuwis, sić-kę i v a · n ć a r e · v i ć ćegę·tis jem-końe·ćsę. eta berįn i v a · n c a r e · v i ć munis ćoćkom dvore·ćę·. panįt sįwę kotę·rtis sįwęn ińįs, v a ś i ľ i · s a p r e m u · d r ę j. i v a · n c a r e · v i ć oka·wis ińsę da nija bęr munisę aswanįs carstvoę. seććin nija dįr owisę.*

Soon he caught sight of a drake flying in the air. Tsarevich Ivan wanted to kill it, but the drake begged him in a human voice not to kill it. Tsarevich Ivan obeyed and started on. He went on and on, and caught sight of a hare. As he was about to kill the hare, it asked him in a human voice not to kill it. It would be of use to him later. Tsarevich Ivan continued on his way. He went on and on, and arrived at the blue sea. He saw a pike lying in the sand. It was hardly breathing. It asked Tsarevich Ivan to throw it back into the blue sea. Tsarevich Ivan took pity on the pike and threw it back into the sea. Then Tsarevich Ivan continued on his way.

6. He went on and on, and arrived at a dark forest. In a clearing there was a hut standing on hen's legs. Then Tsarevich Ivan said to the hut: "Turn your back part towards the wood, and your front part towards me!" The hut did as it was told. Tsarevich Ivan entered the hut and saw a witch in it. Her teeth were lying on a shelf while her nose reached up to the ceiling. The witch asked Tsarevich Ivan where he was going. Tsarevich Ivan answered: "First give me something to eat and drink, wash me in the bath-house, and only then ask me!" The witch gave him something to eat and drink, washed him in the bath-house, and put him to bed. And then she put many questions to Tsarevich Ivan. Tsarevich Ivan told her everything. After a short while the witch said to him: Wise Vasilisa's father was the Immortal Košej. His death is in the eye of a needle, the needle is hidden in an egg, the egg in a duck, the duck in a hare, the hare in a stone chest, and this stone chest is in the crown of a tall oak. Tsarevich Ivan spent the night with the witch and in the morning he set out to search for the oak. He soon found that oak with the chest of stone. But Tsarevich Ivan could not climb up to reach the chest. Suddenly a bear appeared from somewhere. It felled the oak together with the chest. The chest fell down and broke in pieces. The hare sprang out of the chest and ran away. Another hare set after it. The second hare caught the first one and tore it to pieces. The duck flew out of the hare. But suddenly from the clouds the drake attacked the duck. The duck dropped the egg and the egg fell into the sea. Tsarevich Ivan was very sorry to see the egg fall into the sea. The pike appeared on the shore. It was holding the egg in its mouth. Tsarevich Ivan was very glad at this, and he took hold of the egg. He broke it up and found the eye of the needle, and began to break it. Meanwhile Immortal Košej was struggling with his own death and soon he died, since Tsarevich Ivan broke the end of the needle. After this Tsarevich Ivan entered the white palace. His wife Wise Vasilisa ran to meet him. Tsarevich Ivan kissed his wife, and both of them returned to their own tsardom. They lived there a long time.

1. *ętik miżi·k kęźis ńań. ńańis bįdmis ędďęn bur. no vot sija pondis peća·ľiććįnį. każdej oj sį śu-polosavvę kin-kę pondis vowwįnį. woktas ojnas i ečа·žįk śojas śuse, a una·žįk taľas. vot sija ętik oję ińdę·tis karau·ľitnį śusę i kutnį voręs med pęriś zonsę. zon węśę·ććis oj keže. puka·is, puka·is, viżę·tę, ńe-kin oz wok i siję pondis ędęľe·jtnį on. sija munis sara·ję, vodis da uźis osta·tki ojsę. męd ojas ińdę·tis karau·ľitnį śusę šęrę·t zonsę. sija siž-žę puka·wis ńe-dįrik, a sį berįn sara·jįn uźis ojsę. kujmę·t ojas ińdę·tis karau·ľitnį kujmę·t zonsę. siję šuisę i v a · n d u r a · kęn. boštis gez da munis karau·ľitnį śu-polosa·sę. sija pukśis įžį·t iz saję i pondis vićći·śnį vorsę. eta kadę, štobį ńe ęnmę·śśįnį, sija boštis geziś kerem arka·n. no voris šo eše· ez vęw. siję pondis vermįnį onįs sija pondis miśśįnį rosa·ęn. oj-bitęn sija ńe ęt-piriś miśśis rosa·ęn, štobį vašę·tnį onsę. i vot uže· asja-ponas kaźa·wis, kįć kotę·rtis nį śu polosa·vvę vęw da pondis śojnį śusę. eta vęwis ńe prosto·j vęwi. siwęn ętik gęnįs vęwi śere·brannęj, a męd įs zowo·tęj. vot i v a · n d u r a · k węśę·ććįštis da šukkis arka·nsę vęvve. vęw ďorńiććis da męd is piššįnį. no i v a · n d u r a · k siję viźis aswas arka·nęn krepįta. vęw pondis kornį, štobį siję i v a · n d u r a · kįs wežis. vęwis sek siwę viśta·wis, što pondas kownį, jeśli siwęn koas otsęt. a i v a · n d u r a · k jua·śis, kįď siję aźźįnį. vęw čęktis ńe vunę·tnį seččęm kįwwez: "śiwka-burka, veššej kuaku·rka, suwt me oźįn, kįď list turun oźįn!" vęw siz-žę soglaśi·ććis, što sija boľše oz pondį śojnį nįwiś śusę. vot asįwnas woktis i v a · n d u r a · k gortas i ajįs siwiś jua·we: "kutin vorsę?" i v a · n d u r a · k viśta·wis, što sija vorsę kutis. voris vęwi vęw. siwęn ętik gęnįs vęwi śere·brannęj, a męd·kįs zowo·tęj. ajįs da vonnes śera·wištisę iva·n d u r a · kwįn, da ez veritę. no eta berśiń śusę ńe-kin ez vęrę·t.

2. *eta kadę car objavi·tis, što siwęn em nįw, ńeve·sta. sija puka·wę viįn ľeremįn, ęši·n oźįn puka·wę. kin seććineź ćeććę·wtas vęwęn i suźę·tas ćuń-kį·č, to sį saję i śetas ińęn. vot i v a · n d u r a · kwęn pondisę vonnes węśę·ććįnį gorodę, štobį viżę·tnį, kįź dobrej moloďe·ććez pondasę ćećća·wnį vęwwezęn. i v a · n d u r a · k tožę pondis korśįnį nįkęt, no vonnes sivvįn śera·wisę da viśta·wisę: "puka·w pę i v a · n d u r a · k gortįn aswat gorvįn da šį en śet!" vot peri·žžįk vonnes munisę gorodę, a i v a · n d u r a · k koris kor-*

1. A peasant sowed corn. The corn grew very tall. He began to feel sorry. Every night somebody came to his rye-field. He arrives at night, eats a little and tramples down more. One night he sent his eldest son to guard the rye and catch the thief. The son prepared for the night. He sat and sat: he watches, but nobody comes, and he was overcome by sleep. He went into the barn, lay down and slept through the rest of the night. The next night he sent his middle son to watch the corn. He too sat for a short time, but then he spent the night sleeping in the barn. On the third night he sent out his third son on guard. He was called Stupid Ivan. He took a rope and went on watch in the rye-field. He sat behind a big stone and began to wait for the thief to come. Meanwhile, so that he should not fall asleep, he held the lasso he had made from the rope. But no thief appeared as yet. Sleep began to overcome him. He washed himself in dew. In the course of the night he washed several times in dew to drive away sleep. Towards dawn he noticed a horses running to their rye-field and feeding on the rye. This horse was by no means a common horse. One thread of its hair was silver, the other gold. Ivan gathered his strength and threw the lasso over the horse. The horse jerked and tried to escape. But Stupid Ivan held it tight with his lasso. The horse began to beg him to set it free. Then the horse said he would need him in case of necessity. Stupid Ivan asked how he would find it. The horse told him not to forget the following words: "*Śiwka-burka veššej kuaku·rka*, stop before me as a leaf stops before the grass!" At the same time the horse promised not to feed on their rye any longer. Stupid Ivan went home in the morning, and his father asked him: "Have you caught the thief?" Stupied Ivan said he had. The thief was a horse. One thread of its hair was silver, the other gold. Both the father and the brothers laughed at Stupid Ivan, and did not believe him. But from that time on nobody touched their rye.

2. It was about this time that the Tsar proclaimed that he had a daughter of marriageable age, who was sitting by the window in the uppermost tower room. Whoever could jump that high on his horse to reach the ring would be given her as his wife. Stupid Ivan's brothers got ready to go to town to see how the brave young men would jump on horseback. Stupid Ivan also asked for leave to go, but his brothers laughed at him, saying: "Stupid Ivan, stay at home sitting on the stove and do not say a word!" The older brothers went to town, while Stupid Ivan asked for a basket and started to pick mushrooms in the forest. When he reached the meadow, he suddenly threw his basket under a bush, whistled and shouted jauntily: "*Śiwka-burka*,

źi·nka da munis verę čakja·wnį. toľko sija petis įbvę, kįž korźi·nkasę srazu··žę šukkis kusttez uwtę, a aćis šuťnę·wtis da gorę·tis moloďe·ćkej gowosęn: "śiwka-burka, veššej kuaku·rka, suwt me oźin, kįž ľist turun oźin." toľko ještis viśta·wnį, kįž vęw suwa·wis sį oźin. i v a · n d u r a · k pįris vęwę veśkįt peľas da šuľgaas petis. i wois seččęm moloďećęn, kįčę·m toľko owwę skazkaįn. sija pukśis vęvvę da gęńi·tis gorodę. tujvas sija vętis aśśis vonnesę. śetis pľeťęn nį spina·ez kuźa da gęńi·tis oźwańę. woktis gorodę, a sećźin naro·dis ękśęma, kįž śed kįmę·r. eta naro·dis woktis viźę·tnį dobrej moloďe·ććezęs, kįž nija pondasę suźę·tnį carįs nįwwiś ćuń-kį·č. vot i v a · n duma·jtįštis, śetis vęwiswę bokkezas šolkovoj pľeťęn i gęńi·tis, štobį ćećźę·wtnį viwwańę, kįtęn puka·is ńeve·staįs ćuń-kį·čkęt. ćećźę·wtis i v a · n d u r a · k ś i w k a - b u r k akęt da ez vermį suźnį toľko kuji·m viįna. naro·d sećźę pondis gorę·twįnį, kin sija seččęmįs, kįtiś. no nija aźźį·wisę, kįž i v a · n d u r a · k woktis, no ez aźźį·wę, kįćę·sija gęńi·tis. i v a · n d u r a · k woktis įbvas, weźis vęwsę, aźźis aśśis korźi·nasę, ękti sećźę muχomo·rrez da woktis gortas. sįvvįn śera·wisę, mįjwę sija ękti etę čaksę da šukkisę. eta kadę woktisę vonnes da pondisę viśta·śnį, mįj nija aźźį·wisę. vot nija viśta·wisę, što tujvas nįję vętis bur moloďe·ć. sį vęwwęn ętik gęnįs śere·brennęj, a mędįs zowo·tęj. sija sętis nįję pľeťęn da gęńitis oźwań gorodas. sija ćećźę·wtis ńeve·sta dįnę, no ez suźę·t, toľko kuji·m ker viįna. a i v a · n d u r a · k gor vįwśiń jua·wis: "a možet eta bur moloďe·ćįs me." no vonnes sįvvįn śera·wnį pondisę. sek i v a · n d u r a · k boľše šį ez śet.

3. *ašįnas vonnes bęra· węšę·ććisę gorodę. pukśisę vęwwezvę da gęńi·tisę. i v a · n d u r a · k boštis korźi·na da munis čakwę. petis įbbezvę, šukkis korźi·nasę kusttez uwtę da bęra· šuťnę·wtis da gorę·tis gora gowosęn: "s i w k a - b u r k a, veššej kuaku·rka, suwt me oźin, kįž ľist turu·n oźin!" sį oźę bęra· woktis ś i w k a - b u r k a. i v a · n d u r a · k pįris sįwę ęt peľas da mędas petis i bęra wois bur mowoďe·ćęn. sija pukśis vęvvę da gęńi·tis gorodę. tujvas sija vętis vonnesę. sętis šolkovęj pľeťęn da koľis bęras. ker gorodę bįdę·nnįs ękśisę, i v a · n d u r a · k bęra· ćećźę·wtis ťeręm ęšįn dįnę, štobį suźę·tnį ćuń-kį·č, no ez vermį ćećźę·wtnį ćuń-kį·čįs dįnęź toľko kįk ker viįna. naro·d bęra pondis gorę·twįnį, kin sija seččęmįs i kįtiś. no siję, aźźįwisę, ker woktis, no ez aźźįwę, kįž sija munis. i v a · n d u r a · k woktis įbvę, weźis vęwsę, aźźis aśśis korźi·nasę da tįr seźźe korźi-naas ęktis poga·nkaez. woktis gortę,*

veššej kuaku·rka, stop before me as a leaf stops before the grass !" No sooner had he uttered these words than the horse stood in front of him. Stupid Ivan entered the horse's right ear and came out through the left ear. He changed into a brave young man the like of whom can only be found in tales. He mounted the horse and rode to the town. He caught up with his brothers on the way. He gave them a cut with his whip and rode on. He arrived in the city where people were gathering together like a black cloud. These people had come along to see how the daring young men would reach the ring of the Tsar's daughter. Ivan stood thinking for a short time, then he struck the flank of his horse with his whip of silk, and galloped in order to jump where the bride was sitting with the ring. Stupid Ivan jumped up with Śiwka-burka, but he only reached the height of the third floor. Then people began to shout, eager to learn who he was and where he came from. They could see how Stupid Ivan had arrived but they could not see where he disappeared in a gallop. Stupid Ivan returned to the meadow, set free the horse, found his basket, picked fly-agaric and went home. They mocked at him because he had gathered these mushrooms, and threw them all out. In the meantime the brothers arrived and told what they had seen. They related that they had been overtaken on their way by a gallant young man. One thread of the hair of his horse was silver, the other gold. He had struck them with his whip and galloped to town before them. He made a jump up to the bride, though he could not reach her, jumping up to the height of the third floor. Stupid Ivan said to them from the stove: "That gallant young man may well be me !" But his brothers laughed at him. After this Stupid Ivan did not say a word.

3. Next morning the brothers prepared to go to town again. They mounted their horses and galloped away. Stupid Ivan took his basket and went to gather mushrooms. He walked out to the ploughed fields, threw his basket under a bush and whistled as before, then shouted in a loud voic: "*Śiwka-burka, veššej kuaku·rka*, stop before me as a leaf stops before the grass !" Stupid Ivan entered one of its ears and left through the other, and once more he changed into a gallant young man. He mounted the horse and galloped to town. On the way he overtook his brothers. He struck at them with his whip of silk and left them behind. When all the people were gathered together in the city, Stupid Ivan made a jump up to the window of the tower room to reach the ring, but he could not jump up to the ring, only to the height of two joists. Again the people shouted, eager to learn who he was and where he came from. They could see him when he arrived, but could not see how he left. Stupid Ivan came to the ploughed field, set free his horse, found his basket and filled it with toadstools. He came home,

no sʲivʲin ɐ́paʹ śera·wisɐ̨ da šukkisɐ̨ sʲiwiś čaksɐ̨. i v a · n d u r a · k kajis bɐ̨ra· gorvɐ̨ da pondis puka·wnʲi. eta kadɐ̨ woktisɐ̨ sʲiwɐ̨n vonnes i pondisɐ̨ viśta·śnʲi, mʲij nija aʑʑi·wisɐ̨. nija viśta·wisɐ̨ siʑ-žɐ̨, što niję tujvas vɐ̨tis sija bur mooďe·ćis, sɐ̨tis niję šolkovoj pʹeʹtʹɐ̨n da niję koʹlis. sija ćećće·wtis ńeve·sta dʲinɐ̨ i ez vermɐ̨ suʑɐ̨·tnʲi ćuń-kʲi·čsɐ̨ kʲik ker vʲiʲna. i ńe-kin ez aʑʑi·wɐ̨, kʲiď sija gɐ̨ńi·tis. "a možet etɐ̨ vɐ̨wi me." no vonnes sʲivʲin bɐ̨ra śera·wisɐ̨ i ez veri·tɐ̨ sʲiwɐ̨.

4. *kujmɐ̨·t wunnas vonnez bɐ̨ra· wɐ̨śɐ̨·ććisɐ̨ gorodɐ̨. toʹlko nija munisɐ̨, kʲiʑ i v a · n d u r · a k bośtis korźi·nka da munis vɐ̨rɐ̨ čakjawnʲi. toʹlko petis paśkʲt ʲibvɐ̨, kʲiď šukkis korźi·nasɐ̨ kusttez uwtɐ̨, šuʹńɐ̨·wtis da gorɐ̨·tis mooďe·ćkej gossɐ̨n: "ś i w k a - b u r k a, veššɐ̨j kuaku·rka, suwt me oʑʲin, kʲiʑ ʹlist turun oʑʲin!" toʹlko viśta·wis enɐ̨ kʲiwwesɐ̨, a ś i w k a - b u r k a suwawis sʲi oʑʲin ńi. i v a · n d u r a · k pʲiris sʲiwɐ̨ ɐt peʹas da mɐ̨das petis i wois sija bur mooďe·ćɐ̨n. pukśis ś i w k a - b u r k avvɐ̨ da gɐ̨ńi·tis gorodɐ̨. tujvas sija vɐ̨tis aśśis vonnesɐ̨, sɐ̨tis nʲi spina·ez kuźa šolkovej pʹeʹtʹɐ̨n da bɐ̨ra· niję koʹlis bɐ̨ras. woktis gorodas, a naro·dis ɐ̨kśɐ̨m, kʲiď śɐ̨d kʲimɐ̨·r, štobʲi viʑɐ̨·tnʲi, kʲiʑ pondasɐ̨ ćećća·wnʲi. i v a · n d u r a · k sɐ̨tis krutɐ̨j bokkez vɐ̨w kuźa šolkovej pʹeʹtʹɐ̨n da ćeććɐ̨·wtis aswas vɐ̨wket. suʑɐ̨·tis ćuń-kʲi·čsɐ̨ i ještis okʲi·šnʲi ńeve·stasɐ̨ rožo-banas. sʲi bɐ̨rʲin sija pondis gɐ̨ńitnʲi. a naro·dis pondis gorɐ̨·twʲinʲi: "kutɐ̨ siję, kutɐ̨!" i sʲi śɐ̨rɐ̨ vɐ̨ććisɐ̨ vɐ̨wwezɐ̨n, štobʲi kutnʲi i v a · n d u r a · kɐ̨s. no siję kutnʲi ez vermɐ̨. i v a · n d u r a · k woktis ʲibvɐ̨, wɐ̨žis vɐ̨wsɐ̨, aʑʑis aswas aśśis korźi·nkasɐ̨ da woktis gortas. gortśis pondisɐ̨ jua·wnʲi, mʲiʹa sʲiwɐ̨n ćuńʲis kaťťɐ̨m trepi·ćɐ̨n. sija viśta·wis, što čaksɐ̨ ɐ̨ktʲikɐ̨ ńećaja·nno dojdis uvvɐ̨. eta kadɐ̨ woktisɐ̨ vonnes i pondisɐ̨ viśta·śnʲi: niję bɐ̨ra· tujvas vɐ̨tis bur mooďe·ćis, sɐ̨tis niję pʹeʹtʹɐ̨n da koʹlis bɐ̨ras. gorodas sija ćeććɐ̨·wtis, suʑɐ̨·tis ćuń-kʲičsɐ̨, okʲi·štis ńeve·stasɐ̨ da kʲićɐ̨·-kɐ̨ ɐ̨šis. i v a · n d u r a · kwɐ̨ oχo·ta wois viʑɐ̨·tnʲi ćuń-kʲičsɐ̨. sija gorvas žagɐ̨·ńikɐ̨n pɐ̨rćća·wis ćuńsɐ̨ i kerkuʲn srazu·-žɐ̨ pondis jugja·wnʲi. vonnes pondisɐ̨ gorɐ̨·twʲinʲi i v a · n d u r a · kwɐ̨: "te en bɐ̨ba·w seććin binas, a sotan kerkusɐ̨." i v a · n d u r a · k šʲiń́na·wɐ̨mɐ̨n bɐ̨r kɐ̨rta·wis ćuńsɐ̨.*

5. *kʲinʲ·m-kɐ̨ wun bɐ̨rti car čɐ̨ktis woktʲinʲi bʲidɐ̨·nniswɐ̨ pirvɐ̨. a jeśʹli kin oz wok, to sʲiwiś jursɐ̨ kera·wasɐ̨. vot vonnez wɐ̨śɐ̨·ććisɐ̨ munnʲi pirvɐ̨ i bośtisɐ̨ śɐ̨ranʲis i v a · n d u r a · kɐ̨s. woktisɐ̨ nija car ordɐ̨ i vonnes pukśise pʲiza·nnez*

again they laughed at him and threw out his toadstools. Stupid Ivan climbed up on the stove and sat there. In the meantime his brothers arrived and started to relate what they had seen. As before they told how the gallant young man had overtaken them on the way, and having struck them with his whip of silk, had left them behind. He made a jump to reach the bride; although could not get the ring, he could only reach the height of two joists. Nobody saw how he galloped away. "Maybe, it was me!" But again his brothers laughed at him and did not believe him.

4. On the third day the brothers prepared to go to town again. Hardly had they left when Ivan took his basket and went out to pick mushrooms in the forest. Hardly had he arrived in the broad meadow when he threw his basket under a bush, whistled once and shouted jauntily: "*Śiwka-burka, veššej kuaku·rka*, stop before me as a leaf stops before the grass!" No sooner had he uttered these words than Śiwka-burka stood in front of him. Stupid Ivan entered one of its ears and came out through the other, changing into a gallant young man. He mounted Śiwka-burka and galloped to town. On the way he caught up with his brothers, lashed their backs with the whip of silk and again left them behind. He arrived in the city; the people were gathered together like a black cloud to see how they would jump. Stupid Ivan struck at the horse with great flanks with his whip of silk and made his horse jump. He reached the ring, and he succeeded in kissing the bride's face. Then he began to gallop away. The people began to shout: "Catch him, catch him!" They set out after him on horseback, to catch Stupid Ivan. But they could not catch him. Stupid Ivan came to the meadow, set free the horse, found his own basket and came home. The folk at home asked him why his finger was wrapped in a rag. He said a branch had hurt it by chance while he was gathering mushrooms. Meanwhile the brothers arrived at home and started to tell their tale: again the gallant young man had overtaken them, lashed them with his whip of silk and left them behind. He had made a jump in the city, reached the ring and having kissed the bride had disappeared somewhere. Stupid Ivan felt like taking a look at the ring. On the stove he slowly unwrapped his finger, and the house was filled at once with a bright glow. The brothers shouted at Stupid Ivan: "Don't play around with the fire there, or you'll set the house on fire!" Smiling, Stupid Ivan wrapped his finger up again.

5. A few days later the Tsar invited everybody to a feast. Anyone who failed to come would be beheaded. Well, the brothers prepared for the feast and they took Stupid Ivan with them. They came to the Tsar, and the brothers sat down at the table while Stupid Ivan sat in the corner by the stove. The Tsar's daughter, the bride, offered wine and honey to everyone,

saję, a i v a · n d u r a · k pukśis gor koa·sę. carskęj ńeve·stàs aćis każdęj mortwę vajis vina· da ma i viżę·tis, kęda siwęn żeńikis. no gęśses koa·sin piza·n sajin żeńi·kis ez vęw. no vot sija kaźa·wis gor koa·siś i v a · n d u r a · kęs i vajis siwę vina· da ma. kęr sija śetis vina·sę da masę i v a · n d u r a · kwę, to jua·wis, miľa siwęn ćuńis kęrta·węm. i v a · n d u r a · k i viśta·wis, što sija vetwis vęrę čakja·wni i dojdis ćuńsę. sek ńeve·sta čęktis pęrćća·wni, štobi viżę·tni, kiż dojdis. kęr sija pęrćća·wis ćuńsę, to kerku srazu· pondis jugja·wni. sek neve·sta bośtis i v a · n d u r a · kęs kieťťas, vaję·tis ajis dinę da viśta·wis: "vot menam żeńikę!" i v a · n d u r a · kęs miśśę·tisę, paśtę·tisę i wois seččęm bur mooďe·ćęn, kičę·m toľko owwę skazkain. setęn car srazu·-żę orsis svaďba. a i v a · n d u r a · k aswas ińkakęt dir owis pidin goddezęź.

236. *mun seććinę, og tęd kićę·, vaj siję, og tęd, mij!*

1. *owis ętik strelo·k carwęn, šuisę siję a n d r e · j e n. a n d r e · j bid wun vetwiwis vęrę, vijwis pętka da vaja·wis carskęj kuχńà. vot ętik wunę munis sija vęrę. vetwę·tis, vetwę·tis i ńe-kinęs ez aźźi. kęr sija pondis bertnį gortas, to kaźa·wis, što pu jivvin puka·wę kaj. a n d r e · j meľi·ććis da vijis. kajis uśis. sija voktis si dinę, bośtis siję kias i kaźa·wis, što sija rańi·tęm. a n d r e · j mędis siję vijnį, no seććę kajis mort-gowosęn viśta·wis, štobi sija siję ez vij, a kęr woktas gortas, aś pukśę·tę ęši·nvę i vićći·śę, kęr kajis pondas suna·śnį. a kęr kajis pondas suna·śnį, to sija bid viniś veśkit kinas sętę siwe (kajis kuźa). sek sija aźźas aśśis śtaśťe. a n d r e · jwę ďiwo wois, što kajis baji·tę mort-gowosęn. sija siź i keris. woktis gortas, puktis ęši·nvę, pondis vićći·śnį, kęr sija pondas suna·śnį. ńe-dir mijiś kajis pondis suna·śnį. a n d r e · j bid viniś sętis kajis kuźa. i kajis uśis żożę i srazu-żę bergę·ććis m a r j a c a r e · w n ae. m a r j a c a r e · w n a sek siwę šuis: "raz te menę kutin da kuž i viżnį ćożżik pirvin!" a n d r e · j siź i keris. ćoža weśę·tis pir i nija orsisę svaďba. sija owis aswas ińkęt da vetwiwwis vęrę.*

2. *vot ęt-piriś ińis i šuę: "miję bedneja owamę." sija čęktis bośnį a n d r e · jes šolk sto rubľe·jwę. a n d r e · j munis aswas tova·riššez dinę, ęktis kinwiś rubęn, kinwiś kikęn, sto rubľe·j. boštis raznęj šolkkez da vajis m a r j awę. marja čęktis vodnį a n d r e · jes da uźnį, a ać is eta kadę pukśis kijnį kovo·r.*

trying to find out which one of them her bridegroom might be. But her bridegroom was not sitting among the guests at table. She noticed Stupid Ivan sitting in the corner by the stove and brought him wine and honey. When she was handing over the wine and the honey to him, she asked why his finger was wrapped up. Stupid Ivan told her how he had hurt his finger while picking mushrooms in the forest. Then the bride told him to remove the bandage so that she might see how he had hurt his finger. When he unwrapped his finger, the house immediately began to glow. Then the bride took Stupid Ivan by the hand and leading him to her father, said: "Look, here is my bridegroom!" They washed Stupid Ivan, gave him new clothes, and he changed into a gallant young man the like of whom only exists in tales. The Tsar immediately arranged the wedding there. Stupid Ivan lived for a long time, for many years, together with his wife.

236. Go I-know-not-where, bring I-know-not-what!

1. Once upon a time the Tsar had a marksman called Andrej. Day by day Andrej went to the forest: he shot wild-fowl and brought them to the Tsar's kitchen. One day he walked into the forest. He walked and walked without finding anything. As he was about to return home, he noticed a bird sitting on the top of a tree. Andrej aimed at it and brought it down. The bird fell down. He walked over to it, took it in his hand and saw that it was hurt. Andrej was about to kill it, when it spoke up in a human voice, asking him not to kill it, but when he got home put it in the window and wait until it began to fall into slumber. When it began to fall into slumber, he must strike at the bird with all his might, with his right hand. Then he would find his own good fortune. Andrej marvelled at the bird speaking in a human voice. He did as was told. He came home and put the bird in the window and began to wait for it to fall asleep. In a short while the bird began to fall into slumber. With all his might Andrej struck at the bird. The bird fell down on the floor and changed immediately into the Tsar's daughter Marja. Then the Tsar's daughter Marja said to him: "Now that you have caught me, you must make a feast as soon as you can!" So Andrej did. He gave a feast and they arranged a wedding. He lived with his wife, and continued hunting in the forest.

2. Then one day his wife said: "We are living poorly." Andrej had a hundred roubles worth of silk bought. Andrej went around his friends and collected a hundred roubles: from this one, from that two. He bought various kinds of silk and took them to Marja. Marja told Andrej to go to

ętik ojęn sija kijis kovo·rsę. ašinas, ker a n d r e · j ćeććis, sija śetis siwę kovo·rsę i čęktis uza·wnį. seććę m a r j a viśta·wis a n d r e · jwę, štobį sija uza·wis kovo·rsę siwę, kin pervej śetas ćena·sę. vot a n d r e · j puktis kovo·rsę kivvas i munis torgo·wej wawkaez ożęt. siwę panit kotę·rtis kupe·ć i jua·wis a n d r e · jwiś, uza·was-ľi siwę kovo·rsę. a n d r e · j viśta·wis, što uza·was. kupeć jua·wis: "mimda koran kovo·ris ponda?" a n d r e · j ez pondį duma·jtnį i viśta·wis: "te mortis torgo·wej, te i śet cena·sę!" eta kadę seććę ękśisę una· kupe·ććez i pondisę duma·jtnį, mimda siwę śetnį cena·sę. no ńe-kin ez vermį viśta·wnį ńem. seti kak raz kare·taęn munis carskej sove·tńik. sija kaźa·wis, što kupe·ććes mij-kę ękśęmaś i spori·tęnį. carskej sove·tńik ćeććis da munis viżę·tnį. sija jeľe piris towpa· šęras a n d r e · j dinę. kęr sija kaźa·wis kovo·rsę, to sija dir ńem ez vermį viśta·wnį. eta kovo·rvin vei bidę·s carstvois goroddezęn, ďere·wńaezęn, ibbezęn, žverrezęn da kajjezęn. sija jua·wis a n d r e · jwiś, mimda sija korę cena·sę. a n d r e · j viśta·wis, mimda śetas, simda i wadnę woas. sek carskej sove·tńik kiskis košeľo·k da śetis eta kovo·r ponda ďešiť tišić rubľe·j. boštis kovo·rsę da munis car ordę. woktis sija car dinę i mićća·wis siwę kovo·rsę. car kiž viżę·tis kovo·rvas, siž viśta·wis: "mij kowę, boś, a kovo·rsę og śet." car kiskis kęšeľo·kęn ďeńga da śetis sove·tńikiswę dvaćeť tišić. a sove·tńik duma·jtištis: 'no i wadnę, me ešę· buržikę zakažita.' sija pukśis kare·taę, woktis slobo·daę, kitęn owis a n d r e · j. ažžis kerkusę i piris. sija oštis ibę·ssę, ęt koknas piris kerkuę, a mędnas ez ještį. sija kaźa·wis m a r j a c a r e · v n aęs i srazu· kinmis mestaas, seččęm sija vei basęk. m a r j a vićći·śis, vićći·śis, bergę·tis siję peľ-po·nnezęťťas da pędna·wis ibę·ssę.

3. *carskej sove·tńik eta kadśiń śoję i oz śoj, juę i oz ju. etę kaźa·wis car i sija jua·wis, mij sikęt wois. carskej sove·tńik viśta·is siwę, miľa sija seččęm wois. carwę oχo·ta wois viżę·tnį strelo·kis ińwę. sija paśtaśis prostę·j paśkęmę da munis a n d r e · jis ordę. oštis ibę·ssę, ęt koknas piris, a mędnas ez ještį. sija srazu·-žę kinmis mestaas. m a r j a vićći·śis, vićći·śis, boštis careș peľ-po·nnezęťťas, bergę·tis da pędna·wis ibę·ssę. car vei getirtęm i siwę ušis umeľ duma: miľa etę si strelo·kwęn seččęm basęk ińis, a sija getirtęm. m a r j awę ownį ńe streľči·χaęn, a ćare·vnaęn. woktis gortas car, koris carskej sove·tńikes da viśta·wis, štobį sija duma·jtis, kićę· ińdę·tnį a n d r e · jes, štobį sija ber ez bert.*

bed and sleep while she sat down to weave a carpet. She sat up the whole night and finished the carpet. When Andrej got up next morning, she handed him the carpet and ordered him to sell it. Marja told Andrej to sell the carpet to the first man that would pay its price. Taking the carpet on his arm, Andrej started out for the merchants' shops. A merchant has run up to him, and asked: "How much do you want for the carpet?" Not willing to give a thought to it, Andrej said: "You are a merchant, you fix its price." Meanwhile many merchants gathered together, and they tried to find it out how much they ought to pay. But nobody could say anything. The Tsar's counsellor happened to be passing by in his coach. He noticed that the merchants had come together and that they were having a debate. The Tsar's counsellor jumped down and went over to find out what the matter was. He had hardly reached Andrej in the middle of the crowd when he saw the carpet; for a long time he could not say a word. On that carpet there were to be seen all the towns, villages, fields, beasts and birds of the whole empire of the Tsar. He asked Andrej how much he wanted for it. Andrej replied that he would be contented with what the counsellor would give. Then the Tsar's counsellor produced his purse and handed him ten thousand roubles for the carpet. He took the carpet, and went to the Tsar. He came to the Tsar and showed him the carpet. As the Tsar caught a glimpse of the carpet, he said: "Take whatever you want, but I will not give you the carpet." The Tsar produced his purse and gave the counsellor twenty thousand. Then the counsellor thought to himself: "Very well, I shall order a still better one." He got in his coach and rode to the free village where Andrej was living. He found the house and entered it. He opened the door and put one leg inside, but was unable to move the other. He caught a glimpse of the Tsar's daughter Marja, and he froze to the spot, so beautiful was she. Marja waited and waited, then turned him round, seizing him by the shoulder, and closed the door.

3. From that time onwards the Tsar's counsellor was eating and was not eating, drinking and not drinking. The Tsar noticed this, and asked what had happened to him. The Tsar's counsellor told him all about it. The Tsar had a desire to see the marksman's wife. He dressed in simple clothes and went to Andrej's house. He opened the door, put one foot inside, but he was unable to move the other. At once he froze to the spot. Marja waited and waited, then she seized the Tsar by the shoulder, turned him round, and locked the door. The Tsar was unmarried, and a wicked thought occurred to him: why should the marksman have such a beautiful wife while he was unmarried? Marja ought to live not as a marksman's wife but as a Tsar's wife. The Tsar went home and called the Tsar's counsellor. He told

jeśli sija oz duma·jt, to sija čektas kera·wnį jursę sove·tńikwę. sove·tńik tęždi·śemęn munis gortas, no tujvas sija piris kaba·kę. koris vina· da pondis junį. sį dįnę kotę·rtįštis kaba·ckej ńiššej. sove·tńik sįwę viśta·wis: "mun te tatiś, kabackej ńiššej!" kaba·ckej ńiššej sįwę viśta·wis: "te menįm suwtę·t lučše staka·n vina; a me tenįt možet mij-ńi-buď otsa·wa." carskej sove·tńik śetis ńiššejwę staka·n vina· da bįdę·s viśta·śis. kabackej ńiššej viśta·wis, što a n d r e · jsę možno ćoža nębę·tnį, a vot ińįs sįwęn ędďę·n ńi χitrej. i vot viśta·wis sįwę, štobį a n d r e · j vetwis męd śvetas da aźźiwis poko·jnej car baťuskasę. seve·tńik siź i keris. munis car dįnę da viśta·wis, car koris dįnas a n d r e · jes da viśta·wis sįwę: "bura te menįm služi·tan. služi·t menįm ętik služba! vetwį męd śvetas da aźźiw menćim poko·jnej ajes!" a n d r e · j ęšę·tis jursę da woktis gortas. sija bįdę·s viśta·wis ińįswę, mij siję čęktis kernį carįs. m a r j a care·wna sećće viśta·wis: "etę toľko ešę· služби·ška, a službajs voas ozas." sija čęktis a n d r e · jes vodnį. a m a r j ajs oštis ńigaez da pondis widďįnį, kiź munnį męd śvetas da aźźi·wnį poko·jnej car baťuškasę. ašįnas, ker a n d r e · j ćeććis, m a r j a śetis sįwę koľe·ćko i čęktis munnį eta koľe·ćko śerįn. a štobį carįs veri·tis, to aś boštę tova·riššę carskej seve·tńikęs. a n d r e · j siź i keris. boštis tova·riššę carskej seve·tńikęs da munisę nija koľe·ćko śerįn. dįr nija munisę i vot woktisę nija pemįt verę. koľe·ćko sek dugdis tarę·wććinį daľše. sek a n d r e · j da seve·tńik pukśisę da pondisę ębęda·jtnį suχarrezęn. ezę ještę ębęda·jtnį, kiź nija pervo kįwisę, a sį berįn kaźa·wisę, kiź kįk ćort doďďa·ęmaś mortęs ťeľe·gaę, kićę· vei tećema una· pes. a n d r e · j kaźa·wis, što eta poko·jnej car baťuška. sija pondis kornį ćorttezwiś, štobį nija weźwisę ńe-dįrik kežę poko·jnej carsę baji·tišnį. a ćorttes i šuęnį: "a miję aśnim ńi mij-ľi kįskamę pessę?" a n d r e · j šuis: "me tijanwę śeta poka· svežej mortęs." ćorttes weźisę poko·jnej carsę da doďďa·wisę seve·tńikęs. a n d r e · j jua·wis carįswiś, kiź owęmįs sįwęn. car i šuis, owęmįs sįwęn ędďę·n umeľ. i sija ćęktis viśta·wnį a n d r e · jwę, štobį zonįs ńem umeľsę ez ker. ezę ještę nija baji·tnį, kįď ćorttes prostę·j ťeľe·gàn bertisę uže· ber. a n d r e · j boštis seve·tńiksę da ińdę·ććis gortwańę. ker sija woktis i carwę viśta·wis, što sija aźźiwis poko·jnej car baťuškasę i poko·jnej car baťuška čęktis sįwę ńem umeľsę ńe kernį, car ez pondį veri·tnį. sek a n d r e · j viśta·wis, jeśli sija oz veri·t, to aś jua·wę seve·tńiksę, kędawęn emeś śińa·kkez polući·tęmeś męd śvetas. car sek veri·tis i ešę·

him to plan some journey on which Andrej might be sent never to return. If he failed to devise something, he would have the counsellor's head cut off. The counsellor returned home sadly, but on his way he entered the inn. He asked for wine and started to drink. The beggar at the inn ran up to him. The counsellor said to him: "Clear out, you beggar from the inn!" The beggar from the inn said to him: "Better set a glass of wine in front of me, for I might be of some use to you!" The Tsar's counsellor gave a glass of wine to the beggar and told him everything. The beggar said that Andrej could be removed quickly, but that his wife was very shrewd. He told him that Andrej should go to the nether world to find the deceased Father Tsar. The counsellor acted accordingly. He went to the Tsar and told him about the plan. The Tsar called Andrej and said to him: "You serve me well. Will you do a favour for me? Go to the nether world and find my deceased father!" Andrej lowered his head and walked home. He related to his wife all the Tsar had ordered him to do. The Tsar's daughter Marja said to him: "This is a minor duty to perform,the really difficult one is still in store for you." She told Andrej to go to bed. And Marja opened up the books and began to read how to go to the nether world to find the deceased Father Tsar. When Andrej got up in the morning, Marja gave him a ring, and ordered him to follow where the ring led. And in order to make the Tsar believe him, he should take the Tsar's counsellor as a companion on the way. Andrej acted accordingly. He took the Tsar's counsellor as his companion, and they started off after the ring. They followed the ring for a long time. They arrived in a dark forest. There Andrej and the Tsar's counsellor sat down and began to eat biscuits for lunch. They had not yet finished their lunch when first they heard, then they saw two devils harnessing a man to a cart loaded with a lot of wood. Andrej noticed that it was the deceased Father Tsar. He asked the devils to set the deceased Tsar free for a short while because he wanted to chat with him. But the devils said: "Are we to pull the load of wood ourselves?" Andrej replied: "I'll give you a fresh man instead." The devils set the deceased Tsar free and harnessed the counsellor to the cart. Andrej asked the Tsar how he was faring. The Tsar said he was leading a wretched life. He asked Andrej to tell his son not to do any evil deed. They had not yet finished their talk when the devils returned with the empty cart. Andrej took the counsellor and started for home. When he arrived home, and told the Tsar that he had found the deceased Father Tsar, who ordered his son not to do any evil deed, the Tsar refused to believe him. Then Andrej said to him that if he did not believe him he should consult the counsellor who had acquired blue bruises in the nether world. Then the Tsar believed him and grew

ędďę·nžįk wega·śis. i čektis duma·jtnį seve·tńikwę, kįćę ińdę·tnį a n d r e · jęs, štobį sija ber ez bert.

4. *seve·tńik munis bera· kaba-kę da viśta·wis kabackej ńiššejwę. ńiššej koris bera· staka·n vina· da duma·jtįštis. sį berin viśta·wis, što seččem gosuda·rstvòn em kot baju·n. seve·tńik kotę·rtis car ordę da viśta·wis, kįćę· ińdę·tnį a n d r e · jęs. car, znaćit, srazu· koris a n d r e · jęs i čektis vaję·tni k o t b a j u · nęs. a n d r e · j ešę ędďę·nžįk ęšę·tis jursę da woktis gortas i viśta·śis bįdę·s ińįswę. ińįs čektis vodnį a n d r e · jęs da uźnį. a m a r j às eta poraę čektis kuźńećez dornį kuji·m kertowej kowpa·k, kleški·ez, kujim šaď-koď bedďez: etiksę kertoweję, medsę medneję, a kujmetsę olovja·nneję. ker ašinas a n d r e · j ćeććis, to m a r j a śetis siwę kuji·m kertowej kowpa·k, kleški·ez i kuji·m šaď-koď beď i viśta·wis: te pę on wok k o t b a j u · nis dineż kuji·m versta, kiż pondan suna·śnį, te en vod, a n d r e · j ! toľko vodan, kiď srazu·-žę tenę k o t b a j u · nis vijas." a n d r e · j kiwzis etę i munis aswas tujet. dir sija munis i vot sija woktis k o t b a j u · n dineż. siję pondis vermįnį on, no a n d r e · j ez vod i woktis kotis dineż. kotis ćeććę·wtis a n d r e · jvę i žugdis kik kowpa·ksę. toľko mędis sija žugdįnį kujmę·tsę, no sija ez ješti. a n d r e · j kutis siję kleški·en i pondis vartwįnį kertowej beďen. vartwis dotovo· siję, što ćegwa·wis kerto·wej bedsę. sija boštis mednej beďsę i mednej beďsę ćegwa·wis. sek a n d r e · j boštis olovja·nnej beďsę i pondis sijen vartwįnį. eta beďis vei ńebit. sija oz ćeg, a kęsta·śę. sek k o t b a j u · n pondis kornį, štob a n d r e · j boľše ez vartwį siję. a n d r e · j sek siwę viśta·wis, štobį sija munis sį śerę. k o t b a j u · n munis a n d r e · jket. woktisę nija asśanis carstvoę i munisę car ordę. i a n d r e · j mįćća·wis carwę k o t b a j u · nęs. car ešę ędďę·nžįk wega·śis i čektis seve·tńikęs duma·jtnį ešę·, kiž a n d r e · jęs vijnį.*

5. *seve·tńik munis bera· kaba·kę i viśta·wis etę kaba·ckej ńiššejwę. kaba·ckej ńiššej viśta·wis sek, štob car ińdę·tis a n d r e · jęs seććinę, og teď kįćę· i vajis siję, og teď, mij. car koris dinas a n d r e · jęs i viśta·wis, štob munis sija, og teď, kįćę· i vajis siję, og teď, mij. a n d r e · j woktis m a r j a dinę da viśta·śis. m a r j a čektis vodnį a n d r e · jęs. a ać̀is koris bįd-koď kajjezęs da źverrezęs i jua·wis niwiś, kįćę· munnį, štob aźźinį og-teď-mij. zverrez da kajjez ńem ez viśta·w, sić-kę nija ez teďę. m a r j a sek koris kik veľika·nęs i čektis nębę·tnį okea·n šerę. veľika·nnes nębę·tisę m a r j aęs okea·n šerę.*

still more angry, and ordered the counsellor to think where to send Andrej never to return.

4. The counsellor returned to the inn and told the beggar at the inn of his troubles. Again the beggar asked him for a glass of wine and began to ponder. Then he said that Tomcat Bajun was living in such and such a state. The counsellor hurried to the Tsar and told him where to send Andrej. The Tsar called Andrej and ordered him to go and fetch Tomcat Bajun. Andrej dropped his head still lower, went home and told the whole story to his wife. His wife told him to go to bed and sleep. Meanwhile Marja gave orders to the blacksmiths to forge three caps of iron, tongs and three sticks, one of iron, the second of copper and the third of tin. When Andrej got up next morning, Marja handed him the three iron caps, the tongs and the three sticks, saying: "When you get to within three miles of Tomcat Bajun, you will begin to feel sleepy, but do not lie down to sleep, Andrej ! As soon as you lie down, Tomcat Bajun will kill you." Andrej listened to this and started on his way. He went on for a long time, and at last came to Tomcat Bajun. He was nearly overcome by sleep, but Andrej did not lie down, but went straight to the Tomcat. The Tomcat leapt at Andrej and broke two of the caps. He was just about to break the third, but he had not time to do so. Andrej seized him with the tongs and began to thresh him with the iron stick. He threshed him until the iron rod was broken. Then he took the copper rod, but the Tomcat broke the copper rod as well. Then Andrej took the tin rod and started to thresh with it. That rod was flexible, it did not break but bent. Then Tomcat Bajun asked Andrej not to beat him any longer. Andrej commanded him to follow him. Tomcat Bajun went along with Andrej. They arrived in their own tsardom, and went to the Tsar. And Andrej showed Tomcat Bajun to the Tsar. The Tsar grew still more angry and ordered the counsellor to think again and find out how to kill Andrej.

