

# Rawang Texts

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## INTRODUCTION

This volume is a collection of fully analyzed texts of the Mvtwang dialect of the Rawang language collected as part of fieldwork on the language. The Rawang language belongs to a larger grouping of languages/dialects we can call Dulong/Rawang or Dulong/Rawang/Anong spoken on both sides of the China/Myanmar (Burma) border just south and east of Tibet. In China, the people who speak this language for the most part live in Gongshan county of Yunnan province, and belong to either what is known as the “Dulong” nationality (pop. 5816 according to the 1990 census), or to one part (roughly 6,000 people) of the Nu nationality (those who live along the upper reaches of the Nu River—the part of the Salween within China). Another subgroup of the Nu people, those who live along the lower reaches of the Nu river (in China), speak a language called “Anong” which seems to be the same as, or closely related to, the Kwinpang dialect spoken in Myanmar, so should also be considered a dialect of Dulong/Rawang. Within Myanmar, the people who speak the Rawang language (possibly up to 100,000 people) live in northern Kachin State, particularly along the Mae Hka (‘Nmai Hka) and Maeli Hka (Mali Hka) river valleys. In the past they had been called “Hkanung” or “Nung”, and have often been considered to be a sub-group of the Kachin (Jinghpaw). Among themselves they have had no general term for the entire group; they use their respective clan names to refer to themselves. This is true also of those who live in China, although these people have accepted the exonym “Dulong” (or “Taron”, or “Trung”), a name they were given because they mostly live in the valley of the Dulong (Taron/Trung) River.<sup>1</sup>

Recently, speakers of this language in Myanmar have begun a movement to use the name [rəwəŋ<sup>31</sup>] (spelled *Rvwàng* in the Rawang orthography, but *Rawang* in most English works on the language) to represent all of their people. This name is said to be an abbreviation for *rvmèwàng* “middle river”, as the Rawang people are said to have come down from the north along the middle river (the Mekong). The speakers in China, though, continue to use the name “Dulong”. For this reason we refer to the larger grouping as Dulong/Rawang.<sup>2</sup>

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<sup>1</sup>The name “Nung” ~ “Anung” seems to be related to one of the Rawang names for the Salween, *Tìnòŋ* “Brown River”, a place where they are said to have settled for quite some time before moving further west. In the past, the Dulong River, particularly the upper stretches, was known in Chinese as the Qiu River, and the Dulong people were known as the Qiu, Qiuzi, Qiupa, or Qiao.

<sup>2</sup>The actual number of dialects of Dulong/Rawang that exist and the relationships among them still need to be worked out, but it seems there are at least seven major dialects: Mvtwang, Wvdamkong, Longmi, Dvru (Ganung), Dulong, Tangsarr, and Kwinpang (Anung). Within the Dulong dialect it is also possible to distinguish at least four subvarieties: 1st Township

The higher-level affiliations of this group are still unclear. Most scholars put it together with the Jinghpaw language, but there is suspicion the resemblances are simply due to contact at an earlier period. Certain key types of morphology, such as the reflexive/middle marking, are not shared by Jinghpaw, and are instead shared by the Kiranti languages of Nepal (see LaPolla 1996, 2000b).

Rawang is a verb-final language with both head and dependent marking morphology. It has semantic case marking on the NPs, the order of which is decided by pragmatic principles, verbal prefixes for intransitivization and causativization, and verbal suffixes for reflexive/middle marking and person marking. Person marking is hierarchical, generally of a first person argument, regardless of its role. Second person is marked only for number, and third person is generally unmarked. There is also a verbal prefix (glossed “NF-”) which acts something like an inverse marker, marking a situation where a first or second person referent is involved, but the actor is not a first person referent. See the Abbreviations for the glosses used for the different grammatical markers. A full bibliography of works on the Rawang, Dulong and Anong Inaugages and cultures is given at the end of the volume. See Sun 1988, 2000 for brief descriptions of the Anung language. See Lo 1945, Sun 1982, Liu 1988, Dai et al. 1991, LaPolla 1995b, and LaPolla to appear, a, for descriptions of Dulong dialects, LaPolla, to appear, b, for texts from a Dulong dialect, and LaPolla 2000a for a partial grammatical description of the Matwang dialect of Rawang. Barnard 1934 is a description of the Waqdamkong dialect of Rawang, though does not mark tones or glottal stops, and the structures presented there seem to have been influenced by the working language (Jinghpaw) used for the elicitation. The Bibliography also includes works on the histories and cultures of the Rawang, Dulong, and Anong peoples.

