

**BRONISŁAW PIŁSUDSKI'S  
SAKHALIN NIVHGU GLOSSARY**

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Bronisław Piłsudski (1866-1918), a political deportee to Sakhalin for an alleged involvement in an attempt at the life of Russia's czar Alexander III, has left to posterity a superb record of the languages and folklore (but also of material and spiritual culture) of five peoples living on Sakhalin and Lower Amur: the Ainu, Nivhgu (Gilyak), Oroks (Uilta), Ulchas (Olcha, Mangun), and Nanai (Gold).

The importance of his contribution is even greater in view of the fact that the languages in question and their speakers either died out completely (as is the case of Sakhalin Ainu) or are on the verge of extinction (on the current linguistic situation of the Nivhgu and its prospects, cf. de Graaf 1991, Vysokov 1985, on that of the Nivhgu and Oroks see Majewicz 1992, and on that of the Lower Amur Ulchas cf. Sunik 1985:3ff.).

During his lifetime Piłsudski, however, managed to publish but a very small fraction of his materials, chiefly those concerning the Ainu, and the remaining part of it has been considered irrecoverably lost in the turmoil of the two World Wars and subsequent developments. It was only within the last decade and within a very widely designed international research project (cf. Katō-Kotani 1987, Majewicz 1985, 1988) that a considerable portion of the material proclaimed lost has been recovered and for the most part presented to specialists in respective fields in the form of limit-

ed-circulation preprints. This concerns in the first place the unique Orok and Ulchan linguistic materials of essential importance in Tungusic studies (Piłsudski 1985-87, 1984-85, Majewicz-Majewicz 1984), and an impressive collection of Ainu prayer texts (Piłsudski 1984-85a, Wada-Bańczerowski 1989).

Among the materials still to be eventually found are two dictionaries of considerable volume and (because of the date of their compilation) importance. It goes beyond doubt that upon leaving Sakhalin in 1905, Piłsudski took with him, among others, "over 10,000 Ainu words," and "a little fewer of Nivhgu words" (Piłsudski 1907: 49; later his research companion and noted specialist on the Yakuts Sieroszewski (1921:xvi) hinted that the number of entries in Piłsudski's Nivhgu dictionary was to be 6,000) and that he carried this precious lexicographical material with him during his 8-month long stay in Japan as well as during his long journey via America across the two Oceans (Pacific and Atlantic) to his beloved Polish soil to be able to present the Ainu dictionary at an academic meeting in Cracow on March 13th, 1911 (Piłsudski 1911a). There is also a firm evidence that Piłsudski had the Nivhgu dictionary in Lwów (Lemberg) in 1908 (Kotwicz, in Piłsudski 1936:165).

Although Piłsudski made his name as a researcher of Sakhalin Ainu, it was the Nivhgu whom he investigated first, evidently persuaded to do so by L. Ya. Shternberg, the outstanding ethnographer of the Russian Far East. Piłsudski's first printed work in ethnography (Piłsudski 1898) concerned the Nivhgu, and the first fruit in print of his work as a collector of Nivhgu folklore - one Nivhgu song with an English translation and a commented summary of another - can be found in Hawes 1904:263-9. A Nivhgu tradition in four versions from Piłsudski's collections appeared, with due acknowledgement, in Shternberg 1908 (:159-71, cf. also *ibid.*, p. xxii). Apart from these, Piłsudski managed to publish a number of translations of Nivhgu poetry with a very good introduction and comments in Polish (1911) and English (1913), and five Nivhgu texts of "lyrical songs" in the original with Polish translations were published posthumously by W. Kotwicz in 1936 (all this in English appears in Piłsudski 1992). Kotwicz's 1936 hint that Piłsudski had transferred his whole Nivhgu collection to Shternberg allowed us to discover an over-360-page manuscript of Nivhgu mythological tradi-

tions in Nivhgu and Russian (the Russian part being partially presented to the public by A. B. Ostrovskiy in Piłsudski 1991) and a small Nivhgu glossary presented for the first time here.

The glossary has been preserved in the St. Petersburg (Leningrad) Branch of the Russian (formerly Soviet) Academy of Sciences with the archives left after L. Ya. Shternberg (ms. call number: ф.282, on. I, ед .38). It contains a little over 400 words and was most probably handed over after compilation by Piłsudski to Shternberg. After the latter's passing away the widow S. Ya. Shternberg basing on her late husband's files compiled a Nivhgu-Russian dictionary (unfortunately, never published, preserved in manuscript in the same archives) into which she incorporated, with due acknowledgment, several dozens of words from Piłsudski's glossary presented here - they were absent from L. Ya. Shternberg's files.

The glossary is not dated but one may assume that it was compiled in mid '90<sup>s</sup> of the 19th century because it would undoubtedly have been much more expanded had Piłsudski made use of the lexical material from the above mentioned mythological texts noted down in the '90<sup>s</sup> and the first years of the 20th century in Nivhgu and Russian (the Russian translations were made then with the assistance of Nivhgu native speakers).

In spite of its unimpressive volume, the glossary is of great scholarly value, especially for the study and translation of (especially Sakhalin Nivhgu) folkloristic texts. Nivhgu words have been noted with Russian characters - astonishingly accurately, judging on results of the comparison with Shternberg's materials and with works that followed. As far as specific features of the Nivhgu phonetics are concerned, Piłsudski correctly extracted the fricative [ɣ] (in current orthography <ɣ>), noting it with Roman character <h>; incidentally the notation <p'> can be found where the apostroph stands for the back-lingual /ŋ/ (in current Nivhgu orthography <ɥ>).

The original arrangement of words took into account only their initial letter; this has been amended here by A. B. Ostrovskiy in accordance with the order of the Nivhgu alphabet (cf. Savelyeva-Taksami 1970), with the exception of the word beginning with <u>.

An asterisk (\*) marks words that were recorded at the beginning of the 20th century only by Piłsudski and with such an explanation entered the above mentioned dictionary compiled on the basis of L. Ya. Shternberg's files.

## A

āвлех*	губа	lip
кокр-āвлех	нижняя губа	lower lip
кикр-āвлех	верхняя губа	upper lip
аһакэм	град, крупа	hail, granular snow
аһр	когда	when
аһр-арā	когда-то	once
аһры	слюна	saliva
аһыр-нафк	очень давно	very long ago
āигинд	течь (о речке)	flow (about river)
акр	низ (речки)	lower reaches (of a river)
акйнт	плохой, некрасивый	bad, ugly, not pretty
āнах	уста	mouth
ангй	пятка	heel
āни	год	year
антах	чужой	alien
āринд	сзади	behind
аунатунд	караулить	guard, watch
аф	борода	beard
кикраф	усы	moustache
кокраф	борода	beard
ах нāнигыф	скула	cheek-bone