5. Again the counsellor went to the inn and told the story to the beggar at the inn. Then the beggar at the inn said that the Tsar should send Andrej to I-know-not-where and fetch I-know-not-what. The Tsar called Andrej and told him to go to I-know-not-where and fetch I-know-not-what. Andrej came to Marja and told her everything. Marja ordered him to go to bed. And she called all kinds of birds and beasts, asking them where to go to find I-know-not-what. The beasts and birds did not say anything, because they did not know. Then Marja called two giants, and commanded them to take her to the middle of the ocean. The giants carried Marja to the middle of the ocean. There Marja called the fish together and asked them where to find I-know-not-what. The fish did not know. When Andrej got up next morning, Marja gave him a ball of thread and a towel, telling him to dry

seććin m a r j a koris ćeriezęs da pondis jua·wnį, kįtę·n em og-tęd-mij. ćeries tože ez tędę. ašįnas, kęr a n d r e · j ćeććis, m a r j a šetis sįwę kwubo·k suńi·sęn da ćiškę·t i čęktis kįtę·n-bį ez vew ćiški·šnį toľko sį ćiškę·tęn. a n d r e · j munis i dįr mįjiś woktis baba-jaga· ordę. pįris sį ordę, a baba-jaga· puka·wę wabi·ć dorįn da kuďe·ľ pećkę. baba-jaga· i šuis seććę: "estęn ńe ez kiw ruskęj duχęn?" a ęni ać̨is sija woktis sį dįnę. "vot me tenę žari·ta, šoja da koskaezvat tupľa·ša." a n d r e · j seććę šuis: "me vęi dįr tujįn, grežę·ś me, umę·ľći i woi ćorįt. te menę lučše miśśę·t bańàn, verd da sį berįn i šoj!" baba-jaga· wontis bańa, miśśę·tis. kęr a n d r e · j pondis ćiški·šnį aswas ćiškę·tęn, to baba-jaga· jua·wis: "kįti·ś tenat eta menam niwwęn ćiškę·tįs?" a n d r e · j viśta·wis, što sija sįwęn iń. baba-jaga· srazu·žę pukśę·tis pįza·n saję, pondis poću·jtnį bįd-koď vina·ezęn da maezęn. eta kosta·ę a n d r e · j viśta·śis, kįćę· sija munę. baba-jaga· duma·jtįštis da viśta·wis, što sija oz tęd, kįtę·n sija em. no etę dowžen tędnį sįwęn babįs ľagu·ška, kęda owę bowo·tòn trista ľet. baba-jaga· vottę·tis a n d r e · jęs, a ać̨is gęńi·tis rossezvįn bowo·to dorę. sija koris ľagu·ška babęs da jua·wis, kįtę·n em sija og-tęd-mij. ľagu·ška bab viśta·wis, što sija tędę, kįtę·n i sija otsa·was baba-jaga· źaťwę siję aźźįnį, toľko aś a n d r e · j krinkàn jęwęn nębę·tę ľagu·šasę bija ju dįnę. a n d r e · j siź i keris. nębę·tis staru·kaęs bija ju dįnęź i siję seććin kįskis jęwśis. ľagu·ša čęktis pukśįnį a n d r e · jęs sįvvę. a n d r e · j pukśis ľagu·škavvę i sija pondis pęľććįnį. pęľććis, pęľććis i wois wįįnžįk śęd verśa. ľagu·ška ćeććę·wtis bija jusę i čęktis munnį a n d r e · jęs daľše. seććin sija kaźa·wis kerku ńe kerku, sara·j ńe sara·j. seććin sija dowžen pįrnį i žebśi·śnį gor saję. seććin sija aźźas og-tęd-mij. a n d r e · j munis, aźźis etę kerkusę, pįris seććinę da žebśi·śis gor saję. skoro sija kįwis, kįź bįdę·s pondis gįma·wnį da treśi·ććįnį kerkuįs. kerkuas pįris mįžįćo·k, ćuń ižda. sija pįris i gorę·tis: "svat n a u · m, vaj šojnį!" i drug kįša·ń-kę kerku šerę kin-kę suwtę·tis pįza·n. pįza·nvas puktis puęm męs-tuša· da boćo·nok sur. mįžįćo·k etę bįdę·s šojis da munis. a n d r e · j powęmęn petis gor sajiś da šuis: "svat n a u · m, dava·j šojnį!" kerku šerę kin-kę suwtę·tis pįza·n raznęj zaku·skaezęn da vina·ezęn. a n d r e · j pukśis da šojis: "svat n a u · m, pukśį, šojamę ętwaįn!" i drug andre·j kaźa·wis, što pįza·nwiś šoja·nsę kin-kę kiź rosęn ćiškę. vina·įs ać̨is kiśśe rumkaezę, a rum-kaes skok da skok ćećća·ęnį. a n d r e · j jua·wis: "svat n a u · m, munam mekęt?" "muna, dobrej mort, me estęn oa uže· ńe eča, a ńe-kęr ešę eg šoj." vot a n d r e · j woktis bija ju dįnę, ćeććę·wtis ľagu·škakęt bija ju vewdęręt i

himself only with that towel wherever he might be. Andrej set out on the way, and after a long while he came to a witch. He entered her hut, and the witch was sitting on a bench, spinning oakum. Then the witch said: "Isn't that a Russian smell over there?" Well, he himself now came over to her. "I shall roast you and eat you, and I shall roll on your bones." Then Andrej answered: "I have come a long way, I am dirty, I have become lean and tough. Better give me a bath in the bath-house, then food, and then eat me!" The witch heated the bath-house and bathed him. When Andrej started to dry himself with his own towel, the witch asked him: "Where did you get my daughter's towel?" Andrej answered that she was his own wife. At once the witch seated him at the table and feasted him on all kinds of wine and honey. Meanwhile Andrej explained to her where he was going. The witch pondered for a little while and said that she did not know where the place was. But her frog-grandmother must know about it, having lived for three hundred years in the swamp. The witch put Andrej to bed, and she herself rode on her broomstick to the swamp. She asked her frog-grandmother where I-know-not-what was to be found. The frog-grandmother answered she knew where it was and she would help the witch's son-in-law to find it, only let Andrej take her (the frog) in a milk jug to the fiery river. Andrej acted accordingly. He took the old dame to the fiery river and there pulled her out of the milk. The frog ordered Andrej to sit on her. Andrej sat on the frog, and the frog began to puff herself up. She puffed and puffed until she had grown taller than the dark forest. The frog jumped over the fiery river and commanded Andrej to continue his way. There he would catch sight of something: a house, yet not a house, and a barn, yet not a barn. He must enter it and hide behind the stove. There he would find I-know-not-what. Andrej set out and found the house, entered it, and hid behind the stove. Soon he heard it beginning to thunder, and the house began to shake. A little man the size of a thumb entered. He entered and shouted: "My Spouse Naum, bring me something to eat!" All of a sudden a table was set by somebody in the middle of the house. A boiled cow's rump and a small barrel of beer were placed on the table. The small man ate and drank all this, and then went away. Andrej came fearfully out from behind the stove and said: "Spouse Naum, give me something to eat!" A table was laid by somebody in the middle of the house, with various bits of food and wine. Andrej sat down and began to eat: "Spouse Naum, sit down and let us eat together!" Andrej suddenly noticed that the food vanished from the table as if someone had swept it away with a broom. Wine was poured of its own accord into the glasses, and the glasses hopped around. Andrej asked: "Spouse Naum, will you come with me?"

weźis siję. ńewwę [ɔ: ńe-ịwę] munis a n d r e · j i jua·wis: "svat n a u · m, te tatęn?" "me — šuę — muna te śęrę." a n d r e · j munis, munis i mịźis i siź šuis: "vot-bị gortę woknị!" a svat n a u · m seććę i šịa·śis: "važị·n ńi kowis viśta·wnị. śića·s te woan gortịn." drug a n d r e · jęs tęw-ćik weptis ńeboas da pondis nębę·tnị gortwańę. kęr a n d r e · j webźis okea·n veśtę·t, to sięn jurịs pondis berga·wnị. sija šuis: "šoćći·šnị!" tęw-ćik pondis weźnị a n d r e · jęs okea·n šęrę ostrovvę. drug ostrowịn wois dvore·c. a n d r e · j pịris eta dvore·cę. setęn nija svat n a · u mkęt šoćći·śịštisę da ębęda·jtisę. svat n a u · m viśta·wis a n d r e · jwę, što skoro pondasę ujnị ostrowịs dịnęt kuji·m kupe·ćeskęj kora·beľ. ena kupe·ććezwęn emęś kuji·m ďiko·winęj veššez. svat n a u · m čęktis vežnị a n d r e · jęs siję ena ďiko·winęj veššezvę. skoro eta ostrovvę woktisę kuji·m kupe·ć. nija jua·wisę i pondisę kornị a n d r e · jęs, štobị sija vežis svat n a u · męs ďiko·winęj zorvę, ćervę da dudkavę. a n d r e · j vežis svat n a u · męs etna veššezwę. a gęśśezęs a n d r e · j poću·jtis siź, što nija kịtę·n puka·wisę, setęn i ęnmę·śśisę.

6. *a n d r e · j eta kadę svat n a u · nkęt munisę aswanịs carstvoe. woktis a n d r e · j gortas, a sịwęn kerku sotęm, toľko ętik truba tęrći·tę. a ińịs abu. sek munis a n d r e · j more dorę, pukśis i pondis tęždi·śnị. eta kadę kịśa·ń-kę webźịštis sị dịnę kaj, uśis muvvę i bergę·ććis m a r j a care·wnaę. svat n a u · m eta kadę bereg dore suwtę·tis dvore·c. pondisę ownị eta dvore·cịn a n d r e · j aswas ińkęt. ęt-pịriś car munis oχoľiććịnị i kaźa·wis more dorịn dvore·c. sija węga·wis, kin etę stroji·tis sị muvvịn šị śetteg dvore·c. kęr sịwę viśta·wisę, što setęn owę a n d r e · j m a r j a care·vnakęt, ešę· ęďďę·nžịk węga·śis car. sija ęktis iźịt armija da ińdę·ććis a n d r e · j dvore·cvę. a n d r e · j kịź kaźa·wis, što sị dvore·c dịnę woktę iźịt armija, to bośtis ćer, bergę·tis siję jịwnas uę i ćerịs ućịs pondis maka·jtnị. kịź makńi·tas, siź i voę kora·beľ matro·ssezęn da puškaezęn. ćerịs makńi·tis stoiś voisę sto kora·beľ. eta berịn a n d r e · j bośtis dudka da pondis pęľtnị ęt końe·ćas i srazu·-že pondisę dudkaiś ćećća·wnị solda·ttez. siź a n d r e · j ęktis iźịt armija i čęktis pondę·tnị sraže·ńńo. eta kadę a n d r e · j bośtis zor da čęktis siję vijnị ćarsę. zor vijis carsę, a armija pịššis. naro·d sek koris ownị caręn nị gosuda·rstvòn a n d r e · jęs.*

"I will, my friend. It is not a short time I have been living here yet I have never been offered anything to eat." Andrej and Spouse Naum started off. Andrej got to the fiery river; he jumped over the fiery river with the help of the frog, which he then dismissed. Andrej went a little farther on and asked: "Spouse Naum, are you there?" "I am following" — said he — "behind you." Andrej went on and on and grew tired. He said: "It is time we were at home!" Spouse Naum said: "You ought to have told me long before. You will be home immediately." Suddenly Andrej was lifted up in the air by a whirlwind, which began to take him home. When he flew over the ocean, Andrej began to feel giddy. He said: "Let us have a rest!" The whirlwind began to bring Andrej down to an island in the middle of the ocean. A palace suddenly appeared on the island. He entered the palace. Spouse Naum and he rested and lunched there. Spouse Naum said to Andrej that soon there would be three merchant ships sailing by the island. These merchants had three magic things. Spouse Naum told Andrej to exchange him for these magic things. Soon the three merchants arrived at the island. They questioned Andrej and begged him to exchange Spouse Naum for the magic stick, axe and bagpipes. Andrej exchanged Spouse Naum for these things. Andrej gave such a rich feast to the guests that they fell asleep where they were sitting.

6. In the meanwhile Andrej, together with Spouse Naum, arrived in their own tsardom. Andrej reached his house. His house was burnt down; only the chimney remained standing. His wife was nowhere to be seen. Then Andrej went to the seashore and began to grieve. In the meanwhile a bird flew to him from somewhere, fell to the ground and changed into the Tsar's daughter Marja. Spouse Naum meanwhile erected a palace on the shore. Andrej began to live in this palace together with his wife. Once the Tsar went hunting and caught sight of the palace on the shore. He grew angry. Who had built a palace on his land without his permission? When he was told that Andrej and the Tsar's daughter Marja were living there, he was still more angry. He collected a powerful army and set out to attack the palace. When Andrej noticed the big army coming to the palace, he took the axe and turned it with its head down. The axe began to beat about by itself. As it swung to and fro, a ship arrived full of sailors and cannons. The axe made a hundred swings and a hundred ships arrived. Then Andrej took the bagpipes and began to blow them at one end, and soldiers sprang out of the bagpipe at once. In this way Andrej collected a large army and gave orders to start battle. Meanwhile Andrej took out the stick and commanded it to kill the Tsar. The Tsar was killed by the stick, and the army fled. Then the people asked Andrej to be the Tsar in their country.

1. *ois-veis car b e r e · ń ď e j. sień vewisę kuji·m zon: iżitżiksę šuisę ṕ o t r care·vić, šerę·tsę šuisę f o d o r care·vić, a med tom zonsę šuisę i v a · n care·vićen. eta carwen vewi iżit sad. i eta sadin bidmis siwen etik jablońńa, kęda·wen jablokkez tommę·tisę bidę·nnisę. i vot sija kaźa·wis, što jablokkesę pondis kin-kę guśa·wni. i vot sija ińdę·tis etik oję karau·l'itni med periś zonsę. med periś zon ńe-dirik puka·ištis eteras; piris sara·ję da ostatki ojsę uźis. ker asiwnas woktis ajis dinę, to siwę viśta·wis, što sija ńe-kinę·s ez aźźi·w. med ojas munis karau·l'itni jablokkez šerę·t zonis. no sija tože ńe-kinę·s ez aźźi·w, sić-kę ojsę sija uźis tožę sara·jin. kujmet ojas munis karau·l'itni i v a · n care·vić. sija puka·wis, puka·wis i drug kaźa·wis, što sadin wois jugitżik. sija woktis jablońńa dinę i kaźa·wis, što jablokkesę śoję žar-kaj. i v a · n care·vić žagę·ńikęn woktis da kutis bežet'tis kajsę. no kajis ďorńiććis i webźis. i v a · n kiin koľććis toľko etik bord-ti(w)ip. asiwnas i v a · n care·vić woktis ajis dinę da viśta· wis, što vorsę sija aźźi·wis, a kutni ez vermi. i śetis ajiswę etik bord-tiipsę žar-kajwiś. eta kadśiń car wois veśo·lej. dir mijiś sija viśta·wis pirvin, kin siwę kutas da vajas žar-kaj, to siwę sija śetas žin carstvosę.*

2. *vot i tuję ińdę·ććis koššini žar-kajęs ṕ o t r care·vićis. vot ṕ o t r care·vićis pukśis vevvę da gęńi·tis tuję. woktis sija perekro·stokvę i aźźę, setęn pl'ita kujwę i sivvin vei gižema: kin munas šuľga·vvas, to sija aśsę eštas, a vewis koľććas wowja; jeśl'i sija munas veśki·tvas, to eštas vewsę da ać̣is koľććas wowja; a jeśl'i munas veśkita, to sija aswis aźźas ińęs. i ṕ o t r care·vić munis veśkita. woktis etik dvore·c dinę, a panit kotę·rtę niwka. niwkais otsa·wis care·vićwę ćeććini vew viwśań da pirtis dvore·cas. seććin siję pukśetis piza·n saję, jukta·wis, verdis da vottę·tis uźni. toľko ještis ṕ o t r care·vić uźni, kiž niwka bergę·tis kojkasę i ṕ o t r care·vić uśis jamà. skoro car ektis medi·k pir. eta pirvin viśta·wis, kin siwę vaję·tas žar-kajęs, to siwę śetas žin carstvosę. i tuję ińdę·ććis f o d o r care·vić. f o d o r care·vić tožę munis veśkita. woktis eta niwka dinę i tožę niwkàs f o d o r care·vićęs uśkę·tis jamà.*

3. *ńe-dir mijiś i v a · n care·vić ińdę·ććis tuję. ker sija woktis perekro·stokwę, to sija munis šuľga·vvas, kitę·n eštini vewsę, no aswis koľććini wowjen. i v a · n care·vić munis, munis da miźis. ćeććis vew viwśań, kerta·wis siwiś oźiś kokkesę da weźis šoććišni. a ać̣is vodis uźni. ker i v a · n care·vić*

237. Tsarevich Ivan and the wolf

1. Once upon a time there lived a Tsar called Bereńďej. He had three sons. The eldest was called Tsarevich Ṕotr, the middle Tsarevich Ḟodor, the youngest Tsarevich Ivan. This Tsar had a large garden. In this garden grew an apple tree whose fruit rejuvenated everybody. He noticed that someone was beginning to steal the apples. One night he sent his eldest son to keep watch. The eldest son sat outside for a while, then went into the barn and slept the rest of the night. When he came to his father next morning, he told him that he had seen nobody. The following night the middle son went to guard the apples. Neither did he see anybody, since he too slept the night in the barn. On the third night Tsarevich Ivan went on guard. He sat and sat, and suddenly he perceived that it was growing lighter in the garden. He went up to the tree and saw that a fire-bird was eating the apples. Quietly Tsarevich Ivan drew near and caught the bird by the tail. But the bird freed itself with a jerk, only a feather from its tail was left behind. In the morning Tsarevich Ivan came to his father and told him that he had seen the thief but could not catch him. And he handed the tail-feather of the fire-bird to his father. From that time on, the Tsar was a happy man. After a time he announced at a feast that he would give half his realm to anyone who would catch and bring the fire-bird to him.

2. Well, Tsarevich Ṕotr set out to find the fire-brid. Tsarevich Ṕotr mounted his horse and galloped along the road. He arrived at a crossroad and saw a notice lying there, with the words: he who takes the left-hand road will lose himself but save his horse's life; he who takes the right-hand road will lose his horse but himself stay alive; and he who takes the road straight ahead will find himself a wife. Tsarevich Ṕotr went straight ahead. He arrived at a palace, a girl came running to meet him. The girl helped the Tsarevich to alight from his horse and showed him into the castle. She sat him at the table, gave him drink and food and put him to bed to sleep. Hardly had Tsarevich Ṕotr fallen asleep, when the girl turned the bed round, and Tsarevich Ṕotr fell into a pit. Soon the Tsar gave another feast. At that feast he announced that he would give half his realm to anyone who would bring the fire-bird to him. And Tsarevich Ḟodor set out. Tsarevich Ḟodor went straight ahead too. He came to that girl, and the girl made Tsarevich Ḟodor fall in the pit as well.

3. After a while Tsarevich Ivan set out. When he got to the crossroads, he turned to the left where one would lose one's horse but save one's own life. Tsarevich Ivan went on and on, and he grew tired. He dismounted from his horse, tethered its front feet and let it rest. He himself lay down

sajmis, to sija vewsę ez aźźį. sija pondis tęždi·śnį. sek sį dįnę woktis kęji·n i viśta·wis, što vewsę sįwiś śojis sija. "no wadnę, me tenįt otsa·wa sek aźźįnį žar-kajsę." i v a · n care·vić pukśis kęji·nvę. kęji·n siję nębę·tis męd·i·k carstvoę, kįtę·n owis žar-kajįs. vot kęji·nįs i šuę: "miję woktim bur porà. bįdę·s storožžes uźęnį. te žagę·ńikęn pįr, boś žagę·ńikęn žar-kajsę kľetkaiś, no aśsę kľetkasę en vęrę·t!" i v a · n care·vić siź i keris. pįris dvore·cę, kįskįs žar-kajsę i žaľko sįwę wois koľnį kľetkasę. sek sija męd·is bośnį kľetkasę. no toľko ješ·tis sija kuććiśnį kľetkàs berdę, kįź bįdę·s pondis šumi·tnį. storožžes sajmisę i kvaťi·tisę i v a · n care·vićes. vaję·tisę carįs dįnę. i pondis carįs sįwiś jua·śnį: kinwę·n sija, kįti·ś, kįčę·m gosuda·rstvoiś. i v a · n care·vić sek viśta·wis, što sija zon car b e r e · ń ď e jwęn, što sija woktis guśa·wnį žar-kajsę. sek seććę car viśta·wis: "jeśli teįt siź koę žar-kajįs, to vetwį seččę·m-kę gosuda·rstvò i vaj menįm sį carwiś vęwęs!" vot weźisę i v a · n care·vićes. i sį dįnę woktis kęji·nįs i šuis: "vot ed, en kįwzį menę i śurin bedaę." i v a · n care·vić viśta·śis kęji·nwę, mįj sįwę čęktis kernį carįs. kęji·n sek viśta·wis, što sija otsa·was i v a · n care·vićwę guśa·wnį vęwsę. vot nija woktisę carstvoas. kęji·n i šuę i v a · n care·vićwę: "pįr pę końu·šńaas, kut vęwsę da pet sįkęt! a ęwmę·ssę en vęrę·t!" vot i v a · n care·vić pįris końu·šńà, kutis vęwsę, a ęwmę·ssę sįwę žaľ wois koľnį, sić-kę vęi ędďę·n basęk. sija toľko kutis ęwmę·ssę, kįć kolokowwez pondisę zvońi·tnį. storožžes sajmisę i kutisę i v a · n care·vićes i vaję·tisę car dįnas. car jua·wis, kįti·ś sija, kinwę·n, kįčę·m gosuda·rstvoiś i mįjwę sįwę kois vęwįs. i v a · n care·vić bįdę·s viśta·śis. sek car šuis: "vęwsę me tenįt śeta, toľko te menįm oźźįk vaję·t j e ľ e · n a p r e k r a · s n ę jęs męd·ik gosuda·rstvoiś." i v a · n care·vićes weźisę i sį berįn srazu·-žę woktis kęji·n. i pondis sija vidnį i v a · n care·vićes, miľa sija ez kįwzį. i v a · n care·vić bįdę·s sįwę viśta·śis. sek kęji·n viśta·wis, što sija otsa·was sįwę guśa·wnį j e ľ e · n a p r e k r a s n ę jęs. kęr nija woktisę męd·i·k gosuda·rstvò, kįtę·n owis j e ľ e n a p r e k r a · s n ę j, to kęji·n ińdę·tis i v a · nęs gortwańę, a aćįs munis guśa·wnį j e ľ e · n a p r e k r a · s n ę jęs. vot skoro i v a · n care·vićes vętis kęji·n, a sį spina·vvįn puka·wę j e ľ e · n a p r e k r a · s n ę j. woktisę nija męd carstvoas, a i v a · n care·vićwę žaľ wois vežnį j e ľ e · n a p r e k r a · s n ę jes vęwwę. sek kęji·n čęktis źebnį j e ľ e · n aęs vęrę. kęji·n bergęććis setęn-žę j e ľ e · n a p r e k r a · s n ę ję i i v a · n care·vić nębę·tis siję vežnį vęwwę. vežis vęwwę, woktis vęrę. boštis j e ľ e · n a p r e k r a · s-n ę jes da geńi·tis gortas. tujvas niję bęra· vętis kęji·nįs. woktisę nija pervoj carstvoę, kįtę·n žar-kajįs. kęji·n siź-žę bergę·ććis vęwę, vęwsę da j e ľ e · n a

to sleep. When Tsarevich Ivan woke up, he could not find his horse. He began to worry. The wolf came up to him and said that it was he who had eaten his horse. "All right then, I'll help you find the fire-bird." Tsarevich Ivan got on the wolf's back. The wolf took him to the next tsardom where the fire-bird was living. The wolf said: "We've arrived at the right time. All the guards are asleep. Go in quietly, take the fire-bird quietly out of the cage, but don't touch the cage itself!" Tsarevich Ivan did as he had been told. He entered the palace and took the fire-bird, but was sorry to leave the cage. He wanted to take away the cage. But hardly had he seized the cage when everything began to boom. The guards woke and seized Tsarevich Ivan. They took him to the Tsar. The Tsar asked him whom he belonged to, where and which state he had come from. Then Tsarevich Ivan said that he was Tsar Bereńdej's son and that he had come to steal the fire-bird. Then the Tsar said: "If you want the fire-bird so much, go to such and such state and bring me the horse of that Tsar!" Tsarevich Ivan was set free. The wolf came up to him and said: "Well, you didn't listen to me, and you've got into a scrape." Tsarevich Ivan told the wolf what the Tsar had commanded him to do. Then the wolf said he would help Tsarevich Ivan to steal the horse. They arrived in the Tsar's realm. The wolf said to Tsarevich Ivan: "Go into the stable, take the horse and bring it out! But don't touch the bridle!" Tsarevich Ivan went into the stable and seized the horse, but was sorry to leave the bridle there since it was a very fine one. Hardly had he seized the bridle, when the bells began to ring. The guards woke up and caught Tsarevich Ivan, and took him to the Tsar. The Tsar asked where he came from, to whom he belonged, from which state, and what he wanted the horse for. Tsarevich Ivan told him everything. Then the Tsar said: "I'll give you the horse, only first bring me Fair Jelena of the next state." Tsarevich Ivan was set free, and the wolf appeared in no time. The wolf began to scold Tsarevich Ivan because of his disobedience. Tsarevich Ivan told him everything. Then the wolf said he would help him to kidnap Fair Jelena. When they arrived in the next state, where Fair Jelena was living, the wolf sent Ivan home and himself went to kidnap Fair Jelena. The wolf soon overtook Tsarevich Ivan; Fair Jelena was sitting on its back. They arrived in the second Tsar's realm, but Tsarevich Ivan was very sorry to exchange Fair Jelena for the horse. Then the wolf commanded him to hide Jelena in the forest. There the wolf changed into Fair Jelena, and Tsarevich Ivan took her off to exchange her for the horse. He exchanged her for the horse and returned to the forest. He seized Fair Jelena and galloped home. Again they were overtaken by the wolf on the way. They arrived in the first tsardom where the fire-bird was living. As before, the wolf changed

p r e k r a · s n ę jsę źebisę vęrę. i v a · n care·vić bęra· vežis bergę·ććęm kęji·nsę žar-kajwę.

4. *vot i v a · n care·vić, vęw, j e ľ e · n a p r e k r a · s n ę j da žar-kaj ińdę·ććisę gortwańę. tujvas i v a · n care·vić vįrućitis aśśis vonnesę i munisę nija ętwàn. no vonnes duma·jtisę umęľę tujvas. kęr i v a · n care·vić vodis uźnį, to vonnes šukkisę sijȩ propaśťę. dįr kujwis i v a · n care·vić. eta jįliś tędis kęji·n. sija kotę·rtis i v a · n care·vić dįnę. viźę·tę, a sivvįn puka·węnį ńi raka da raka-pija·n. kęji·n kvaťi·tis raka-pija·nsę da viśta·wis rakawę, štobį sija vajis kuwšįnįn wowja va da kuwęm va. raka vajis etę vasę, a kęji·n miśśę·tis i v a · n care·vićęs. i i v a · n care·vić ćeććis i šuis, kįčę·m sija dįr uźis. sek kęji·n viśta·wis, što sija uźis-bį pįr, jeśľi-bį ńe kęji·nįs. i viśta·wis, mįj sįkęt kerisę vonnes. sek kęji·n pukśę·tis i v a · n care·vićęs as vįwas da vętis vonnesę. kęji·nįs srazu·-žę torrezvę ľetis vonnesę. a i v a · n care·vić woktis gortas, vajis ajįswę žar-kaj, a aswįs bur vęwęs da ńewe·staęs, sija bįdę·s viśta·śis: kįtę·n sija vęwi, mįj keris; viśta·wis kįć kejinįs ľetis vonnesę. car tęždį·śįštis zonnes pondaįs, a sį bęrįn orsis veśo·lęj pir da svaďba. a i v a · n care·vić aswas ńewe·staket dįr owisę da gosuda·rstvoęn pravi·tisę.*

238. *mijan kolχo·z*

1. *mijan kolχo·zįn uža·ęnį kolχo·źńikkez. tęwnas nija węśę·tęnį maši·naez. tęwnas traktorrezen kįska·ęnį poľoezvę udubre·ńiez. kęr pondę·ććę tuwįs, to nija węśę·ććęnį gęrnį. kęr gęrasę, to srazu·-žę kuććęnį kęźnį. a kęr kęźźasę, to saďi·tęnį raznęj owo·šše z. eta bęrįn uže· pondę·ććę śenoko·s. maši·naezen įčkęnį turu·n, kurtęnį i kįska·ęnį zoro·ddezę. seććin maši·naezen tećęnį turu·nsę zoro·dę. sį bęrįn węśę·ććęnį vundįnį oźimmez. oźimmez bęrįn vundęnį uže· ostaľnę·j śu. poto·m-žę arnas kereni owo·šše z. kįź eta bįdę·s kerasę, pondęnį gęrnį. a kęr gęrasę, to bęra· kęźęnį oźimmez.*

2. *a tęwnas mijan poľoezvįn kereni śńegozaďerža·ńńoez. eta pondaįs poľoezvęť vetwęnį traktorę n, kereni borozdaez, štobį seććę ękśis wįm iľi-žę kereni wįm-kućaez, iľi-žę kereni vreme·nnęj jęr. a štobį pįr seććęm jęr vęi, to saďi·tęnį polosa·ęn vęr.*

into a horse, and he hid the horse and Fair Jelena in the forest. Again Tsarevich Ivan exchanged the wolf turned into horse for the fire-bird.

4. Well, Tsarevich Ivan, the horse and Fair Jelena as well as the fire-bird started for home. On the way Tsarevich Ivan released his brothers, and they went on their way together. But the brothers thought evil on the way. When Tsarevich Ivan lay down to sleep, his brothers threw him into a ravine. Tsarevich Ivan lay there for a long time. The wolf got to hear of this. He ran to Tsarevich Ivan. He looks at him: crows and young crows are already perched on him. The wolf seized the young ones and told the old crow to fetch some water of life and death in a clay jar. The crow fetched the water, and the wolf washed Tsarevich Ivan. Tsarevich Ivan got up, saying: "I have been sleeping a long time." Then the wolf said he would have slept for ever had it not been for him. He told the story of what his brothers had done to him. The wolf put Tsarevich Ivan on his back, and overtook the brothers. At once the wolf tore the brothers to pieces. Tsarevich Ivan arrived home, he brought the fire-bird to his father and a good horse as well as a bride for himself. He told him everything: where he had been, what he had done; he told how the wolf had torn his brothers to pieces. The Tsar was sorry for his sons for a while, then he gave a lively feast and arranged a wedding. Tsarevich Ivan lived a long time, at the head of the state with his wife.

238. Our kolkhoz

1. Kolkhoz members work in our kolkhoz. During the winter they prepare the machines. During the winter they carry manure to the fields by tractor. When spring begins, they make preparations for ploughing. When they plough, they immediately begin to sow. When they sow, they also plant various vegetables. Then comes haymaking. They mow the grass with machines, rake the grass and stack it. They use machines for stacking the hay. After this they prepare to harvest the autumn crop. After the autumn crop they harvest the other kinds of corn. Then during autumn they gather in the vegetables. When all this is done, they begin to plough. After ploughing, they sow the autumn crop again.

2. During winter they raise snow-mounds on the ploughed fields. For this purpose they go out to the fields on tractors and make furrows to collect snow in them, or they make heaps of snow, or temporary fencing. For permanent windbreaks they plant forest belts.

239.

1. *eta vęwi arįn. subę·taę škola berįn miję ękśimę ćeľaďiskęt i munimę vęrę. śęranįm boštimę karto·ška, štobį siję seććin punį. miję woktimę vęras i poľa·navįn kerimę košťo·r. karto·škasę puimę da šojimę. sį berįn miję pondimę orsnį setęn. eta kadę miję kįwimę pon-šį. eta ponįs vęwi oχo·tńikwęn (vęraliśwęn)* [sić!]. *ponįs vašę·tis kęććezęs. sija vašę·tis kęććesę mijan wadęrę. eta kęćįs pįššis ponįs dįniś i ćeććęwtis mijan dįnęž. kęćįs kotę·rtis mijan boket, metr kujim įwįna. sija kotę·rtis veśkįta įb kuźa, popeŕoga·jis tuj da pįris mędi·k vęrę. a męd kęćįs ćeććę·wtis įwįnžįk i pondis pįššįnį pošo·ľokwańas. sija tožę poto·m bergę·ććis i pįššis vęras. a ponįs vęrali·śįswęn* [sic!] *powźis i daľše ez kotę·rt.*

2. *ętik bur wunę me suwti lįžiezvę da muni ďere·wńa dįnę įswa·śnį. kęr me wokti seććinę i įske·wti gora uwtas, to me kaźa·i kęć-śled. kęr me vįžę·ti sįwiś śledsę, to me duma·jtįšti, što kęćįs matįn kujwę. me reši·ti siję weptįnį mestaśis i pondi vetwę·tnį sį śled kuźa. setęn me pondi woknį śled kuźas kęćįs dįnę. kęćįs kaźa·is menę, ćeććę·wtis da pįššis vęrę.*

240.

gožumęn miję ękśimę soše·ddesket da munimę vęrę čakja·wnį. miję maši·naęn munimę (woktimę) vęrež i ćeććimę seććin. sį berįn pįrimę vęras i pondimę ęktįnį čak. drug me kįwi, kįn-kę jur vewdęram šumi·tę. kęr me juręs wepti, to kaźa·wi uręs. urįs kajis puvvę i vįžę·tis mevvę. sį berįn sija pondis ćećća·wnį puviś puvvę i pįris vęras. setęn eššę· ńe-dįr čakja·(w)imę da munimę męd wadęras tuj dįnśińįs. toľkę me ješti pįrnį vęras, kįž me ožiś ćeććę·wtis ućę·ťik kęćo·k. me siję dįr vįžę·ti, kįž sija kotę·rtis. siž me čakja·(w)ęm dįrńi ažžįwi uręs i kęćęs. a wun-šęrnas miję bertimę gortę.

241.

kįć-kę wunęn miję pondimę węšę·ććįnį oj kežę rįba·ćitnį. rįba·ćitnį miję munimę kujimęn. rįba·ćitimę miję rįtnas beregśań. oj kežę kerimę košťo·r. i setęn miję ćuwę·tim ojsę. no miję setęn eg uźę, siž-kę ojis vęi ędďęn gaža. a štobį ńe uźnį, miję pondimę eta-męduę viśta·śnį skazkaez. siž mijan ćuwa·-(w)is ojis. ož asįwnas pukśimę pwotvę da ujimę ju šęras. seććin kęrta·imę plotsę stowbik berdę i setęn pondimę rįba·ćitnį. asįwis vęi ędďęn bur, to ćerįs

239. [Hare-hunting]

1. It was autumn. When school was over on Saturday, we children met together and walked to the forest. We took potatoes to cook there. We arrived in the forest and lit a fire in the clearing. We cooked the potatoes and ate them. Then we began to play there. While playing, we heard a dog bark. The dog belonged to the hunter. The dog was chasing hares. It chased the hares towards us. One hare escaped from the dogs and leapt towards us. The hare passed three metres away from us. It ran straight across the field, went over the road, and then entered the other forest. Another hare was leaping a little further away, and began to run towards the settlement. Then this one also turned and fled into the forest. And the hunter's dog became frightened and did not run any further.

2. One nice day I put on skis and started off to ski beside the village. When I arrived there and skied down to the foot of the hill, I detected a hare's tracks. When I noticed the tracks, I thought that the hare was near at hand. I made up my mind to catch it, and started following its tracks. Following the tracks, I began to approach the hare. The hare caught sight of me, sprang up and escaped into the forest.

240. [Gathering mushrooms]

In the summer we met together with our neighbours, and went to gather mushrooms in the forest. We went by car to the forest, and there we jumped down. Then we went into the forest and set to work picking mushrooms. Suddenly I was aware of something rustling above my head. When I raised my head, I saw a squirrel. The squirrel had climbed the tree and was looking at me. Then it began to leap from tree to tree and went into the forest. We went on picking mushrooms there for a while, then set out in a different direction from the road. Hardly had I entered the forest when a little hare jumped up in front of me. For a long time I watched how it ran. This is how I saw a squirrel and a hare while gathering mushrooms. At midday we went home.

241 [About fishing]

In the day-time we made preparations for fishing at night. Three of us went. In the evening we fished from the bank. We made a camp-fire for the night. We spent the night there. But we did not sleep as the night was very beautiful. We started to tell tales to each other, so as not to fall asleep. The night was spent like this. Early in the morning we got on a raft and floated to

pondis šednį bura. miję setęn kįjimę una ćeri, no i mezma·isę una· ćeries krućo·kkez vįwśań. mezma·isę ńe toľko uće·ťik ćeriez, no i įžįteś. kęr dugdis koka·wnį ćeriįs, miję bęr woktimę beregvas i munimę gortę.

242.

gožumnas, kęr me śeti ekza·mennez, ćeľaďįs sį pęrà kerisę pįž. eta pįžįs ťerpitis toľko ętik mortęs. setęn vęisę siź-žę šeľľez, kįti pįris vàs (vaįs). me ęďďęn ľubi·ti įswa·śnį pįžnas. ęt-pįriś me pondi ujnį pįžnas bereg doreťťis, a sį bęrįn peti ju šęras. ju šęras menam pįžę pįris una va. me pondi ujnį śęrśis bereg doras, štobį ńe vęjnį ju šęrįn. toľko me ješti woknį bereg doras, kįž ętwaįn pįžnas veji. no setęn uže· vęi ńe pįdįn. pįžsę me bęr wepti, kiśti vasę setiś i bęra· pondi įswa·śnį. no me ešše· ńe ęt-pįriś eta pįžęn vęjwi. no śo rowno· me sijęn įswa·śi, χoťa· i ńe ęt-pįriś kupa·ććįwi.

243.

eta vęi tuwįsęn, maj meśaććįn. menę ćeľaďįs korisę ju dorę. miję seććin obi·ćno bęba·wwim jabwońńez koa·sįn. setęn miję eg kaźa·we, kįď ćua·wis kadįs. miję pondimę munnį gortę. no setęn mijanwiś tujsę popeŕoga·jis va, kęda veśkįta kotę·rtis įb kuźa. mijanwę ńem ez koľćći kernį, kįž veśkįta munnį vaęťťas. no vàs vęi uže· pįdįn-koď i miję ęktimę vasę sapo·g-goľeńi·ššeez vewdęręt. no sić-kę vęi matįn gortę, to me kotę·rti i veži paś-kęmęs i kok-kęm-kęt. siź miję śurimę tuwįsnas và (vaę). eta bęrįn miję boľše siź egę kerę.

244.

kęr me vęi ućę·ťik, to papęket korśi rejsę. sija uža·wę šoƒ'o·ręn, siź-kę eta vęi tęwęn, to sija ez męd bośnį śęras. no me śo rowno· korśi sįket i sija menę bośtis. wunįs vęwi bur, miję vęrźimę gortśiń (gortćiń) rejsę. kęr miję woktimę stancija dįnę, kįće· kowis vajnį grussę (gruzsę), to pogo·ďďàs umęľććis, weptišis purga. kęr papę śetis gruzsę i miję bęr vęrźimę gortwańę, to eta porà (poraę) purgàs tįrtis tujsę. miję stancija dįnśiń munimę kįnįm-kę kilome·tr, daľše tujįs vęi tįrtęm. miję pondimę buksu·jtnį, papę bęr pįris vęrę. seććin bergę·ććis

the middle of the river. There we tied the raft to a stake, and began to fish. It was a very beautiful morning, and we caught a lot of fish. We caught a great many fish, although many fish also got free from the hook. Not only small fish but big ones also escaped. When the fish were no longer biting we went back to the bank and returned home.

242. [About boating]

After I had passed my examinations in the summer, the children made a boat. This boat could only take one person. There were also cracks in it that let in the water. I liked boating very much. Once I was rowing along the bank, then went to the middle of the river. A lot of water came into my boat in the middle of the river. I began to row to the bank, for fear of sinking in middle of the river. I had nearly reached the bank when I sank with my boat. But I did not sink very deep there. I lifted the boat out, poured the water out of it, and again began to row. But it was not the first time that I sank with that boat. Despite this, I continued boating with it, although I took a bath more than once.

243. [Playing on the river bank]

It was spring-time, in May. The children called me to go to the river bank. As a rule, we played about there among the apple-trees. We did not realize how time passed there. We started for home. Our way was blocked by water that was flowing right across the ploughed field. We had no other choice than to walk through the water. But the water was already deep, reaching above the legs of our boots. But as it was not a long way home, I ran home and changed my clothes and footwear. This is how we got into water in the spring. Afterwards we did not do this again.

244. [A ride in a snow-strom]

When I was a small child, I asked my dad to take me for a ride. He works as a driver. As it was wintertime, he did not want to take me with him. But I insisted, and he took me with him. It was a nice day, we started out from home along the road. When we arrived at the station where the load had to be taken, the weather grew worse, a snow-storm arose. After dad had delivered the load, we started for home, but in the meantime the snow-storm had blocked the way. We went a few kilometres away from the station; further on there was no way (because there was no snow there). We

i ber munimę stancijà. seććin siwęn vei ętik znakomęj i mije si ordin ćuwę·tim ojsę. asiwnas mije verźimę gortę. ojnas tujsę ćišli·tisę i mije boľše eg buksu·jtę. eta berśiń papę tewnas menę boľše ńe-kićę· ez nębę·twi.

245.

me šogmi k u d ị m - k aras. mamę i papę śića·s owęnị k u d ị m - k aras. mian em aswanim kerku. sija suwa·wę centras. śića·s me kończiti deśiť klassow i pęstupi·ti inśťitu·tę. me ponda vewę·tnị ćeľaďęs, ker kończita inśťitu·tsę. me vewę·ta inostra·nnęj kiw. menim gľeńi·ććę angľijskej kiw. ker kończita inśťitu·tsę, uža·wnị muna gortę, me ed seććin šogmi. — menam em aj i mam, kik soj da kik von. mamę uža·wę, a papę oz ńi uža·w. sija peńśijavin. vonnezę i sojjezę uža·węnị, nija tožę owęnị gorodas.

246.

školaśiń woktim śorẹn. mamęę šua: "śoja-bị." mamę menim šuę: "me eg ještị tenit węśę·tnị, pu-ka ać̣it!" "mij vaj pua?" "a mij-bị te śojan? ćišli·t karto·śka i puktị puwnị poχľo·pka! en vunę·ćći soa·wnị vasę!" "me važęn ńi pukti sowsę." "śas, viżę·t, štob ez pet. umeľa wonti·śę gorịs, sek kowę pịrtnị pes." "me śas pịrta." pukti pessę goras i pondis wonti·śnị gorịs ędďẹn bura. i menam poχľo·pka pondis piźnị ćoža. "a ćajsę puktin piźę·tnị? — juwa·wis mamę. — nu vot i šuan: 'śoja-bị.' a ęd poχľo·pkaịt puśis ńi. boś pań i ćaška i puktị poχľo·pkasę! śoj skore·je!" "mamę, te miľa on śoj?" "ńe-kor menim. me peta ętęrę, kowę ćiškịnị pos-ęź." "śoj meket!" a poto·m me peta, ćiška pos-ęźsę." vot i užna·jtim mamęket.

247.

ęt-pịr gaža wunin mije mamęket munim verę. veras ędďę·n gaža. dịr mije munim. tujis ędďę·n kuź. vot i woktim veras. veras suwa·wę gęra: mije pịrim veras. mamę ędďę·n ćoža vetwę·tę i petis me dinę. siwęn tịr kerźi·nkàs jagędis. a menam sowśę·m ječa. me pịri veras. muni, muni i munśęm ędďę·n iwę. mamę gęrę·twas, gęrę·twas i oz kiw menśim šisę. me pondi gorzinị. drug peti

began to slide; my dad drove into the forest. There he turned round and we went back to the station. An acquaintance of his was living nearby; we spent the night with him. Next morning we started for home. During the night the road was cleared and we did not slide any more. After this my dad would never take me anywhere with him in winter.

245. [My family]

I grew up in Kudymkar. My father and mother are still living in Kudymkar. We have a house of our own. It stands in the centre. I have just finished the tenth class, and have registered at the college. I shall teach children after finishing at college. I shall teach foreign languages. I like the English language. When I finish at college, I shall go home to work, after all. I grew up there. I have a father, mother, two sisters and two brothers. My mother still works, although my father does not. He has retired. My brothers and sisters are at work; they also live in the town.

246. [About cooking]

It was late when we arrived home from school. I say to mother: "I'd like something to eat." Mother says: "I had no time to get supper for you, cook it for yourself! Peel some potatoes and put the soup on to boil! Don't forget to put salt in the water!" "Oh, I put salt in it a long time ago!" "See that it doesn't boil over. If the stove doesn't burn well, put some more wood on the fire!" "I'll put some on immediately." I put wood into the stove, and the stove began to burn very well. My soup began to boil quickly. "And have you put on water for tea?" — asked my mother. — "Well, you see, you said: I'd like something to eat. Look, your soup is cooked already. Take a spoon and a bowl and have some soup. Eat it quickly! I myself have no time to eat. I'm going out, I must sweep the porch." "Eat with me! Then I'll go out and sweep the porch." So mother and I had supper together.