The texts in this collection are of the Mvtwang (Mat River) dialect, which is considered the most central of those dialects in Myanmar and so has become something of a standard for writing and intergroup communication. The texts given here are from five different speakers. The Creation and Migration text was told by Rawang Bezi Deu, an elder of the Rawang people who has since passed away. This volume is respectfully dedicated to his memory. The procedural texts were told to us by Mana Nini (the texts on weaving and food preparation), her son, Joseph Dakhum, and her husband, Dakhum Pi (the texts on making traps and bows), and the Mangrung songtexts were sung to us by Damawang Nin. Rawang Bezi Deu’s daughter, Rawang Meram, as well as Damawang Nin’s son, James

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(Dizhengdang), 3rd Township (Kongmudang), 4th Township (Muliwang) and Nujiang Dulong. The differences among these subvarieties are rather minor, and so all are mutually intelligible. The dialect picture is actually not neatly divided between Chinese and Myanmar dialects, as 3rd Township Dulong and Dvru are both very conservative phonologically, while the 1st Township, 4th Township and Nujiang varieties of Dulong share phonological innovations with other dialects in Myanmar.

Khong Sar Ong, helped us with the transcription and translation of the texts. We would like to thank them for their assistance.

### Transcription

A system of writing using the Roman alphabet and a few other symbols was developed by the American missionary Robert H. Morse (see Morse 1963 for an analysis of Rawang phonology), and is in common use among the Rawang people. This system will be used in this paper. Most letters represent the standard pronunciations of English, except that *i* = [i], *v* = [ə], *a* = [ɑ], *ø* = [ʊ], *q* = [ʔ], and *c* = [s] or [ts] (free variation; historically [ts]). Tones are marked as follows (using the letter *a* as a base): high tone: *á*, mid tone: *ā*, low tone: *à*. All syllables that end in a stop consonant (*-p*, *-t*, *-ʔ*, *-k*) are in the high tone. Open syllables without a tone mark are unstressed. A colon marks non-basic long vowels.

The texts are given in this orthography. They are first presented unanalyzed side-by-side with a free English translation, section by section. Then each section is presented again in the standard four-line format, where the first line is as it was spoken, the second line is the morphemic analysis, the third line is the morpheme glosses, and the fourth line is a translation given as similar to the Rawang form as possible (that is, less free than the free translation given at the beginning of the section). In the morphemic analysis line the basic forms of words, with their original tones, are given. There are a number of morphophonemic processes which affect the segments and tones in connected speech. For example, when the negative *mv-* is added to a verb that has a vocalic prefix, the resulting form will combine the two, and it will become stressed and so given a tone, e.g. /mv-vpvt/ (NEG-give/put in) > [màpv̄t] “not put in”. There are also often tone changes when certain suffixes, such as the reflexive/middle suffix *-shì*, is added to a verb.

## ABBREVIATIONS USED

Abb.	Meaning	Forms
1pl <sup>1</sup>	1st person plural agreement marker	-ì
1plHOR	1st person plural Hortative	-í
1plpast	post-verbal 1/2 person plural past marker	shà
ADV	Adverbial marker	dǝ, í, kũ, wā
AGT	post-nominal Agent marker	í
AVS	post-verbal Adversative marker	ké, kē
BEN	post-verbal Benefactive marker	ā, ým
CAUS	Causative prefix on the verb	dv- ~ shv-
COM	post-nominal Comitative marker	ǹng, ó
DIM	post-nominal Diminutive marker	-cè
DIR	post-verbal Direction marker	rā ~ rá, ám, at, daq, lōng ~ lúng <sup>2</sup>
dl	dual marker in noun phrases	-ní < vní 'two'
DL	post-verbal Dual agreement marker	shì
ECHO	Echo question marking final particle	lá
EXCL	Exclamatory/vocative/emphatic assertion	é ~ lé
GMf	Gender Marker, female	mè
GMm	Gender Marker, male	pè
GRP	post-nominal group marker	rá
hyphen	used in the gloss line to separate morphemes; used in the Rawang script between the negative prefix and the verb	
INF	Infinitive marker	lým
INDTV	Indirect Directive “let ... V”	laq- ~ lv-
INST	post-nominal Instrument marker	í

<sup>1</sup>This is when it appears after a verb. In most instances the forms “1sg, 2sg, 3sg, 1pl, 2pl, 3pl” are used as the glosses for free pronouns and “1, 2, 3” are used for the possessive prefixes on nouns.

<sup>2</sup>Of the direction markers, *rā* marks movement towards the speaker (< Proto-Tibeto-Burman \**ra* “come”), *ám* marks movement away from the speaker, *at* marks movement towards the addressee, *daq* marks movement downwards, and *lōng* marks movement upwards. These markers in some cases have aspectual uses as well, such as marking change of state.

IP	Third person intransitive past marker	ì
LOC	Locative marker	ǝ, yǝng, kaq, taq
NEG	Negative prefix	mv- ~ ma- ~ mǝ-
NOM	Nominalizer (and relativizer)	wē (= 'that'), ká
NF	Non-1st person actor verb prefix	è-
NP	Non-Past sentence final marker	ē
NVOC	Near vocative	á
PART	Participle forming particle	shaq
PF	Perfective	bǝ ~ bǝ
PM	Plural Marker	rì, maq, lā
POSS	Possessive particle	ò
PREF	Prefix (noun prefix, intransitivizing verb prefix)	àng-, v-
PS	Predicate Sequence (links two actions, "and")	nǝ
PURP	Purpose marker (= COM)	nǝng
Q	Question marking particle	má
RECIP	Reciprocal prefix (= intransitivizing prefix)	v-
RECIP	Reciprocal marking postverbal auxiliary	ké
REDUP	prefix on the second token of a Reduplicated adjective	lǝ-
REM	Reminder particle	lè
R/M	Reflexive/Middle marker	shì
SL	Song (Mangrung) Language (literary) word	
TM	Topic Marker	nǝ
TMdys	Past tense marker, 2-3 days to up to a year ago	ap ~ vp
TMhrs	Past tense marker, within last 24 hrs	dár ~ dǝr
TMyrs	Past tense marker, years ago	yàng ~ yǝng
TNP	Transitive Non-Past (3rd person object marker)	ò
TP	3rd person. Transitive Past; 1st/2nd person. intransitive past	à
VOC	Vocative	ó
WH	interrogative pronoun	kā



## THE RAWANG CREATION AND MIGRATION STORY

as told by: Ráwàng BéziDó Tychicus  
D. 163 Dukdang Village  
P.O Putao District  
Kachin State, Mynmar

1. *Rvwàng mvshól yālòng nō*  
*d̀vmshàrìí rīma:tnà wē mvshól íē*  
*d̀vmshà ch̀vngwà, d̀vmshà*  
*ch̀vngzòng, ch̀vngn̄ng.*

1. This Rawang story is a story that has been kept by the damshas, (namely) changwa, damsha, changzong, and changnang.

### Analysis:

- 1        *Rvwàng mvshól yālòng nō*  
Rvwàng    mvshól        yā-lòng        nō  
Rawang    story                this-CL        TM  
This Rawang story
- 2        *d̀vmshàrìí rīma:tnà wē mvshól íē,*  
*d̀vmshà-rì-í        rīm-at-à        wē<sup>1</sup>        mvshól    í-ē*  
shaman-PM-AGT    keep-DIR-TP    NOM    story        be-NP  
is a story being kept by the damshas,
- 3        *d̀vmshà ch̀vngwà, d̀vmshà, ch̀vngzòng, ch̀vngn̄ng.*  
*d̀vmshà ch̀vngwà        d̀vmshà        ch̀vngzòng        ch̀vngn̄ng*  
shaman    chief                shaman        learner.servant        assistant.to.ch̀vngzòng  
(namely) changwa (the chief shaman), damsha (the shaman), changzong (the learner-servant), changnang (assistant to changzong).