247. [Picking berries]

One fine day mother and I went into the forest. It is very beautiful in the forest. We walked for a long time. The path was very long. We arrived in the forest. There is a hill in the forest. We went into the wood. Mother walks very quickly, she came over to me. Her basket is full of berries. And I have very few in mine. I went on and on, and I got very far away. Mother calls and calls me, but cannot hear my voice. I began to shout. Suddenly I came

tujo·kvę. muna, muna sija tujvęt i panta·śę staricó·k. "kịćę· munę nịwoćka?" — šuę staricó·k. "ęši me, og aźźi tujsę gortę." "kịti·ś te?" "b a r a · n ę v ę jiś." viśta·ę menịm kịććę· munnị: "veśkịta eta tujvęt mun! petan ịbvę a secćin i matịn đere·wńaịs." una me jaged ękti, a ćuť eg ęš.

248.

1. *eta vęwi gožumịn, ętik bur wunę. oź asịwęn me bośti eťu·dńik i muni vęrę risu·jtnị eťu·ddes. asịw vęwi bur. ju-đerịn weptiśis tuma·n. ju-đerịn ńebo vęwi ịźị·t da ćistej. šondi toľkę ešše· weptiśis. vịịnas ńeboas weba·wis ịb-šar. me muni tuj vịwęt, kęda nębę·tis vęrę. ịb, bịdę·s vęwi golubę·j, sijęn što śveťitis ľon. vęr poľa·na vịwịn ćveťitis žeľneg. eta kịź-bị viśta·wis, što možno kupa·ććịnị. krugo·m vęwi sečęm basęk, što siję ńemęn on giž. nastroje·ńie vęwi ęđđęn bur; ez ťerpi·ćći bośnị kię kistećka da kuććịnị risu·jtnị. skorę me wokti vęr dịnę. sị dịnịn paχńitę śveżešťęn. vetwę·ti vęr kuźa, me peti poľa·na vịwę. poľa·na vịwịn kaźawi oz-jęgę·d. sija vęwi seččęm una, što sị boket ńe-kịć oz tuj munnị. me śoji jęgę·dsę pętteź da muni daľše. vot kardon mịććaśis. estęn bịdmęnị ľistvińi·ćaez, kędijẹ menịm oχo·ta i vęwi risu·jtnị. keri kịk eťu·d. me muni daľšę vęrę. vetwę·ti vęr kuźa, peti ju-đerę. šondi vęwi užę vịwịn i ńiša·dneja sotis. ju koris dịnas aswas ịrkị·tęn. me ịźịt oχo·taęn kupa·ćći, šoććịšti šondi vịwịn a sị berịn pukśi risu·jtnị jusę. kusttes ęđđęn ważmęta kusị·ńćisę ju vịwđęt* [sic!]. *kajjez śịwisę sečęm gorẹn, što gora·wisę peľľezịn. risu·jti jusę me, sị berịn pịri vęrę. bęras me kaźa·i urẹs, kędija menę ęđđęn ińťeresu·jtis. sić me muni urịs śęrę. me pịri ęđđęn pịdịna vęras. ćoža me vežę·rti, što setẹn ęši.*

2. *vetwę·ti ęđđęn dịr, no tujsę eg aźźi. siź me vetwę·ti śor rịtteź. peti kịčę·m-kę bolo·ta dịnę. vęrịs wois pemịt. ęni me vežę·rti, što vetwę·tnị bespoľe·zno. węśę·ti aswịm oj kežę mesta. toľko węśę·ćći oj kežę, kịć kin-kę pondis śękịta wowa·wnị. a sị berịn pondis gorę·twịnị. me kaźa·i as oźam kęz vịwịn kịk ịźịt vež śin. me siź powźi, što eg wiś vęrźę·ććịnị. sị berịn tožno· teđ vịwam uśis, što eta vęwi tupka. sija oj-bịt menę powźę·tis. me siź vęwi powźę·tęm, što eg kaźa·w, kịć ćuwa·wis ojịs. toľkę pondę·tis jugdịnị, me pondi bęra· koššịnị tujsę. menịm vęwi ńe oχo·ta risu·jtnị da nastroje·ńńe vęwi umęľ. me vęwi čịk i mędi uźnị. mịźęmśań me uśi pu uwtę da ęnmę·śśi. me ek teđ, mịj dịnę uźi. toľkę menę sajmę·tis pon vuwtęm. pon ćećća·wis me gęgęrę (gęrę) i radę (rada) vuwtis.*

out on the road. I go on and on, and an old man is coming along the road from the opposite direction. "Where are you going, little girl?" — the old man asks. I've lost my way and can't find the way home." "Where do you live?" "At Baranęvęj." He explains where I have to go: "Go straight along this road. You will come out into the meadow, and the village is near to it." I picked a lot of berries but I almost lost my way.

248. [How I lost my way in the forest]

1. It was in summer, one beautiful day. Early in the morning I took my pad and went into the forest to sketch. It was a fine morning. Mist was rising from the river bank. Along the bank of the river the sky was high and clear. The sun had just risen. High in the sky a skylark was soaring. I followed the road leading into the forest. The meadow and everything were blue because the flax was in bloom. In the clearings in the forest wild roses were in bloom. All this seemed to say that it was time to bathe. All around was so very beautiful that I cannot find words to describe it. My spirits were excellent; I had no patience to take the brush in my hand and settle down to drawing. Soon I arrived in the forest. I walked in the forest and got to a clearing. I noticed strawberries there in the clearing. They grew in such abundance that it was impossible to pass them by. I ate my fill of strawberries and continued on my way. The foresters' hut appeared. Larch-trees grow there, which I desired to draw. I made two sketches. I continued my way into the forest. I walked in the forest and I went to the bank of the river. The sun was already high in the sky, and it shone down mercilessly. I was attracted by the river with its coldness. I bathed with much pleasure, had a rest in the sun, and then sat down to sketch the river. The bushes were leaning down very low above the river. The birds were singing so loudly that their songs echoed in one's ears. I sketched the river, then walked into the forest. I saw a squirrel next, which interested me very much. So I started off after the squirrel. I went very deep into the forest. Soon I realized that I had lost my way.

2. I walked for a very long time but I could not find the road. I walked around like this till late evening. I got to a sort of swamp. The forest grew dark. Now I understood that it was no use walking any more. I prepared a place for myself for the night. Hardly had I got ready for the night, when someone began to breathe heavily. Then it began to make a noise. I saw two big, green eyes in the spruce in front of me. Only later did it occur to me that it must have been a tawny owl. It kept frightening me throughout the night. I was so scared that I did not notice how the night passed by.

ńe-dįr mįjiś pues sajśań mįććaśisę ńoľ mort. nija kętę·rtisę me dįnę rad ćužę·mmezęn. sį bęrįn me tędi, što gortįn ędďęn powźisę, miľa me dįr og wokti gortę. papę koris aśśis tova·riššesę, štobį nija otsa·wise (atsa·wisę) koššįnį. nija koššisę menę bįdę·s ojsę da eššę· wun žįn. kośši·śes wijwisę ružjo·eziś, gorę·twisę, no me ńem eg kįw, sić-kę ędďęn krepįta uźi. no nįlę atsa·wis koššįnį pon. kęr me wokti gortę, to ńe-kin oz tęd, mįj kernį: vidnį-ľi menę ľibę radu·jććįnį. no vśo-žę bįdę·nnįs ędďęn radu·jććisę. sekśįń me dugdi katra·śnį urrez śęrįn. ęni me tęda, što pįrtęnį pįd vęrę.

249.

me ola permskej oblaśťįn kudimkarskej rajonįn; pośo·ľoksę šuęnį v e ś o · lę j m i s. mijan pośo·ľokįs ńe-ędďęn įžįt. olę seććin una·žįk rabo·čij jęz. ńe-įwin pośo·ľok dįnśįs bįdmę vęr: una·žįk kįžžez da kęzzez. vęras bįdmęnį čakkez da jagęd. em seććin rika· i ń - v a. ńe-ędďęn pįdįn i paśkįt. splavľajtęnį vęr, paraχo·ddez ozę vetwę. no mijan pośo·ľokįn ńoľ magaźi·n, įžįt klub, staďio·n. staďio·nvas emęś voľebo·ľnej plaša·dka, futplaša·dka i kotraśa·n tujo·kkez. ďetskej sad įžįt, jaśľi, no i škola. ętikas velę·ććęnį ńoľ klass, mędi·kas velę·ććęnį kękja·mįs klass. mi olam šęr pośo·ľokįn, samej glavnej uľića vilįn. kerku mijan ńe-ędďęn įžįt. kerkuįs dįnįn saďik, setęn bįdmę kaľina, śęd setęr, ľęm-puez. em maľi·na-kusťtez, ćveťitęnį ćveto·kkez. em iššo· įžįt ogoro·ďeć; bįdmę setęn bįdę·s ovošš.

250. *svaďba jįliś*

1. *kęr voktas gętraśa·n kadįs, sek pondęnį košjįnį žęńi·kįsvę ńeve·sta. nįvkasę bęrjęnį bįd-ńož: kįčę·m sija, bįčę·m iľi ńoštem, jon-ľi, umeľ-ľi, kin sįęn aj-mamįs, kįčę·męś rodńa·įs? bureś-ľi aj-mamįs, em-ľi paś-kęmnįs da kęmketįs? kįž vįžę aśsę nįvkaįs, kįž sija uža·ę, kužę-ľi vęśę·ććįnį oťirket, mįj kužę kernį? kęr aźźasę ńeve·stasę, sek žęńį·kįsvęn mamįs da vež-a·ńįs, iľi-žę žęńį·kįsvęn ajįs da vež-a·jįs, a mukę·d-pįrśa ać̣įs žęńį·kįs asvas jortket iľi kinkę·t-kę įšę munęnį kora·śnį ńeve·sta dįnę. una·žįksę koraśęnį tęvnas, munęnį vęęn. kęr voktasę nįvkaįs aj-mam dįnę, pįrenį ker-kuas, zdorova·jććęnį da pukśęni*

As soon as it began to grow light, I set out again to find a way. I did not feel like drawing, and I was in a bad mood. I felt hungry and wanted to sleep. I was so tired that I fell under a tree and went to sleep. It was only when a dog barked that I woke. The dog was jumping round me, barking joyfully. Soon four men appeared from behind the trees. They ran towards me with happy faces. Then I learned that folk at home had been very frightened that I had not come home for such a long time. My father called his companions out to help him find me. For a whole night and half a day they searched for me. The searchers had fired their guns and shouted, but I did not hear anything because I was fast asleep. But the dog also helped them to find me. When I arrived home, nobody knew what to do: should they scold me or be happy? Yet they were all very happy. From that time on I gave up running after squirrels. Now I know that they lead the way into deep forests.

249. [Our village]

I live in the Perm Region, in the district of Kudymkar; the settlement is called Veśo·lęj Mịs. Our settlement is not very large. They are mostly workers who live there. Not far from the settlements there grows a wood consisting mainly of birch and spruce. Mushrooms and berries grow in the wood. The River Iṅva is there. It is not very deep and wide. They float logs on it, but boats do not go along it. In our settlement there are four shops, a big club and a stadium. There is a volley-ball court, a football pitch and a race track in the stadium. The kindergarten is large, and there are a nursery and also schools. In one of them there are four classes, in the other eight classes. We are living in the central settlement, in the main street. Our house is not very large. There is a small garden beside the house, in which viburnum, black currant and wild-service grow. There are raspberry bushes, flowers blossoming. And there is a large vegetable garden, in which all kinds of vegetables are grown.

250. About weddings

1. When the time for marrying comes along, they begin to look for a bride for the bridegroom. The girl is examined in every way: what she is like, whether she is beautiful or ugly, strong or lean. Who are her parents, what are her relatives like? Are her parents good, has she clothes and shoes? How does the girl behave, how does she work, does she get on with people, what can she do? When a bride is found, the bridegroom's mother and godmother or the bridegroom's father and godfather, sometimes the bridegroom himself and his friends or other acquaintances go to the bride to make formal

oʒiś vabi·ćas i pondę·tęni baśńi. viśta·ęni, mįjvę voktisę: "voktim pę kora·śni. tian pę em toa·r, a mian pę em kupe·ć. vot pę i mędam bośnį tianviś toa·rnįtę." nįvkaįsvęn ajįs da mamįs šuęnį: "mian pę śetnįtę ńe-kineș. nįvkaįs pę em da įšę tom. tiję pę munę, kora·śę mędi·kęs!" a koraśi·śśes šuęnį: "mįj pę vek-l'i, mįj-l'i mędat viʒnį nįvkās? od-žę pę ed soa·ę? nįvka šogmęma, dak šo ńi śetśę. a mianvę tijan nįvkanįt bura gl'eńi·ććę. i mije ędd'ęn-bi boštamę siję zonnįm saję. mian zonnįm oz ju, oz vetwe·t, ędd'ęn uʒa·iś, bįdę·s kužę kernį, kišis śakejis ṕetę da i tuša-rožavvas bįčęm. oz vićći, ńe oz tįška·ś, bįdįsket kužę bai·tnį, aj-mamsę uaža·jtę. mįj-nę įšę sįśśa tia·nvę koę? kįčę·m-nę įšę buržįk žeńi·kęs vićći·śat?" "da ogę ńe-kineș vićći·śę, toľko oʒ įšę śetnįtę. mįj i ker, ok [ɔ: og] tęd ńem. vot bai·ććam śemja·įsket da i viśta·am, mįj pondam kernį: śetam, il'i ogę-l'i. vovę mędi·-pįrśa!" koraśi·śśes sijęn-soręn munęnį gortanįs da vęśę·ććęnį viľiś.

2. *vun męd bęrti munęnį upe·ť kora·śnį. tędasę, mįj viśta·asę nįvkaįsvęn rodńa·įs, kįž oz otkaži·tę. možot ńeďe·ľa bęrti nįvkasę juęnį. žeńi·kįs vaję vina·, braga da sur, koręnį rodńa·sę ńeve·staįsvįś. žeńi·kįs vina·sę da sursę da bragas, vaję mamįsket da ajįsket ętvaįn. voktęnį žeńi·kįsvęn vež-a·jįs da vež-a·ńįs. vajęnį nįvkaįsvę kožin pfaľťęvvę, kovtavvę, il'i jupkavvę da basęk ćišja·n kįčę·mę-kę. nįvkaįs eta rįtę kožna·ę žeńi·kįsvę jernę·s da vešja·n, kędę žeńi·kįs paśta·ę svaďba vunas. eta rįtę una· gažę·ććeęnį, šięnį da jęktęnį. šoręn rįtnas gęśśes munęnį gortanįs. nįvkaįs ordę koľććęnį sięn med-bur podru·škaes. a svaďbaęžįs ena nįvkaez vurśęnį, gerži·šęnį da miška·šęnį da otsa·ęnį goto·iććįnį svaďba kežas. kijęnį pokro·mmez, kuša·kkez, vońńez. vetvę·tęnį gęśl'i·ttęń nįvkaįs rodńa·ęt.*

3. *vun kįk oʒti voktęnį kutnį ki. ker kisę kutasę, to nįvkaįs oz ńi vermį otkaži·ććįnį žeńi·k sajas munęmiś. svaďbasę keręnį śereda·ę, petńićaę da kreśše·ńńaę. svaďbaęžįs ńeve·staįs kerę una kožin. goto·itę pįza·n-deraez, ńe ječažįk šeśśa, sur-trepi·ć, una·ćiškę·ttez, dvaćeť, tričeť il'i sorok štuk: ętikkesę pįr*

proposal of marriage. They usually go to ask for the girl's hand in marriage during the winter, and they go with horses. When they arrive at the girl's parents, they enter the house. They greet each other and conversation starts. They say why they have come. "We have come to ask for the girl's hand. You have goods to sell and we have a merchant. We want to buy your goods". The girl's father and mother say: "We have nobody to give to you. We have a daughter but she is too young as yet. Go and ask someone else!" The suitors say: "You are not going to leave her to be a maiden for good, are you? The girl has grown up, and that is the time a girl should be given away in marriage. Your daughter pleases us very much. We are anxious to take her to our son. Our son is not a drunkard, he is not a tramp, he is a good worker, he can do everything, he can turn his hand to anything, and his face and figure are handsome. He does not swear, does not quarrel, can talk to anybody, and honours his parents. What else do you want? Do you expect a better bridegroom?" "We do not expect anybody, only it is too early to give her away. We do not know what to do. We shall discuss the matter with the family and tell you what we are going to do. Whether we are going to give her away or not, come along again!" The suitors leave empty-handed, and prepare to try again.

2. Two days later the suitors are sent again. They know in advance what the girl's relatives are going to say: they are not going to refuse their request. Perhaps a week later they will drink the bride's health. The bridegroom brings vodka, home-brewed ale and beer, and invites the bride's relatives. The bridegroom brings the vodka, the beer and the home-brewed ale, together with his mother and father. The bridegroom's godfather and godmother also come. They bring presents for the bride, a nice kerchief to decorate her dress, jacket or skirt. On this evening the girl presents gifts of a shirt and under-pants to the bridegroom, and these he will put on on the day of the wedding. On this evening they entertain themselves with singing and dancing for a long time. Late at night the guests go home. Her best girl friends stay with the bride. Before the wedding, these girls sew, knot and wash, and help to make preparations for the wedding. They weave narrow as well as wide belts and braids for the sandals of bast. They go as guests to the girl's relatives.

3. Two days earlier the betrothal is held. After the betrothal the girl cannot withdraw from the marriage. The wedding is held on Wednesday, Friday or Sunday. Up to the wedding the bride prepares many presents. She makes tablecloths, never fewer than six, beer-napkins, towels, — twenty, thirty or forty of them, some of them for everyday use, others for special occasions. The bride makes all kinds of clothes for herself, all new from head

viẑnį, mędi·kkes praźńišnejjez. vurę asvis ńeve·sta bįd-koď paś-kęm, jurśań kok utęž (~uvtęž) vilę. vurę paś-kęm žęńi·kis aj-mamvę: mamisvę vurę jernę·s da duba·s, ajisve jernę·s, vešja·n da kiję ji. žęńi·kis sojjezvę vurę jerneso·kkez. kiž emęś vonnez, to nię vurę jerneso·kkez da vešjano·kkez. mukę·d-kadę goto·itę nivkao·kkesvę ľento·ćkiez. vurę jupka da kovta veža·ńńesvę, vešja·n iľi jernę·s veža·jjesvę. ćasto·žiksę ić-mo·ńis kožna·ę bidę·nnisę, kin voktę svaďbavvas. mukę·disvę kožna·ę ćišjano·kkez da vońńez da mij-kę śakejsę, kičę·m-kę ućę·ťik toro·kkez.

4. *svaďbanas voktęni vun-šęrę·žis. munęni vęvvezęn. doďďa·ęni košo(v)a·jez, vęvvesę mędę·tęni, baśi·tęni kuša·kkezęn, ľento·ćkezęn, ęšę·tęni duga· berdę kokoľe·ććez. doďďa·ęni paťe, śemę, ďeviťę iľi oďi·nnaćeťę vęvvesę. doďďa·ęm vęvveznas voktęni žęńi·kis kerku dinę. žęńi·kis pukśę mędi·k doďďę veža·jiskęt. ožas puka·ę sięn von iľi oća-von. kujmę·t doďďas pukśęni svakaez da žęńi·kisvęn vež-a·ńis. med-ožа doďďas puka·ęni zonkaez da nivkaez žęńi·kis rodńa·iś, kovdun, męd-ńož tišećkej. ajis da mamis koľva·ęni zonnisę doďďęžis, kresta·ęni da viśta·ęni bur tuj. svaďbais ętdrug vęrźę·ććę žęńi·kis ogra·da diniś i gęńi·tęmęn munę ńeve·stais ďere·vńaę. tujvas primeća·jtęni, kiž munę svaďbais, bura-ľi, umęľa-ľi. ńeve·stais ďere·vńain svaďbais suvtę ńeve·stais kerku ožę, a tišećkejis ćeććę doďďiś da voktę vorota· dinas i čektę ośni. a vorota·is nivkaisvęn pęda·na. stuľe·ććęni vokti·śśes vorota· panit. petę ńeve·staisvęn ajis i šuę: "śetat pę kozin da vorota·sę ośta." vokti·śśes šuęni: "oś pę oś, śetam vina·". ajis oštę vorota·sę, juę vina·sę, korę svaďbasę pirni ogra·daas. pirtęni bidę·s vęvvesę, svaďbovša·nais ćeććęni i veśęććęni pirni kerkuas. med-ožas pirę žęńi·kis veža·jiskęt da tišećkejiskęt, a ni berin piręni mukę·dis. ker pirasę, zdorova·jććęni i žęńi·kis pukśę piza·n saję da vićći·śę ńeve·stasę. a ńeve·stais eta kadę puka·ę komas asvas jaššikvin, si gęgę·r sua·ęni sięn jorttes, nivkaes. nija siję mędę·tęni, paśtę·tęni, ić-mońkę·tęni. žęńi·kis termę·tę nivkaesę, korę ńeve·stasę dinas. a mamis, vež-a·ńis da mędi·k ińkaes jukta·ęni gęśśesę vina·ęn, suręn, bragaęn i irę·šęn. vajęni juni da śojni, piza·nvę puktęni ńań i jajęn kapu·sta, ćeri-ńa·ń, vina·, braga, sur. ńeve·stasę petkę·tę veža·ńis i gęgertę·tę piza·n gęgę·rťis i pukśętę žęńi·kisket orććęn, bokas. gęgę·rtikas ńeve·stais stara·jććę taľććini žęńi·kisvę kokvas, med-bi žęńi·kis kivzi·śis ińsę. a žęńi·kis kokkesę žebę vabić uvtas, med-bi ić-mo·ńkais ez taľćći kokvas. kiži taľććas ńeve·stais, to zonkaes da miži·kkes śera·ęni žęńi·ksę. ker juasę da śojasę, ćeććęni piza·n sajiś da ńebęni pośte·ľ-ľase. pettęžis veža·jis da tišećkejis śetęni ďeńga jaššikis ponda, pas-kęmis ponda. podu·škaesę (jurę·žsę) bośtęni torjęn, siž-kiž nivvin puka·ęni ćeľaď*

to foot. She makes clothes for the bridegroom's parents as well: a sarafan for his mother, a shirt, trousers and belt for his father. She makes little blouses for the bridegroom's sisters. If there are also brothers, she sews little shirts and trousers for them. Sometimes she makes ribbons for the little girls. She makes skirts and jackets for the godmothers and trousers or shirts for the godfathers. Often the new wife gives presents to all the guests at the wedding. Some of them receive from her gifts of kerchiefs, belts and the like, small objects.

4. People arrive before noon for the wedding. They come with horses. They harness them to festive sleighs which they decorate beautifully with belts and ribbons, while they hang bells from the yoke. They put five, seven, nine or eleven horses to the sleigh. They arrive at the bridegroom's house with their harnessed horses. The bridegroom and his godfather get on the second sleigh. In the front sits his brother or nephew. In the third sleigh sit the suitors and the bridegroom's godmother. In the first sleigh sit boys and girls related to the bridegroom, together with the master of ceremonies. The father and the mother see their son to the sleigh, make the sign of the cross over him and wish him a safe journey. The wedding procession starts at the same time from the bridegroom's courtyard and gallops off to the bride's village. People on the way watch how the wedding procession passes, whether it is going well or badly. In the bride's village the wedding procession stops in front of the bride's house, and the master of ceremonies leaps off the sleigh, hurries to the gate and tries to have it opened. But the girl's gate is closed. The newcomers rattle at the gate. The bride's father comes out and says: "I will give us presents." The newcomers answer: "Open it, open it, we will give you vodka." The father opens the gate, drinks up the vodka and invites the wedding party to enter the courtyard. All the horses are led in, the wedding party gets off the sleighs and goes into the house. The bridegroom, together with his godfather and the master of ceremonies, takes the lead, followed by the rest. When they are all inside, they greet each other, and the bridegroom sits at the table waiting for the bride to appear. Meanwhile the bride is sitting on her bridal chest in the kitchen, surrounded by her girl friends. They are busy adorning the bride, dressing her and tying a wife's kerchief on her head. The bridegroom urges on the girls, and calls the bride to come. The mother, the godmother and other women offer the guests vodka, beer, home-brewed ale and kvas. They bring in food and drink, and put bread and cabbage and meat, fish-pirogi, vodka, home-brewed ale and beer on the table. The bride is shown in by the godmother who leads her round the table and seats her by the bridegroom. While she is being led round it the bride tries hard to step on the feet of

il'i podru·škaez i nia koreni deńga. kićeź oz veštę, sećeź oz i šetę. ćeľaďo·ksę ćasto·žik bębe·tęni kanpe·tkaezęn. eta berin paś-kemsę žim-žurk kaťťasę da kurńi-verńi petkę·tasę ęterę da puktasę ńeve·stais doďďę, kędain munęni ajis da mamis, sojjez da vonnez. petikas ajis da mamis bvagosvoi·tęni nivnisę bura ovni, kivzini žeńi·ksę da ńe šera·vni ajsę da mamsę. kresta·ęni nivnisę ńańćovpa·nęn da jenęn. eta berin petęni kerkuśis da pukśęni doďďezas. med-pervo pukśęni žeńi·kis da ńeve·stais, a si berin medi·kkez i petęni ogra·daśis. munęni gęńa·jtęmęn. nivkaes tujvas śięni garmo·ńńa śerti. ker voktasę žeńi·kis kerku dinę, to suvtęni. med-oź ćeććęni žeńikis da ić-mo·ńkais i piręni kerkuas. posezas nię panta·ęni žeńi·kisvęn ajis da mamis. zdorova·jććęni, čektęni pirni kerkuas. ker poro·gsę vožmevtasę, jurbi·tęni jenvę da pukśęni oźiś vabi·ćas. ekśasę bidę·s gęśśes, pondęni gažę·ććini. a žeńi·kis da ńeve·stais med-pev paśta·šęni da pukśęni piza·n saję stou·jtni. eta kadę kożna·šęni žeńi·kis rodńa·ę, baši·tęni kerkusę. a kin bośtę poda·roksę, się paśta·ę i jektę. eta berin pukśęni šojni da juni. juęni da šojęni šor ojeź. žeńi·ksę da ńeve·stasę verdęni da jukta·ęni ętik pańiś da ętik kruškaiś. una· okę·tęni tommesę. ker petasę, pondęni orsni, šivni, jektini. šoręn ritnas il'i oj-šernas žeńi·ksę da ńeve·stasę vottę·tęni uźni medi·k žirję.

5. *ojnas gęśśes munęni. asivnas tommesę kitsa·e veža·jis. nia ćeććęni, miśśęni. ić-mo·ńkais pondę otsa·vni ańisvę strepa·jtni, a žeńi·kis panta·ę gęśśesę. ker śoja·nis voas goto·v, to pukśęni piru·jtni. gažę·ććęni vun-tir. ritnas gęśśes munęni gortanis. munęni i ajis da mamis ńeve·staisvęn asvanis gortę, a ić-mo·ńkais pondas ovni žeńi·kis ordin.*

the bridegroom so that he may become obedient to his wife. But the bridegroom hides his feet under the bench to prevent the young wife from treading on his feet. If the bride succeeds in treading on them, the bridegroom will be laughed at by the lads and married men. When they have had their food and drink, they get up from the table and buy the bed. Before leaving the room, the godfather and the master of ceremonies give money for the chest and the clothes. The cushions are acquired separately since the children and girl friends, who are sitting on them, will ask ransom for them. Until they receive the ransom they will not hand them over. The small children are often tricked with sweets. Then the clothes are wrapped up swiftly and taken to the courtyard in a matter of minutes to be placed on the bride's sleigh in which the father, mother, the sisters and brothers are going to travel. While she leaves the house, the girl receives her father's and mother's blessing that she may have a good life and that she may not slight her father and mother. They make the sign of the cross over their daughter with a round loaf of bread and an icon. Then they go out of the house and get on the sleigh. First the bridegroom and the bride take their seats, then others follow them out of the courtyard. They go at a gallop. On the way the girls sing to an accordion. When they arrive at the bridegroom's house, they stop. First the bridegroom and the bride enter the house. They are received by the bridegroom's father and mother in the porch. They greet each other, and the guests are invited into the house. As they cross the threshold, they pray to God and sit on the first bench. The guests gather together and begin to enjoy themselves. The bridegroom and the bride change clothes for the second time, and sit at the table to eat. In the meanwhile presents are distributed among the relatives of the bridegroom and they decorate the house. Those given presents take the gifts and go to dance. Then they sit down to eat and drink. They drink and eat till late at night. The bridegroom and bride must eat with the same spoon and drink from the same jug. The young couple are made to kiss each other frequently. When they have their fill of food, they play, sing and dance. About midnight, or in any case late at night, they send the bridegroom and the bride to sleep in the next room.

5. The guests leave during the night. In the morning the godfather calls the young couple. They get up and wash. The young wife begins to help her mother-in-law to cook, while the bridegroom receives the guests. When the food is ready, they sit down to feast. They make merry the whole day long. In the evening the guests go home. The bride's father and mother also leave for their home, while the young wife begins her new life with the bridegroom.

1. *mijan dere·vńas suwa·we i ń v a dįn. sija šuśę v e r χ - i ń v a. ďere·wńa iž̨i·t, jęzis una owęnį. emęś i komiez i roććez. ďere·wńaįn em kolχo·z. em ešo· dom kultu·ri, wawkaez, klub, biblioťe·ka, iž̨i·t boľńića, počta i mędikkez učrežďe·ńiez. škola mian viľ. pervo vei puovej, ęni stroi·tisę viľ, kirpi·ćnejęę. škola iž̨it dvuχetažnej. škola dįn suwa·węnį maśťerkaez, kįtęn ćeľa·ďes uža·ęnį (uža·lęnį) arnas. škoľńikkez uža·(w)ęnį kolχo·zįn, prišk̆oľnej učasto·kvįn, stroi·ťeľstvoįn. nija una stroi·tisę: ińťernat, ťepľića, ťir-kerku. klubįs mijan bįvšej vićku. kwubę oťirįs woktę šoćći·śnį. vižę·tnį kino·, postano·wka, tanću·jtnį, orsnį biľa·rdęn. klub dįn em iž̨it sporťi·vnej plošša·dka, kįtęn moloďo·žįs orsę voľebowęn, basket-bowęn, ťeńisęn. klubįn pįr provo·ďiććęnį raznej meroprija·ťiez. estęn i wiďďęnį ľekćijaez, dokla·ddez, provoďi·tęnį beśe·ddez mežďunaro·dnej ťemaezvę. kuľtu·rno-prośveťi·ťeľnej rabo·ta klubįn munę bura·. bibľioťe·ka mijan ńe-ęďďęn iž̨it, no kńigaez tįrmęnį naśeľeńńezvę. ćita·ťeľľes una. estęn i kolχo·ź-ńikkez, i meχańiza·torrez ertèesśań, rabo·ćej-služa·šš̆ejez, škoľńikkez, ćeľa·ďez. em ešo· mijan kįk ďetsa·d, jaśľi, kįćće mammez kolvęnį aśśinįs ćeľa·ďsę, kęr munęnį uža·wnį. jaśľeaz i ďetsa·ddezas uža·ę kvalifići·rovannej medpersona·l. boľńi·ća mijan iž̨it-koď. meďi·kkez obslu·živajtęnį ďere·vńaesę, kędnija suwa··węnį v e r χ - i ń v a dįn. medpersona·l boľńi·ćaįn veďitę iž̨it rabo·ta, med-bį oťirįs ez šogaw. boľńi·ćaįn emęś kvaľifići·rovannej vraććez, feľšerrez akušę·rkaez (akšę·rkaez).

2. *kolχo·zįs mijan iž̨i·t. kolχo·źńikkez uža·ęnį bura. kolχo·zįn emęś seććęm otraśľez, kiž̨ živo·tnovodstvo, źemľeďe·ľie, ogoro·dńićestvo, ovćevo·dstvo, švinovo·dstvo, ľnovo·dstvo. kolχo·zįs mijan objeďińo·nnej. ećę fχoďat una briga·daez raznej ďere·vńaśiń. tuusnas kolχo·źńikkez pristupa·jtęnį śevvę źernovę·j, ovo·šnej kuľtu·raezę, (kuľtu·rrezę). eććę woktę i vŕema ubira·jtnį uroža·j. ďere·vńaįn śelsove·tįs provo·ďitę blagoustro·jstvo: stroi·tęnį kolo·ďeććez, viľ kerkuez, u·ľićaez vewťťęnį trotua·rrezęn. ďere·wńaįn emęś una śeľskej, gorodskę·j i oblastnę·j ďeputa·ttez. nija ispoľńa·jtęnį naka·z aśśinįs naro·dśa (narodwę). tuįsnas mijan owęnį vįborrez, kįtęn naro·dįs vįdvigajtę med-bur zonnesę i nįvvesę kańďida·ttezvę blo·ka kommuńi·stov i besparťi·jnįχ (-k). vęras mijan munę ľesorazrabo·tka. emęś ľespromχo·zzes, kįtęn maśťer ľesaez proizvo·ďitęnį ďelovej dreveśi·na. tuįsnas mijan owwę każďej god ľesosplaw. gosuda·rstvovę mijan ľesozagotovi·ťeľľez każďej god śetęnį una kubometrrez ďelovej dreveśi·nasę. ľespromχo·zzezas peredovej rabo·ćiezwę prisvoi·tisę viso·kej zvańie: uda·rńik

251. Our village

1. Our village is situated by the Ińva. It is called Verch-Ińva. The village is large, many people live in it. There are Zyrians and Russians. There is a kolkhoz in the village. In addition there are a cultural centre, shops, a club, a library, a big hospital, a post-office and other institutions. Our school is a new one. First it was a wooden building, but recently a new one has been built of brick. The school is high, it has two stories. Beside the school stand the workshops in which the children work in the autumn. The schoolchildren work in the kolkhoz, on the plot next to the school; they work on a building-site. They have built many things: a hostel, a hothouse and a shooting gallery. Our club is the one-time church. People come to rest at the club, to see cinema and stage performances, to dance and play billiards. There is a large sports-ground by the club where the young folk play volley-ball, basket-ball and tennis. There are always various programmes arranged at the club. Papers and lectures are delivered and speeches given on international themes. The work of promoting culture and education goes on well at the club. Our library is not very large, although the books are sufficient for the inhabitants. There are many readers: kolkhoz members, mechanics from the technical repair station, workers, clerks, schoolboys and girls. There are in addition two kindergartens and a nursery where mothers take their children when they go to work. Qualified medical personnel work in the nurseries and kindergartens. Our hospital is a fairly large one. The medical staff serve the villages around Verch-Ińva. The medical personnel do great work in preventing people from falling sick. There are qualified physicians, medical staff and midwives in the hospital.

2. Our kolkhoz is large. The kolkhoz members work well. The kolkhoz has such departments as stock-breeding, agriculture, horticulture, sheep-breeding, pig-breeding and flax-growing. Our kolkhoz has been unified. Many brigades from various villages belong to it. In the spring, the kolkhoz members start to sow the grain crops and the vegetables. Then the time arrives for harvest. Community planning in our village is done by the village council: they build wells and new houses, and lay pavements along the streets. Many delegates representing their community, city and district live in our village. They implement the instructions they receive from their people. Elections here are held in the spring, when the people indicate in the list of communists and non-party members the sons and daughters who best represent them. In our woods there is a timber industry. There are forestries where the forestry experts produce finished hardwood. Every year in spring the logs are floated downstream. Our wood-workers supply

kommuńišťi·ćeskovo truda. krajįs mijan boga·t. em estęn i vęr, i ćeri, i źverrez, i muįs bur. ęni mijan gortįn uža·ęnį geo·logorazve·doćnęj parťijaez, ućo·nęjes predpologa·jtęnį, što mijan rajonįn em ńeft. a mijan okrugįn voo·bše aźźisę ńeftsę m a j k o r dįn.

3. *subo·taezęn i kreśśe·ńńaezęn oťirįs šoććišę, veśeľi·ććę. kin munę klubę, a kin vadę·rę iľi vęrę. mukę·dįs munę poχo·dę čakja·wnį, jagęda·wnį (arnas). klubįn subę·taezas i kreśśe·ńńaezas owwęnį končerttez, χudo·žestvennęj samoďeje·ťeľnošťįn tančijez, kinoez, kęr wįďďęnį i ľekćijaez raznęj ťemaezvę. mukę·dpįrśa vośśę vijezdnej ťeatra·ľnęj truppa k u d i m k arśań. arťisttes suwdętwęnį raznęj spekta·kľez, pessaez. naro·dįs klubįn pįr poluća·jtę duχo·vnęj piśśa. agita·torrez i ľektorrez pįr prośvešša·jtęnį kolχo·źńikkesę i rabo·ćejjesę. išo· owwęnį arnas koma·ndnęj strećaez voľebowęn, ťeńisęn, orsęnį raznęj briga·daez, raznęj učrežďe·ńńez.*

many cubic metres of hardwood to the state. The ace-workers in the forestry have received high distinctions: that of ace-worker of communist work. Our region is rich. There are woods, fish and game, and it has good soil. Now groups of geological prospectors are working here; scholars believe that crude oil is to be found in our district. In general, crude oil has been found near Majkor in our district.

3. On Saturday and Sunday people rest and enjoy themselves. Some go to the club, others to the river bank or to the woods. Some join in collective excursions to pick mushrooms and berries. On Saturday and Sunday, as a rule, amateur concerts, dances and cinema-shows take place, or lectures are held on various topics. Occasionally theatrical groups travelling the country arrive here from Kudymkar. The actors put on various performances and plays. People visiting the club always receive some intellectual nourishment. The propagandists and speakers always supply information to the kolkhoz members and the workers. In autumn there are also volley-ball and tennis competitions. Various brigades and institutions come to play.

NOTES TO THE TEXTS

These notes contain linguistic observations on the individual texts. Explanations of certain ethnographical peculiarities are also added here and there in order to facilitate understanding, although it has not been my aim to enter into examinations of a folklore character.* Therefore I do not refer to variants of tales or songs. Nevertheless, certain features of the circumstances in which my notations were made are indicated. Further, the names of my informants, some topographical data, and references to Russian connections and literary or folklore affinities are given where necessary.

The tales and narratives published are divided into numbered paragraphs; the texts are thus easier to survey, and the relevant notes can be more readily found.

Irrelevant words and phrases repeatedly occurring in the performance of certain informants like *šue, šuas* 'he says', *šuis* 'he said', *mįj-kę* '. . . er . . .', *znaćit* do., *sija, sijẹ* do., *mįj-kę karę (kerę)* 'bother', *mįj-kę karis (keris)* 'bothered' have been often omitted in the translation.

In songs — and especially in laments — for metrical and rhythmical reasons, line-filling words *(da, daj, i, kę, ke, taj, ved)*, i.e. inorganic sounds

* The following collections contain Zyrian texts of linguistic and folklore interest: Dávid Fokos, Zürjén népköltészeti mutatványok (Specimens of Zyrian Folk Poetry). Budapest, 1913; *Id* , Zürjén szövegek (Zyrian Texts). Budapest, 1916; *Id.*, Zürjén szövegek. I. Letka-vidéki szövegek (Zyrian Texts I. Letka-Region Texts). NyK 45 (1917—20): 401—68; *Id.*, Volksdichtung der Komi (Syrjänen). Budapest, 1951; В. В. Климов, Коми-пермяцкӧй народнӧй легендаэз, сказкаэз, песняэз, частуткаэз, пословицаэз, поговоркаэз. Кудымкар, 1961; А. К. Микушев—П. И. Чисталев, Коми народные песни 1. Сыктывкар, 1966; А. К. Микушев—П. И. Чисталев, Коми народные песни 11. Сыктывкар, 1968; А. К. Микушев, Коми эпические песни и баллады. Ленинград, 1969; А. К. Микушев, Шондібанӧй олӧмӧй. Частушкаяс сборник. Сыктывкар, 1969; Ф. В. Плесовский, Ко ми мойдъяс, свыланкывъяс да пословицаяс. Сыктывкар, 1956; Ю. Г. Рочев, Челядь свыланкывъяс да мойдкывъяс. Сыктывкар, 1969; Y. Wichmann, Syrjänische Volksdichtung. MSFOu. XXXVIII. Helsinki, 1916; Т. И. Жилина—В. А. Сорвачева, Образцы коми-зырянской речи. Сыктывкар, 1971 etc.

or syllables in the final (or occasionally the medial) position *(ị, i, e, j, ji, jej)* often appear. Hyphens are used to distinguish these sounds and syllables from the organic parts of the morpheme concerned. For example, *druž-i-ka* 'suitor', *me-jej* 'I', *nį̄-j olęmęj* 'my maiden life'.

1.

Performed by Marija Semenovna Maľgina (Lug). — Semantic and rhythmical units and phrases pronounced with identical accentuation are separated by vertical lines.

1. *nęšol* 'load' (?).

2. *čęlkat-* 'to clap' < R. *щёлкать* | *točęd-* 'to tap, to rap', *tučęd-* do. | *smotri·* 'look !' < R. *смотри* | *podveďit-* 'to bring into trouble' < R. *подвести* | *ńeńki-manki:* cf. (SrSlK) Vm. Skr. *ńeńki-mamki* 'мифитеские существа в сказках < R. *няньки-мамки* 'nurses'.

2.

Taken down from the same informant as the preceding tale.

1. *žemćugnęj* 'pearly' < R. *жемчуг, жемчужный* | *aľeńkoj, aľeńkęj* 'purple' < R. *алый* | *vopšem* 'in general' < R. *вообще* | *korošo* 'all right' < R. *хорошо.*

2. *toko* 'so it seems' < R. *токо* 'кажется, видится, думается' | *ńęžjammį-* 'to calm down'.

4. *šįńal-* 'to stop speaking, to become silent'.

3.

Performed by Irina Semenovna Maľgina (Lug.).

1. *ić-iń-pom* 'надчерица; step-daughter'.

2. *sen samęj i jęktęnį, no tancujtęnį* 'There they happen to be dancing'. Standing as the predicate, both verbs *(jęktęnį, tancujtęnį)* mean: 'they dance'. Although fairly rare in the Vm dialect, the informant — obviously accustomed to the use of the word — applies the Russian loanword *tancujt-* (< *танцевать, танцовать*) to the interpretation of the original verb *jęktęnį* 'they dance' | *uďiraj* 'up and away' < R. *удирать.*

3. *tube·ń* 'directly' (?).

4. *zirajt-* 'to look around' < R. *зирать* | *svić* 'quickly' (?)

4.

Performed by Anastasija Petrovna Kozlova (Lug).

2. *jablońa ęšalę seni veśįs* 'nothing but apple-trees are there'; *vomnas kuććis sija jablońasę mįj-ke karnį, śojnį, kurććōnį* 'he began to eat, biting the

apple with his mouth'. Here the informant confused the word *jablońa* 'apple-tree' (< R. *яблоня*) with *jablok* 'apple (< R. *яблоко*). In the rest of her performance she uses the correct word | *reve·śńića* 'bride, spouse' R. *ровесница*, cf. (Fokos-Fuchs) Vm *reveśńića* 'Braut (eig. Altersgenossin)'.

5. *seśśa sija ʒeʎa kerkaę sʎejmi, petę* 'then she got to the small house, goes out [ɔ: enters]'. Some confusion has occurred here: instead of *petę* 'goes out', the verb *pirę* 'enters' would be correct in this sentence.

5.

Performed by Evgenija Grigorjevna Proševa (Šoški).

2. *tękeńʒi* 'чуть-чуть; 'hardly, a little'.

3. *tučkę-točkę* 'to hammer'.

6.

Performed by Anna Ivanovna Pudova (Šoški).

2. *"oj menam pi, menam sino·k, viďiš tį kak, kučęm, no, viʒęd te, kučęm"* "Oh, son, my little son, look, what it is like !" By mistake, he said the phrase *viďiš tį kak* 'look, what it is like' first in Russian, then repeated it in Zyrian. Also the last sentence of this paragraph is in Russian: *no, no, no, no, horošo, horošo* 'Well, well, all right, all right'.

7.

Performed by Natalija Ivanovna Kučmeńëva (Turja).

1. *strošńića, trošńića* 'day-labouring woman' < R. *срочница* | *kazaćina* 'female farmhand' < R. *казачиха*, (Даль) *казачина* | *kįšuna vaľęk* 'boot consisting of felt upper and cloth leg reaching up to the thigh', cf. (SrSlK) Vm. *vaľęk* 'зимная обувь, состоящая из валеных головок и пришивных суконных или холщовых голениц'. *kįšuna* < **pįšįna* or *pįšna* (cf. Fokos-Fuchs: Ud *pįšna upaki* 'niedrige Filzschuhe mit Schaft', V Ud *pįšįn* 'Randsaum, Verbrämung an den Schuhen (V), Tuchschaft der Filzschuhe (Ud)'); the adjectival form may have been influenced by the verb *kįš-* 'anziehen'.

2. *ńe-strejęvej* 'one performing auxiliary service' < R. *нестроевой*.

3. *vejjal-* 'to advance', cf. (Fokos-Fuchs) V. *voʒavnį*, Vm *vejjalnį* 'überholen, zuvorkommen' | *(końi vomįnįn sija zej veśkįd, vot vesľanaad kaigęn aʒʒilin?)* 'at the *końi* stretch it is very straight (the river), after all, you realized it when you went to *vesľana*'. This remark was addressed by N. I.

Kučmeńëva to folklorist A. K. Mikušev, my fellow collector, who had visited the region at an earlier date.

5. *šeńeľ* 'mantle' < R. *шинель*.

8.

Performed by Oľga Andreevna Nekrasova (Turja).

1. The first sentence reads on the tape-recorder as follows: *mijan zej bur oliśjas vęlinį, glavnęj oliśjas* 'Very kind people lived with us, chief dwellers'. The phrase *glavnęj oliśjas* 'chief dwellers' is omitted as one not fitting in the context.