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<sup>1</sup>It would be possible to omit *wē* here; relative clauses such as this one may or may not involve the nominalizer.



2. *Yādō vlyàng.*

*Té vt̄ngpè n̄ch̀v̀ngwàpè íē.*  
*D̀vmshàpè n̄*  
*àngsh̀vr wāpè íē. Ch̀v̀ngz̀ngpè*  
*n̄, c̀vnsh̀ì s̀orí dvz̀m̀ b̀v̀nlì taq*  
*(dvz̀m̀sh̀ì wē) tiq̀pè í yàng.*  
*Ch̀v̀ngn̄v̀ngpè n̄, c̀vnsh̀ì wē vn̄ípè*  
*wāpè íē, ch̀v̀ngz̀ngpè taq*  
*n̄vmsh̀ì r̀v̀ngsh̀ìpè íē. Àngn̄í(í)*  
*n̄, b̀v̀nlì sh̀vlē taq dvz̀m̀: mò n̄,*  
*àngn̄íí dvz̀m̀ b̀òò tvlú taq*  
*d̀vmshà n̄ wàyà:ngì.*

2. This was the way it was. The greatest is the changwa. Damsha is a new doer. Changzong is the first one who learns while giving his service (to the changwa). Changnang is the one called the second learner; he is the one who accompanies the changzong. These two were doing all the jobs of serving, and did full preparation before the performance of the damsha rites.

Analysis:

- 4            *Yādō vlyàng.*  
               yā-dō    v̄l-yàng  
               this-ADVbe-TMyrs  
               This was the way it was.
- 5    *té vt̄ngpè n̄ ch̀v̀ngwàpè íē,*  
       té        v-t̄v̀ng-pè        n̄    ch̀v̀ngwà-pè        í-ē  
       big        PREF-most-GMm    TM    chief-GMm        be-NP  
       The greatest is changwa,
- 6    *d̀vmshàpè n̄ àngsh̀vr wāpè íē.*  
       d̀vmshà-pè        n̄        àng-sh̀vr        wā-pè        í-ē  
       damsha-GMm        TM        PREF-new        do-GMm        be-NP  
       damsha is the new doer,
- 7    *Ch̀v̀ngz̀ngpè n̄, c̀vnsh̀ì s̀orí dvz̀m̀ b̀v̀nlì taq,*  
       ch̀v̀ngz̀ng-pè    n̄    c̀vn-sh̀ì<sup>2</sup>    s̀orí    dvz̀m̀    b̀v̀nlì        taq  
       changzong-GMm    TM    follow-R/M    while    serve    work        LOC  
       Changzong is the first one who learns while

<sup>2</sup> *c̀vnsh̀ì* is to learn by imitation.

- 8 *dvzømshì wē tiq-pè í yàng.*  
 dvzøm-shì wē tiq-pè í-yàng  
 serve-R/M NOM one-GMm be-TMyrs  
 giving his service (to the changwa).
- 9 *Chvngnvngpè nø, cvnshì wē vní-pè wāpè íē,*  
 chvngnvng-pè nø cvn-shì wē vní-pè wā-pè í-ē  
 changnang-GMm TM learn-R/M NOM two-GMm say-GMm be-NP  
 Changnang is the one called the second learner,
- 10 *chvngzòngpè taq nvmshì rvingshìpè íē.*  
 chvngzòng-pè taq nvm-shì rving-shì-pè í-ē  
 changzong-GMm LOC add-R/M add/pile.up-R/M-GMm be-NP  
 he is the one who accompanies the changzong.
- 11 *Àngní(í) nø, bvnli shvlē taq dvzø:mò nø,*  
 àng-ní-í nø bvnli shvlē taq dvzøm-ò nø  
 3sg-dl-AGT TM work layers(jobs) LOC serve-TNP PS  
 Those two do all the jobs of serving,
- 12 *àngníí dvzøm bød tvlu taq dvmshà nø wàyà:ngì.*  
 àng-ní-í dvzøm bød-ò tvlu taq dvmshà nø wà-yàng-ì  
 3sg-dl-AGT serve PF-TNP readiness LOC shaman(rites) TM do-TMyrs-IP  
 (and) those two did full preparation before the performance of the damsha rites.

3. *Rvwàng dvmshà chvngwàrií gùng yà:ngà shòn yà:ngà wē taq kèní wāwā. Svngzàwàngcè dvbóngshì yàng, vzing vshit nø dvbvnshì yàng wē mvshól mvyāng nø, gún dvtøp lún daqē; shá lúnshìē, wà rái. Ngái gø ngà nøt kèní dvbū:ngò wē mò-í, dāri vshaqwàngvnrìí dvmshàrií gùng ráà wē, táng yvngàri shònò wē íē. Iwē, tøpnì tøprāng nø dvmshà mò-óngà rvt mv-gøp mv-rà:lò. Dvdvmrøshì (dvingtē) wā íē.*

3. It has been said that only through the sayings of the Rawang damshas and changwas can the origin of the procreation of human kind, and the story of migration, be traced and known. This does not come from me, it was told by the damshas and the very old men of long ago. I simply retell what I heard (from them). As for being complete and in detail, since I am not a damsha, I cannot recall all. I can only recall this much.

Analysis:

- 13 *Rvwàng Dv̄mshà Ch̀vngwàrìí g̀ng yà:ngà*  
 rvwàng dv̄mshà ch̀vngwà-rì-í g̀ng yàng-à  
 Rawang damsha changwa-PM-AGT tell TMyrs-TP
- 14 *sh̀n yà:ngà wē taq k̀nì wāwā,*  
 sh̀n yàng-à wē taq k̀nì wāwā  
 say TMyrs-TP NOM LOC from/thru only  
 Only through the sayings of the Rawang damshas and changwas, it was said,
- 15 *S̀ngzàwàngcè dv̄bóngshì yàng, v̀ng vshit n̄*  
 s̀ng-zà-wàng-cè<sup>3</sup> dv̄-bóng-shì yàng v̀ng vshit n̄  
 human-pain-flow.out-son CAUSE-originate-R/M TMyrs procreate procreate PS  
 the origin and the procreation of the human beings, and
- 16 *dv̄b̀nshì yàng wē mvsh̀l mvyāng n̄,*  
 dv̄-b̀n-shì yàng wē mvsh̀l mvyāng n̄  
 CAUS-migrate-R/M TMyrs NOM story story TM  
 the story of migration,
- 17 *g̀n dv̄t̀plún daqē; shá lúnshìē, wà ráì.*  
 g̀n dv̄-t̀p-lún daq-ē shá lún-shì-ē wàrá-ì<sup>4</sup>  
 investigate CAUS-valid-can possible-NP know can-R/M-NP say DIR-IP  
 can be investigated, can be known
- 18 *Ngàí ḡ ngà n̄t k̀nì dv̄b̀ng-ò wē m̄-í,*  
 ngà-í ḡ ngà n̄t k̀nì dv̄b̀ng-ò wē m̄-í  
 1sg-AGT also 1sg mind from originate-TNP NOM NEG-be  
 This does not come from me,
- 19 *dā̀rì vshaqwàngv̄nrìí dv̄mshà-rì-í g̀ng rá-à wē,*  
 dā̀rì vshaq-wàngv̄n-rì dv̄mshà-rì-í g̀ng rá-à wē  
 long.ago old-very.old-PM shaman-PM-AGT tell DIR-TP NOM  
 it was told by damshas and very old men of long ago,

<sup>3</sup> See section 17 of this text for an explanation of this term for “human beings”.

<sup>4</sup>The implication of *wà ráì* is that the message was from someone who is now dead or has gone away.