2. *ńe śe jęj, ńe śe pręstuž* 'not quite stupid, not quite sane', cf. (Fokos-Fuchs) V. *jęj-ńi-śę pręsuž* 'dumm, Maulaffe' | *me bęrdlam* 'we weep': *me* 'I' stands erroneously for *mi* 'we' as a slip of the tongue.

9.

Performed by Natalija Ivanovna Kučmeńëva (Turja).

ćeręz dęmsę 'one house farther on' < R. *через дом* | *vęjp-in* 'that is the place where the engagement takes place' | *seśśa bęrę-vožę ńevesta pukśįlan žęńik dorę* . . . 'then the bride sits, back to back, beside the bridegroom . . .' The rest of the description is not quite clear. Unfortunately, I failed to note the situation presented by my informant.

10.

Dialogue between Natalija Ivanovna Kučmeńëva and Oľga Andreevna Nekrasova.

dvaceť pjatoje 'the twenty-fifth' < R. *двадцать пятое*, *tricatoje* 'the thirtieth' < R. *тридцатое*, *deśatoje* 'the tenth' < R. *десятое*. Calendar days in recent Zyrian are often referred to by Russian numerals. | Following the sentence *kik vežon miśťi karam svaďba* 'in two weeks we shall hold the wedding' there is a faulty section on the tape. | *leptįś-* 'boast of', cf. (KRSl.) *лэптысь-* 'кичиться, гордиться'.

11.

Performed by Natalija Ivanovna Kučmeńëva (Turja).

katert 'tablecloth' < R. *скатерть*, cf. (SrSlK) Vm *skaťert* do.

12.

The riddles originate from the villages of Šoški, Lug and Turja where I noted down them from the informants named in the introduction. Nearly all of them contributed to the material.

No. 1: *śor* 'cross-beam on which cooking vessels are hung' | No. 20: Chinks in the walls of log buildings are filled with moss. | No. 39: cf. No. 20 | No. 48: *ńemẹja voda* (literally 'mute water') folk etymology standing for *nemẹj vojevoda* 'dumb voivode' < R. *немой воевода*. Cf. VL *ńemẹj sar* 'dumb tsar'. | No. 64: *koloćka* 'crest' | No. 65: *jurblal-* 'to bow again and again'.

13.

I noted down the proverbs in Šoški.

Nos 14 and 15: These are used as a rule for unusual, chance occurrences.

14.

The idiomatic expression No. 23 was noted in Turja ,the others in Šoški.

No. 6: Usually said with reference to idle, useless things. | No. 21: *kernal-* 'выходить', cf. (Fokos-Fuchs) Vm *kernal-* 'hervorstarren': *vomśịs kẹrt kernalẹ* 'aus seinem Munde starrt Eisen hervor'.

15.

Sung by Natalija Ivanovna Kučmeńëva and Olʹga Andreevna Nekrasova (Turja).

ešgẹdlị- 'прицепить, навалить, развестить' | *vožgẹdlị-* 'to separate', cf. (SrSlK) SR *vožgẹd-* ''широко расставить, раздвинуть (ноги)' | *juś nịr* (lit. 'swan's nose'): popular etymology for *joś nịr* 'sharp-nosed' | *kẹnẹvatnẹj* < R. (Даль) *канаватый, канават* 'устарелая щелковая ткань, цветная и узорочная', linen' | *štopnẹj* 'made of patterned material' < R. *штофный* | *sborńik* 'головной убор замужной женщины' < R. сборник | *dokjan* 'jolting', cf. (SrSlK) Ud *dovjav-* 'качаться, шататься, раскачиваться', *dovkjav-* 'трясти, мотать (головой, о корове)'.

16.

Sung by Anastasija Petrovna Kozlova, Irina Semënovna Maĺgina and Marija Semënovna Maĺgina (Lug).

The song is Russian in origin, as indicated also by the Russian text portion (*ťelo druškaja* . . . lines 32—3).

17.

Sung by Evdokija Ivanovna Lapina, Lidija Parchačëva, Evgenija Grigorjevna Proševa, Aleksandra Semënovna Pudova and Anna Ivanovna Pudova (Šoški).

The personal name occurring in lines 4 and 8 may be optionally replaced by any other girl's or boy's name. Line 12: *palęj roć ki vįlę* lit. 'on to the hand of a dead Russian', *palęj* 'dead' < R. *палый* which well may be a corrupt form for: *paľ roǯ vįlę* 'into the pen on the clearing' | *zurkja-virkja* 'creaking; расшатанный, скрипучий' | *kalać-kę̄* '<cake-string<, on which cakes are stringed' | *katlan* 'jolting, cf. (Fokos-Fuchs) Pr *katlal-* 'sich nach rechts und links beugen, neigen'.

18.

This song was performed by the singers of the preceding one.

19.

Sung by Lidija Ivanovna Parchačëva (Šoški).

20.

Sung by Evdokija Ivanovna Lapina, Evgenija Grigorjevna Proševa and Anna Ivanovna Pudova (Šoški).

The song is Russian in origin.

21.

This song was performed by the singers of the preceding one.

The word *zon* 'Bursche' has a rhythm-filling function in the song, therefore I left it untranslated.

22.

Sung by Evdokija Ivanovna Lapina (Šoški). Fragment.

23.

Sung by Natalija Ivanovna Kučmeńëva and Olʹga Andreevna Nekrasova (Turja).

verdan-verdįś 'sustainer, kind, dear', cf. (SrSlK) Vm *verdan-verdįś* 'кормилец' | *laća vįlę* 'hopefully', cf. (Fokos-Fuchs) V *laća vįlę, laćaęn* 'с надеждой на кого-ниб.; auf jemand hoffend, sich auf jem. verlassend'.

24.

Sung by Natalija Ivanovna Kučmeńëva (Turja).

25.

Sung by Olʹga Andreevna Nekrasova (Turja).

26.

Sung by Natalija Ivanovna Kučmeńëva (Turja).
krutnęj 'severe' < R. *крутой*, (Даль) *крутный* 'скорый, спешный, торопливый'.

27.

Sung by Irina Semënovna Maľgina (Lug). Fragment.
ľeń 'snake', cf. (SrSlK) Vm *ľeń* 'улитка, червяк, гусеница'.

28.

Sung by Evdokija Ivanovna Lapina (Šoški).

29.

Performed by Marija Dmitrievna Kokanina (Lug).
vika 'vetch' < R. *вика*.

30.

Performed by Irina Fëdorovna Bykova (Ibį). Phrases and rhythmic units accentuated identically are separated by perpendicular lines.
2. *vićko šęr* 'in the middle of the church' (unaffixed adverb).

31.

Performed by the informant in the preceding text.
1. *śorkńi kęžasnį, una, repa* 'they sow beet, plenty of it'. After *śorkńi* 'beet' it seems redundant to mention *repa*, which is a Russian loanword for the same. | At the end of the first paragraph the same situation occurs as before, therefore the informant does not repeat it.
2. *šįrjovtnį* 'затянуть веревкой; he makes a noose', cf. (Fokos-Fuchs) V *šįrkęs* 'Schlinge zum Fangen von Tieren'.
3. *tark vart-* 'to knock', cf. (WUo.) *turk-tark ker-* 'klopfen, pochen', *tarkęd* -'klopfen (ans Fenster)' | *kęstįga* 'crutch' < R. *костыль* | *kučęm-kę rańinejes* '(he spares the life of) a wounded man'. The accusative form — due

perhaps to slip of the tongue — is connected with the predicate *(koľas)* of the previous sentence which has a double meaning: 'leave, stay'.

4. *pos-jįv* 'barn', cf. (Fokos-Fuchs) VL *tęvar puktis pos-jįlę* 'er lud die Ware in die Scheune (den Schuppen; на сарай)' | *buv-bov-bav ker-* 'to moo (the cow)', *ker-* 'machen, tun' is not a VL form.

5. *vęďitę-babitę* 'she is nursing and petting' | *vęręg* 'evil spirit' < R. *ворог* | *ďevka-ćerno·vka* 'black-haired girl' < R. *девка-чернявка*..

7. *lebalę* 'flies': slip of the tongue instead of *ujalę* 'swims' | *jataž* 'storey' < R. *этаж* | *kįšas* ('anziehen, überziehen'): possibly slip of the tongue for *nuas* 'takes it out'.

32.

Taken down from the informant of the previous two tales.

1. *pipirišťi sokol* 'pipiriśťi falcon', cf. (WUo.) V *pipilįs, pipilįstį* 'Name eines Falken in einem Märchen', (Fokos-Fuchs) VL *pipiristi, pipiriski, pipilisti: p. sękęl* '(in einem Märchen:) ein prächtiges Kleid od. ein Schmuck . . .; ein Falke . . .; Name eines Mannes, der sich zum zweitenmal verheiratet; dann kommt seine erste Frau hin und *p.s.* geht mit ihr weg. (Die Bedeutung soll?: 'Feuriger Falke, Feuerfalke' sein)' | *tįvk-tavk:* untranslatable word, yet cf. (WUo.) P *tįv* 'Schwung- od. Schwanzfeder', (SrSlK) SU Le *tįl* 'перо (птицы)' | *voć-* 'does sg.', cf. (SrSlK) *vęć-* 'делать'.

4. *što da taja?* 'what is this?': *što* < R. *что* | *mįć* (sic!) 'what'.

6. *kurnan* 'rake' developed through contamination of the Vm *kurjan* and VL *narman* do. | *rįś-ńań* 'Passover cake; Easter meal made of curds', cf. (SrSlK) SU I *rįś-ńan* 'творожная пасха'.

33.

Performed by the informant of Nos 30, 31 and 32.

1. *ćetverik* 'measuring vessel' < R. *четверк* | *te ćevo, ńi-nęm on tęd* 'You know nothing': *ćevo* < R. *чего*.

2. *dve kopejki* 'two kopecks' < R. *две копейки*. Bilingual Zyrians often mingle Russian numerical attributive constructions with their Zyrian speech, like *kįk kępejka* for two kopecks etc. | *beda* 'very much' < R. *беда*.

3. *ka* 'ah!' | *smotri·* 'listen!' < R. *смотри*.

5. *tijanjasę* 'you (pl.)' rare vocative form: (Adess.-Gen.) *tijan* + (Plur.) *jas* + (PxlSg.) *ę* | At the end of her tale the informant, turning to her audience, added the following words: *pomaęs mortę i karis. vot tenįd ruć, kučęm śuś: važęn taj: ruć kojd pę śuś. no, mića, abu?* 'It made a man of Poma. You see, how wise the fox is! Well, a long time ago (they said): He is clever as a fox. Well, is it nice or not?'

34.

Performed by Anna Petrovna Belova (Ibį).

1. *męs-ťuťiś ǯužidžįk* 'taller than the cock of a bull': possibly lapse of the tongue for *męs-ćupįś ǯužidžik* 'taller than the udder of a cow' coming up below | *ďida kosa-mesań* 'scythed woman-cook from the stable', cf. (SrSlK) VL *mesań* 'хозяйка, стряпуха, повариха' | *ęksį pilį jurbita* . . . 'Before the prince's son I bow . . .': probably a spell.

2. *zavedka* 'rope of withies for fastening the sleigh-shaft', cf. (Fokos-Fuchs) Ud *zavertka* 'Schlittenband (aus Ruten geflochten; mit diesem wird die Deichsel am Schlitten befestigt)', (SrSlK) Vm *zavetka*, VL *zavedki* 'завертка' | *vęvlį žvić vartas* 'he lashes at the horse'.

35.

Performed by Kristina Michajlovna Bykova (Ibį).

As K. M. Bykova is a teacher, it is only natural that turns of literary usage occur in her speech. For example, she uses the past-tense forms of the negative verb not as usual in the VL dialect but according to the literary norm: *eg*, *en*, *ez*, etc.

36.

Taken down from the informant of the previous tale.

ľok-gag 'lizard' literary form instead of VL *ćoživ*, *ćožuv* do.

37.

Performed by Klavdija Iljična Zinovjeva (Ibį).

dom 'house' < R. *дом* | *ęťi jurę keryštas* 'he cuts off one of its heads' (properly 'he strikes at one of its heads') | *slava bogu* 'thank God' < R. *слава богу*.

38.

Taken down from the informant of the previous tale.

39.

Performed by Elizaveta Michajlovna Kyzjurova (a, b, c) and Irina Fëdorovna Bykova (d, e, f, g) (Ibį).

(a) 2. *ić-moń piręg-lun* 'the bride's pirogi-day': on this day the bridegroom has to carve pirogi at the bride's home. A piece of string is put in the pirogi to make the carving more difficult. If the bridegroom has no knife with him, this means that he is not a proper person, real man.

(b) *časa dvaę́ź* 'for two hours' < R. *часа два* 'two hours'. Zyr. *-ę́ź* terminative suffix. For numerical constructions of Russian origin, see No. 33 | *kęzla:* Kozlovka village soviet | *pol kilometra* 'half a kilometre distant' < R. *пол километра.*

(d) 1. *pęlęťentsį* 'towel' < R. *полотенце* | *ćugarę́k* 'burnt chippings of fir' < R., cf. сгорать 'to burn, to be burnt' | *šmońaś-* 'to make a joke'.

(e) At the end of the narrative a woman present in the audience exclaimed: *ńe-kučem abu pravda, me og verit tajęlį* 'Not a word of it is true, I do not believe this !'.

(f) *braććina* 'picnic party', cf. (Fokos-Fuchs) V *braččina,* Ud *braććina* 'Feiertag am 1. November; auf Grund einer Kollekte veranstaltetes gemeinsames Gastmahl (eig. Brüderschaft) (V), auf Grund einer Kollekte veranstaltetes gemeinsames Gastmahl in der Butterwoche (Ud)' < R. *братчина.*

(g) *vo gęgęrja boštęm* 'the choosing of a mate for a year': Towards Christmas young people choose a mate to walk out with exclusively in the next year. | *prįś* ! 'boo !', cf. (SrSlK) *brįś, prįś* 'брысь' < R. | *muža svojevo . . .* 'Her own husband . . . (acc.)' Russian song | *χrusjedlį-* 'quench'.

40.

The riddles were recorded at the village of Ibį, from nearly all of my informants.

No. 30: *bįń* ! 'splash !', cf. *zįrįmįd bįń kįlę petis* 'your nose is running with snot, splash !' | *ľas* 'flattened', cf. (SrSlK) VL *ľas* 'приплюснутый, плоский' No. 32: *ź́ęvjaś-* 'бегать только о глазах; to flatter', cf. (SrSlK) Ud *ź́ęvkńit-* 'пронестись, быстро пробежать, проехать, проплыть' | No. 33: *kękjamįs-pod* 'копыл на сани; runners of a sledge' No. 37: *ľus-ľas* 'slowly', cf. (WUo). V *ľus-ľas* 'langsam'.

41.

I also recorded the proverbs in Ibį.

No. 8: Said of a short person.

42.

The idiomatic expressions also come from the village of Ibį.

No. 2: said of a lazy person. | Nos 3 and 13: Addressed to the bride after the wedding is over as a warning to be careful and diligent. | No. 5: Useless futile work. | No. 6: It is a lie | No. 11: Said of children who are always ready to escape from home. | No. 12: Lamp with a dim light.

43.

Sung by Serafima Lukjanovna Popovceva (Ibį).

44.

Sung by Marfa Aleksandrovna Bykova (Ibį). Fragment.

The first word of line 5 sounds indistinct on the tape. | *dostojna:* that part of the mass where *ѳостойно есть* . . . 'Worthy art thou' is sung.

45.

Sung by the informant of No. 43.

The portions of Zyrian in square brackets (recurrent stereotyped turns) are my complementary insertions. — Line 39 is missing; the informant had forgotten what the lover wanted to ransom the girl with. It can be heard from the tape that one of the audience whispers: *garmońńa vįlę* 'with an accordion'.

46.

Sung by Elizaveta Michajlovna Kyzjurova (Ibį).

47.

Performed by several singers (Ibį).

48.

Variant (a) was sung by Marija Andreevna Kyzjurova and Anna Pavlovna Kyzjurova, and the fragmentary variant (b) by the choir of Ľaľi.

49.

Sung by two women of the village of Ibį.

kumać 'kumach cloth', cf. (Fokos-Fuchs) *kumać* 'rotes baumwollenes Zeug' < R. *кумач* | *kitajka* 'smooth cotton cloth; nankeen' < R. *китайка*.

50.

Sung by Elizaveta Iljinična Kyzjurova (Ibį).

51.

Performed by several singers (Ibį).

52.

Sung by the choir of Ľaľi (five women).

53.

Performed by the singers of No. 52.

54.

Performed, under the leadership of Nadežda Andreevna Igošina, by the choir of Ľaľi.

55.

Sung by Anna Pavlovna Kyzjurova (Ibį). Fragment.

56.

Sung by Anna Afanasevna Kyzjurova (Ibį). Fragment.
paľ: (SrSlK) Палевицы, Сыктывдинский район, or: 'паль, выжженное место в лесу'.

57.

Sung by Klavdija Ilјična Zinovjeva (Ibį). Fragment.

58.

Performed by the choir of Ľaľi. Fragment.

59.

Sung by Oľga Pankratevna Popovceva (Ibį).

60.

Performed by the choir of Ľaľi. Fragment.

61.

Sung by Roza Pankratevna Popovceva (Ibį). Fragment.

62.

Sung by Marija Ignatevna Smirnova (Ibį). Fragment.

63.

Sung by Oĺga Pankratevna Popovceva (Ibį).

64.

This lament also was sung by Oĺga Pankratevna Popovceva (cf. No. 63).

65.

Sung by Anna Petrovna Kyzjurova, Marija Aleksandrovna Kyzjurova and Marija Vikentievna Popova (Ľaľi).

66.

Variant (a) sung by Marfa Aleksandrovna Bykova, and variant (b) by Irina Fedorovna Bykova (Ibį).

(a) *šįr-bľad'* 'мышка-пакостница; disgusting mouse' | *tūk-* 'to push', cf. (SrSlK) VL *tuvkńit-* 'толкнуть' | *jōk-* 'to displace', cf. (WUo). V *jovk-* 'verrücken' | *kojōt-* 'to overturn', cf. (WUo.) *koj-* 'gießen, ausgießen, ausschütten'. All three words *(tūk-, jōk-, kojōt-)* display Vm dialectal features *(ū, ō)* | *ęška-męška* 'rainbow' | *kęni pečęr-pęvsįs* 'Where is the nettle? (lit. 'where is the middle of the nettle?)': the word *pęvsįs* 'middle' occurs here most probably for reasons of rhythm. | *śivko da burko, meščannęj voronko* 'grey, blackish-brown magic steed', cf. Fokos-Fuchs (under *burko*).

(b) *sije vengrijaę nuędnį* 'it will be taken to Hungary', *sije karę nuędnį* 'it will be taken to Syktyvkar': jocular improvization in honour of the guests.

67.

Performers: Variant (a): Serafima Lukjanovna Popovceva (Ibį); variant (b): Elizaveta Iljinična Kyzjurova (Ibį); variant (c): Klavdija Iljična Zinovjeva (Ibį); variant (d): Anna Stepanovna Kiselëva (Ľaľi); variant (e): Marija Vikentievna Popova (Ľaľi).

(a) *oš-mu*, correctly *mu-oš* 'mole': the parts of the compound are reversed in error.

(c) Line 7 is a distorted Russian text: *пойду в поляну, встречу Варвару* | Line 9: *kurka da re . . .*: Somebody dropped in during the recording, and the rest of the performance cannot be made out because of the loud conversation.

(d) *sįcį* 'melted fat', cf. (SrSlK) I *šįcį vij* 'протопленное сало'.

(e) *koń-veńi:* incomprehensible combination of words | *pomęs:* perhaps a place-name | *paľ:* place-name cf. SrSlK: Палевицы, Сыктывдинский район | *pįž i potkędlįšjas* 'the smashers of the boat': perhaps because they shatter

the boat while playing and hopping about *gęrd ku ęktiśjas* 'collectors of red hides': possibly an allusion to their being thieves.

68.

Sung by an informant from Ibį.

69.

Sung by an informant from Ibį.

70.

Sung by Anna Aleksandrovna Kyzjurova (Ibį).

71.

Sung by Elizaveta Michajlovna Kyzjurova (Ibį).

72.

Sung by Klavdija Iljična Zinovjeva (Ibį).

73.

Sung by Kristina Michajlovna Bykova (Ibį).

74.

Sung by the six-year-old daughter of Kristina Michajlovna Bykova (Ibį).

kęvdum 'round loaf of bread': literary usage, in the VL dialect *kęlęb* do. is used. In all likelihood the little girl learnt the children's song from her mother who is a teacher.

75.

Sung by Nadežda Andreevna Igošina (Ľaľi).

From line 18 onwards the text contains untranslatable words, with the exception of *mįj* 'what kind of'; these may be old Zyrian personal names. | *perenos* 'monstrance or amulet' < R. (Pawlwoski, Русско—немецкий словарь — Russisch-deutsches Wörterbuch) *перенос* 'die Übertragung der geweihten Gaben vom Opfertisch zum Altar; Talisman, Amulet'.

76.

Sung by Anna Ivanovna Karakčieva (Ľaľi).

77.

Sung by Nadežda Andreevna Igošina (Ľaľi).
From line 10 onwards there are no logical connections.

78.

Sung by Elizaveta Iljinična Kyzjurova (Ibį).

79.

Sung by Marfa Aleksandrovna Bykova (Ibį). Fragment.
biľkja kįmęsa 'with a white forehead', cf. (WUo.) VL *biľkja-kįmęsa* 'weißstirnig (Ochs; Mskr.: die ganze Stirn weiß)'.

80.

Performers: variant (a): Anna Aleksandrovna Kyzjurova (Ibį); variants (b), (c) and (d): Irina Fëdorovna Bykova (Ibį). The last three are fragments.

81.

The rhymes (chastushkas) were recorded at Ibį, with the exception of the last two chastushkas, which were collected at the village of Ľaľi.
Lines 6—12 of the twelfth chastushka were sung in Russian. | The word *śerbijanka* (< R. *сербиянка* 'Serbian woman') in the seventeenth chastushka means 'Gipsy girl'.

*

Here at the end of the notes to the VL texts I publish two counting songs which I recorded from Nadežda Andreevna Igošina in Ľaľi. It would be a difficult task to translate these logically incoherent rhythmic sequences. In the second verse the first words of the lines represent the Zyrian numerals from 1 to 10, while the second words of the lines are phonetic variants of the first ones generated by replacing the initial consonants, by bilabial consonants (except for two numbers). The change results in meaningful words in certain instances: *mįk*, *moľ*, *sit*, *šajt*, *pas*.

1.

eťile — męďile,
śęd tar — pęd tar,
pečęr, poľe, bętala,
įb!

2.

ę̑tik – mę̑tik,
kį̑k – mį̑k,
kujim – mujim,
ńoľ – moľ,
vit – sit,
kvajt – šajt,
siźim – biźim,
kę̑kja·mį̑s – bę̑kja·mį̑s,
ę̑kmį̑s – bį̑kmį̑s,
das – pas.

82.

Performed by G. G. Baraksanov (Śośka).

2. *siź-ke* (phonetically: *sić-kę̑*) 'значит; so, it means' | *ẓbaz* 'шумом; noisily, clattering by' cf. (KRSl) *ẓ-baz: ẓ. pi̯rnį̑ vaę̑* 'с шумом войти в воду'.

83.

Taken down also from G. G. Baraksanov.

gorko 'bitter' < R. *горько* do. | *zveroboj* 'brandy matured on St. John's wort' < R. *зверобой* 'hollow-leaved St. John's wort; Hypericum perforatum' (Большая советская энциклопедия), *зверобойная* 'настойка, водка на зверобое настоенная' (Даль).

84.

Performed by Anna Nikolaevna Čalanova (Ust-Kulom).

1. *pošked: pošked*is *peľse* 'he pricked up his ears', cf. (SrSlK) VU *pošked-* 'насторожить, напрячь, навострить (уши)'.

3. *zaďeńejt-* 'to offend, to hurt' < R. *задеть* | *zaďevajt-* 'to insult' < R. *задевать* | *ćuń-kičte*, phonetically: *ćuń-kište* 'ring' (acc.).

4. *i sar objavitis stav narodes ćukarćći*ni 'the tsar proclaimed that all the people should be assembled': the verb *ćukarćći-* 'to come together' is due to a slip of the tongue, standing for *ćukart-* 'to call together' | *verćće* 'he takes nourishment': erroneously for *verde* 'he feeds' (trans.).

6. *ťikejažik* 'in a calmer tone' < R. *тихий* ! *pi̯ris* 'he went in', correctly 'he went out': erroneously for *petis* 'he went out'.

85.

Taken down from the informant of No. 84.

špavgiś- 'to plop down somewhere' cf. KRSl. шпавгысь- 'падать' | *piśt* 'hole', cf. (Fokos-Fuchs) V *piś* (nicht in Syktyvkar) 'kleine Öffnung, Loch' | *ńikiľćišt-* 'to roll into a ball', cf. (SrSlK) Lu SC *ńigi̯ľtći-*, SU *ńikį̑ľtći-*, VU *ńugiľtći-* 'свернуться клубком'.

86.

Performed by Evgenij Semënovič Guljaev (1957, Derevjansk).
3. *mįj-śurę* 'something; кое-что, что попало'.

87.

Taken down from the informant of No. 86.
2. *pę́ś-vivśim, pę́ś-vivśis* 'hot' (adv.); сгоряча'.

88.

Performed by the informant of the previous two narratives.
1. *goz-med* 'a few' | *pędďazek* 'red-finned carp' < R. *подъязок*.
2. *ďerkjedli-* 'to jerk' < R. *дергать* | *žugiľ-pįriś* 'listlessly'.

89.

Performed by Jurij Semënovič Guljaev (Derevjansk).
1. *lįz-petľa* 'winter snare', *tęvśa petľa* do.
2. *koj-beď* 'shovel', cf. (Fokos-Fuchs) Pr *koj-bed* 'Schaufelstab'.
3. *źug* 'snare', cf. (Fokos-Fuchs) VU *źug* 'Schlinge, Falle für Vögel, Mäuse' | *sije unžik lįmse vęlem puktiśśe, kįzžika da i kįvse, kapkan-kįvse abu sečem ćutkej* 'More snow was piled on it, more thickly, or the tongue of the trap would be less sensitive'. The use of *lįmse* and *kįvse* in the acc. is incorrect. Obviously the informant wanted to use the transitive form yet he closed the sentence with a reflexive verb, or with a noun predicate. Hence the lapse.
5. *na* 'they' | *vot sija vęlem izjasse, na petaleni vęršid i ękteni* 'They (the capercaillie) go out of the forest to collect stones'. — The capercaillie grinds the stones in its mouth but does not swallow them.
6. *bordjišt-* '(the bird) fights with its wings', cf. (SrSlK) VU *bordjiś-* 'драться крыльями (Напр., о петрухах)'.

90.

Performed by Boris Ivanovič Antonovskij (Derevjansk).
ot (phonetically: *ǫt)* 'look' < R. *вот*.

91.

The riddles were noted down in Usť-Kulom.
No. 1: *va-gu* 'water cave', making no meaning here; parallelism with the word *mu-gu* 'cave (on land)' justifies its occurrence in the riddle. Cf. (WUo.)

V *vagu* 'unverständliches Wort in einem Rätsel' | No. 4: *iʒi-iʒi . . . aʒi-aʒi:* onomatopoeic words of unknown meaning. | No. 5: *ťūgun* 'nimble; шустрый' | No. 15: *śveńi-gered*, village name: *Źveńi-gorod;* Звенигородское', cf. (Fokos-Fuchs) S *źveńi-gorod:* Звенигородское (Dorf in der Визингск. вол. | No. 23: *śńari ji* 'thin ice', cf. (SrSlK) VU *ńar ji* 'шуга, тонкий, мелкий лёд на реке (перед ледоставом)'.

92.

This proverb was also noted down in Ust-Kulom.

93.

Charms and curses were taken down in Ust-Kulom. My informants: Anna Nikolaevna Čalanova: (b), (d); Irina Egorjevna Kipruševa: (e), (f), (g), (h); Lidija Dadovna Timuševa: (a), (c).

(c) *poma jokiš* 'Kama perch': *poma* de-etymologized word for *koma* 'of Kama', cf. (f) *koma jokiš* 'Kama perch' | (f) Said when the child loses its milk-teeth. | *kupaľńića:* name-day of St. John the Baptist (June 4) < R., cf. *Иван Купала.* The word *kupaľńića*, according to Fokos-Fuchs' vocabulary and the SrSlK means 'Ranunkel (Ranunculus acris); лютик'. Yet cf. R. (Даль) *купальница:* День 23 юня, св. Агрипины. Аграфены купальницы; начало купанья.

94.

Sung by: Agrafena Semënovna Zezegova, Elizaveta Semënovna Uĺnyrova and Matrena Iljinična Uĺnyrova (Ruć).

pľeť-i-śer nuvisni da kulak-śer nuvisni 'they took her away with the whip, they took her away with the fist', cf. (KRSl) *śer: ńajt śer mun-* обратиться в грязь', *vir śer mun-* 'истечь кровью'.

95.

Performed by several singers led by Anna Nikolaevna Čalanova (Ust-Kulom).

In the first line the phrase *verdemej ďiťaj* 'my dear (prop. nourished) son' is illogical in the context. | *ľever* 'brother-in-law' < R. *деверь* | The phrase *ťom-i-nom ľesu* [< R. *в темном лесу*] — which came into the Zyrian text by mistake — well brings out the Russian origin of the song. | The expression *šondiej mamej* 'my pretty sun, dear mother' in line 19 is a stereotype turn, not appropriate in the context. | *ćuvki* 'stockings' < R. *чулки* | *ľutaja źmeja* 'bloodthirsty snake' < R. *лютая змея* do.

96.

Performed by several singers (Ruć).

97.

Performed by several singers (Ruć).

salatulati 'in Salatula': distorted form instead of *sarapula* 'Sarapul'. | *vi̯ľiś naževitteži̯s* 'till her next marriage': (SrSlK) FV *naževit-* 'наживать, зарабатывать'.

98.

Performed by several singers led by Lidija Dadovna Timuševa (Ust-Kulom).

ťitsa 'bird' < R. *птица* | Numerals of Russian origin *(pervoja, toraja, treťťaja)* clearly indicate that the song's Russian variant is known at the place. As the song was finished A. N. Čalanova asked L. D. Timuševa: *mi̯jla te roćaśin* 'why were you talking Russian?'

99.

Sung by Anna Petrovna Kočanova (Nosim).

ďikej mu vilin 'in a wild land': *ďikej* (< R. *дикий*) may be an error, instead of the similarly Russian *ťikej* (<*тихий*).

100.

Performed by several singers (Ruć).

ńe-dekmi̯-šte 'not only' < R. (Даль) *не токмо, не токма-что* 'не только; мало того что' (see under токмо), cf. (WUo.) V *ńe-tękmi̯-štę* 'nicht nur (daß)' | In the last line (*arśa bi̯gen końerejes bi̯gedas* 'it dries the poor soul with the autumn wind [foam]') the word *bi̯gen* 'with foam' has replaced the logically expectable *tęlen* 'with wind' under the influence of *bi̯gedas* (figura etymologica).

101.

Performed by several singers (Derevjansk).

102.

Sung by Lidija Dadovna Timuševa (Ust-Kulom).

103.

Performed by several singers (Ruć).

iń-pęv 'kitchen part; кухонная часть; properly 'wives' side' | *berkńovt-* 'turn away (tr); повернуть' | *bekar* 'cup': this is not an VU word, but one

widely known from the (SrSlK) SU Vm Lu Le VL SC dialects, yet cf. (WUo.) VU *bekar*. It follows, therefore, that we are dealing with a song of Russian origin — as indicated by the words *dunaj reka* 'Danube River' < *Дунай река* — which came from one of these dialects to Ruć. | *l'istevej* 'velvet' < R. *плистовый* | *roćnej:* de-etymologized form instead of *roć noj* 'Russian cloth' *aźam* 'kaftan' < R. (Даль) *азям* 'долгий и полный. . . кафтан'.

104.

Performed by several singers (Derevjansk).

vosadol'i 'accordion': the naming is based on the initial words of the Russian 'song' *(Во саду ли в огороде)* (cf. Rédei: NyK 76; 366). | The last two lines come from the Russian original.

105.

Sung by Anna Nikolaevna Čalanova and Lidija Timuševa.

106.

Performed by several singers (Derevjansk).

107.

Performed by several singers (Derevjansk). This song is literary in origin.

108.

Performed by several singers under Anastasija Ivanovna Kipruševa's direction (Derevjansk).

This song is Russian in origin. *lutše* 'better < R. *лучше*.

109.

Performed by the singers of the previous song.

110.

Sung by Agrafena Michajlovna Rakina (Derevjansk).

111.

Sung by Marija Andrejevna Guljaeva (Derevjansk).

112.

Sung by Anna Nikolaevna Čalanova (Ust'-Kulom).

113.

Performed by several singers led by Anna Nikolaevna Čalanova (Ust-Kulom).

114.

Performed by several singers led by Lidija Dadovna Timuševa (Ust-Kulom).

115.

Performed by several singers led by Anna Nikolaevna Čalanova (Ust-Kulom).

gęšťin 'present, gift'; in other dialects: SR. *gęśńeć*, SC *gęśńin* Ud (Vaš) *gęśťińća*, VU SU Vm I Lu Le Pec Ud (Gl) *gęśťińeć*, Vm VL *gęśťińžį* do. < R. гостинэц | *pidaš/bidaš-gęra:* 'P/B-hill' (geographical name) | *doriń̄ō* 'slanting'.

116.

Performed by a group of singers directed by Anna Nikolaevna Čalanova (Ust-Kulom).

This song is of Russian origin.

117.

Sung by Anna Nikolaevna Čalanova (Ust-Kulom).

This song is of literary origin.

118.

Performed by a group of singers directed by Anna Nikolaevna Čalanova (Ust-Kulom).

119.

Sung by Anna Nikolaevna Čalanova and Lidija Dadovna Timuševa (Ust-Kulom).

This is a dance-song of Russian origin as indicated by the repetition of the incipit *ajgigla* (< R. Даль: *ой дид ладо*, cf. Fokos, ZürjNépkMut. 13, 15: *oj đig lada*), further, by the second line which has been taken over — erroneously and in a corrupted form — from the Russian original: *źeľonej roščica alaja ćvetala ćvet*, meaning approximately: 'in the green grove there was a purple flower blooming'. Those engaged in dancing stand up in two rows at a certain distance from each other and sing the lines of the song alternately while approaching each other (cf. Fokos, op. cit. 15).

In lines 13—14 Čalanova replaced *kutan* 'you take me' by the plural *kutannid* 'you (pl.) take me'. Similarly in lines 23—24: *veštan* 'you redeem

it' is replaced by *veštannid* 'you (pl.) redeem it'. | *mīǰen* 'with what': emphatic lengthening of *mǐjen* | Lines 27—28: Čalanova: *oz kov*, Timuševa: *oz kō* | *mijan polke sodi* 'our group has increased in number'; the form *polke* (PxlSg) is undoubtedly due to a slip of the tongue, the correct form being *mijan polknim* or *mijan polk*.

120.

Performed by the singers of No. 119.
korošoj 'good' < R. *хороший* (dialectal form *хорошой*).

121.

Performed by Anna Nikolaevna Čalanova and Lidija Dadovna Timuševa (Ust'-Kulom).
kẹlaćse: phonetically *kẹlaťse* 'cake (acc.)'.

122.

Performed by Lidija Dadovna Timuševa (Ust'-Kulom).
vićko-šor: geographical name, meaning 'church-brook'.

123.

Performed by the singers of No. 121.
In all likelihood this is a folksong originating from the Sysola region, as evidenced by the village name *vižin*, mentioned in the song (cf. SrSlK *vižin:* Визинга, Визингский с/с, Сысольский район), further, certain word-forms also referring to the Sysola region: *vorsan* 'accordion' (SrSlK: SU Lu SC VU *gudẹk)*, line 54: *pul* 'cowberry' (in Ust'-Kulom: *puv* or *pū*).

124.

Performed by Anna Nikolaevna Čalanova and Ekaterina Michajlovna Lipina (Ust'-Kulom).
A song of literary origin.

125.

Performed by the singers of No. 124.
Zyrian popular version of a Russian song (Кирпичники) of urban origin in vogue in the twenties.

126.

Performed by the singers of the two preceding songs.

A popular version of a poem of Pavel Šebolkin (Vi̯ľ Paš) 'Джуджыд керӧсин (cf. P. Šebolkin, *Gi̯jasli̯ pani̯d*. Syktyvkar, 1964, p. 26.) Melody identical with that of No. 125.

Lines 28, 30: *be̯rse ez lok?* (according to another informant: *be̯rse̯-j ez lok?*) 'will he not return?' | Similarly, line 35: *a̯ʒ̯ʒ̯is* 'he caught sight of it' ~ *a̯ʒ̯ʒ̯e* 'he catches sight of it, line 36: *lokte* 'he is coming' ~ *loktis* 'he came'.

127.

Performed by Agrafena Semënovna Zezegova and Agrafena Andreevna Judina (Ruć).

128.

Performed by Anna Nikolaevna Čalanova (Ust'-Kulom).

129.

Performed by the singers of No. 127.

130.

Performed by Anastasija Ivanovna Kiprušëva (Derevjansk).

131.

Performed by Marija Dmitrievna Antonovskaja (Derevjansk).

ľeľ-tor 'milk (dimin.)' (baby-talk), cf. (SrSlK) Lu SR SC *ľe̯ľ*, SR SC Ud *ľe̯ľe̯*, VU *ľe̯ľe* (детск.) 'молочко'.

132.

Performed by the singer of No. 128.

mi̯ľkja pľeša 'with a white forehead': the form *mi̯ľkja* is a de-etymologized word for (WUo.) *bi̯ľkja* 'weißstirnig'.

133.

Performed by Agrafena Semënovna Zezegova, Elizaveta Semënovna Uĺni̯rova and Matrena Iljinična Uĺni̯rova (Ruć).

krepki 'game of draughts (?)' < R. *крепки: играть в. к.* 'to play draughts'| The last line is a corrupted Russian text indicative, in all likelihood, of the Russian origin of the song.

134.

Performed by Anastasija Ivanovna Kiprušëva (Derevjansk).

sobańčik: probably a corrupted form of the Russian *собачник* 'dog-dealer' | *počitsa da ďevitsa:* Russian text; the meaning of the first word is un-

known to me, the second is identical with *девица* 'young girl, maid, virgin' | *krebitki:* probably 'game of draughts' (cf. the word *krepki* in the preceding song) | Line 10: *za voroni koś iďot:* corrupted Russian text (cf. the last line of the preceding song).

135.

Performed by Anna Nikolaevna Čalanova (Ust'-Kulom).

136.

Performed by the singer of No. 135.

137.

Performed by the singer of Nos 135 and 136.

138.

Performed by Lidija Dadovna Timuševa (Ust'-Kulom).

139.

Performed by the singer of No. 138.

The melody agrees with that of No. 138. — *pulisoližanka* 'semi-maid servant; полуслужанка, полугорожанка' < R. *полуслужанка* | *veśeľanka* 'joker' < R. (Даль) *веселянка* 'веселый человек, забавник, потешник' | *ševkńit-* 'to slap gently'.

140

Performed by Marija Andreevna Guljaeva (Derevjansk).

parnij 'mate, bridegroom' < R. *парный* | *raźńićći-* 'differ, make a difference; особляться, отличаться' < R. *разниться.*

141.

Performed by the singer of No. 135.

142.

I notated the first three rhymes (chastushkas) in Ruć, the rest in Ust'-Kulom.

*

Concluding the notes to the VU material, I publish four counting songs *(pudjaśem).* The first three come from Anna Nikolaevna Čalanova, the

fourth from Lidija Dadovna Timuševa. It would have been difficult — if not completely impossible — to translate these rhythmically connected, otherwise incoherent sequences of words, which practically make no sense. Nevertheless, the last ditty may provide valuable information for researchers into ancient Zyrian personal names.

1.

ęťik — šįťik,
kujim — ńujim,
ńoľ — moľ,
ćer — kok nasta,
šugu — rugu,
nare peďe,
dube — voje
krest!
te mįnin,

2.

ate — kate,
kįrme — ľoľe,
ćipan — ćoje,
rije — raje,
taľi — puťi,
kiki — vake,
šorom — bitom,
ľežneg — vežnev,
nęk — pęk — sęk.

3.

utjed — pered — goz,
utjed — pered — goz,
utjed — pered — goz,
utjed — pered — goz,
te mįnin.
utjed — pered — goz
me mįni.

4.

męďla-pęlin pon čįnale.
kod pon*? ľok pon.
kod ľok? rizi ľok.
kod rizi? tęle rizi.
kod tęle? moj tęle.
kod moj? šud-moj.
kod šud? ćaze šud.
kod ćaze? vęr ćaze.**
kod vęr? kįka vęr.

* also *pan*
** also *ćade*

kod kịka? jen kịka.
kod jen? baš jen.
kod baš? ęgir baš.
kod ęgir? ćuńa ęgir.
kod ćuńa? mikit ćuńa.
kod mikit? makľa mikit.
kod makľa- ǯi makľa.
kod ǯi? kire ǯi.
kod kire? jodį kire.
kod jodį? bur jodį.
kod bur? ńiken bur.
kod ńiken? soja ńiken.
kod soja? pedot ęda.
kod pedot? sar pedot.
kod lar? viš lar.

143.

Performed by Evdokija Germogievna Michajlova (Nivšera).

A loose, somewhat anecdotal story. — *žarg-* 'to roast, to bake; жарить, шипиться (?) ɔ: шипеть'.

144.

Performed by Egor Archipovič Žižev (Nivšera).

1. *šud balakirov.* For the etymology of the name, cf. *šudbala kirov:* der berühmte Hofnarr Peters des Großen hieß: *шут* ('Narr, Spaßmacher') *Балакирёв* (Fokos-Fuchs, VdKomi 181). | *sija seśśa turin puktini munis ji vįle* 'Then he went to mow on the ice', (that is: went to mow the vegetation covering the frozen pond). | Since they are negligible features of my informant's style of performance, the vocatives *zonme* 'son' and *druge* 'friend' have been left untranslated in the majority of cases.

2. *voasni, ivanes kęsjeni vini* 'They come, they want to kill Ivan'. My informant did not mention earlier that Balakirov's first name was Ivan. Most probably he called him Ivan — by a slip of the tongue — because the heroes of folk tales are frequently referred to by this name.

3. At this point the story becomes fragmentary and somewhat obscure. — *śem milľion śemsot śemďešat śem* 'seven million seven hundred and seventy-seven' < R. Russian numerals very often occurred in my informant's narrative.

145.

Performed by Kirill Vasiljevič Michajlov (Nivšera).

1. *dveśťi rubľej* 'two hundred roubles' < R. Larger numbers were often expressed by my informant — as well as by other people — in Russian (see below).

2. *munis kilometra dva ili tri* 'he went for two or three kilometres': *dva ili tri* 'two or three' < R. | *ľepjo·ški* 'pies' < R. *лепёшка* (pl. *лепёшки*) do. | *i pop tože nin metrov dvaceť munis* 'and the priest too has gone twenty metres already': *metrov dvaceť* 'twenty metres' < R. | *das-kękjamis aresa nin sija* 'he is already eighteen years old'. Slip of the tongue: earlier the son was said to have been lying ill for twenty-five years. | *dvešťi rubľej ne vaj:* 'Give me two hundred roubles!': *dvešťi rublej* 'two hundred roubles' < R.

3. *kamgini-zęreććini* 'to knock loudly, to bang on the door' | *šoj* ~ *šuj* 'corpse' | *sto rubľej pe tęľke bošta* 'I only ask you for a hundred roubles': *sto rubľej* 'a hundred roubles' < R. | Similarly: *trista rubľej* 'three hundred roubles', *šešťsot rubľej* 'six hundred roubles' < R.

146.

This tale also was performed by K. V. Michajlov.

1. *žegdi-* 'to insult, to hurt'. SrSlK quotes this word only from the VL dialect; other dictionaries do not include it.

3. *kod* 'progress' < R. *ход* do. | *kilametrov ďešeť-ľi petnaceť* 'ten or fifteen kilometres (acc.)' < R. | *końuk* 'horseherd' < *конюх* do.

147.

Noted from the informant of the two preceding tales.

2. *buď spokojen:* 'keep quiet!' < R. *будь спокойным* do. Hybrid construction: the instructive suffix *-en* is Zyrian, while *buď spokoj-* is Russian. | *nęš-* 'to strike at' | *gęrźźilema* 'worn away' | *latka* 'patch' < R. (dial.) *платка* do. | *dvena·ceť ćaso·vin* 'at twelve o'clock' < R. (*-in* is the Zyrian inessive suffix).

3. *pańikaďile* 'chandelier' < R. *паникадило* 'church chandelier'.

4. *nadojeďit-* 'to get tired of sg.' < R. *надоесть, надоедать* do. | *kir* 'snort; храп'.

148.

Performed by Ivan Kornilovič Michajlov (Nivšera).

(a) *šataj* 'stray animal (e.g. bear)' < R. cf. *шататься* 'roam', *шатун* 'roaming man, tramp' | *šorok-ši* 'swishing': *šorok* < R. *шорох* 'rattling, rustling, swishing'.

(b) *do smerťi* 'to death' < R. *до смерти* do. | *majdan* 'place', cf. (Wied.) *majdan* 'Lagersplatz', (SrSlK) FV Vm *majdan* ''утолока, утоптанное', вытоптанное место' | *krov* 'blood' < R. *кровь* do.

(c) *naśeľeńie* 'population' < R. *население* do. | *veľďďal-* 'fresh snow is falling', cf. (SrSlK) VU Vm I Peč *veľd*, Ud *veľg* 'свежевыпавший снег, пороша'.

149.

Performed by Nina Andreevna Gabova (Bogorodsk).