- 20 *táng ỳvngàrì sh̀hònò wē íē.*  
 tá-ng ỳvng-à-rì<sup>5</sup> sh̀hòn-ò wē í-ē  
 hear-1sg TMyrs(1<sup>st</sup>person)-TP-PM say-TNP NOM be-NP  
 I (simply) retell what I heard (from them).
- 21 *Iwē, t̀p̀nì t̀p̀rāng n̄*  
 í-wē t̀p̀nì t̀p̀rāng n̄  
 be-that(but) in.detail complete.details TM  
 As for being complete and in detail,
- 22 *d̀vmshà m̄-óngà rvt mv-g̀p mv-rà:lò,*  
 d̀vmshà m̄-í-ng-à rvt mv-g̀p mv-ràl-ò  
 damsha NEG-be-1sg-TP because NEG-cover NEG-think.of-TNP  
 since I am not a damsha, I cannot recall all.
- 23 *dvd̀vmr̀onshì (d̀vngtē) wā íē.*  
 dvd̀vm-r̀on-shì d̀vngtē wā í-ē  
 think-reach-R/M this.much only be-NP  
 I can recall only this much.

4. *D̀vmshà ch̀vngwàrì kà n̄ k̀vm̀m daq wē.*

*D̀vmshà tiq̀pè m̀ep̀vng tiq̀pè dvtú sh̀vngontshì yàng d̄ cà:nò tvlēshì n̄ wà yà:ngì. D̀vmshà wā wē taq ḡ, d̀vmshàz̄ kwēshì lūshì n̄ wà yà:ngì. Ǹvmlat ǹvmp̀vng dvgvp, Vp̀vng P̀ung wā wē tiq̀pè v̀l yà:ngì, wāē. Vp̀vng wākà n̄, p̄:ngò pà:ngò wē kà d̄ n̄ ínìḡ, dvs̄on z̄otnái zā lōng wē vs̀vng rì kaq p̀, vp̀:ngò n̄ dvz̄om d̀vbān yà:ngà wē s̀vng wāē.*

4. The words of damsha changwa are reliable. The damshas guide and teach one another. When they did their jobs, they would proclaim their authority as damshas. They would say: In the beginning, it was said that there was one called Apang Pung. Although the word “Apang Pung” means begin or start, but it also means one who can heal a sick person by blowing on him or her.

<sup>5</sup>Here the clause ending in *ỳvngà* is treated as the complement of *sh̀hòn* (which itself is nominalized and made the complement of the copula) without any overt nominalization other than the addition of the plural marker for nouns.

Analysis:

- 24 *D̀vmshà ch̀vngwàrì kà n̄ k̀m̀v̀m daq wē.*  
 d̀vmshà ch̀vngwà-rì kà n̄ k̀m̀-̀v̀m daq wē  
 shaman chief-PM word TM reliable-DIR possible NOM  
 The words of the damsha changwas are reliable.
- 25 *D̀vmshà tiq̀pè mèp̄vng tiq̀pè dvtú shvngøntshì yàng d̄*  
 d̀vmshà tiq̀-pè mèp̄vng tiq̀-pè dvtú shvngønt<sup>6</sup>-shì yàng d̄  
 shaman one-GMm after one-GMm guide teach-R/M TMyrs ADV  
 The damshas guide (and) teach one after another,
- 26 *cà:nò tvlēshì n̄ wà yà:ngì.*  
 c̀v̀n-ò tvlē-shì n̄ wà yàng-ì  
 follow-TNP change-R/M PS do TMyrs-IP  
 did (their job) in succession (one after the other).
- 27 *D̀vmshà wā wē taq ḡ.*  
 d̀vmshà wā wē taq ḡ  
 shaman do NOM LOC also  
 When the damsha did their jobs (perform the rites),
- 28 *d̀vmshàz̄ kwēshì lūshì n̄ wà yà:ngì.*  
 d̀vmshà-z̄ kwē-shì lū-shì n̄ wà yàng-ì  
 damsha-ship identify-R/M identify-R/M PS do TMyrs-IP  
 they would proclaim their authority as damshas by first identifying their damsha-ship.
- 29 *Ǹvmlat ǹvmp̄vng dvgvp,*  
 ǹvmlat ǹvmp̄vng dvgvp  
 beginning beginning when  
 (They would say): In the beginning,
- 30 *'Vp̀vng Pūng' wā-wē tiq̀pè v̄l yà:ngì, wāē.*  
 vp̀vng pūng wā-wē tiq̀-pè v̄l yàng-ì wā-ē  
 Apang Pung say-NOM one-GMm exist TMyrs-IP say-NP  
 it was said that there was one called "Apang Pung".

<sup>6</sup>This form is pronounced *shvngøt*, spelled *shvngønt* to distinguish it from *shvngøt* "seven".

- 31 'Vp̄vng' wākà n̄, pū:ngò pà:ngò wē kà d̄ n̄ ínìḡ,  
 vp̄vng wā-kà n̄ p̄ng-ò p̄ng-ò wē kà d̄ n̄ í-nì-ḡ  
 apang say-word TM begin-TNP start-TNP NOM word ADV TM be-if-also  
 Although the word "Apang" means "begin" or "start",
- 32 *dv̄s̄n z̄tnáí zā lōng wē vs̄ng rì kaq*  
 dv̄s̄n z̄tná-í zā-lōng-wē vs̄ng-rì kaq<sup>7</sup>  
 sickness disease-INST sick-DIR-NOM person-PM LOC  
 he was one who could, on a sick person
- 33 *p̄ vp̄:ngò n̄ dv̄z̄m dv̄bān*  
 p̄ vp̄àng-ò n̄ dv̄-z̄m dv̄-bān  
 blow/disperse make.clear-TNP PS CAUS-heal CAUS-recover(from.illness)  
 blow (away illness), and make (the sick person) recover
- 34 *yà:ngà wē s̄ng wāē.*  
 yàng-à wē s̄ng wā-ē  
 TMyrs-TP NOM person say-NP  
 it was said.

5. *Vs̄ng zā rì dv̄bān dv̄z̄m b̄nlì.*

*Vs̄ng tiq̄ḡ zālōng n̄n̄, pà cáng pà mvsháí zā wē s̄ng, m̄nwvt shvmè wa:tnò n̄ lá yàngà. Pà cá:ngí zā wē s̄ng shá b̄ò kvt, n̄n̄ shvn̄ó n̄, pà shòng wē s̄ng d̄vn̄ò n̄ r̄t yà:ngà. Nvngwà shòng [n̄n̄], nvngwà zí-ò k̄n̄í mvshá cáng ḡ lō n̄, zā ḡ bānl̄m í wē shvmè ȳngshì n̄ wā, vs̄ng wē ḡ s̄ng nú:ngā k̄ā yà:ngà. Yā lvpat n̄ mv-l̄ng b̄-shà.*

5. The job of healing sick persons.

When a person became ill, which unknown spirit caused the illness, could be found by performing *murwat* on the *shame* leaves. When the spirit that caused the illness is known, by inquiring indirectly about the animals, they (the *damshas*) would ask what kind of animal the spirit would demand by promising whatever animal it wants. If the spirit preferred a cow, then a cow would be offered. The spirit would then leave and the person would get well. Only when the leaves had manifested (the information) would sacrifices be offered for that person. Nowadays we don't practice this any more.

<sup>7</sup>It would be possible to use the locative marker *s̄ng* here instead of *kaq*.

Analysis:

- 35        *Vs̀̀ng z̄a r̀̀i dvbān dvz̄om b̀̀nli.*  
 vs̀̀ng-z̄a-r̀̀i        dv-bān        dv-z̄om        b̀̀nli  
 person-sick-PM        CAUS-heal        CAUS-heal        work/job  
 The job of healing sick persons.
- 36        *Vs̀̀ng tiqḡō z̄ālōng ǹ̀n̄ō,*  
 vs̀̀ng    tiq-ḡō    z̄ā-lōng    ǹ̀n̄ō  
 person    one-CL    sick-DIR    if-TM  
 When a person became ill,
- 37        *p̄a cáng p̄a mvsháí z̄a wē s̀̀ng,*  
 p̄a        cáng    p̄a        mv-shá-í        z̄a    wē        s̀̀ng  
 which    spirit    which    NEG-know<sup>8</sup>-AGT    sick    NOM    LOC  
 which spirit, which is not known, caused the illness,
- 38        *m̀̀nwvt shvmèwa:tn̄ò n̄ò lá yàngà;*  
 m̀̀n-wvt<sup>9</sup>    shvmè-wvt-ò<sup>10</sup>        n̄ò    lá        yàng-à  
 mun.leaf-tear    shvme.leaf-tear-TNP    PS    search    TMyrs-TP  
 could be found by performing *munwat* on the *shame* leaves.
- 39        *P̄a cá:ngí z̄a wē s̀̀ng shá b̄òò kvt,*  
 p̄a        cáng-í        z̄a    wē        s̀̀ng    shá-b̄ò-ò        kvt  
 which    spirit-AGT    sick    NOM    LOC    know-PF-TNP    time  
 When the spirit that caused the illness was known,