My informant was an undergraduate in 1964. She could not speak the dialect of her village clearly, literary usage having strongly affected her style and pronunciation.

1. *tẹdćimenja* 'noticeably', a literary form; cf. (KRSl.) *тöдчымöн, тöдчымöнья* 'заметно, значительно' | *gẹrbuš* 'sickle' < R. *горбуша* do. — Dialectal features retained in my informant's speech: *ńẹľ* ~ (in other dialects) *ńoľ* 'four', *og ńin ō* (~ V *og ńin ov*) 'I am not alive', *oz už̨ō* (~ V *oz už̨av*) 'he does not work'.

150.

From the same informant as in the preceding narrative.

Dialectal features: *pū* (~ V *puv*) 'berry', *ū-tor* (~ V *uv-tor*) 'twig', *pōni* (~ V *povni* 'to be afraid'), *zē* (~ V *zev*) 'very much'; in non-initial syllables she pronounces *e*, *i* instead of *ẹ*, *ị* of the literary usage.

151.

Informant as before, N. A. Gabova.

ovošči 'kind of vegetable' < R. *овощи* do.

152.

Informant: N. A. Gabova.

153.

Performed by Dmitrij Vasiljevič Podorov (Bogorodsk).

vẹlem-ke 'obviously; оказалось'.

154.

Informant: D. V. Podorov.

155.

Performed by Evdokija Germogievna Michajlova (Nivšera).

ťikeja 'calm' < R. *тихий* do. The word *ťikeja* occurs most probably for *ďikeja* 'savage' < R. *дикий* which is found in the other variants. | *pervojja* 'first' < R. *первый*, *toraja* 'second' < *второй*, *treťeja* 'third' < *третий* | The

use of the adessive-genitive in lines 18, 20, 22: *per(i) vojja ćikišislen* 'for/of the first swallow' makes no sense, perhaps a slip of the tongue due to the influence of the adessive-genitive used correctly from the 24th line onwards.

156.

Performed by E. G. Michajlova.

A fragmentary song. The old man's replies contain the stereotyped phrase *kįš nin eške* . . . only in lines 28, 32 and 49.

157.

Performed by the singer of the two preceding songs.

158.

Performed by the singer of the three preceding songs.

159—171.

Performed by Nina Andreevna Gabova, Ija Michajlovna Ivaševa, Lija Vasiľjevna Ivaševa, Lija Aleksandrovna Mišarina (Bogorodsk). Song No. 160 was performed by E. G. Michajlova.

159: *ľas-* 'to shut with a bang', cf. (KRSl.) *ľas-* 'бросить. . .'

161: *pećenka* 'baked potato, turnip, gourd'.

165: line 27 was interpreted by my informant (N. A. Gabova) as *kįžį mijan ęťćizna* 'like our country': although *kįžį mijanęž ez na* 'as never before us' can be heard on the tape.

169: *roć akań* 'Russian doll, a beauty', cf. (SrSlK) *roć akań* 'куколка, красавица'.

172—179.

Performed by E. G. Michajlova.

172: line 6: *tįla* < *tįlaę* (illative) | *nįr-pom* < **mįr-pom* 'bramble'; according to SrSlK, the Vm I Ud dialects have a *nįr-pom* form.

173: *ćerńeć* 'monk (here figuratively) bridegroom' < R. *чернец* 'monk' | *ćerńeć pe oz čękti* 'the bridegroom does not command' (that is, he does not command the bride to take leave of her relatives since she is going to a good place).

175: *i spas daj prićistaja* 'Saviour and the Holy Virgin': originating from Russian laments or church songs.

178: *ľubej* 'sweetheart': in place of *ľube* | *povod* 'bridle, leading rein (here figuratively) hair' < R. *повод* do.

179: *lučče* 'rather' < R. *лучше* do.

180.

Performed by Ju. G. Ročev (Mįži).

1. *lįkjedlį-* 'to lie', cf. (SrSlK) I *lįkjedlį-* 'обманнывать, одурачивать' | *bįgjal-* 'to talk big', cf. (SrSlK) I *bįgjal-* ''болтать, молоть' | *ǯęm* 'just'.

2. *ośenćik* 'autumn ice (?)' | *protoha* 'tributary' < R. *протока* сиб. 'рукав реки, проран, побочное русло, связь озера с рекою' (Даль) | *vejśen* 'one on the other; один на другом' | *ńeodńik* 'fishing boat' < R. *неводник* do., cf. (SrSlK) I (Ob) *ńevodńik* 'неводник, рыбацкая лодка'.

181.

Performed by Ju. G. Ročev (Mįži).

beža-ku parka 'Ermine Coat' proper name, *jeǯid ku parka* 'White Fur Coat' proper name.

182.

Performed by V. G. Ročev (Mįži).

sįrok 'kind of fish' < R. *сырок* 'морская рунная рыба; Salmo vimba' | *pįžjan* 'kind of fish ≤ ? Ostyak (KT 758) Ni Kaz *pĭšjan* 'ein Fisch' | *ńarhul* 'raw fish' < Ostyak *ńar χŭl* do. | *varka* 'dried fish'.

183.

Performed by V. G. Ročev (Mįži).

pregit-, *pŕagit-* 'to harness a horse' < R. *прягать, прячь* do. (Даль).

* * *

In the following only those Northern Permyak texts will be referred to which require certain linguistic or ethnographical explanation to be understood. In the case of texts to which no explanatory notes have been given, the provenance can be adequately indicated by mentioning the informant's name and birthplace. Thus the relevant texts grouped by informants are the following: Ľubov Stepanovna Gribova (Petuchova): 184, 185, 186, 187, 191, 192, 193, 194, 195, 196, 198, 199, 200, 201, 202, 203, 204, 218; Anna Andreevna Minina (Boľšaja Koča): 197; Maria Makedonovna Pystogova (Kočevo): 188, 189, 190, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215; Larisa Nikolaevna Snigirova (Kosa): 216, 217. There are many more Russian loanwords in Permyak (Southern Zyrian) than in the Northern Zyrian dialect. Leaving out of consideration the readily identifiable loanwords, I mention in the notes only those, which deviate either phonetically or semantically from the literary or standard norms of Russian and which, there-

fore, are likely to raise difficulties of understanding even to Zyrian- or Russian-speaking readers.

185.

2. *pros* 'свободный; free' < R. прост 'simple' | *švatkę·tni* 'стучать; to knock'.

3. *ńe śojnį, ńe junį abu, ńe paśtalnį ńem* 'We have nothing to eat and drink, nor clothes to put on': the particle *ńe* 'nor' (<R. 99) when in an unstressed position was pronounced *ńi* by my informant. | *voštįnį* 'to lose' is a literary form of Komi-Zyrian, corresponding to *ęštįnį* in the P dialect.

4. *mona·kkes va kaję·tnį* 'the friars are carrying water': the infinitive as a finite verb characteristically occurs also in the style of Russian performers of folk tales.

5. *ajka* 'муж; husband'.

186.

1. *šedtįnį* 'вытащить, нарубить дрова; to pull out, to cut wood' | *stram* 'nasty thing' < R. *срам* 'shame, ignominy, infamy' | *rušį·ťik* 'тепловатый; 'luke warm'.

2. *art* 'порядок, соображение; order, sense, consideration; *arta·lni* 'сообразить, привести в порядок; to consider, to put in order'; *arttęm* 'глупый, беспорядочный; stupid, untidy' | *įlęs* 'разум, ум, сообразительность, соображение; sense, brain, comprehension, consideration'; *įlęstęm* 'глупый, неразумный; stupid, insane'; *įlęsa* 'умный; clever' | *kuľnį* 'ударить, бить (ремнем, веником); снимать кожу; to beat, to strike (with lash or bundle of sticks); to flay' | *kińi·ććį-* 'кинуться; to dash at sy' < кинуться.

187.

1. *kęjića, kęji·ća* 'мешочек; small bag' | *gaľa* 'камень; stone' < R., cf. галька 'pebble' | *rozva·l* 'розвальни, сани; peasant sleigh' < R., cf. *розвальни* 'peasant sleigh (low, broadening towards the rear)' | *sua·lę* 'stands' (instead of *sula·lę*): the absence of *l* is conspicuous; omission of medial *l* (> *w*, *Ø*) being characteristic only of PS | *śiľka·n* 'bell' | *kaľa·n* 'черт; дьявол; devil, ghost' | *gor-vil-śord* 'место за печкой, середина печи; back of the oven, middle of the oven'.

3. *ńe-tę-lištę* 'не то лишто; let alone' | *ćula·lnį* 'проходить (о времени); to pass (time)', *lunnez ćula·lisę* 'the days passed away' | According to my informant, the verb *mędę·tnį* is exclusively used with the connotation 'to send' in the region. The word *ińdįnį* PS (Kudymkar) was unknown to her while she was living as a child at home; however, the form *ińdę·tnį* 'to send (with reference to a definite place)' is still extant among them.

188.

2. *vokta* 'I come': a PS (Kudymkar) form instead of *lokta* | *gįlja·ś-* 'полоскать; to rinse'.

189.

śvįrkjį- 'swim swiftly'.

190.

šuć 'always' | *śaďaś-* 'to come to one's senses' | *tulį-* 'притереть; to rub'.

191.

1. *jua·n* 'квас; kvas' | *kįj-* 'ловить; to grapple', here: 'выиграть; win'.

2. *sek pervo* 'раньше всего, прежде всего; first of all' | *śoronno* 'всё равно; all the same' < R.

3. *pękrę·m* 'пояс; narrow belt'.

4. *zapadńa* 'верхняя часть подполя около печи; upper part of the cellar by the oven' < R. *западня* 'западная дверь, подъемная крышка над лазом в подполье' (Даль) *prok* 'skilful', that is: 'умеет-ли что-нибудь делать? can she do anything?' < R. *прок* 'надежность, прочность, крепкое, стойкое, годное напредки; польза, толк, что обещает выгоду, добро' (Даль) | *rę́ńit-* 'разбрасывать; to scatter, to disperse' < R. *рознить*.

192.

ćiľkę·t-, *ćiľkę·tlį-* 'доить; to milk'.

193.

1. *ľis* 'лист; foliage' < R. | *trepi·ć*, *trepi·ća* 'тряпки; rag' < R. тряпица | *ďerja·lnį* 'рыдать, плакать навзрыд; to sob' | *koľinko·r* 'белый материал, коленкор; white material, calico'.

2. *streća* 'Троица; Holy Trinity, whitsun', cf. (Wied.) *streća-lun* 'Pfingsten' < R. *троица* do. | *vošṣ̌inį* 'кушать (в отношении мертвых); to eat (with reference to the dead)', *vošṣ̌i mijankęt* 'ешь с нами (только о мертвых); eat with us (with reference to the dead, to those alive only jokingly)', *vošṣ̌ę·tnį* 'угощать умерших; to feast the dead one', cf. (WUo.) I *vošjįnį*, Ud *vošjį·nįs* 'anfangen, beginnen (I); (an etw.) anstoßen, streifen (Ud)', V *vošjej śibędćej* 'nähert euch! (so sagt man zu den Geistern der Verstorbenen, der Eltern und der Vorfahren, wenn man ihrer in der Kirche auf russische Weise gedenkt)', P *aś vošjęnį* 'mögen sie essen! (die Verstorbenen; so sagt man bei der Gedächtnisfeier)' | *gęgęrę·n* 'кругом; round about', *gęgęrę·ńńas* 'точно вокруг, определенно вокруг; exactly round, definitely round'.

194.

1. *ďi̯ťťa·n* 'качели; swing', *ďi̯ťťa·śnį* 'качаться; 'to swing', *ďi̯ťťę·t-* 'to swing, to rock' | *vež kaga* 'грудной ребенок; baby' | *ban-palak* 'большой кусок бересты; large piece of birch-bark' | *laťťan śor* 'гибкая палка, перекинут через забор или балку; flexible rod thrust through a partition wall (fence) or a support beam', cf. (Wied.) P *latjan śor* 'Brunnenschwengel'; *laťťit* 'качающийся; swinging, swaying' | *kom* 'kitchen' | *gi̯ćę·tnį* 'качать; to rock', cf. (Wied.) *gi̯ćednį* 'schaukeln, wiegen, hin und her bewegen'.

195.

1. *ćud* 'черт, нечистый дух; devil, unchaste spirit' < R. *чудо* 'marvel' | *barę·tnį* 'расширить глаза и смотреть в упор; to stare, to make big eyes'.

2. *deźira·jtnį* 'пасти лошадей, дозирать, дозёрить; to graze, to guard horses' < R. | *veršnęj* 'mounted', *veršnęjęn* 'верхом, на лошади; on horseback' < R. *вершній* 'конный, сидящий верхом' (Даль) | *zēt-vi̯ź́nį* 'блестеть, сверкать; to shine, to glow' | *poperega·lnį* 'пересекать; to stand aside, to cross' < R., cf. *поперёк* 'across, crosswise' | *ńe-mi̯j-ńe* 'nothing' | *kiwzi̯nį* 'кричать; to shout, to neigh'.

3. *naťtę* 'наверно; probably' | *ńań-jaru·šńik* 'barley bread' | *peššo·rka* 'сумка из бересты; bag made from birch-bark' < R., cf. *пещер, пещор, пещур* 'большая, высокая корзина. . .' (Даль) | *toko* 'только; only' < R. | *baba* 'яшик, ларчик; mill-loading hopper' < R., cf. *бабка* 'брус с пазами, по которым (по двум бабкам) ходят мельничные вешняки, творила, и песты толчеи' (Даль) | *prostej* 'пустой; empty' < R. *простой* | *keke·rkai̯n, (-ān)* сидеть на корточках; to squat', *kekeri·ćći̯nį* присесть, нагнуться; to sit down, to bend down' | *riz-vi̯ź́nį* 'расширяться, скалить зубы: to flash one's teeth' | *i̯kę·stnį* 'крикнуть; to exclaim' | *tęžnę* 'тогда, только что; then, only then' < R. *тожно* 'тогда, в то время, в те поры' (Даль) | *ki̯šęn sultnį* 'дыбом подняться (о волосах); his hair stands on end' | *ź́uz-vi̯ź́nį* '(чуть-чуть) светать (светить); it is dawning' | *ćistę* 'даже; moreover' < R. *чистый* | *torkśi̯nį* 'to perish', cf. (WUo.) V S Lu I *torkśi̯nį*, Ud *torkśi̯·nį̄s* 'sich irren, einen Irrtum begehen, sich verwirren (V S Lu Ud), sich verwirren (I)'.

196.

1. *komi-perńak* 'Komi-Permyak': a term of literary usage, unknown in folk idiom; the Komi-Permyak, as well as the Northern Zyrians (Komi-Zyrians) call themselves *komi.* | *jaru·šńik* 'маленький каравай; small, round loaf' < R.

2. *sẹ́ćẹ·n* 'сочень (круглый как блин); pie (round in form like a pancake)', cf. (Wied.) *sẹčen* 'ein Fladen mit Fruchtmuß' < R. | *ńur-mẹ́ľ* 'клюква; cranberry', cf. (WUo.) Lu Le *ńur-moľ* 'Moosbeere' | *śẹla-jagẹd* 'сжевика; bramble' | *bi̯gre̯·t-* раскатывать тесто; knead, roll paste', cf. (Wied.) P *bi̯gre̯d-* 'zusammendrehen, zwirnen', *bi̯gre̯·ććan* 'скалка; rolling-pin', cf. (Wied.) P *bygrödtšan* 'Rolle' | *ušḱi* 'ушки; jam pockets' < R. | *ikra* 'грибная икра, разрубленные сушенные грибы; 'minced dried mushroom'.

3. *ťe̯ri·tni̯* 'тереть, натирать, натереть; to rub, to grate' < R. | *kre̯ši·tni̯* 'крошить; to crumble, to break in small pieces' < R.| *kẹ́ća·n* 'кочан; cabbage', cf. (Wied.) *kẹ́ćan* 'Kohl' < R. | *kaľe·g* 'брюква; Swedish turnip' | *luk-grez* 'гнездо лука; onion-bed'.

4. *di̯re̯va·tka* 'глиняная посуда, корчага; pottery vessel' < R. *дыроватка* 'корчага с дырою повыше днаб для варки и спуска браги (Даль') | *ćẹs-vi̯žan* 'слащавый; sweetish' | *ćuž-pi̯ź* 'солод; malt' | *ješte̯m gor* 'истопившаяся печь; heated stove' | *suslo* 'сладкое, первое пиво, густое; wort, sweet beer, thick' < R. *сусло* | *vi̯je̯·tni̯* 'выцеживать, пропускать через сито; to strain with a sieve, cf. (WUo.) P *vi̯je̯·tni̯* 'gießen, ausgießen, tropfen'.

197.

1. *masľa·k* 'boletus', cf. (Wied.) *masľanka : kẹz-m.* 'ein Pilz', *masľeńik : jag-m.* 'ein Pilz' < R. масляк 'гриб козляк; Boletus granulatus' (Даль) | *śińa·wka* 'russula' < R. *синявка* 'гриб сыроежка' (Даль).

2. *ľaka·lni̯* 'мазать, to smear', cf. (Wied.) P *ľakal-*, *ľakav-* 'versiegeln; ankleben (intr.), anhaften'.

198.

1. *gẹgi̯·t*, *gogi̯·t* 'скребло, откуривают деревья, соскабливают кору деревьев; scraping, scratching tool, draw-knife, used to bark trees', cf. (Wied.) P *gogi̯t*, (WUo.) P *gogi̯n* 'Schabeisen, Schabmesser'.

2. *kapu·śńik* 'огород, огородец; kitchen-garden' < R. *капустник* 'cabbage-plot, cabbage-field' | *vire̯·ć* 'парник; hot-bed standing on poles', cf. (Wied.) *vire̯ć*, *viri̯ć*, *virić* 'Baumschule, Pflanzschule' < R. *вырец* 'рассавник, срубец на столбах, для посева капусты' (Даль) | *e̯sľa·ď* 'сваленные деревья; felled trees' < R. *ослѣдь*, *ослядь* 'бревно, строевой лес' (Даль) | *ľito·vka* 'scythe' < R. *литовка* 'русская, большая коса' (Даль) | *ľoź* 'ряд; swath, row', cf. (Wied.) *ľoź* 'Schwaden'.

199.

2. *śẹd mu-śin* 'чернозем; chernozem' | *grad*, *gŕada* 'bed', cf. (Wied.) *gŕad*, *gŕada* 'Beet, Gartenbeet' < R. *грядa* | *ťape̯·tni̯* 'окучивать; to earth up', *ťapka* 'окучник; earthing hoe'.

200.

goľki 'круглые шарики, бомбошки из шерстяных ниток; rolls of wollen yarn' < R. cf. *голи* 'в игре зерни или кости. . .' (Даль).

202.

pi̯rkę́ća·n 'трепалка; swingling machine', cf. (Wied.) *pyrködtšan* 'Schwinge, Flachsschwinge' | *prestę·ď* 'пестредь; checked linen', cf. (SrSlK) VU Skr *pestreď* 'самотканый пестрый холст'.

203.

1. *ćuď* 'Chud', cf. (WUo.) V I *ćuď* ,S Lu Ud P *ćud* 'ein Volk (es war wild, dumm; es verschwand so, daß es sich lebendig in der Erde begrub) (V), id. (es begrub sich in seinen Städten — wovon es noch Spuren gibt —, damit die Feinde seine Reichtümer nicht bekommen sollten) (S), ein altes Volk der betr. Gegend (Lu P), ein Volk, das vormals auf dem Syrjänengebiete wohnte (es sprach syrjänisch, es war heidnisch) (I), ein unbekanntes Volk, das vormals auf dem Syrjänengebiete wohnte (die einen begruben sich in der Erde, die anderen flohen nach Norden; sie haben Grabhügel od. Kurgane mit Schätzen und Geld hinterlassen) (Ud)' | *kok-iź* 'чулок; stockings'.

204.

1. *ę̇d* 'жар; heat of the bath-room'; men bathe first, women follow them; hence: "first heat", "second heat" | *bańa-pęl* 'предбанник; dressing-room (where people undress before bathing)' | *vęrę́zi·ćći̯nį* 'ворожить; to tell fortune, to spell' < R. | *gor-mę́ća·n* 'кочерга; poker'.

205.

pu-jagę̇d 'брусника; cowberry', cf. (WUo.) *pul*, *puv* 'Preiselbeere', *jagę̇d* < R. *ягода* 'berry'.

206.

ćar-ńęl 'lightning', cf. (WUo.) S Lu *ćar: ćar-bi* 'Blitz', *ńęl* 'Pfeil' | *ęzji̯vlę* 'it catches fire': literary form | *sajęwtnį* 'to hide': literary form | *oklaśnį* 'качаться; to bow, to sway', cf. (Wied.) P *oklaś-* 'schwanken, sich schaukeln', (SrSlK) SU *okleśnį* 'качаться, шататься, пошатываться' | *vęrźę·ćći̯nį* 'to stir': erroneously for *vęrźę·dnį* 'to move, to put in motion'.

207.

podpeši·t 'подписать; to sign' < R.

208.

kęstiś- 'to bow', cf. (Wied.) P *kęstiś-* 'sich biegen' | *tęwnas* 'in winter'; literary form.

209.

šuškį- 'to hum', cf. (WUo.) *šuškį̑l':* S Lu *s-kį̑lja* 'undeutlich sprechend', Lu *šuškį·ľtnį* 'lispeln, fehlerhaft sprechen (ohne alle Laute aussprechen zu können)'.

210.

2. *ińdęćći-* 'to start, to set out' | *juklaś-* 'to undulate' | *sęstęmmį-* 'to become clean': erroneously for *sęstęmtį-* 'to clean' | *tulęćći-* 'барахтаться; to roll about, to kick about' | *šuńgi·ś-* 'to dive'.

3. *męđęćća·n* 'остатки; remainder, what is left' | *kušammį-* 'to become bare'.

211.

uśi·ććivośť 'perseverance' < R. *усидчивость* | *bośtį̑vlį-* 'to take out, to borrow': literary form | *otsavlį-* 'to help': literary form | *volį̑vlį-* 'to come': literary form.

214.

ńeľki 'даже; moreover, even . . . though', cf. (Wied.) *ńeľki* 'wirklich (Frage)' < R., cf. *нель* 'не только, не то-что, не токмо' (Даль) | *šval* 'tumour, swelling' < ? R. | *karć* 'овощи; kind of vegetable', cf. (SrSlK) under волога (Lu Le Ud *karć*, Ud *karć-marć* 'харчи, пища (кроме хлеба, воды, напитков)'.

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The Southern Permyak texts are grouped by informants as follows: Rajsa Michajlovna Batalova (Rudakovo): 250; Ilja Aleksejevič Jarkov (Kudymkar): 219—44; Koľčurina (Kudymkar): 248; Galina Aleksandrovna Końšina (Kudymkar): 245—47; Tarakanov (Verch-Ińva): 251; Galina Petrovna Taskajeva (Vesëlyj Mys): 249. Only those Southern Permyak texts are referred to in the following notes which require some linguistic or ethnographical explanation to be understood.

219.

1. *seććę* 'thither', here and below often: 'then'. This latter meaning has developed, obviously, under the influence of the Russian *tym* 'here, then'.

2. *boćka-tropka* 'bung': *tropka* < R. *пробка* 'bung' (*p-* > *t-* by way of dissimilation).

3. *ogra·da* 'courtyard' < R. *ограда* 'fence, wall, hedge; (Даль) in Siberia: двор' | *podo·ńća* 'milking yard' < R. *подойница* do.

220.

bęr źarńit- 'to glance back, to look back', cf. (Wied.) P *źarjav-* 'schauen, gaffen, besehen', (WUo.) P *źarjav-* 'sich nach allen Seiten umschauen'.

225.

1. *tarowa·ś-* переворочиться; to roll about', cf. (WUo.) P *tarva·ś-* 'sich wälzen, rollen (intr.)'.

226.

krośka χawro·śka: a name of Russian origin, the first constituent being identical with the Russian word *крошка* '(a small piece) crumble; little one, tiny tot, pretty child'.

228.

2. *šowban* 'шёлбанчик; flip (at card-playing, the loser will receive from the winner as many smacks on the forehead as the number of cards he has lost)'.

231.

śujį·štisnį 'they hid': my informant picked up this form in Syktyvkar, and uses it instead of P *śujį·štisę*.

232.

3. *munisnį* 'they proceeded': an SR form replacing P *munisę*.

234.

2. *car orsis . . . kujim svaďba* 'The tsar . . . arranged three weddings', cf. < R. *играть свадьбу* 'celebrate a wedding'.

4. *voštis* 'he juggled it away': my informant acquired this form in Syktyvkar and uses it instead of P *ęštis*.

235.

4. *šįńńa·w-* to 'smile', cf. (WUo.) S *šįńjal-*, V *šįńjav-* 'die Ohren hängen lassen (Pferd) (S); lächeln (V)'.

236.

2. *uza·w-* 'to sell': *vu-* > *u-*, cf. (WUo.) P *vuza·v-* 'verkaufen'.
5. *skok da skok* 'hey presto!' < R. *скок-поскок* do.

237.

1. *bord-tį(w)įp* 'tail-feather', cf. (WUo) P *tįv-bord* 'Schwung- od. Schwanzfeder', (Wied.) P *tįlęp* 'Faser', *jur-śi-t* 'Haar'.
3. *ęwmęs* 'уздечка; bridle, leading-rein', cf. (Fokos-Fuchs) V *ovmęs* 'Habe, Vermögen'.

238.

1. *udubre·ńie* 'dung' < R. *удобрение* do.

239.

1. *vęraliś, vęrali·s* 'hunter': literary form (the Kudymkar dialect has the form *vęrawi·ś)* | *poperoga·jis tuj* 'crossed the road': *popeŕoga·w-* 'to cross' < R., cf. *поперек* 'across, crosswise'.

240.

1. *oz-jęgę·d* 'strawberry': *oz* 'Erdbeere' + *jęgę·d* (< *jagę·d*) 'Beere'.
2. *mįj dįnę uźi* 'how long have I been sleeping?' | *me gęrę* (< *gęgęrę*) 'around me': the form *gęrę* is due to haplology | *atsa·wisę* < *otsa·wisę* 'they helped': the vowel *a* in the first syllable can be explained by the analogical influence of the Russian *akańje*.

250.

1. *śo ńi* 'обычно, всегда; in general, as a rule, always' | *sijęn-soręn* 'ни с чем; with nothing, with empty hands'.
3. *sur-trępić* 'особым образом вытканное полотно, применяемое для приготовления пива; linen woven with a special technique and used for brewing beer'.
4. *košo(v)a* 'предничные сани, похожие на кибитку; festive sleigh similar to the kibitka' | *kokole·ć* 'колоколец, звонок; bell' < R. *колоколец* do. | *tįśećkęj* 'тот человек, который знает все правила свадьбы, является организатором, обычно приглашают в свадьбы; master of ceremonies' < R. (Даль) *тысяцкий* 'старший свадебный чин; обычно это крестный, он же и посаженный отец жениха: он распорядитель поезда и обрядов, благословляет и увозит жениха, меняет кольца четы, платит за свадьбу и при-

возит домой молодых' | *ęt-drug* 'одновременно; simultaneously' | *ić-mońkę·t-* 'надевать женский головной убор; the bride's kerchief is tied at the nape as is usual with wives' | *pośťe·ľľa* 'bed' < R. *постеля* do. | *bośt-* 'nehmen, bekommen', here: 'выкупать; to redeem' | *siʒ-kiʒ* 'since, as': calque of Russian *так как* | *ʒim-ʒurk* 'очень быстро; very quickly, in a hurry' | *kurńi-verńi* 'мигом, очень быстро; in the matter of a moment, very quickly'.

251.

In order to demonstrate the intensity of Russian linguistic influence, I list here the Russian turns of speech and phrases (disregarding, of course, the Russian loanwords which, though profuse, can be readily discerned).

1. *dom kultu·rį* 'house of culture' < R. *дом культуры* 'do' | *ertèes* = R. ремонтно-техническая станция 'mechanical repair station' | *medpersona·l* 'health personnel' < R. *мед(ицинский) персонал* do.

2. *eće fχoďat una briga·daez* 'this comprises many brigades': *fχoďat* < R. *входят* 'join in, belong to' | *kańďida·ttezvę blo·ka kommuńi·stov i besparťi·jnįχ* (~ *-k*) 'as representatives of the communist block, as well as of the non-party block < R. *блок коммуничтов и беспартийных* 'the block of communists and non-party members' | *ľesromχo·z* 'forestry' < R. *леспромхоз* (лесопромышленное хозяйство) do. | *maśťer ľesaez* 'forestry inspectors' < R. *мастер леса* 'forestry inspector'.

3. *suwdę·t-* 'to set up, to introduce', cf. P *suvtę·t-* 'aufstehen machen, zum Aufstehen bringen; stellen, hinstellen, aufstellen, aufrichten'.

APPENDICES

Type-Numbers of Tales according to the Aarne-Thompson System*

1. A married couple and a son. AaTh 465 *The Man Persecuted Because of his Beautiful Wife.*
2. The merchant who was a widower. AaTh 425C *Beauty and the Beast.*
3. The little peasant. AaTh 510A *Cinderella.*
4. [The Tsarevich and the girl who was driven out.] AaTh 706 *The Maiden Withouth Hands.*
5. The rich brother and the poor brother. AaTh 875 III. *The Clever Peasant Girl* (J1191.1. Reductio ad absurdum: The decision about the colt. AaTh 735A *Bad Luck Imprisoned.*
6. [The soldier and the priest.] AaTh 1424 *Friar Adds Missing Nose (fingers) to Unborn Child.* AaTh 1563 "*Both*".

27. Cf. AaTh 2034A *The Wormwood does not Rock the Sparrow.*
28. Cf. AaTh 2015 *The Goat, who Would not go Home.*

28. Cf. AaTh 2015 *The Goat, who Would not go Home.*
30. [The priest's cows.] AaTh 1737 "*Who Gives his Own Goods, Receives it Back Tenfold.*"
31. Tsarevich Ivan. AaTh 530;I. *The Princess on the Glass Mountain.* Reward for the Vigil.* + AaTh 1130 *Counting out Pay* + AaTh 532* *Son of the Cow* + AaTh 1045 *Pulling the Lake Together* + AaTh 1152 *The Ogre Overawed by Displaying Objects* + AaTh 590A *The Treacherous Wife.*
32. Pipiristťi falcon. AaTh 432 *The Prince as Bird* + AaTh 425A *The Monster (Animal) as Bridegroom.*

* For those interested in Zyrian tales and their international variants the following two works are recommended: 1. István Kecskeméti and Heikki Paunonen, Die Märchentypen in den Publikationen der Finnisch-Ugrischen Gesellschaft. JSFOu. 73:205—265; 2. Antti Aarne and Stith Thompson: *The Types of the Folktale.* Second Revision. Helsinki 1961. FFC 184.

33. About Poma. AaTh 545B *Puss in Boots.*
34. Uncle Norịmę. AaTh 1655 *The Profitable Exchange* + AaTh 158 *The Wild Animals in the Sleigh.*
35. Father Rẹman. AaTh ?
36. [The mother curses her daughter.] AaTh ?
37. About the three dragons. AaTh ?
38. [The three sisters.] AaTh 780 *The Singing Bone.*
65.a. AaTh 2018 *"Where is the Warehouse?"*
66.b. AaTh 2018 *"Where is the Warehouse?"*
71. Verse insert, cf. No. 85. AaTh ?
73. Cumulative tale. AaTh ?
74. Formula tale. AaTh ?
75. Formula tale. AaTh ?
76. Cf. AaTh 2034A *The Wormwood Does not Want to Rock the Sparrow.*
84. [Lazy Ivan.] AaTh 530 *The Princess on the Glass Mountain* + AaTh 532 *Son of the Cow.*
85. The mouse travels down and up the river. Animal tale with song inserts. Cf. AaTh 158. *The Wild Animals on the Sleigh.*
127. AaTh 2018 *"Where is the Warehouse?"*
128. AaTh 2018 *"Where is the Warehouse?"*
129. AaTh 2018 *From Iron a Hatchet.*
130. Formula tale AaTh ?
131. AaTh 2018 *From Iron a Hatchet.*
132. Formula tale AaTh ?
137. AaTh 1415 *Lucky Hans.*
139. AaTh 2022B *The Hen Lays an Egg. The Mouse Breaks it.*
143. [Petruš and the fugitives.] Aath 1653 *The Robbers under the Tree.*
144. [Stupid Balakirov.] AaTh 1539 *Cleverness and Guillibility* (AaTh 1538 *The Jester-bride*)
145. About the priest. AaTh 1829A *Saint's Image Smeared with Milk* + AaTh 785 *Who Ate the Lamb's Heart* (AaTh 753A *Unsuccessful Resuscitation*).
146. [Ivan and Tsar Gr im.] AaTh 545B *Puss in Boots.*
147. [The miraculous lamp.] AaTh 561 *Aladdin.*
180. About a lying old man. AaTh 1960J *The Great Bird.* AaTh 1960B *The Great Fish.*
184. About Al'onuška. AaTh 780 *The Singing Bone.*
185. About rich Marko. AaTh 930 *The Prophecy.*
186. [The witch and the two girls.] AaTh 480 *The Kind and Unkind Girls.*
187. [The ghost and the two girls.] AaTh 431 *The House in the Wood.*

188. [How Ivan rescued the Tsar's daughters from the dragons.] AaTh 301A *Quest for a Vanished Princess.*
203. About the Chuds. AaTh 1202 *The Grain Harvesting*, AaTh 1260A* *Flour in River.*
219. The fox and the thrush. AaTh 56C *The Fox Sits in a Pit and Threatens to Eat the Bird's Young.*
220. The fox and the crab. AaTh 275 *The Race of the Fox and the Crayfish.*
222. The cat and the fox. AaTh 103A* *Cat Claims to be King.*
223. The tom-cat, the lamb and the goat. AaTh 126A* *The Frightened Wolves.*
224. The fox and the crane. AaTh 60 *Fox and Crane Invite Each Other.*
225. Suddenly-enriched Kuzma. AaTh 545B *Puss in Boots.*
226. Kroška Xawroška AaTh 511 *One-Eye, Two-Eyes, Three Eyes.*
227. Stupid Jemeľa. AaTh 675 *The Lazy Boy.*
228. The devils and the soldier. AaTh 330 *The Smith Outwits the Devil.* (AaTh 1159 *The Ogre Wants to Learn to Play*).
229. Mush from a hatchet. AaTh 1548 *The Soup-stone.*
230. How the landowner hatched horses? AaTh 1319 *Pumpkin Sold as an Ass's Egg.*
231. The priest and the soldier. AaTh 1842A* *The Avaricious Priest.*
232. The wordy woman. AaTh 1381 *The Talkative Wife and the Discovered Treasure* (AaTh 1381B *The Sausage Rain*).
233. The son made of clay. Cf. AaTh 2028 *The Troll who was Cut Open* (AaTh 122M* *The Ram Runs Straight into the Wolf's Stomach*).
234. The frog tsarevna. AaTh 402 *The Mouse (Cat, Frog, etc.) Bride* + AaTh 302 *The Ogre's (Devil's) Heart in the Egg.*
235. Śiwka-burka. AaTh 530 *The Princess on the Glass Mountain.*
236. Go I-know-not-where, bring I-know-not-what! AaTh 465A *The Quest for the Unknown.*
237. Tsarevich Ivan and the wolf. AaTh 550 *Search for the Golden Bird.*

MUSICAL EXAMPLES

Introduction

As an appendix to the volume, we publish here twenty-nine tunes — a small selection from the rich material of this collection. In compiling it, we had to choose between two alternatives: either to represent each dialect area by a characteristic example of the genres typical of the area, or renouncing any claim for a comprehensive survey, to introduce only a few genres of Zyrian folk music, and these with several examples. We decided on the second of these. Thus our selection includes thirteen children's songs, ten laments and six ballads or songs not linked with any particular event. About one-third of these tunes originate from one region along the Višera. The bulk of this material is unison in nature, since this style of performance has been better preserved by the archaic children's songs and laments than by certain other genres in which polyphony has come to prevail increasingly under the influence of Russian music.

During the past twenty years four works have appeared in the Soviet Union which present a comprehensive view — both adequate in size and well supplied with analytical studies and explanatory notes — of every genre and each area of Zyrian folk music. First of all, the three-volume series by Mikušev and Čistalëv must be mentioned in this connection.*

The rich material in these volumes offers possibilities of a general survey of the melodic stock. Since, however, only the first few lines of each melody are given, no analysis in depth of the individual melodies is feasible. But from the first melodic lines one may see that while the songs appear to be simple in construction and melodic patterns, their external simplicity is amply compensated for by their rich internal "microvariation" technique.

* М. И.—С. А. Кондратевы, Коми народная песня (= Kondr) (Москва 1959); А. К. Микушев—П. И. Чисталев, Коми народные песни 1. Сыктывкар, 1966 (= Komi n.p. I.); А. К. Микушев—П. И. Чисталев, Коми народные песни II. Сыктывкар, 1968; А. К. Микушев—П. И. Чисталев—Ю. Г. Рочев, Коми народные песни III. Сыктывкар, 1971 (= Komi n.p. III.).

A closer examination shows that the recurrent lines that seem to be identical at first hearing are never completely identical: within the narrow confines of the basic construction and melodic pattern there are practically endless possibilities of variation. This is why we chose to publish the melodies here in their full forms, either as they were recorded and notated or by reference to their variants (with the sole exception of No. 29 in which instance this is not necessary). This method is all the more justified since in certain regions it is a characteristic feature of the style of performance that almost every syllable of the text is augmented by filling notes. If the texts alone are published, such filling notes need not be specially marked, but in the case of singing performance the filling notes answer to full-value musical notes, in other words, they belong unconditionally to the music.

General Comments on the Melodies

The first number at the head of the melody is the number of the melody (1—29) while the second shows the place the song occupies in the texts.

The melodies have been transposed uniformly to end on g^1. The metronome tempi and those of the original closing note *(T.f.)* are given in brackets, because standard *a* is missing from the tape-recording and consequently neither the tempo nor the original pitch could be determined exactly.

In cases where the song ends in an ordinary speaking voice, the initial note *(T.i.)* is given instead of the closing note.

Time signatures are not given: in general, the unit of the melodies published is the 2/4 bar which, however, extends occasionally to 3/4 or even longer bars (owing to augmentations in the words, intervening pauses, lengthened cadences, etc.).

The filling notes are not differentiated from the basic ones; but by collation with the text they can be clearly discerned.

Such sounds which are not audible on the tape-recording but logically belong to the song are put in brackets.

The cadence signatures given in the notes to the tunes of strophic construction indicate on what note of the scale (reduced to g^1) the final notes of the individual lines fall.

Explanation of Symbols

T.f. = *tonus finalis*, the original closing note of the melody
T.i. = *tonus initialis*, the original starting note

= intoned a little higher

= intoned a little lower

∩ = slightly lengthened note or group of notes

∪ = slightly shortened note or group of notes

= pitch uncertain, roughly at the given pitch

= slide, touching the intermediate notes

= slide, the tone falls as if with moaning

X = stop, mistake

V = strongly audible breath (only in No. 14)

= short stop

Notes to the Tunes

1. Children's song. Basic unit consisting of two bars in 2/4 time. Note set: trichord with a minor third, the nucleus of the melody being a step of a minor third. On the tape-recording, the pitch gradually slides downwards from the sixth bar onwards.

2. Children's song. Two-bar construction, the melody being developed from a single two-bar phrase by repetitive variation. Note set: tetrachord with a major third. Congruent articulation in words and melody: the first half of the two bars including the question, the second the answer.

The singer performs the first four bars in a somewhat quicker tempo; from the fifth bar the tempo becomes fixed.

Var. Komi n.p. I. 86, 89, 91, 94, 95.
Komi n.p. III. 35, 44, 63.

3. Children's song. Two-bar construction, the melody being developed from one single two-bar phrase by repetitive variation. Note set: tetrachord with a major third. Congruent articulation in melody and words: the first two-bar phrase including the question, the second the answer.

The singer also separates the two-bar phrases by shortening the last note of every second bar and stressing the first note of the next bar.

The performer finds the proper tonality at about the ninth bar.

Var. Komi n.p. I. 86, 98.
Komi n.p. III. 35, 44, 63.

4. Children's song. Two-bar construction. Note set: trichord with a minor third. The singer does not articulate the two-bars, performing six, eight and even ten bars with one breath.

Stops and mistakes occur fairly often in the performance.

Towards the end of the song, a gradual change occurs from the singing to the speaking manner of performance.

The symbol [˘] indicates that the ligature refers to only one of the repeated melodic forms.

5. Song inserted into the tale, occurring four times during the performance of the narrative. The two-bar construction shows a certain degree of similarity to that of the children's songs. Note set: tetrachord with a minor third.

6. Children's songs. The two-bar basic unit is sometimes enlarged to a unit of three bars. Note set: tetrachord with a minor third and lower changing note.

7. Children's song. Two-bar construction, although a tendency to construct in larger units can be observed in the combination of four and even as many as eight bars. Two two-bar phrases constitute a melodic line of eight bars, and in general two lines, one with a descending, the other with an ascending trend complement each other, forming a period. The articulation of the text is congruent with that of the melody. Each melodic line corresponds to a "question-reply" pair. Note set: pentachord with minor third.

8. Mocking song. Two-bar construction, variegated with three-bar units. There is a certain regularity in the sequence of the two-bar phrases: two main types alternate, responding to each other: with g^1 taken as the mean, the one ranges within the ambit of an ascending minor third, the other of a descending fourth.

Var. Komi n.p. III. 34.

9. Children's song. Two-bar construction. A certain regularity can be observed in the sequence of the two-bar phrases: two main types alternate responding to each other: with g^1 taken as the mean, the one ranges above it within the ambit of a fourth, the other to a third below it. The note set is basically pentatonic, with frequent pien notes. The articulation of text and melody agrees: the first half of the two-bar phrase represents the question, the second gives the answer.

Var. Komi n.p. I. 63, 72.

10. Children's song. Two-bar construction, a close variant of the preceding song.

Var. Komi n.p. III. 41.

11. Children's song. Transition between the two-bar and the strophic construction patterns. Note set: pentachord with minor third.

12. Children's song. Strophic construction. The informant often commits errors, therefore we chose to publish the second strophe as the main form, this being the completest of all; the melodic divergences in the other stanzas are added as variants.

13. Children's song. Two-bar construction. Performed by two voices, the lower representing the melody proper, the upper being a kind of accompaniment which the singer hums softly.

14. Lament. Half-way towards the strophic form, it consists of musical sections with fixed motifs continuously varied in the course of repetition. The first two musical sections are composed of twelve bars, the rest of nine. The main caesura always falls in the middle of the sixth bar. The motifs vary in length from one and a half to four bars. A markedly melismatic style of performance. The signature of slow tempo seems to contradict the method of notation in semi-quavers, yet the performance audible from the tape suggests this kind of metric pulse. Note set: plagal, major.

Exceptionally in this song, each single moment of respiration has been marked; unnatural as they may seem, the audible breaths follow in a regular sequence; this suggests that they should be considered a characteristic feature of the performance. Accordingly, the singer often performs an incredibly long passage in one breath, almost never stopping at the ends of the passages but slurring the long cadences to the first note of the next passage.

Var. Komi n.p. III. 53.

15. Lament. A sequence of musical passages of varying length (from five to ten bars) constructed on a common motif. Note set: tetrachord with major third.

Only the first part of the text has been recorded. The recording was broken where indicated in the notation.

16. Lament. Two-line construction. Repetition of varied periods of nine bars which are asymmetrically divided (5 . 4). The cadence in the first line falls on the second note of the scale. Note set: hexachord with minor third and minor sixth.
Var. Komi n.p. III. 49.

17. Lament. Two-line construction. Repetition of varied periods of eight bars which are symmetrically divided (4 + 4). The cadence in the first line falls on the second note of the scale. Note set: pentachord with minor third. Incomplete recording, with a portion missing from the beginning.
Var. Komi n.p. III. 51.

18. Lament. Two-line construction. Repetition of varied periods of eight bars which are symmetrically divided (4 + 4). The cadence in the first line falls on the second note of the scale. Note set: pentachord with major third. The informant finds the proper tonality at about the third line. Where indicated by the symbol + the informant stops, others are heard whispering the text, then another woman joins in the singing: thus a bar including two voices develops.

Nos 19—26 are performed by the same female informant. Characteristic features of her archaic manner of performance are the following: a strained, hoarse voice, brisk, rhythmic singing, frequency of filling notes: the pitch of her tones cannot be adequately rendered by the traditional method of musical notation: the tonic and the fourth are usually lower while the third higher than required by tempered scales which, however, does not mean that her singing is false. (The phenomenon is well known in the music of other peoples, especially in territories where the archaic style of performance still prevails.) She extends the cadences of the two-lined periods considerably, singing them with a characteristic, hoarse tone. She produces these tones by a different position of the larynx (guttural tones), and occasionally even the "shifts" can be heard.

19. Lament. Two-line construction. Repetition of varied periods consisting of eight bars and a half (4 1/2 + 4). The cadence of the first line falls on the tonic. Note set: pentachord with major third.

20. Lament. Two-line construction. Varied repetitions of periods consisting of seven bars which are asymmetrically divided (4 + 3). The cadence in the first line falls on the tonic. The informant sings the last note of the first line somewhat short and staccato. Note set: tetrachord with major third. (She performs the first line in brackets even faster and also somewhat out of tune.)

21. Lament. Two-line construction. Repetitions of varied periods of nine bars which are asymmetrically divided (5 + 4). The cadence in the first line falls either on the tonic or on the second note of the scale. Note set: pentachord with major third and lower note changing.

22. Lament. A continuation of the preceding song. See note above.

23. Lament song. A continuation of the preceding song. See note above. From the words "*ćećći že mįśśi*" a three-bar motif enters as a new element.

24. Ballad. Two-line construction. Consisting of eight-bar periods symmetrically divided (4 + 4). In the last three sections this division is replaced by a nine-bar period (3 + 3 + 3). Note set: pentachord with major third.

25. Ballad. A close variant of the preceding ballad.

26. Ballad. Two-line construction. Varied repetition of periods of eight bars which are symmetrically divided (4 + 4). The cadence of the first line falls on the tonic. Note set: tetrachord with major third.

27. Mocking song. Two-line construction. Slightly varied repetition of periods of six bars which are symmetrically divided (3 + 3). Apart from the cadences, there are no differences between the two parts of the periods. Regular changes in the bars occur with the intervention of 2/4 and 3/4 times. Note set: hexachord with major third, major sixth. Syllabic manner of performance.

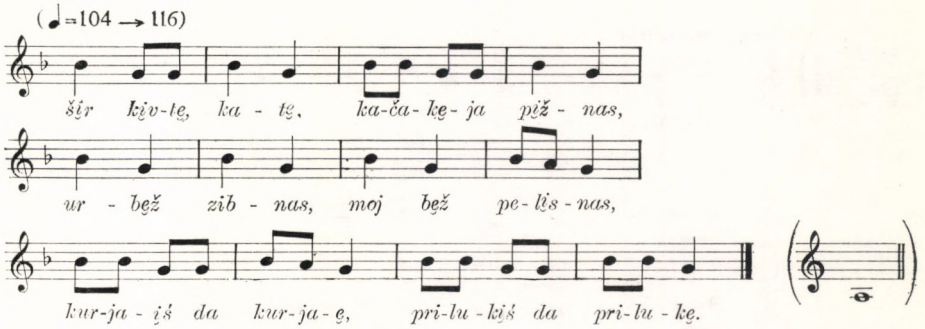
28. Lyrical song. Slightly varied repetition of four-bar lines. Note set: pentachord with major third. Syllabic manner of performance. One of the most popular Zyrian songs, mostly performed polyphonically (see the next melody).

Var. Kondr. 9.
Komi n.p. I. 32, 34, 36, 37, 41, 42, 49, 124, 126, 127.
Komi n.p. III. 20, 24.

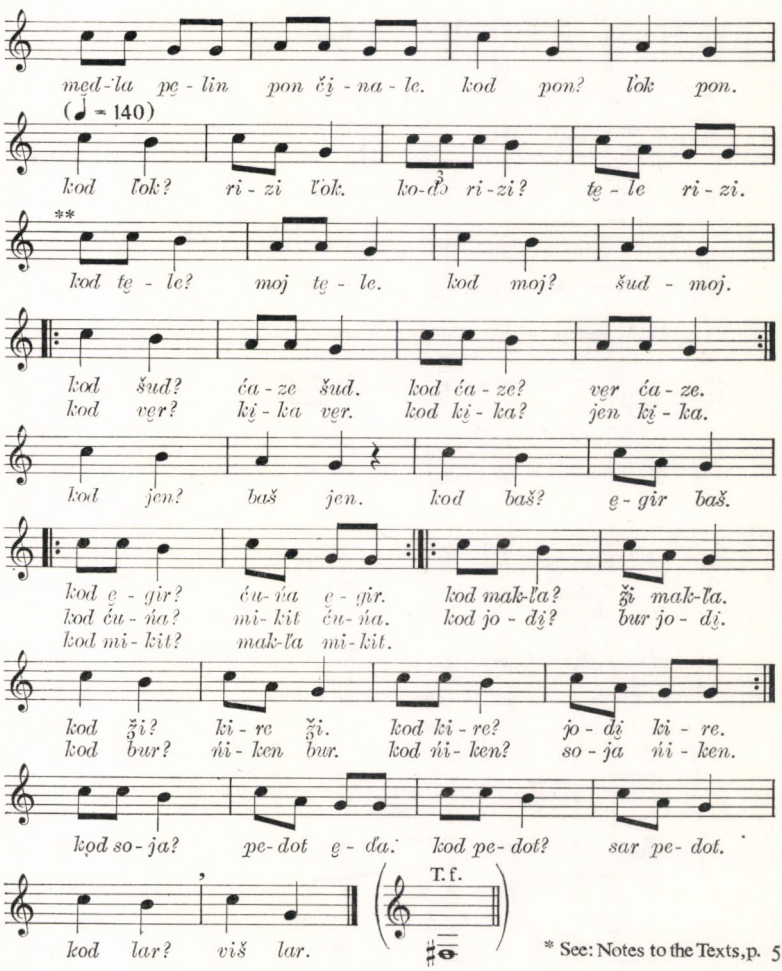
29. Lyrical song. Melody as preceding, in a performance by two voices. The melody proper is represented by the lower voice. Exceptionally, only the first part is published, since the performance extends to many stanzas without any considerable differences in the melodic pattern.

Var. see the notes to the preceding song.

1/71

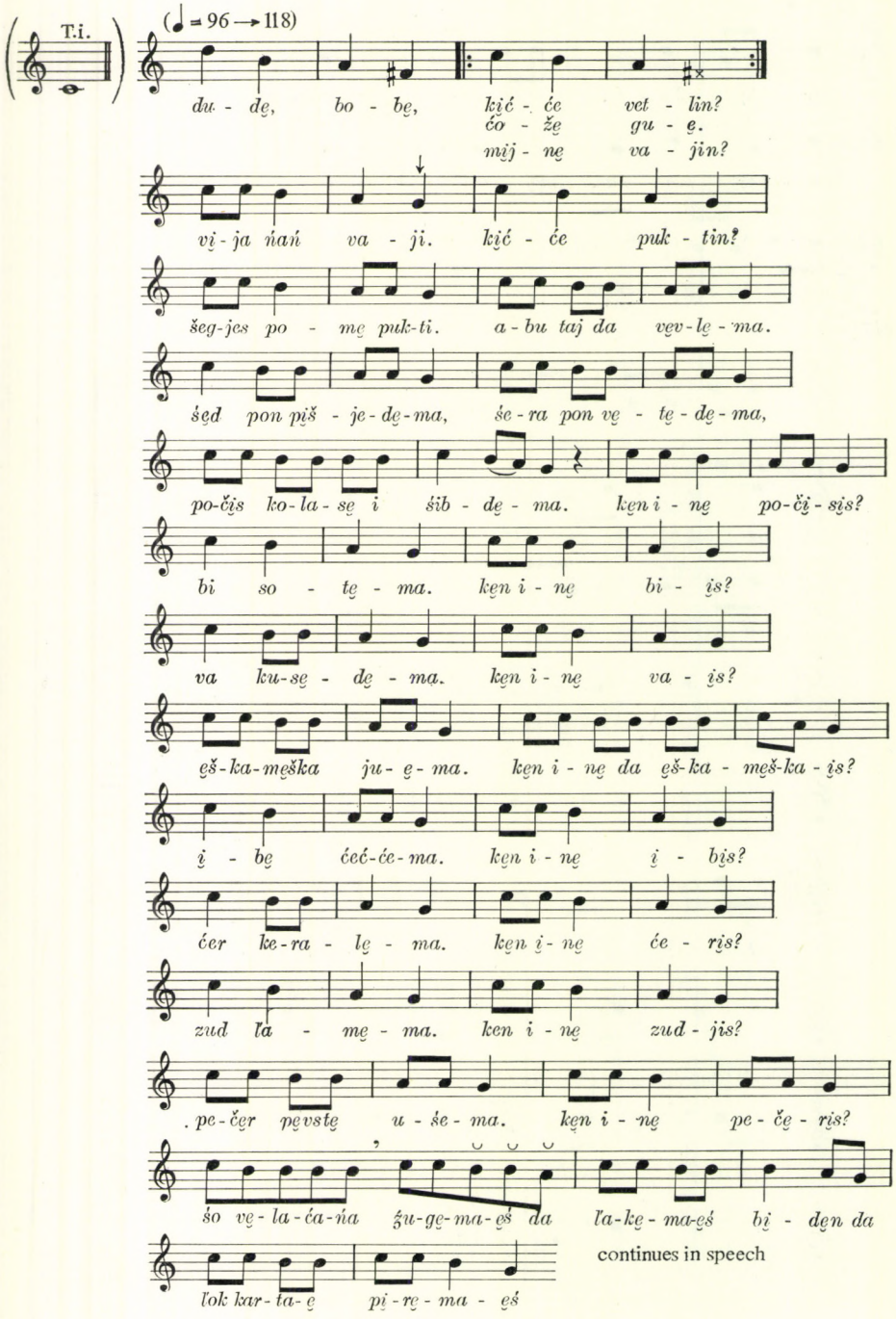


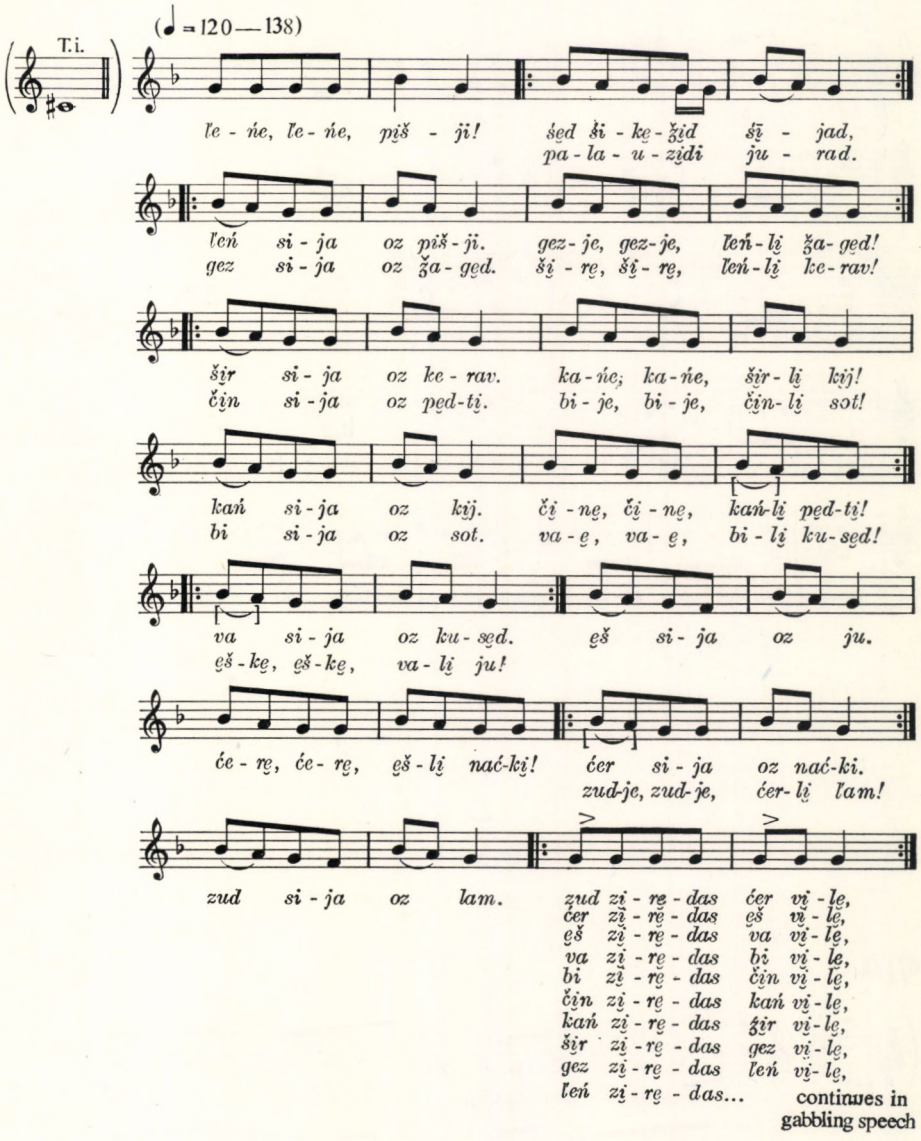
2/71



* See: Notes to the Texts, p. 582

3/66 b


T.i.
(♩ = 96 → 118)
du - dę, bo - bę, kịć - će vet - lin?
ćo - že gu - ę.
mij - nę va - jin?
vị - ja ńań va - ji. kịć - će puk - tin?
šeg-jes po - mę puk-ti. a - bu taj da vęv - lę - ma.
šęd pon piš - je - dę - ma, še - ra pon vę - tę - dę - ma,
po-čịs ko-la - sę i šib - dę - ma. kęn i - nę po-čị - sịs?
bi so - tę - ma. kęn i - nę bi - ịs?
va ku-sę - dę - ma. kęn i - nę va - ịs?
ęš - ka-męška ju - ę - ma. kęn i - nę da ęš - ka - męš-ka - ịs?
ị - bę ćeć-će - ma. kęn i - nę ị - bịs?
ćer ke - ra - lę - ma. kęn ị - nę će - rịs?
zud ľa - mę - ma. ken i - nę zud - jis?
. pe - čęr pęvstę u - še - ma. kęn i - nę pe - čę - rịs?
šo vę - la - ća - ńa ʒu - gę - ma - ęś da ľa - kę - ma - ęś bị - dęn da
ľok kar - ta - ę pị - rę - ma - ęś
continues in speech


T.i.
(♩ = 120 — 138)
ľe - ńe, ľe - ńe, pi̯š - ji! śe̯d ši - ke̯ - ži̯d šī̯ - jad,
pa - la - u - zi̯di̯ ju - rad.
ľeń si - ja oz piš - ji. gez - je, gez - je, ľeń - li̯ ža - ge̯d!
gez si - ja oz ža - ge̯d. ši̯ - re̯, ši̯ - re̯, ľeń - li̯ ke - rav!
šir̯ si - ja oz ke - rav. ka - ńe̯, ka - ńe, šir̯ - li̯ kij!
čin̯ si - ja oz pe̯d - ti̯. bi - je, bi - je, čin̯ - li̯ sot!
kań si - ja oz kij. či̯ - ne̯, či̯ - ne̯, kań - li̯ pe̯d - ti̯!
bi si - ja oz sot. va - e̯, va - e̯, bi - li̯ ku - se̯d!
va si - ja oz ku - se̯d. e̯š si - ja oz ju.
e̯š - ke̯, e̯š - ke̯, va - li̯ ju!
će - re̯, će - re̯, e̯š - li̯ nać - ki̯! ćer si - ja oz nać - ki.
zud - je, zud - je, ćer - li̯ ľam!
zud si - ja oz lam.
zud zi̯ - re̯ - das ćer vi̯ - le̯,
ćer zi̯ - re̯ - das e̯š vi̯ - le̯,
e̯š zi̯ - re̯ - das va vi̯ - le̯,
va zi̯ - re̯ - das bi vi̯ - le̯,
bi zi̯ - re̯ - das čin̯ vi̯ - le̯,
čin̯ zi̯ - re̯ - das kań vi̯ - le̯,
kań zi̯ - re̯ - das ǯir̯ vi̯ - le̯,
šir̯ zi̯ - re̯ - das gez vi̯ - le̯,
gez zi̯ - re̯ - das ľeń vi̯ - le̯,
ľeń zi̯ - re̯ - das... continues in gabbling speech

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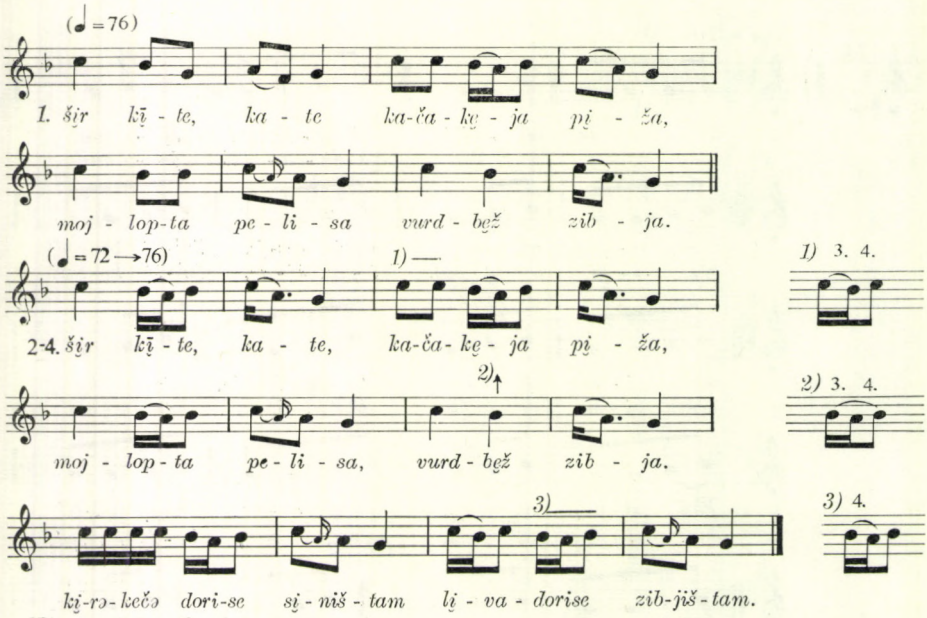
(♩=76)
1. šir kį - te, ka - te ka-ča - kę - ja pį - ža,
moj - lop-ta pe - li - sa vurd - bęž zib - ja.
(♩=72→76)
1)
2-4. šir kį - te, ka - te, ka-ča - kę - ja pį - ža,
2)
moj - lop - ta pe - li - sa, vurd - bęž zib - ja.
3)
kį-rə-kečə dori-se sį - niš - tam lį - va - dorise zib-jiš - tam.
1) 3. 4.
2) 3. 4.
3) 4.

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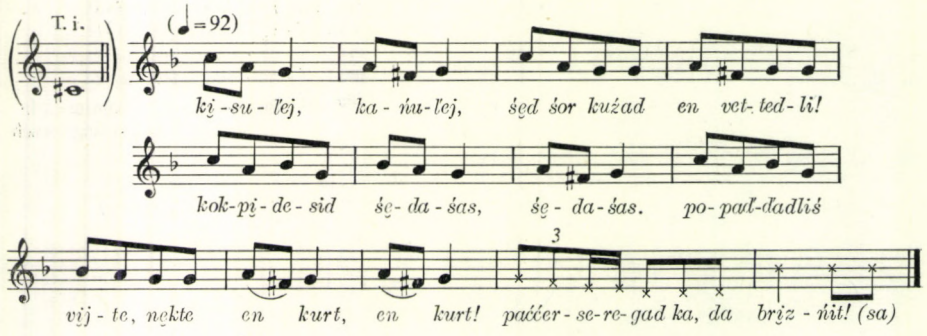
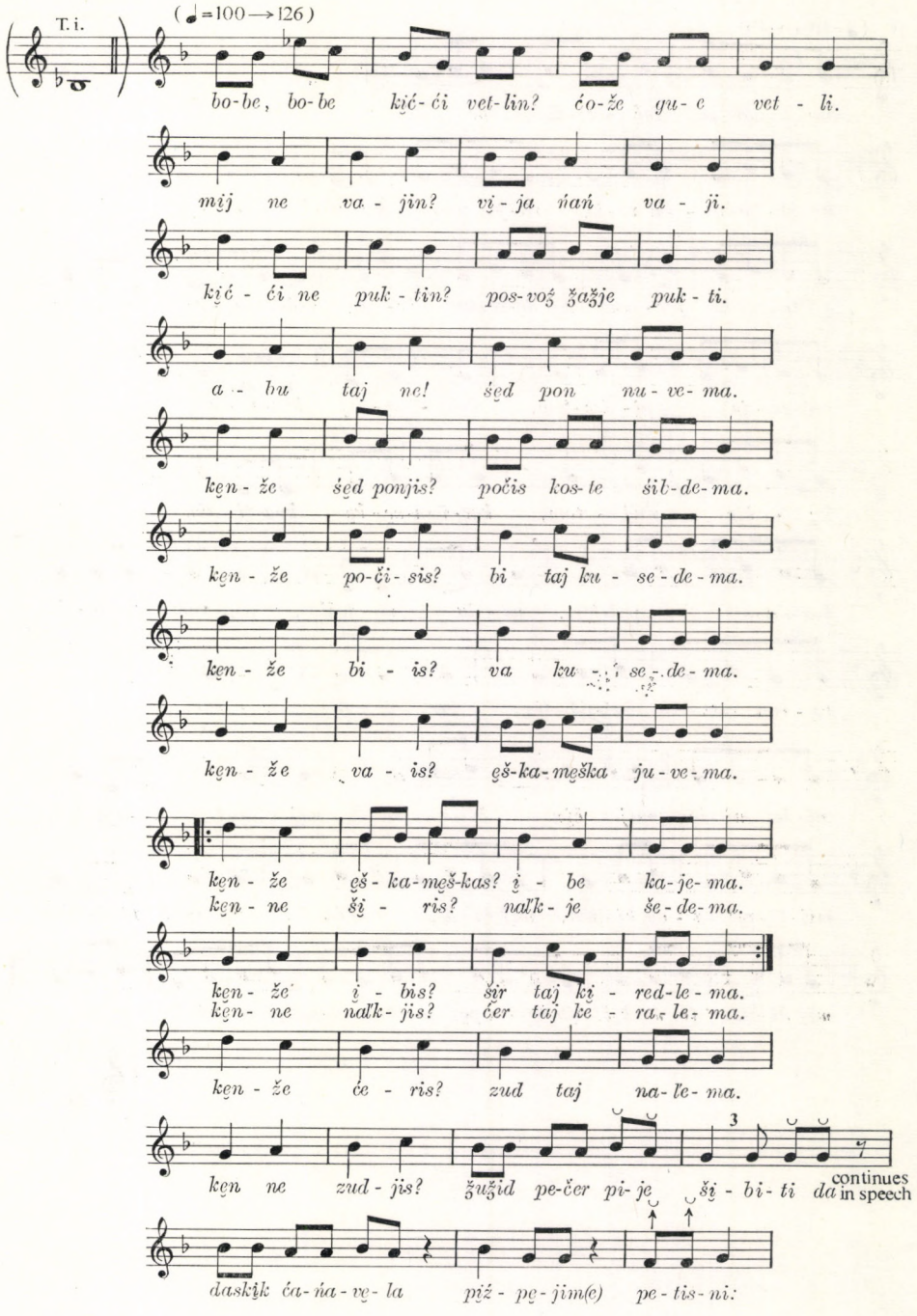

T. i.
(♩=92)
kį - su - ľej, ka - ńu - ľej, śęd śor kuźad en vet - ted - li!
kok-pį - de - sid śę - da - śas, śę - da - śas. po - paľ-dadliś
3
vij - te, nękte en kurt, en kurt! paććer - se-re-gad ka, da brįz - ńit! (sa)


T. i.
(♩=100 → 126)
bo-be, bo-be kịć-ći vet-lin? ćo-že gu-e vet-li.
mịj ne va-jin? vị-ja ńań va-ji.
kịć-ći ne puk-tin? pos-voẓ ẓažje puk-ti.
a-bu taj ne! śęd pon nu-ve-ma.
kęn-že śęd ponjis? počis kos-te šib-de-ma.
kęn-že po-ći-sis? bi taj ku-se-de-ma.
kęn-že bi-is? va ku-se-de-ma.
kęn-že va-is? ęš-ka-męška ju-ve-ma.
kęn-že ęš-ka-męš-kas? ị-be ka-je-ma.
kęn-ne šị-ris? naľk-je še-de-ma.
kęn-že ị-bis? šir taj ki-red-le-ma.
kęn-ne naľk-jis? ćer taj ke-ra-le-ma.
kęn-že će-ris? zud taj na-le-ma.
kęn ne zud-jis? ẓužid pe-čer pi-je šị-bi-ti da
continues in speech
daskịk ća-ńa-vę-la pịž-pę-jim(e) pe-tis-ni:

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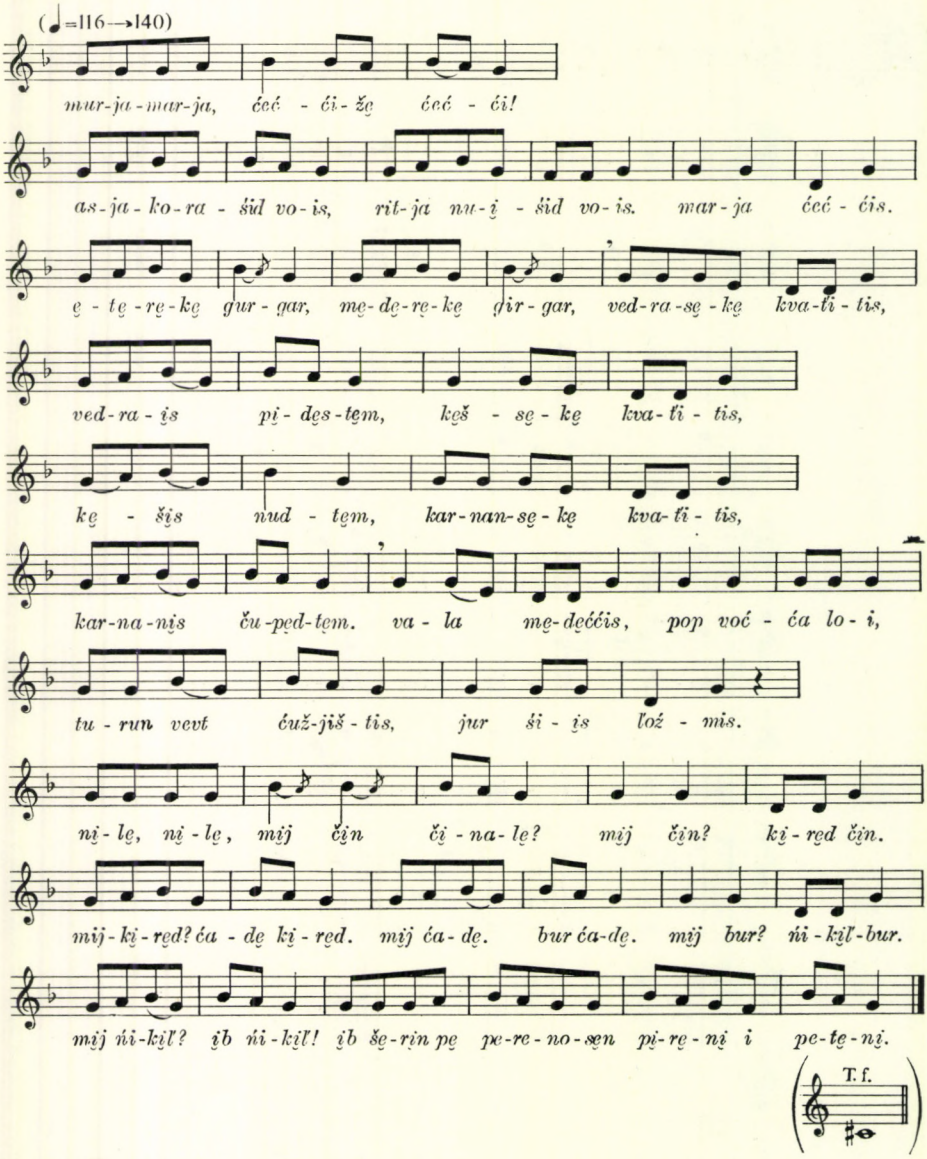
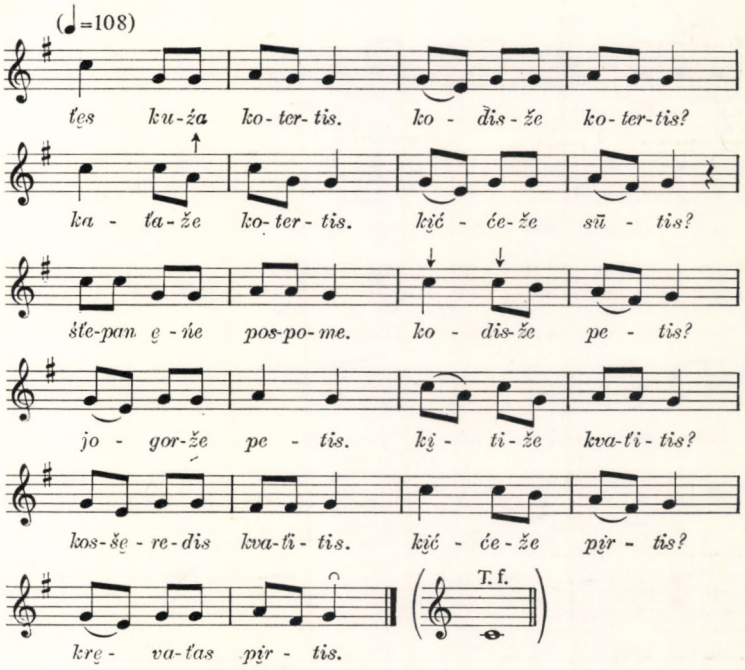
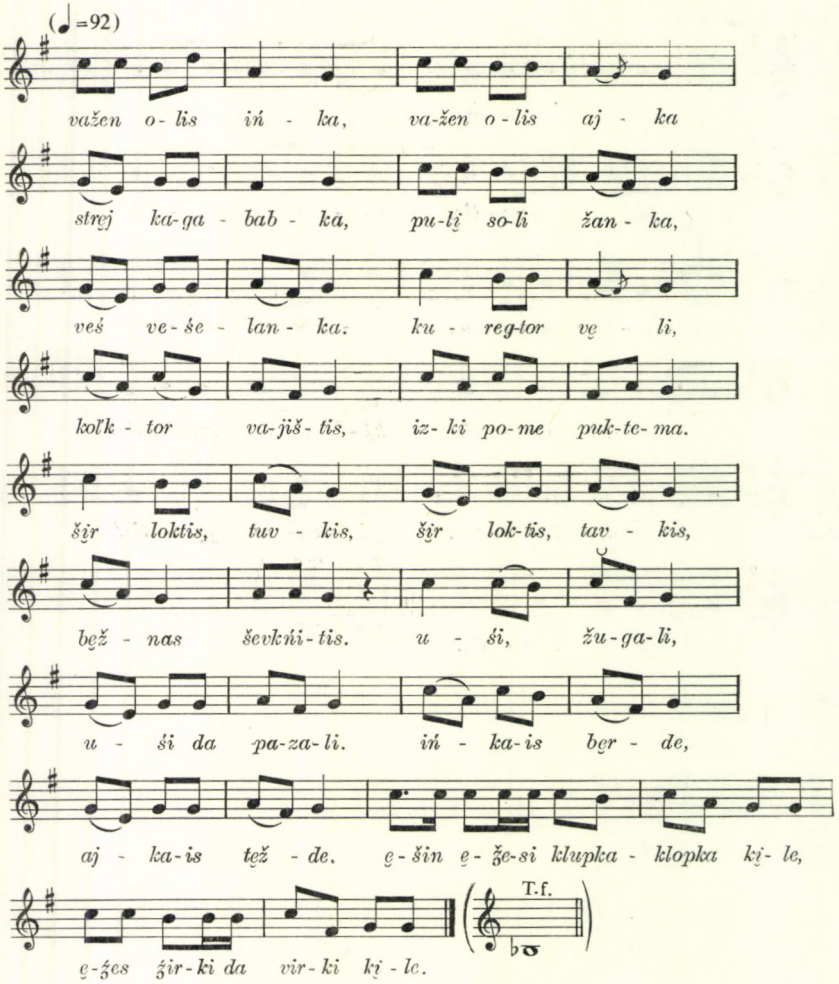

(♩=116→140)
mur-ja-mar-ja, ćeć - ći - že ćeć - ći!
as-ja-ko-ra - šid vo-is, rit-ja nu-į - šid vo-is. mar-ja ćeć - ćis.
ę - tę - rę-kę gur - gar, mę-dę-rę-kę gir - gar, ved-ra-sę - kę kva-ti - tis,
ved-ra - įs pį - dęs-tęm, kęš - sę - kę kva-ti - tis,
kę - šįs nud - tęm, kar-nan-sę - kę kva-ti - tis,
kar-na-nįs ču-pęd-tęm. va - la mę-dęććis, pop voć - ća lo - i,
tu - run vevt ćuž-jiš - tis, jur ši - įs ľoź - mis.
nį - lę, nį - lę, mįj čįn či - na-lę? mįj čįn? kį - ręd čįn.
mįj-kį - rę̨d? ća - dę kį - rę̨d. mįj ća-dę. bur ća-dę. mįj bur? ńi-kįl-bur.
mįj ńi-kįl? įb ńi-kįl! įb šę-rįn pę pe-re-no-sęn pį-rę-nį i pe-tę-nį.
T. f.


(♩=108)
ťęs ku-źa ko-ter-tis. ko - ďis-že ko-ter-tis?
ka - ťa-že ko-ter-tis. kįć - će-že sū - tis?
šťe-pan ę - ńe pos-po-me. ko - dis-že pe - tis?
jo - gor-že pe - tis. kį - ti-že kva-ťi-tis?
kos-šę - re-dis kva-ťi-tis. kįć - će-že pįr - tis?
krę - va-ťas pįr - tis.
T. f.


(♩=92)
važen o-lis iń-ka, va-žen o-lis aj-ka
strẹj ka-ga-bab-ka, pu-lį so-li žan-ka,
veś ve-śe-lan-ka. ku-reg-tor vẹ li,
koľk-tor va-jiš-tis, iz-ki po-me puk-te-ma.
šįr loktis, tuv-kis, šįr lok-tis, tav-kis,
bẹž-nas ševkńi-tis. u-śi, žu-ga-li,
u-śi da pa-za-li. iń-ka-is bẹr-de,
aj-ka-is tẹž-de. ẹ-šin ẹ-že-si klupka-klopka kį-le,
ẹ-źes źir-ki da vir-ki kį-le.
T.f.

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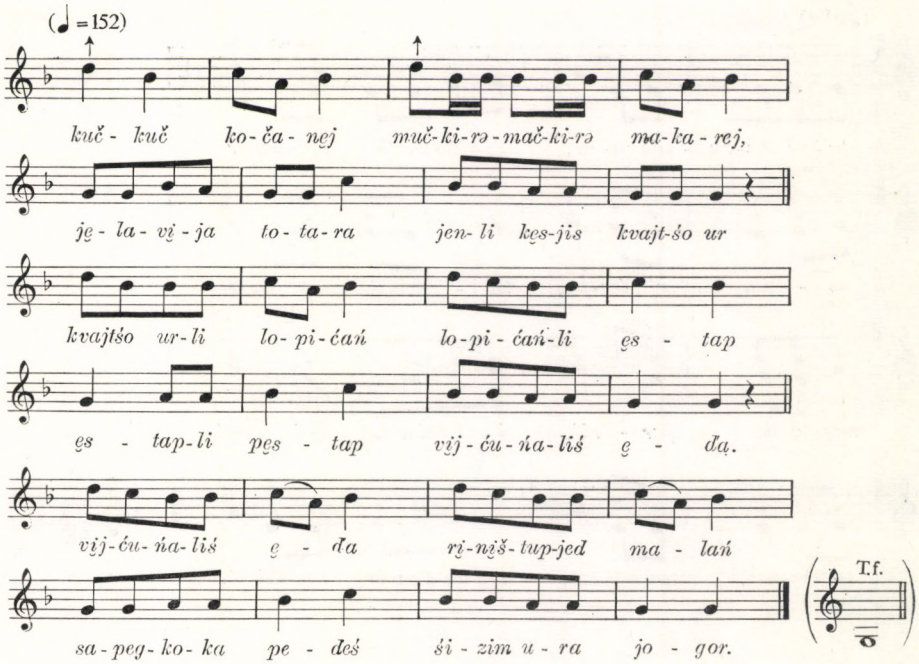
(♩=152)
kuč - kuč ko-ča - nęj muč-ki-rə-mač-ki-rə ma-ka - rej,
ję - la - vi - ja to - ta - ra jen - li kęs-jis kvajt-šo ur
kvajtšo ur-li lo - pi - ćań lo-pi - ćań-li ęs - tap
ęs - tap-li pęs - tap vij - ću - ńa-liś ę - ďą.
vij-ću-ńa-liś ę - ďa rį-nį̈š-tup-jed ma - lań
sa-peg-ko-ka pe - deś ši - zim u - ra jo - gor.
T.f.

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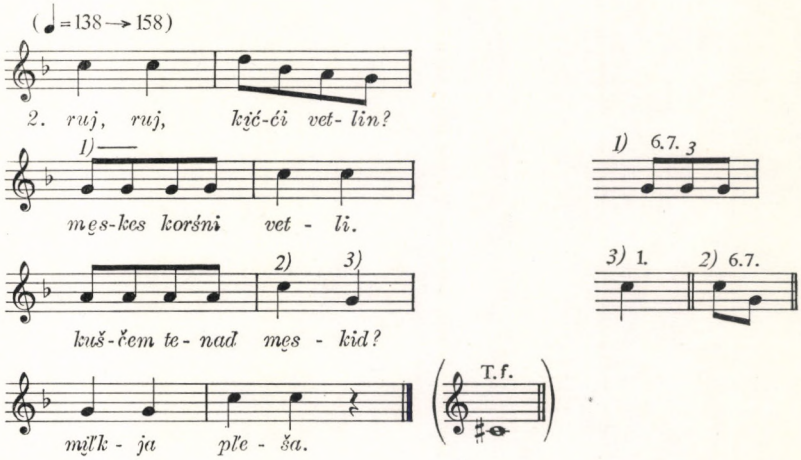
(♩=138→158)
2. ruj, ruj, kį̈ć-ći vet - lin?
1)
męs-kes korśni vet - li.
2) 3)
kuš-čem te - nad męs - kid?
miľk - ja pľe - ša.
T.f.
1) 6.7. 3
3) 1. 2) 6.7.

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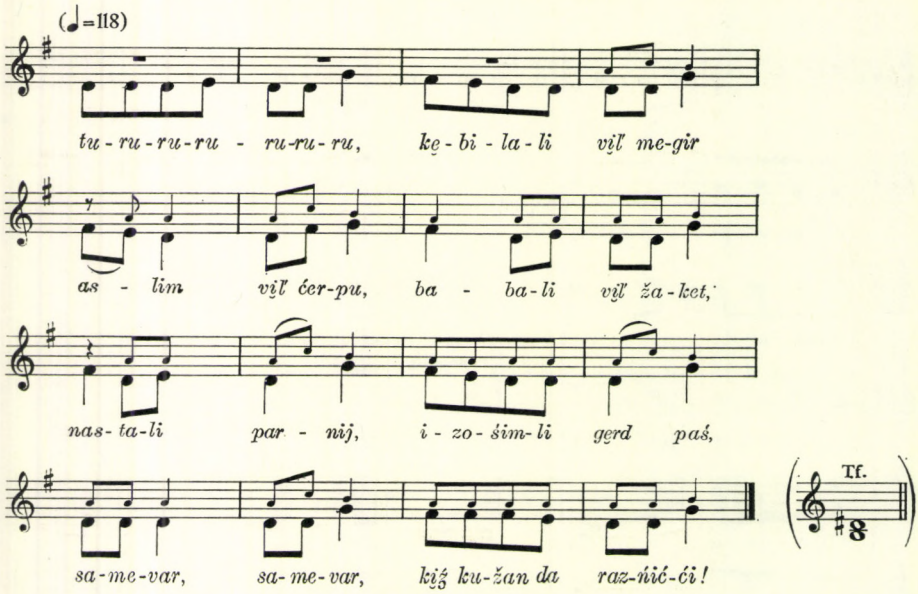
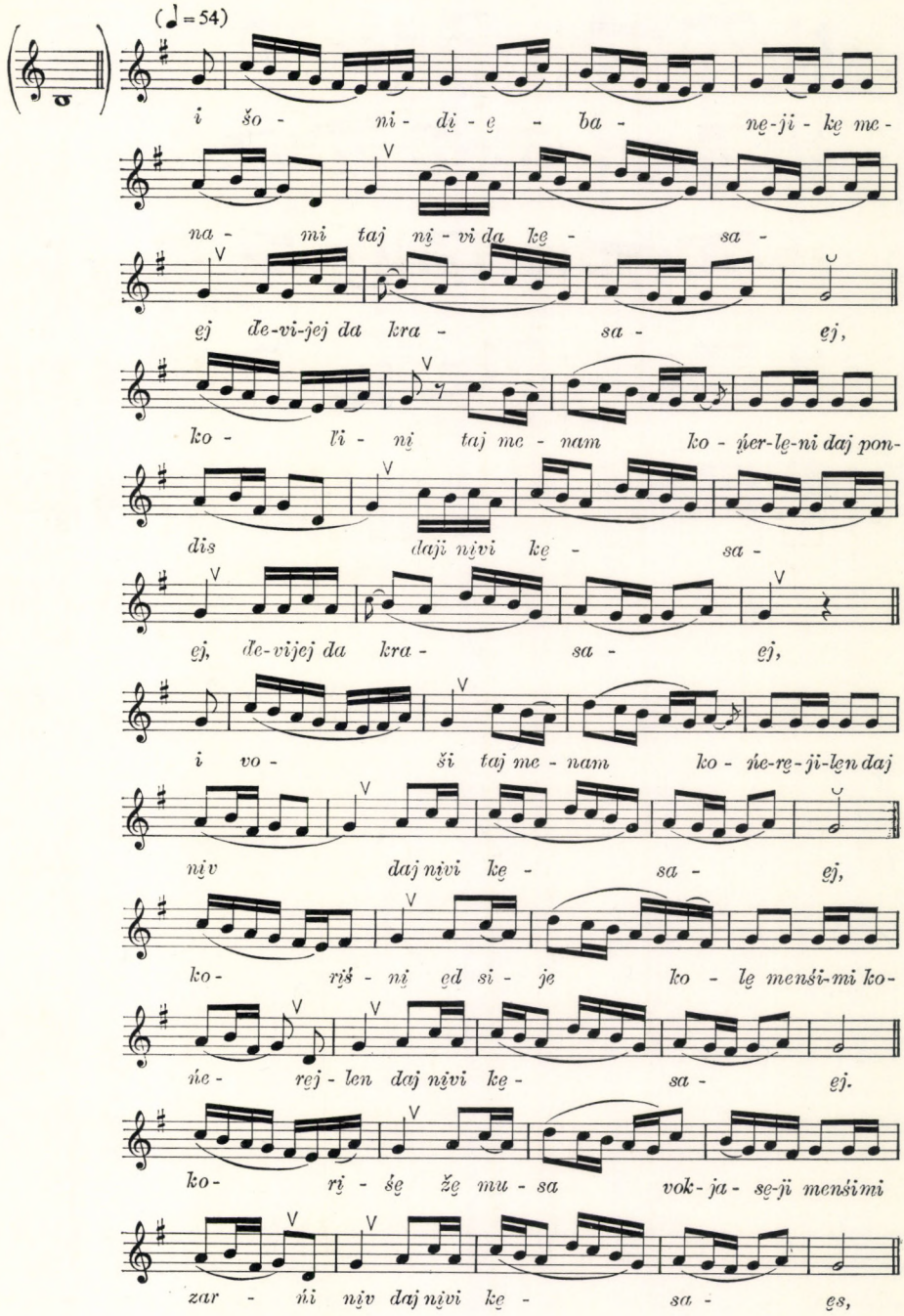
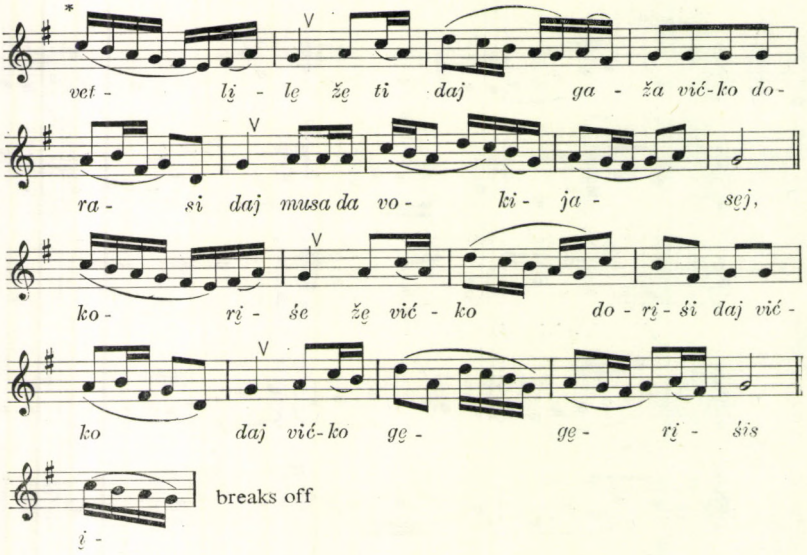

(♩=118)
tu - ru - ru - ru - ru - ru - ru, kę - bi - la - li viľ me - gir
as - lim viľ ćer - pu, ba - ba - li viľ ža - ket,
nas - ta - li par - nij, i - zo - šim - li gęrd paś,
sa - me - var, sa - me - var, kįž ku - žan da raz - ńić - ći!
Tf.


(♩ = 54)
i šo - ni - dį - ę - ba - nę-ji - kę mc -
na - mi taj nį - vi da kę - sa -
ęj de-vi-jej da kra - sa - ęj,
ko - li - nį taj mc - nam ko - įier-lę-ni daj pon -
dis daji nįvi kę - sa -
ęj, de-vijej da kra - sa - ęj,
i vo - ši taj mc - nam ko - ńe-rę-ji-lęn daj
nįv daj nįvi kę - sa - ęj,
ko - rįš - nį ęd si - je ko - lę menśi-mi ko -
ńe - rej - len daj nįvi kę - sa - ęj.
ko - rį - śę žę mu - sa vok - ja - sę-ji menśimi
zar - ńi nįv daj nįvi kę - sa - ęs,

14/60 *(continue)*



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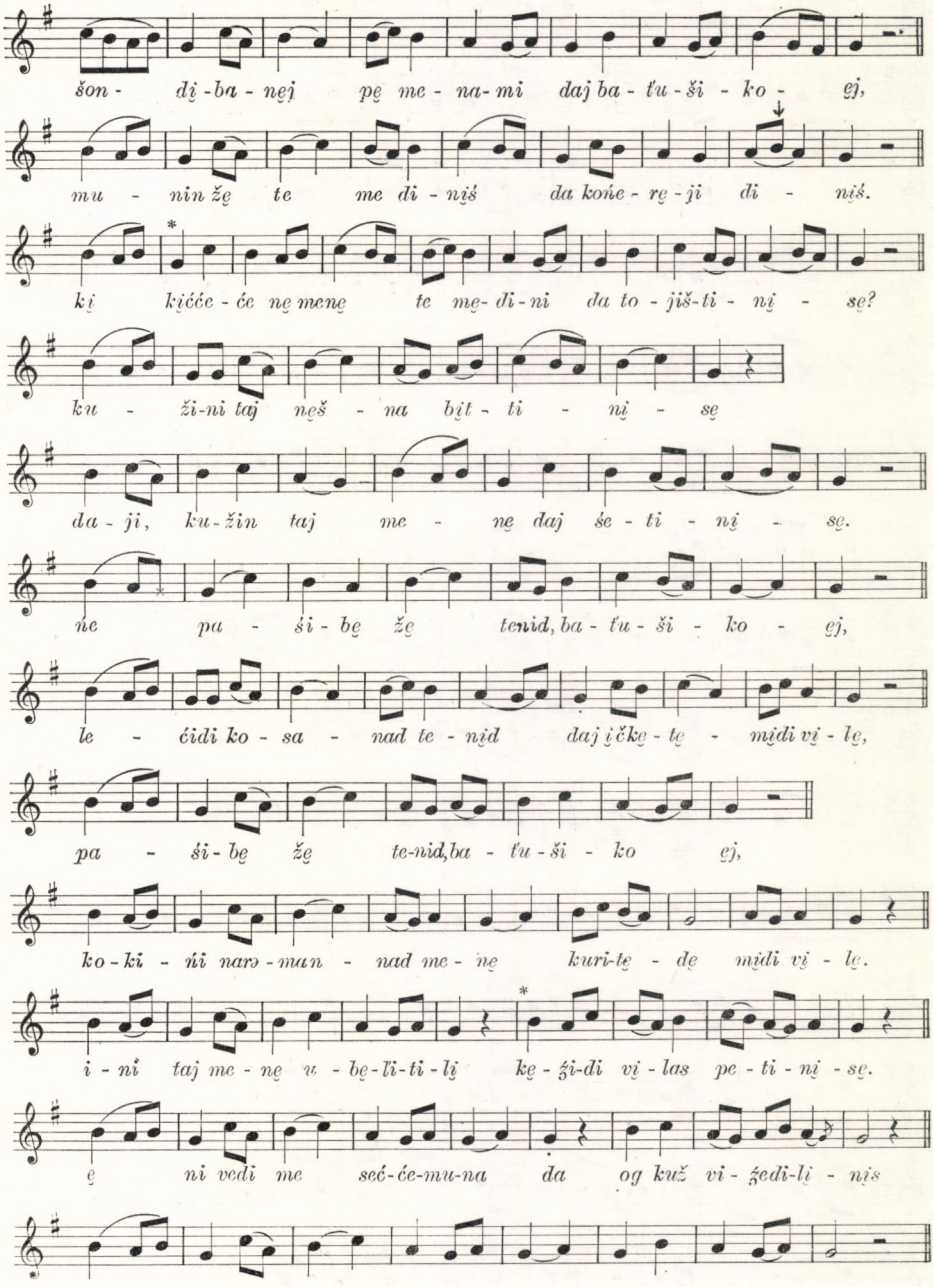
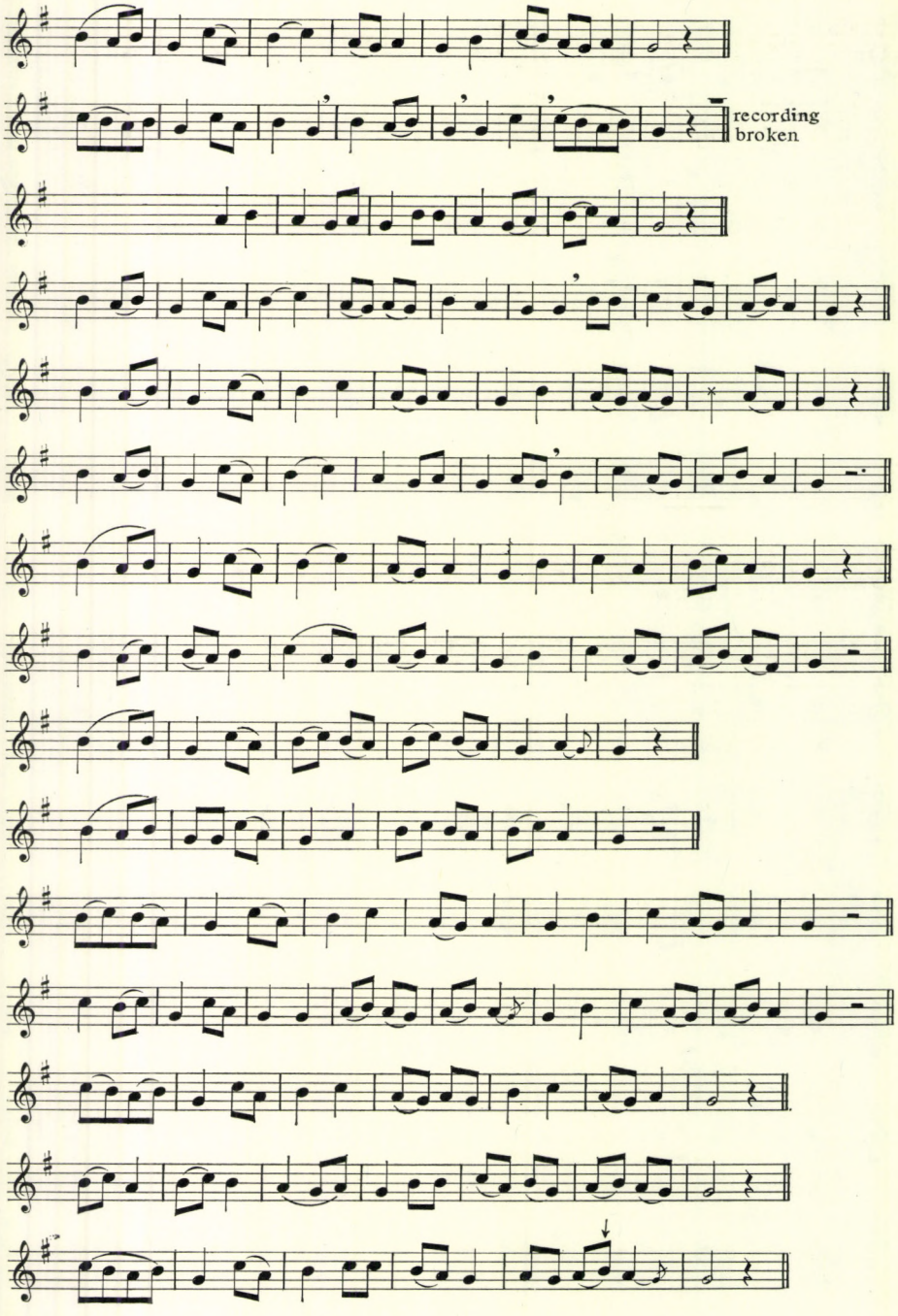
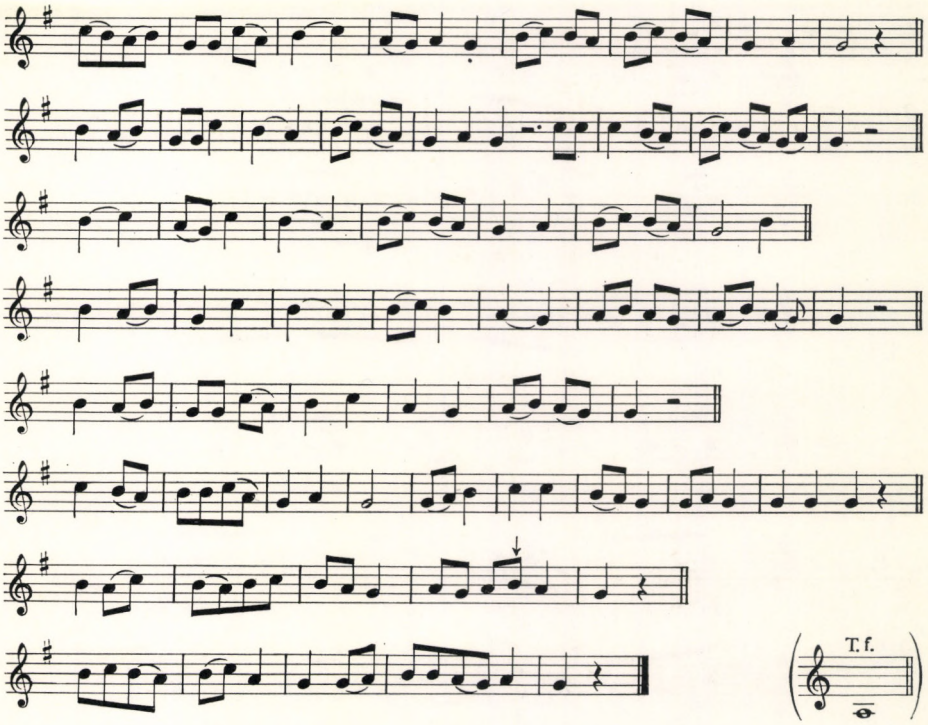
(♩=108 – 126)

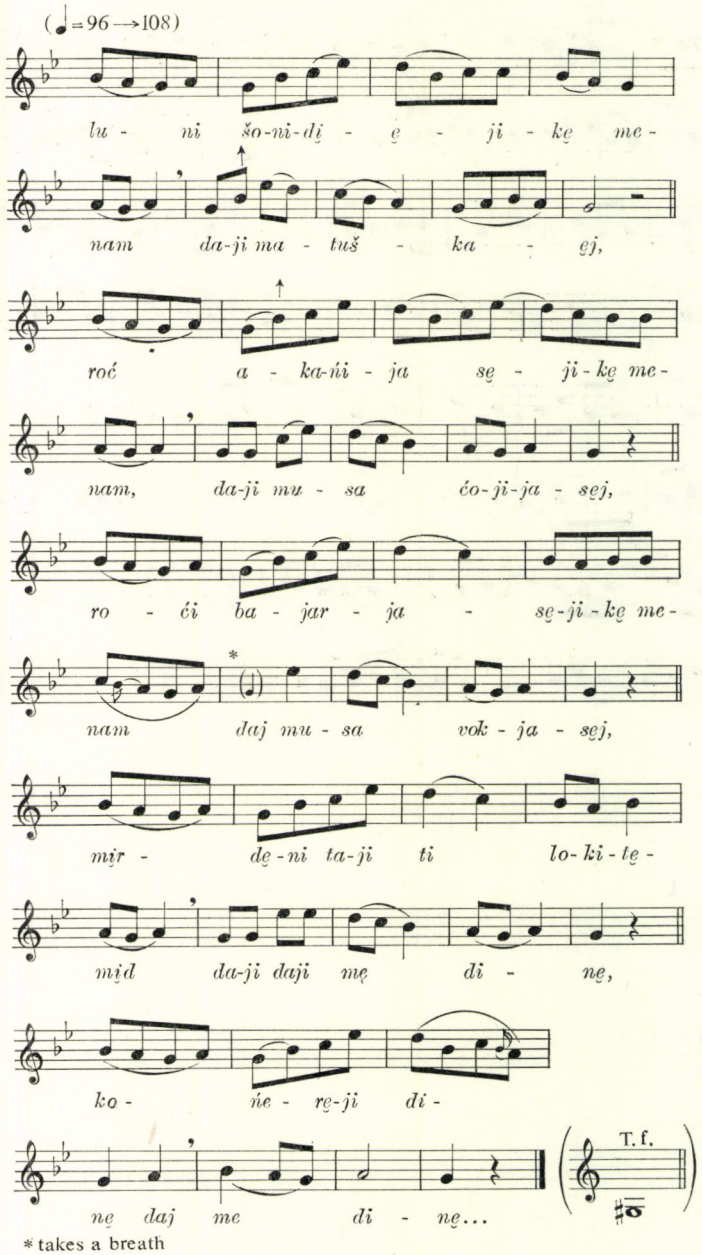

šon - dį - ba - nęj pę me - na - mi daj ba - ťu - ši - ko - ęj,
mu - nin žę te me di - nįš da końe - rę - ji di - nįš.
kį kįćće - će nę menę te mę- di - ni da to - jiš - ti - nį - sę?
ku - ži - ni taj nęš - na bįt - ti - nį - sę
da - ji, ku - žin taj me - nę daj še - ti - nį - sę.
ńe pa - ši - bę žę tenid, ba - ťu - ši - ko - ęj,
le - ćidi ko - sa - nad te - nįd daj įčkę - tę - midi vį - lę,
pa - ši - bę žę te-nid, ba - ťu - ši - ko ęj,
ko - ki - ńi naro - man - nad me - nę kuri - tę - dę midi vį - lę.
i - ni taj me - nę u - bę - li - ti - lį kę - ži - di vį - las pe - ti - nį - sę.
ę ni vedi me seć - će - mu - na da og kuž vi - žedi - li - nis

15/61 b *(continue)*

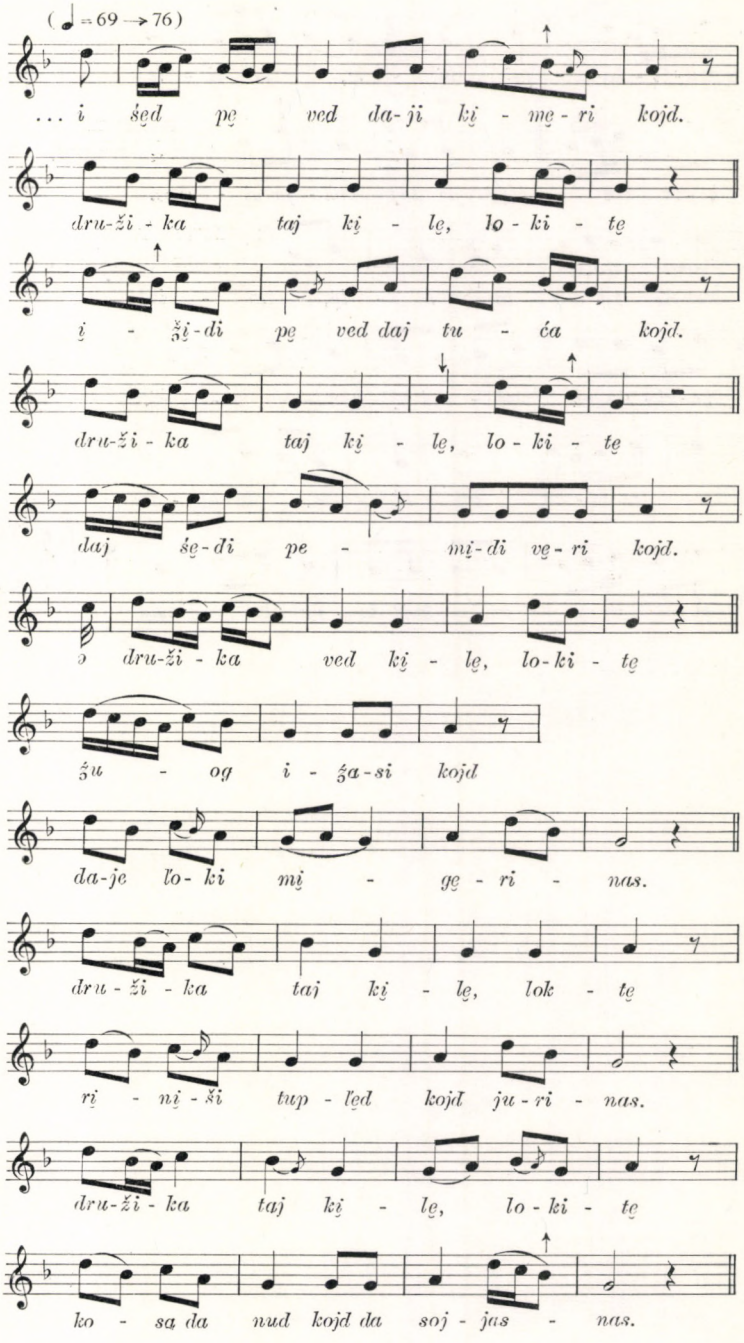


15/61 c *(continue)*

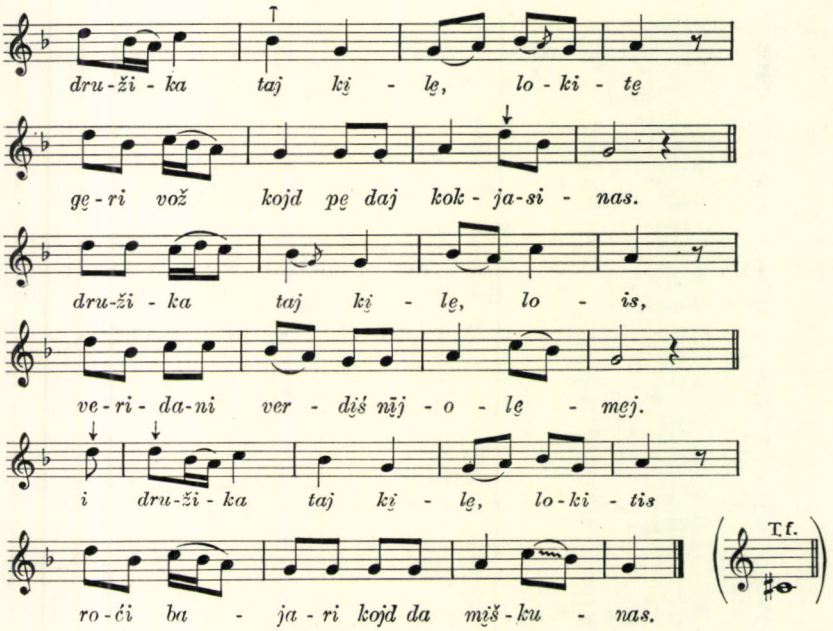




* takes a breath


(♩ = 69 → 76)
... i śęd pę ved da-ji kį - mę - ri kojd.
dru-ži - ka taj kį - lę, lo - ki - tę
į - ži-di pę ved daj tu - ća kojd.
dru-ži - ka taj kį - lę, lo - ki - tę
daj śę-di pe - mį-di vę - ri kojd.
o dru-ži - ka ved kį - lę, lo-ki - tę
žu - og i - ža-si kojd
da-je ľo- ki mį - gę - ri - nas.
dru - ži - ka taj kį - lę, lok - tę
rį - nį - ši tup - ľęd kojd ju - ri - nas.
dru-ži - ka taj kį - lę, lo - ki - tę
ko - sa da nud kojd da soj - jas - nas.

17/24 *(continue)*



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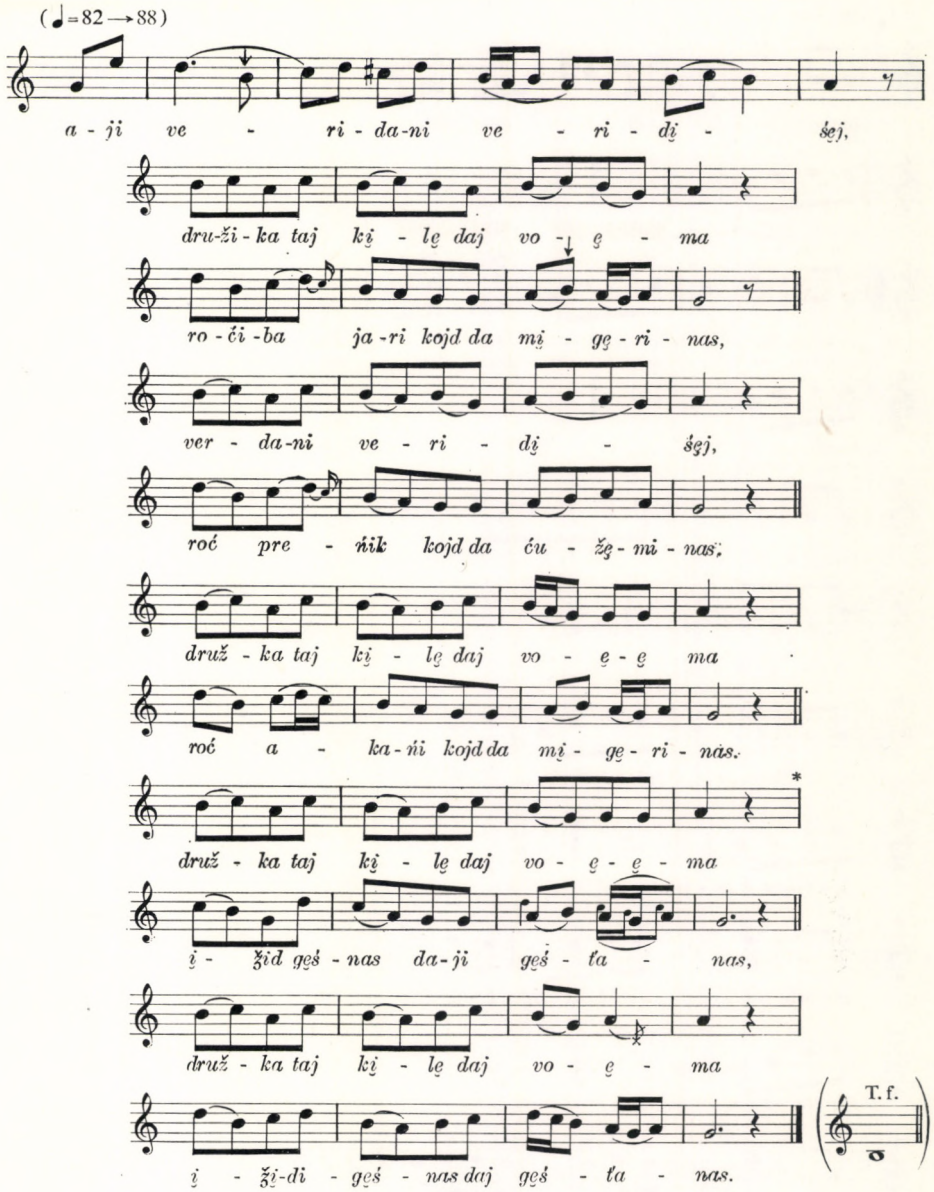
(♩=82 → 88)
a - ji ve - ri - da-ni ve - ri - dį - śęj,
dru-ži - ka taj kį - lę daj vo - ę - ma
ro - ći - ba ja - ri kojd da mį - gę - ri - nas,
ver - da-ni ve - ri - dį - śęj,
roć pre - ńik kojd da ću - žę - mi - nas,
druž - ka taj kį - lę daj vo - ę - ę ma
roć a - ka - ńi kojd da mį - gę - ri - nas.
druž - ka taj kį - lę daj vo - ę - ę - ma
į - žid gęś - nas da - ji gęś - ťa - nas,
druž - ka taj kį - lę daj vo - ę - ma
į - žį - di - gęś - nas daj gęś - ťa - nas.
T. f.

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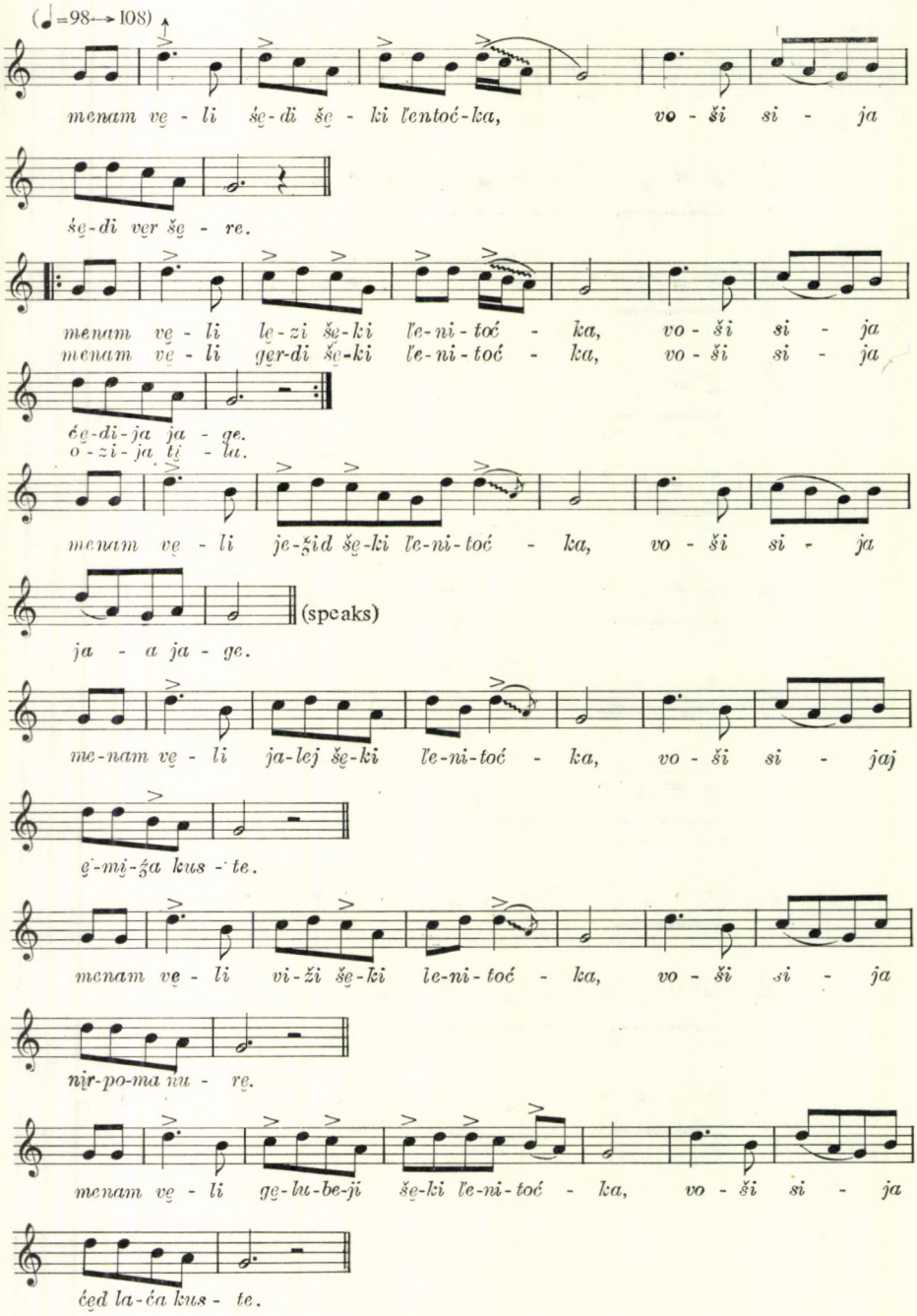
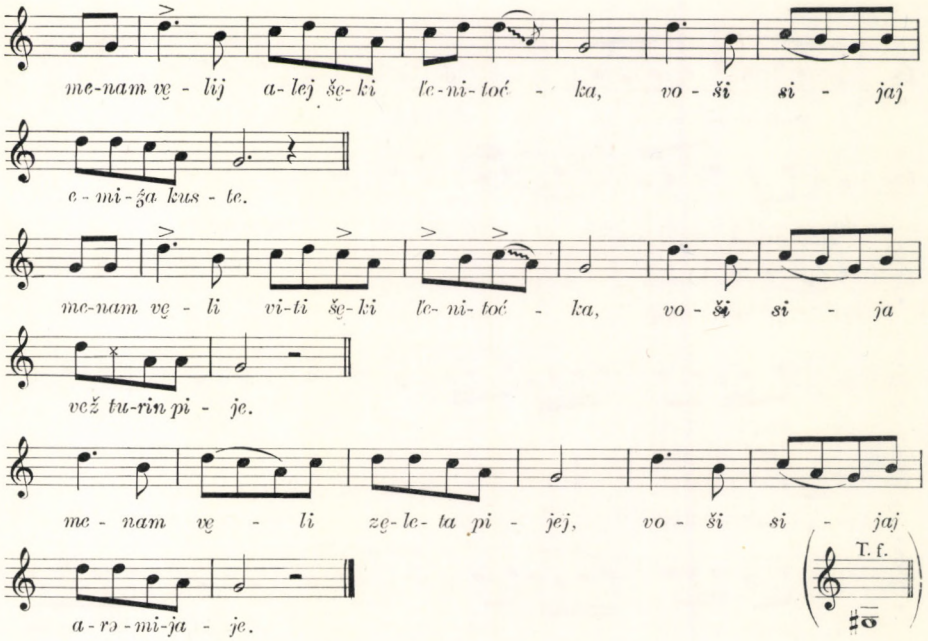
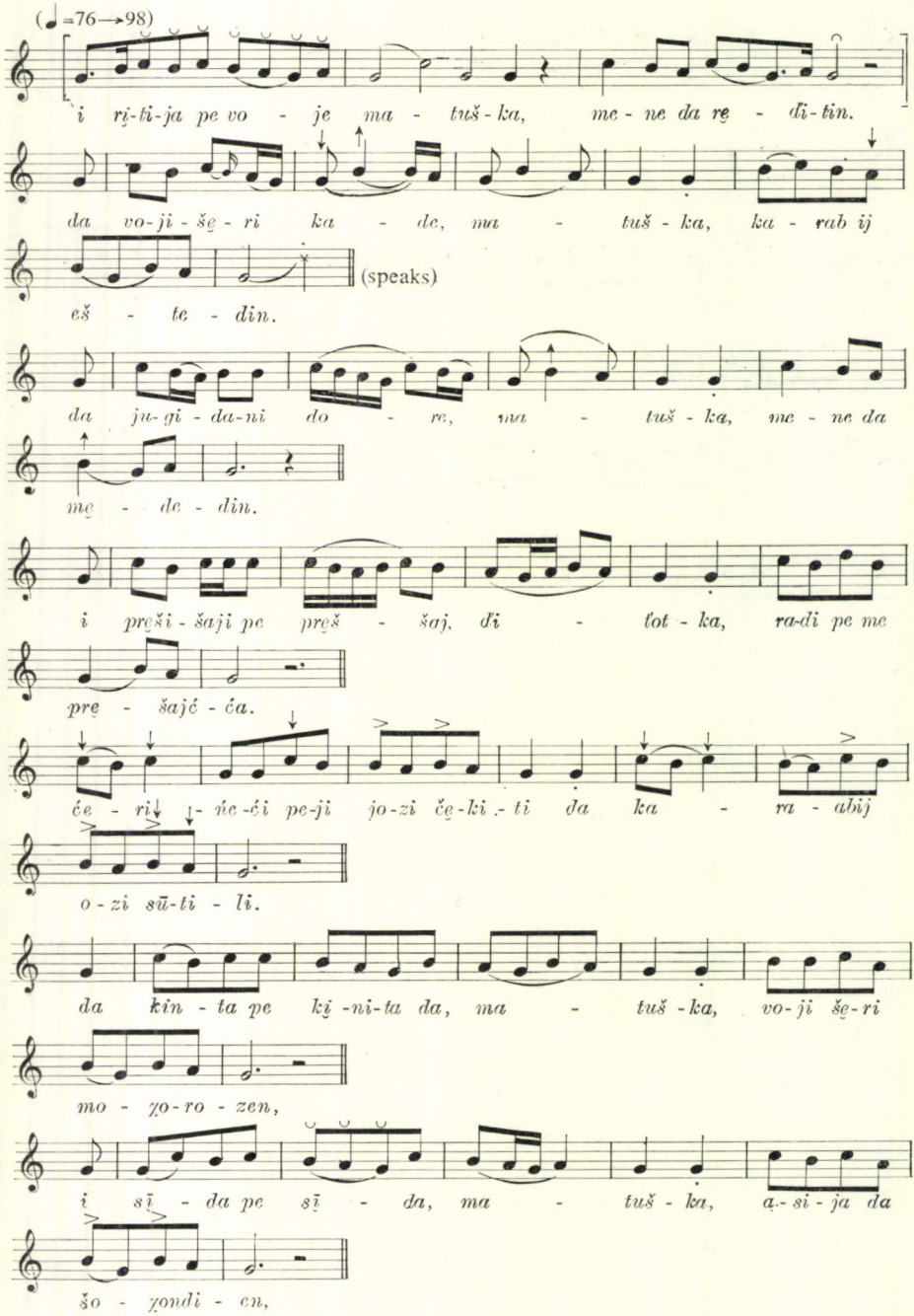
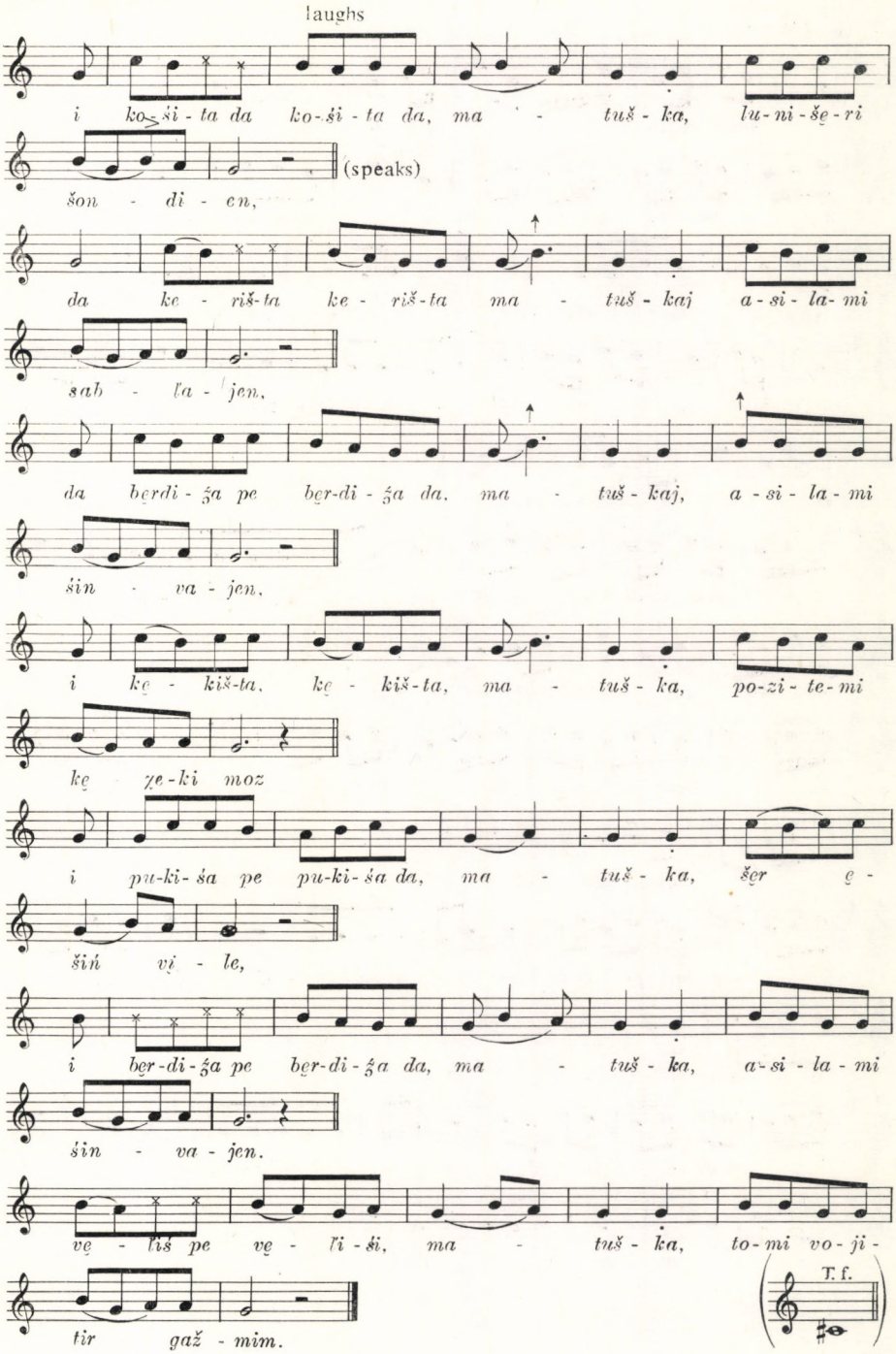

(♩=98→108)
menam vę - li śę-di šę - ki ľentoć-ka, vo - ši si - ja
śę-di vęr šę - re.
menam vę - li lę-zi šę-ki ľe-ni-toć - ka, vo - ši si - ja
menam vę - li gęr-di šę-ki ľe-ni-toć - ka, vo - ši si - ja
ćę-di-ja ja - ge.
o-zi-ja ti - la.
menam vę - li je-žid šę-ki ľe-ni-toć - ka, vo - ši si - ja
(speaks)
ja - a ja - ge.
me-nam vę - li ja-lej šę-ki ľe-ni-toć - ka, vo - ši si - jaj
ę-mi-ža kus - te.
menam vę - li vi-ži šę-ki le-ni-toć - ka, vo - ši si - ja
nir-po-ma nu - rę.
menam vę - li gę-lu-be-ji šę-ki ľe-ni-toć - ka, vo - ši si - ja
ćęd la-ća kus - te.

19/172 *(continue)*




(♩=76→98)
i ri-ti-ja pe vo - je ma - tuš-ka, me - ne da rę - di-tin.
da vo-ji-šę - ri ka - de, ma - tuš - ka, ka - rab ij
(speaks)
eš - te - din.
da ju-gi - da-ni do - re, ma - tuš - ka, me - ne da
mę - de - din.
i preši - šaji pe preš - šaj, ďi - ťot - ka, ra-di pe me
prę - šajć - ća.
će - ri - ńe-ći pe-ji jo-zi čę-ki - ti da ka - ra - abij
o - zi sū-ti - li.
da kin - ta pe kį -ni-ta da, ma - tuš - ka, vo-ji šę-ri
mo - zo-ro - zen,
i sī - da pe sī - da, ma - tuš - ka, a-si - ja da
šo - zondi - en,

20/173 *(continue)*



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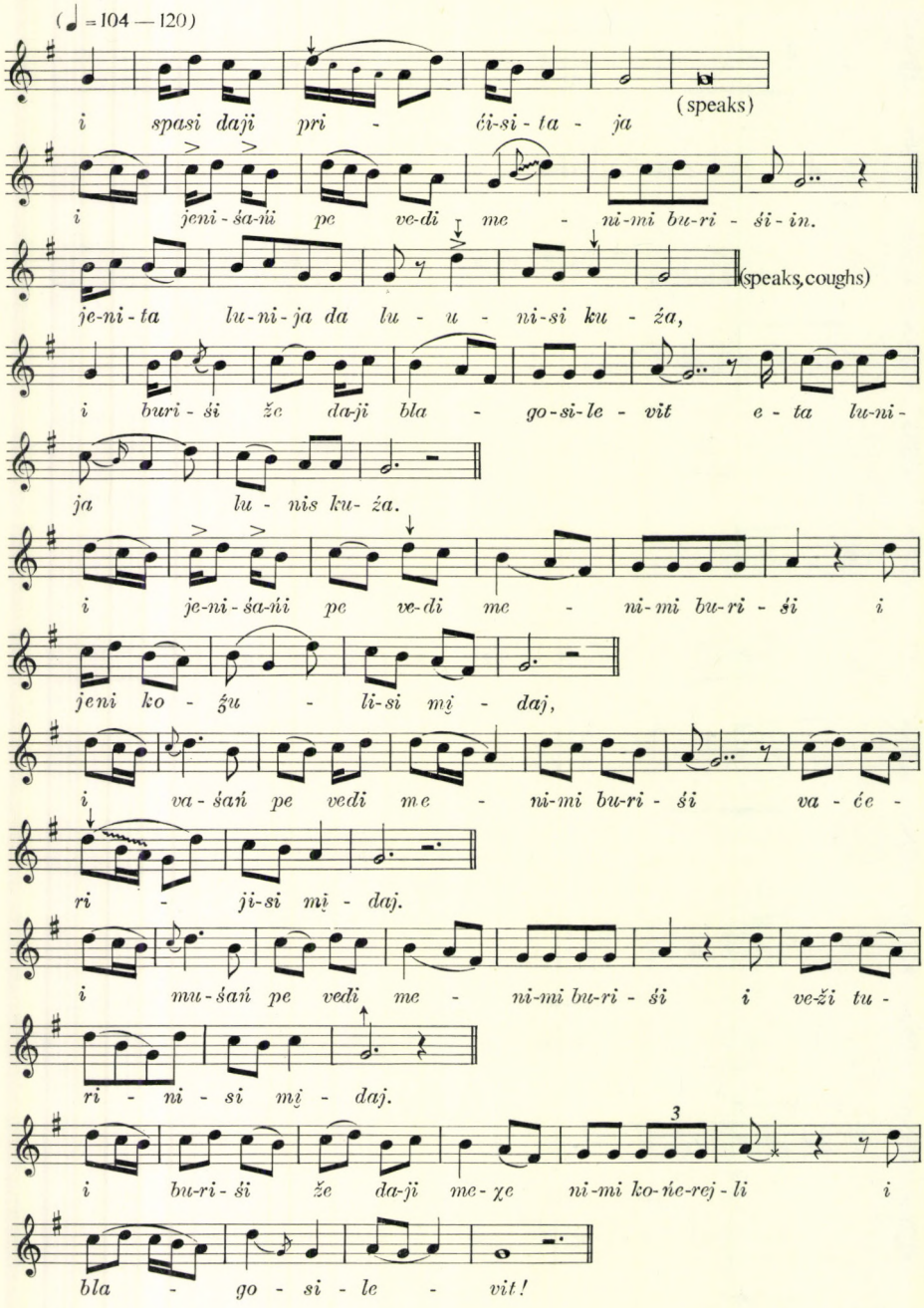
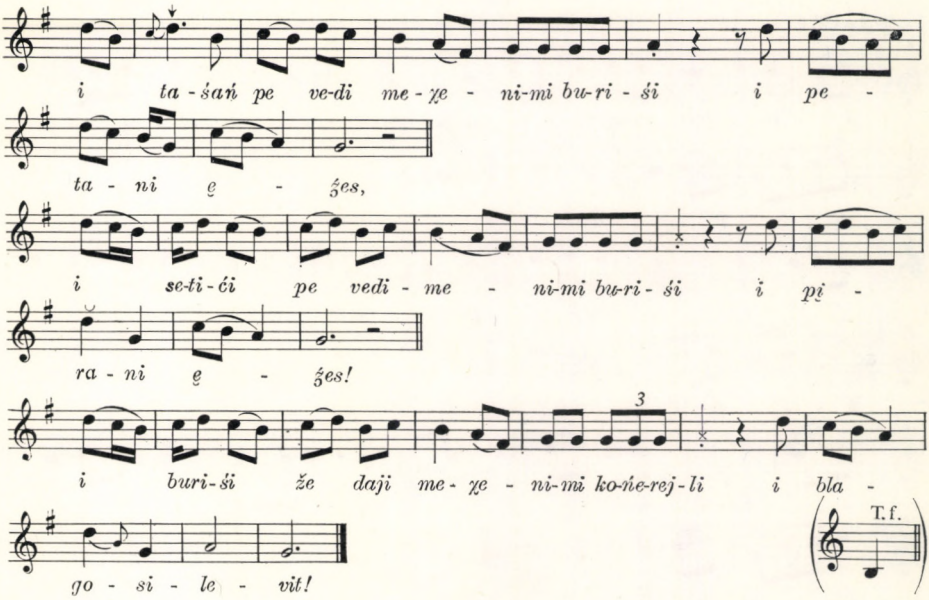

(♩ = 104 — 120)
(speaks)
i spasi daji pri - ći-si-ta - ja
i jeni-ša-ńi pe ve-di me - ni-mi bu-ri - śi-in.
(speaks, coughs)
je-ni-ta lu-ni-ja da lu - u - ni-si ku - ża,
i buri - śi że da-ji bla - go-si-le - vit e - ta lu-ni-
ja lu - nis ku- ża.
i je-ni-ša-ńi pe ve-di me - ni-mi bu-ri - śi i
jeni ko - ʒu - li-si mį - daj,
i va-šań pe vedi me - ni-mi bu-ri - śi va - će -
ri - ji-si mį - daj.
i mu-šań pe vedi me - ni-mi bu-ri - śi i veži tu -
ri - ni - si mį - daj.
3
i bu-ri - śi że da-ji me-χe ni-mi ko-ńe-rej - li i
bla - go - si - le - vit!

21/175 *(continue)*



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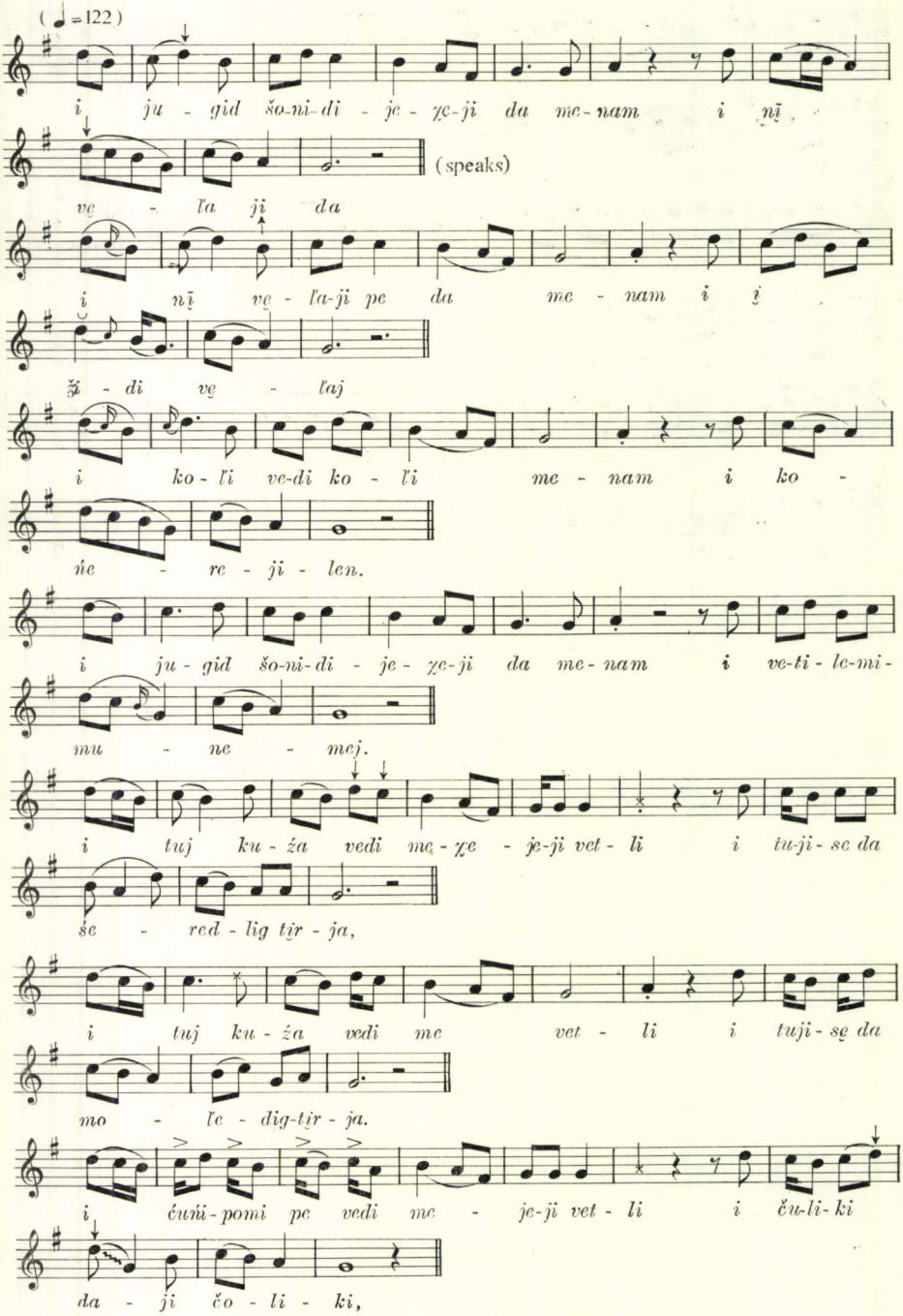
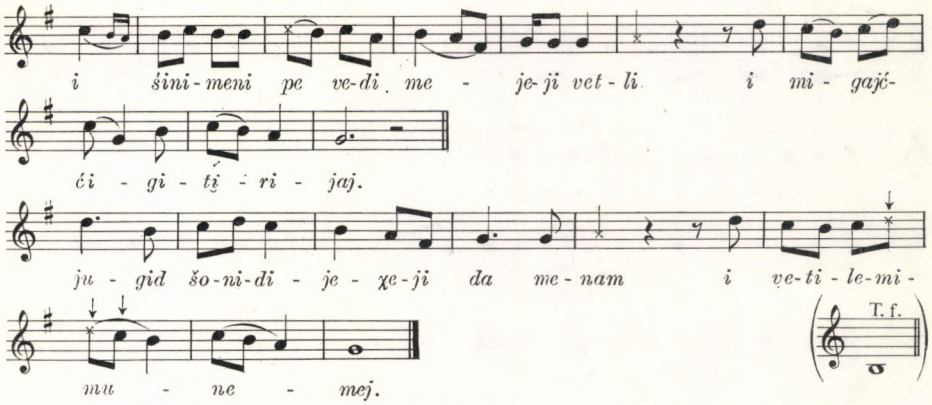

(♩=122)
i ju - gid šo-ni-di - je - χe-ji da me-nam i nį̄
(speaks)
vę - ľa ji da
i nį̄ vę - ľa-ji pe da me - nam i į
ž̌i - di vę - ľaj
i ko - ľi ve-di ko - ľi me - nam i ko -
ńe - re - ji - len.
i ju - gid šo-ni-di - je - χe-ji da me-nam i ve-ti - le-mi-
mu - ne - mej.
i tuj ku - ź́a vedi me - χe - je-ji vet - li i tu-ji - se da
še - red - lig tir - ja,
i tuj ku - ź́a vedi me vet - li i tuji - sę da
mo - ľe - dig-tir - ja.
i ćuń́i - pomi pe vedi me - je-ji vet - li i ču-li - ki
da - ji čo - li - ki,

22/176 *(continue)*



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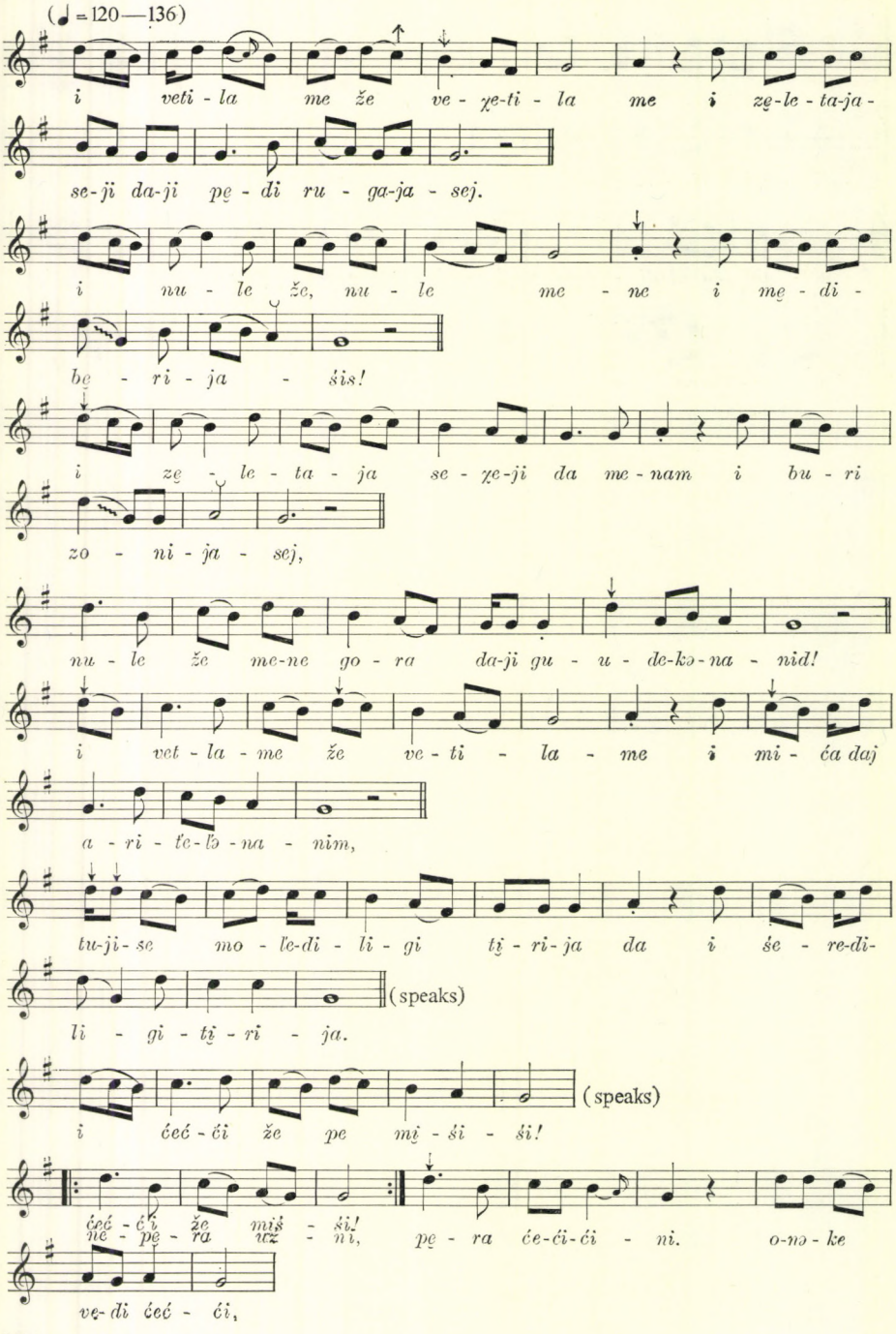
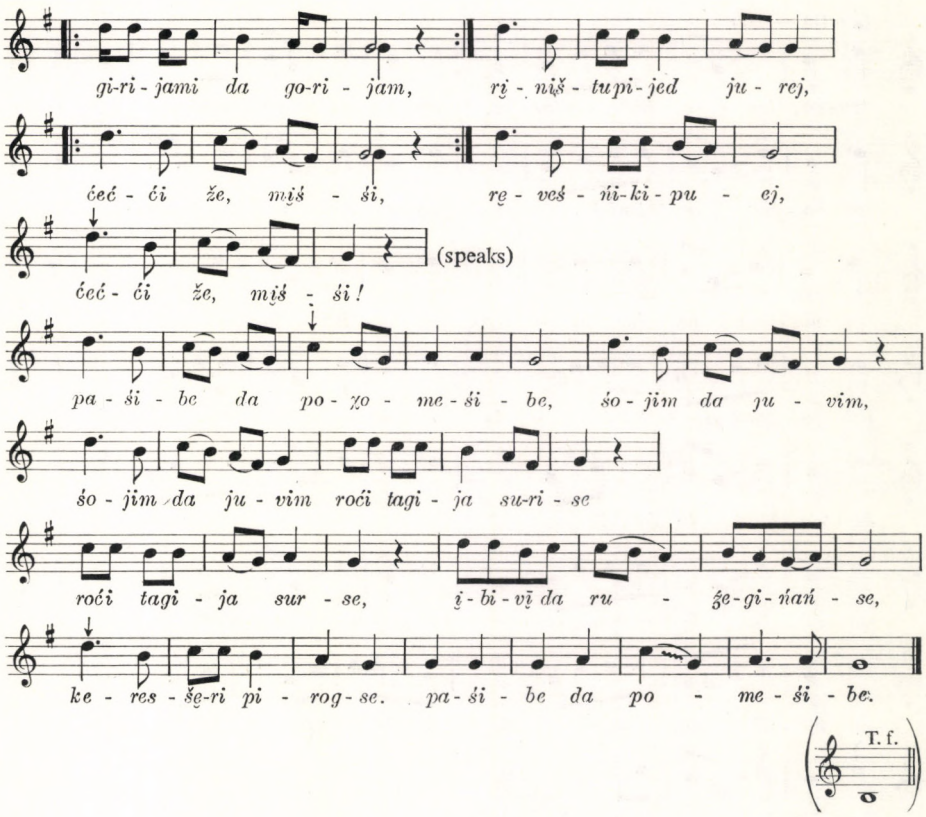
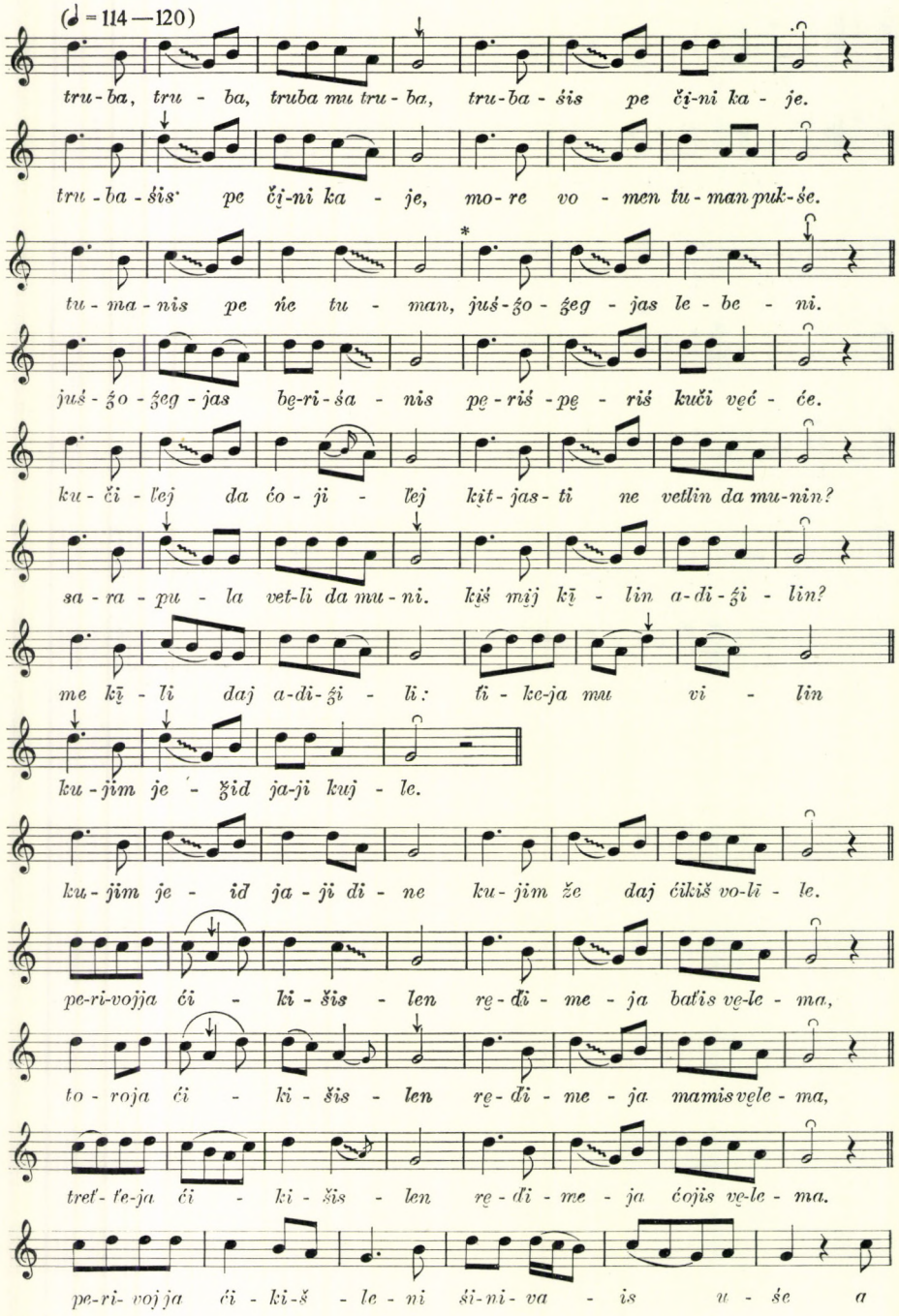
(♩ = 120—136)

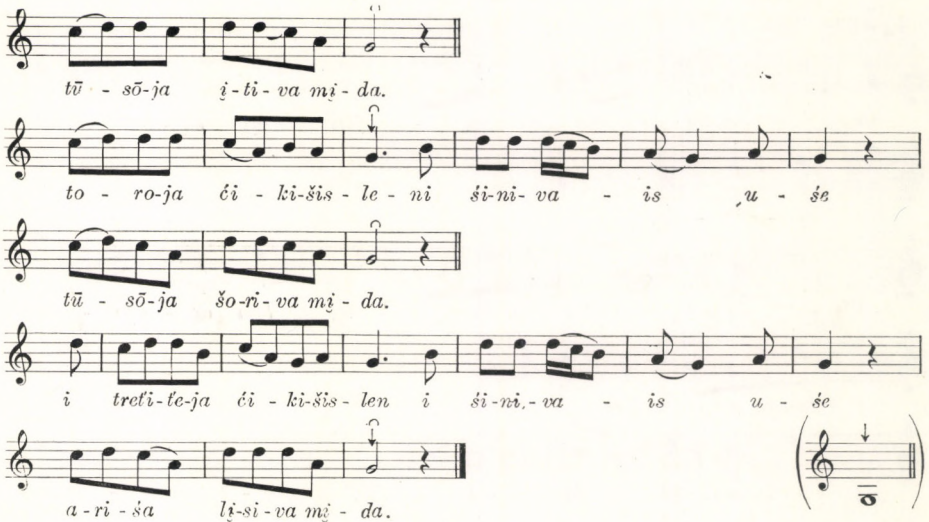


23/177 *(continue)*




(♩ = 114—120)
tru-ba, tru - ba, truba mu tru - ba, tru-ba - śis pe čį-ni ka - je.
tru - ba - śis pe čį-ni ka - je, mo- re vo - men tu - man puk-śe.
tu - ma - nis pe ńe tu - man, juś-žo - žeg - jas le - be - ni.
juś - žo - žeg - jas bę-ri-śa - nis pę-riś - pę - riś kuči vęć - će.
ku - či - ľej da ćo - ji - ľej kįt-jas-ti ne vetlin da mu-nin?
sa - ra - pu - la vet-li da mu - ni. kįś mįj kį - lin a-di-ži - lin?
me kį - li daj a-di-ži - li: ťi - ke-ja mu vi - lin
ku - jim je - žid ja-ji kuj - le.
ku - jim je - id ja - ji di - ne ku - jim že daj ćikiš vo-lį - le.
pe-ri-vojja ći - ki - šis - len rę - di - me - ja baťis vę-le - ma,
to - roja ći - ki - šis - len rę - di - me - ja mamis vęle - ma,
treť - ťe-ja ći - ki - šis - len rę - di - me - ja ćojis vę-le - ma.
pe-ri- vojja ći - ki-š - le - ni ši-ni - va - is u - še a

24/155 *(continue)*



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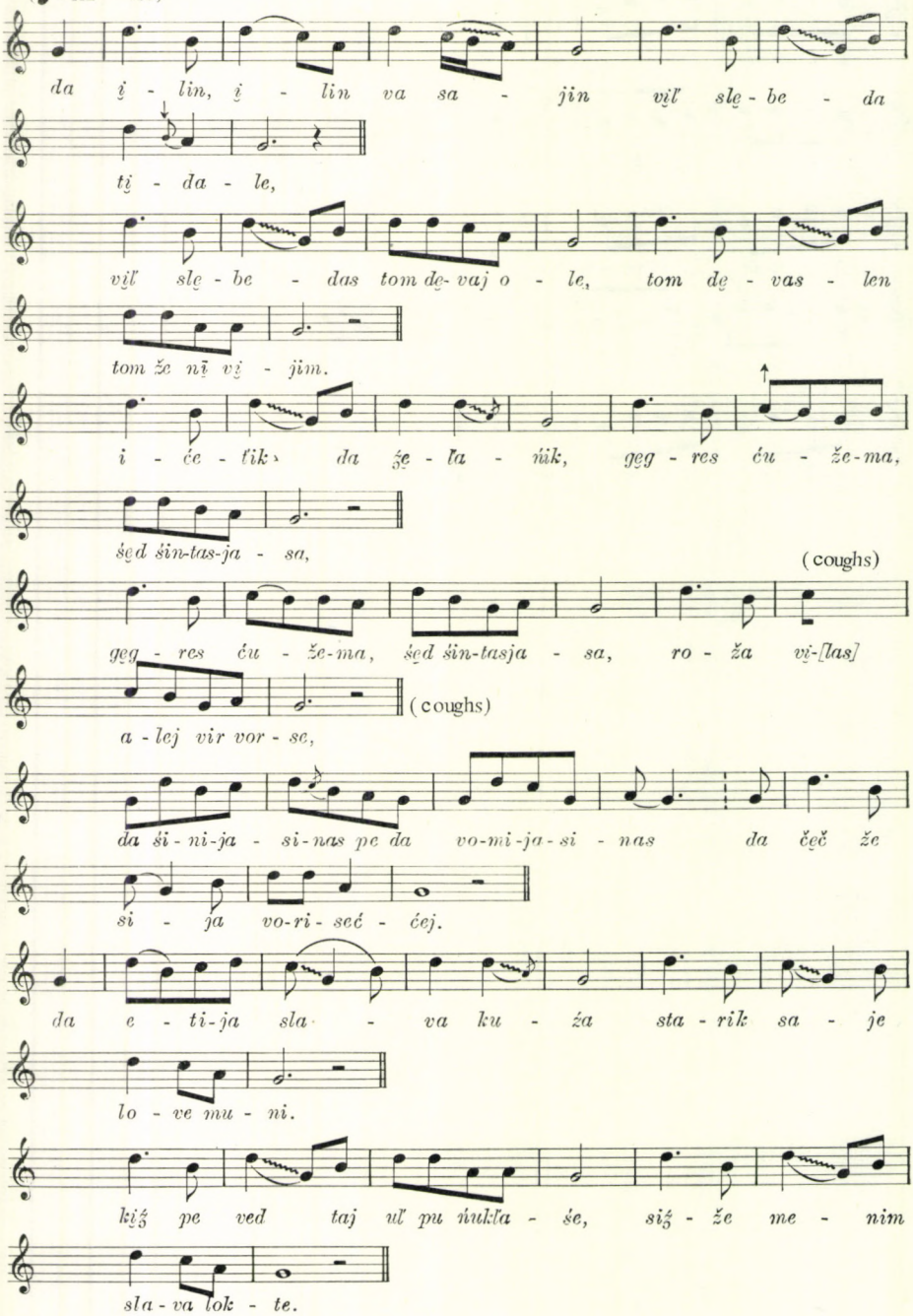
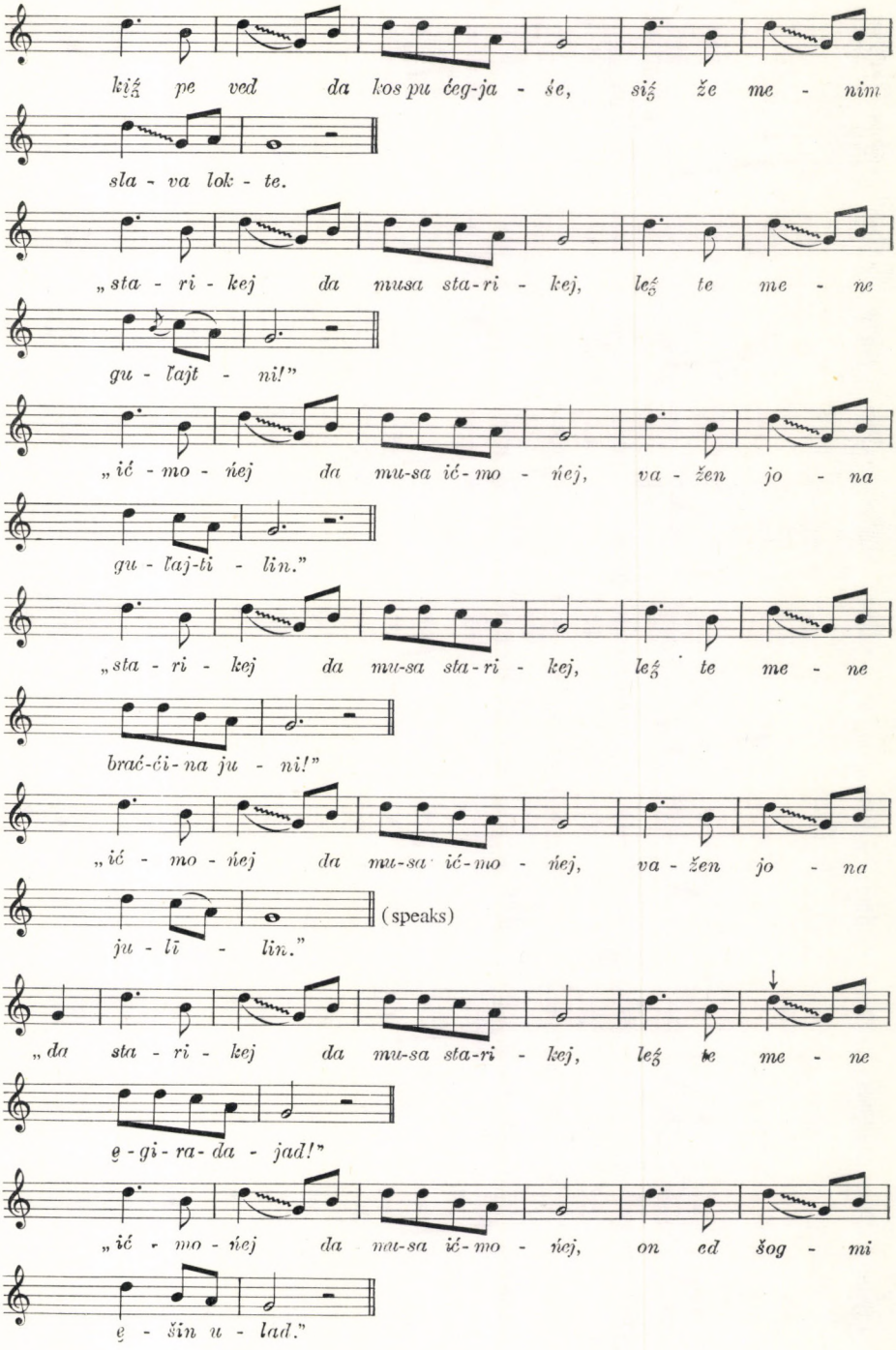
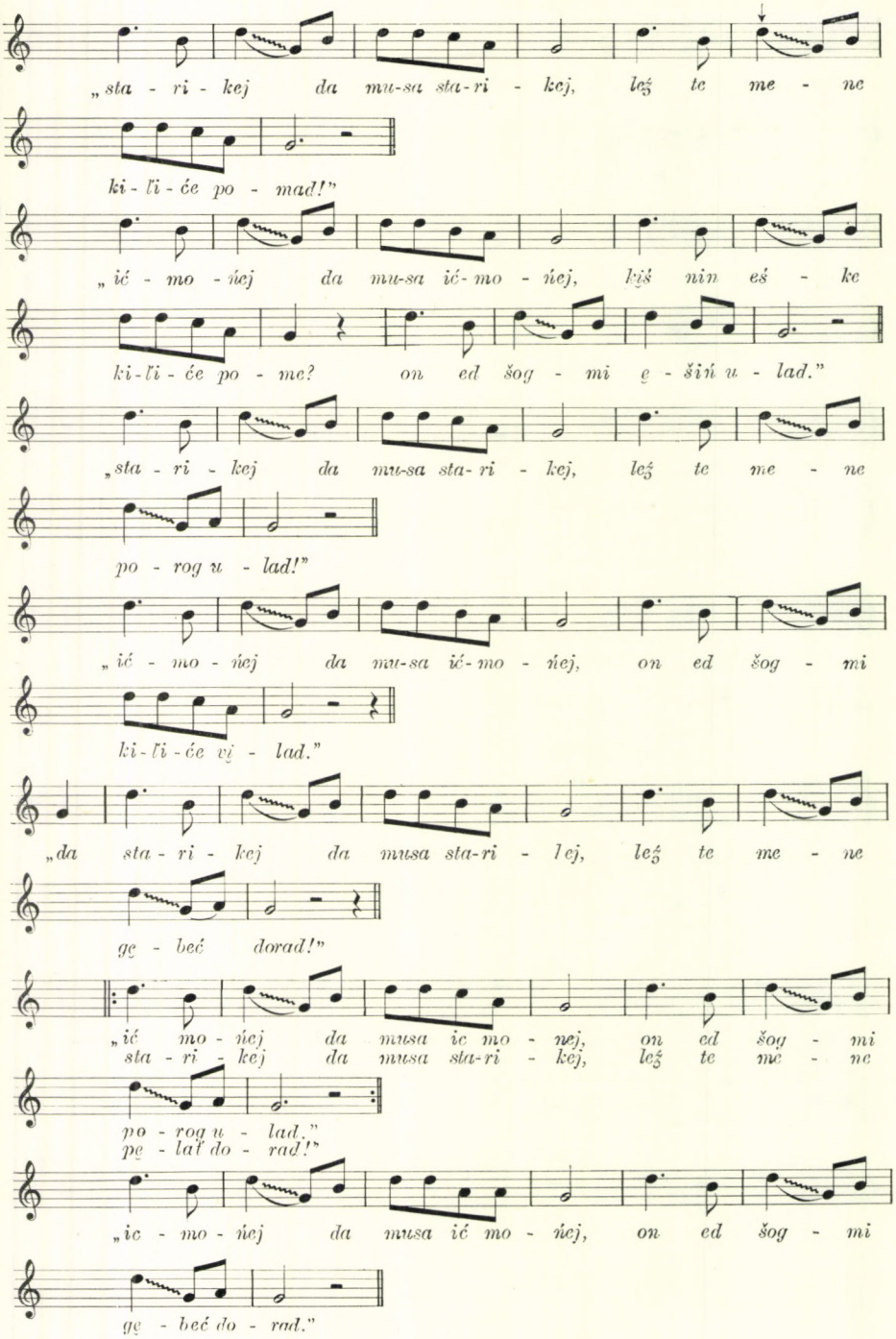
(♩ = 112 — 118)



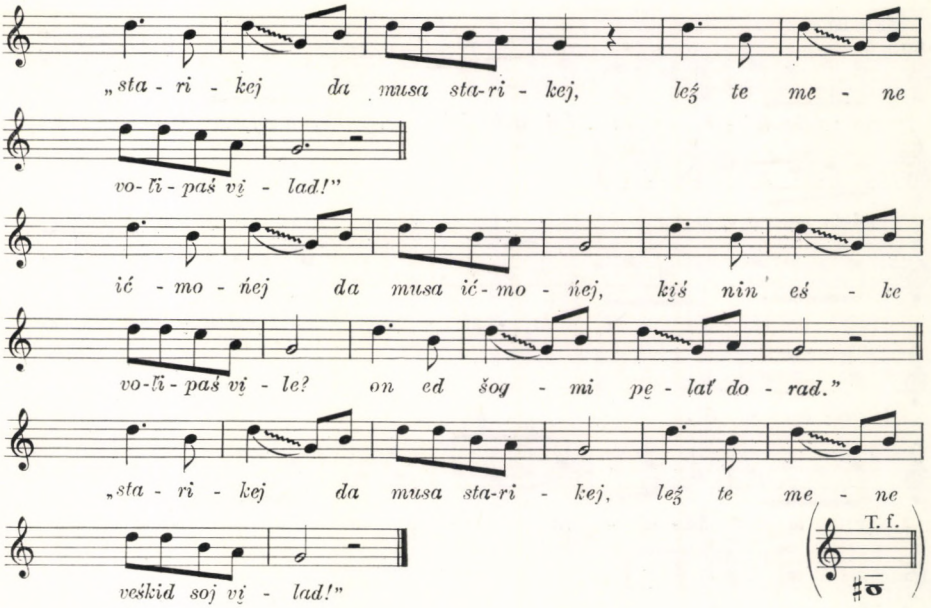
25/156 b *(continue)*



25/156 c *(continue)*



25/156 d *(continue)*



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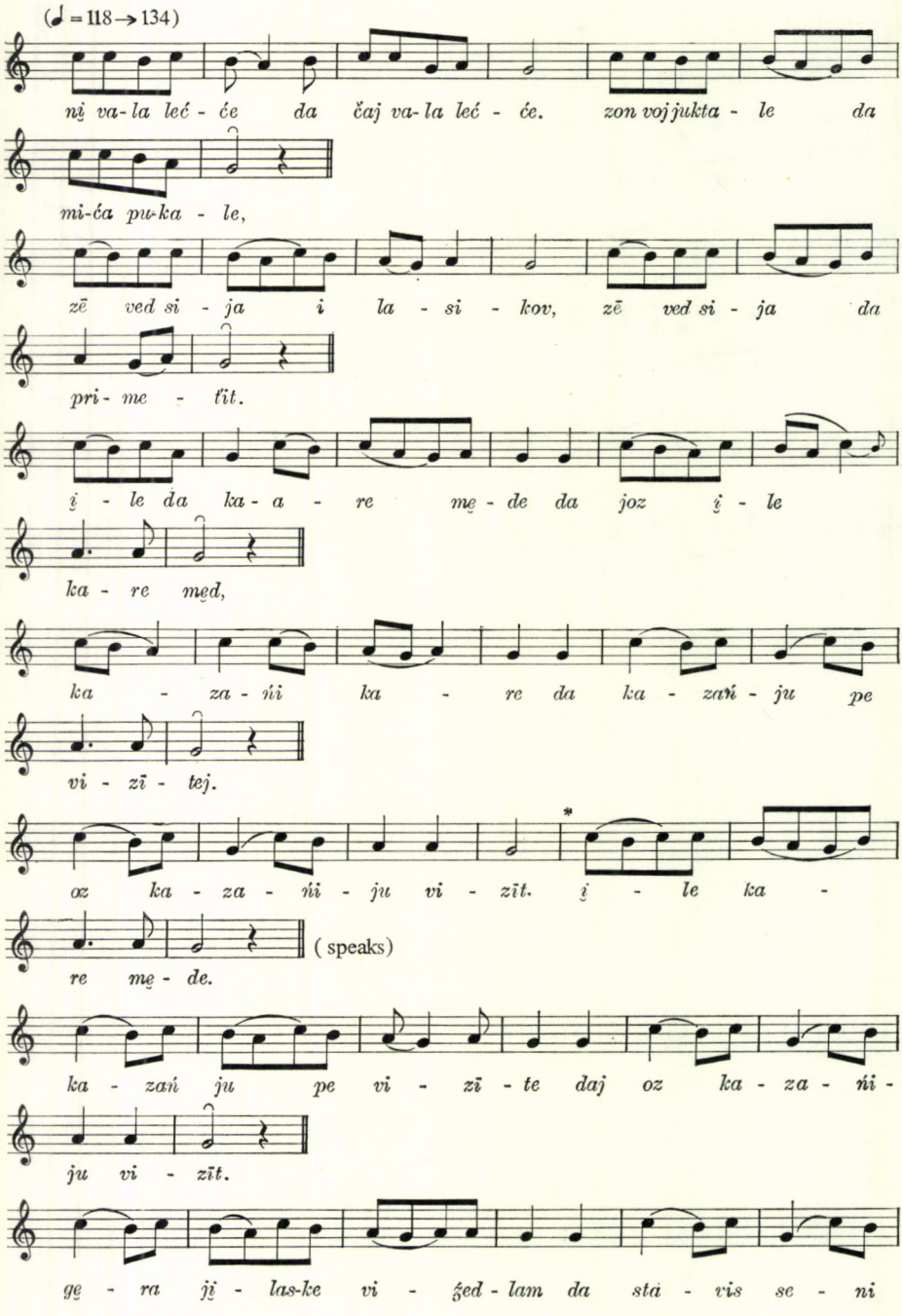
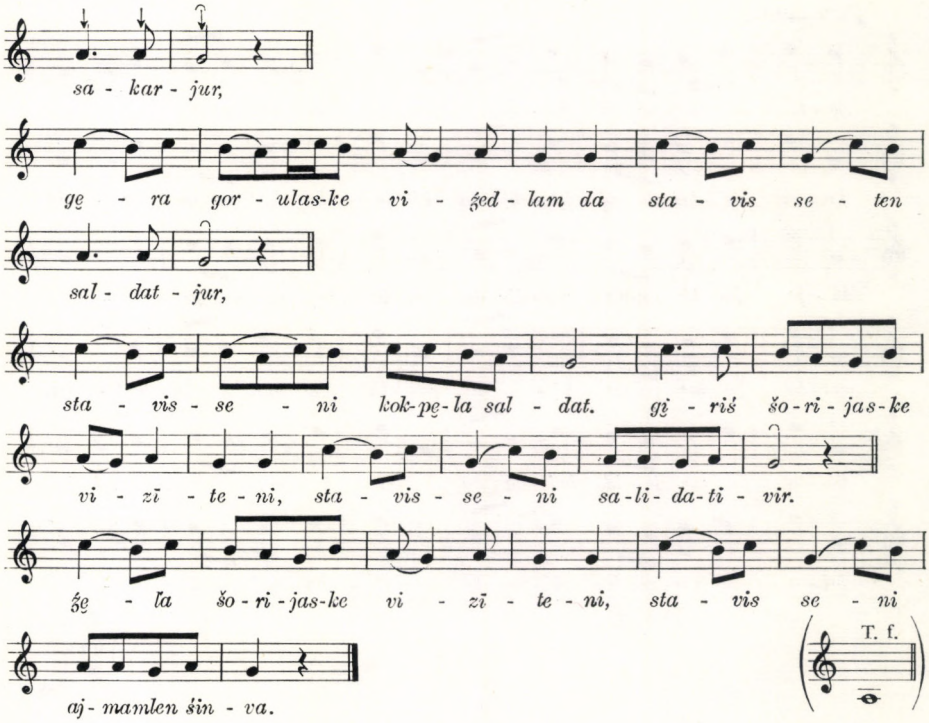

(♩ = 118 → 134)
nį va-la leć - će da čaj va-la leć - će. zon vojjukta - le da
mi-ća pu-ka - le,
zē ved si - ja i la - si - kov, zē ved si - ja da
pri - me - ťit.
į - le da ka - a - re mę - de da joz į - le
ka - re męd,
ka - za - ńi ka - re da ka - zań - ju pe
vi - zī - tej.
oz ka - za - ńi - ju vi - zīt. į - le ka -
re mę - de.
(speaks)
ka - zań ju pe vi - zī - te daj oz ka - za - ńi -
ju vi - zīt.
gę - ra jį - las-ke vi - źed - lam da stá - vis sc - ni

26/157 b *(continue)*



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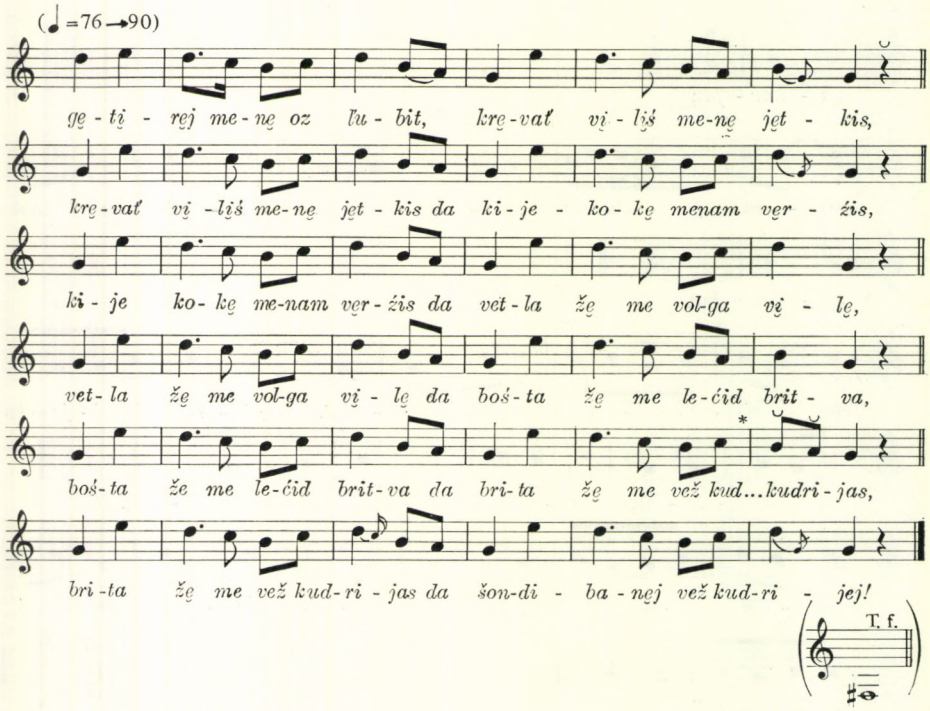
(♩=76→90)
gę - tį - rej me - nę oz lu - bit, krę - vaŕ vį - liś me - nę jęt - kis,
krę - vaŕ vį - liś me - nę jęt - kis da ki - je - ko - kę menam vęr - źis,
ki - je ko - kę me - nam vęr - źis da vet - la žę me vol - ga vį - lę,
vet - la žę me vol - ga vį - lę da boś - ta žę me le - ćid brit - va,
boś - ta že me le - ćid brit - va da bri - ta žę me vež kud... kudri - jas,
bri - ta žę me vež kud - ri - jas da šon - di - ba - nej vež kud - ri - jej!
T. f.

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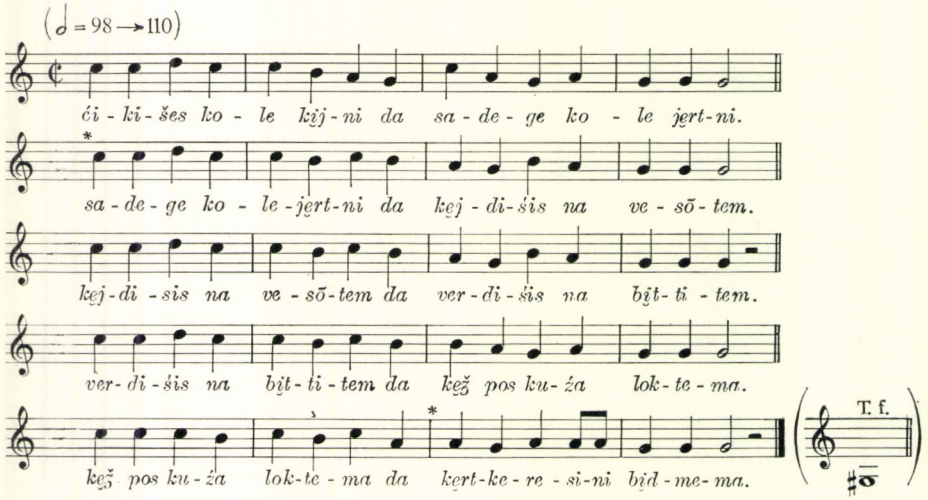
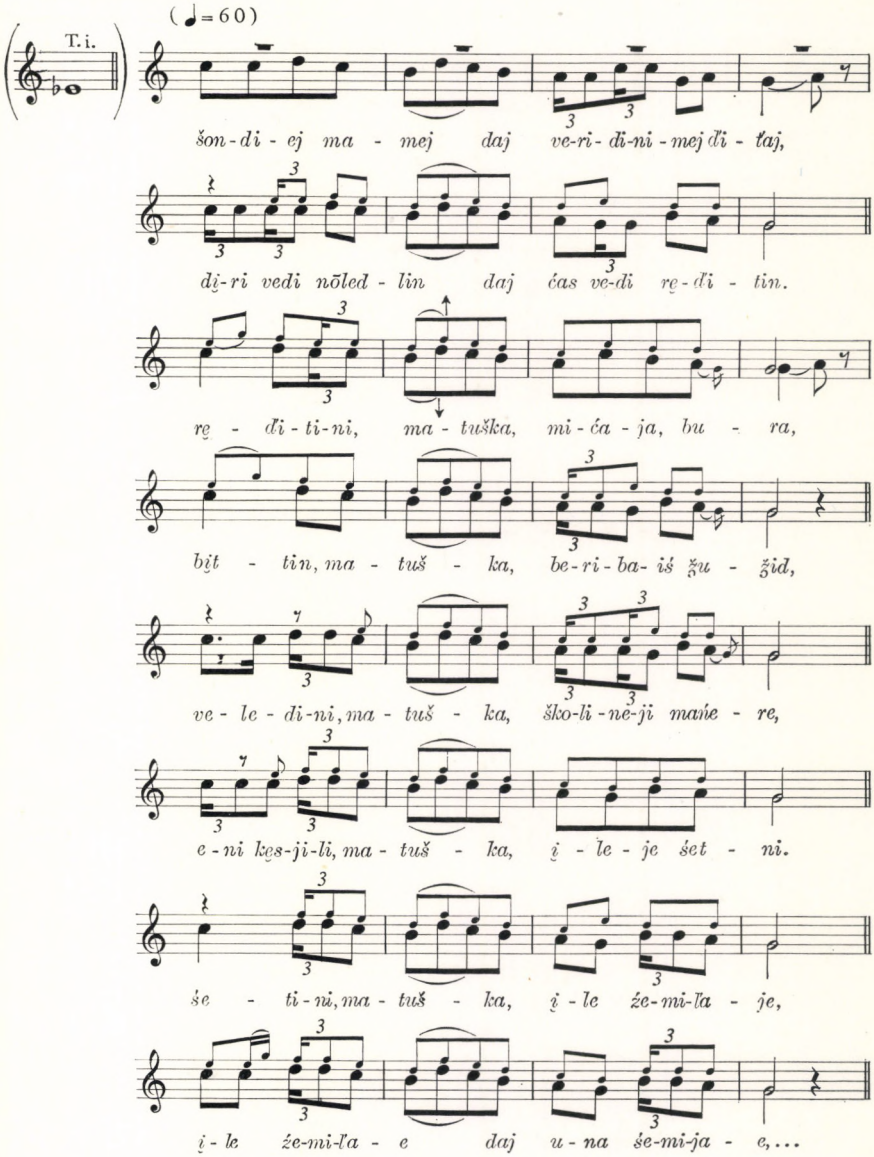

(𝅗𝅥=98→110)
ći - ki - šes ko - le kįj - ni da sa - de - ge ko - le jęrt - ni.
sa - de - ge ko - le - jęrt - ni da kęj - di - śis na ve - sō - tem.
kęj - di - sis na ve - sō - tem da ver - di - šis na bįt - ti - tem.
ver - di - śis na bįt - ti - tem da kęž pos ku - ża lok - te - ma.
kęž pos ku - ża lok - te - ma da kęrt - ke - re - si - ni bįd - me - ma.
T. f.


(♩ = 60)
T. i.
šon-di-ej ma-mej daj ve-ri-di-ni-mej di-ťaj,
dį-ri vedi nōled-lin daj ćas ve-di rę-di-tin.
rę-di-ti-ni, ma-tuška, mi-ća-ja, bu-ra,
bįt-tin, ma-tuš-ka, be-ri-ba-iś žu-žid,
ve-le-di-ni, ma-tuš-ka, ško-li-nė-ji maśe-re,
e-ni kęs-ji-li, ma-tuš-ka, į-le-je śet-ni.
śe-ti-ni, ma-tuš-ka, į-le źe-mi-ľa-je,
į-le źe-mi-ľa-e daj u-na śe-mi-ja-e, ...

PHOTOGRAPHS

1. Zyrian women of the village of Šoška

2. Informant E. I. Lapina, Šoška

3. River Vym

4. Zyrian women of the village of Ĭaĭi

5. Zyrian village scene

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7. Zyrian village scene

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