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<sup>8</sup>Here the expression *cáng mvshá* for “spirit” is literally “spirit” + “not” + “know”; “the one which is not known”.

<sup>9</sup>When a person became ill, the first thing to do was to perform a fortune reading by using a kind of leaf called *shvmè*. The ritual is called *shvmè wvt*. The purpose is to find which *cáng mvshá* (unknown spirit) had caused the illness. *M̀̀nwvt* refers to the practice of tying and reading leaves (*wvt* literally means “blossom”). There is another practice called *m̀̀nl̄vm* (*l̄vm* means “armspan”). This is done by holding a thin bamboo stick in the left hand and measuring how long it is with the arms stretched out from the sides. This is done before the ceremony of the *damsha* (or of a *dv̄gòr* “prophet”) sayings, then again after the ceremony. If the stick is then longer than before the ceremony, then it is said the person will get well, if it is shorter, then it is said that the person will probably die.

<sup>10</sup>By “tear” here is meant the splitting and tying of the *m̀̀n* leaves in order to do the divination; *wvt* also means “bloom”.

- 40 *nìnà shvn̄ò n̄,*  
*nìnà shvn̄-ò<sup>11</sup> n̄*  
 animal inquire.indirectly-TNP PS  
 Inquiring indirectly about animals,
- 41 *pà shòng wē s̀ng d̀nā-ò n̄, r̄t yà:ngà.*  
*pà shòng wē s̀ng d̀n-ā-ò n̄ r̄t yàng-à*  
 which like NOM LOC promise-BEN-TNP PS ask TMyrs-TP  
 they (the damshas) would ask what kind of animal the *cang* would like by  
 promising whatever animal it wanted.
- 42 *Nvngwà shòng nìn̄, nvngwà zí-ò k̀nì mv-shá cáng ḡ l̄ n̄,*  
*nvngwà shòng nìn̄ nvngwà zí-ò k̀nì mv-shá-cáng ḡ l̄ n̄*  
 cow like if cow give-TNP from NEG-know-spirit CL return PS  
 If (the spirit) preferred a cow, then a cow is offered, (then) the unknown spirit  
 would leave, and
- 43 *zā ḡ bānlím í wē.*  
*zā ḡ bān-lím í wē*  
 sick CL get.well-INF be NOM  
 the sick person would get well.
- 44 *shvmè ỳngshì n̄ wā,*  
*shvmè ỳng-shì n̄ wā*  
 shame.leaf look.at-R/M PS only.when  
 Only when the leaves had manifested the information (only when the leaves had  
 been looked at),
- 45 *vs̀ng wēḡ s̀ng nú:ngā k̄ā yà:ngà.*  
*vs̀ng wē-ḡ s̀ng ǹng-ā k̄<sup>12</sup>-ā yàng-à*  
 person that-CL LOC offer-BEN sacrifice-BEN TMyrs-TP  
 would sacrifices be offered for that person.
- 46 *Yā l̀pat n̄ mv-l̀ng b̄shà.*  
*yā l̀pat n̄ mv-l̀ng b̄-shà*  
 this generation TM NEG-use PF-1plpast  
 Nowadays we don't practice this any more.

<sup>11</sup>This word means “to inquire about something indirectly, speaking softly, like when speaking to a child”.

<sup>12</sup>There is a change of *ǹng* and *k̄* to high falling tone because of the benefactive suffix.



6. Dùmshà wá pūngshì yàng wē. Dùmshà ch̀vngwàpè n̄ gwálm, pélm, b̀nlm p̀nrí, dvg̃ dvc̄pshì dá:ngí, j̀ngt̀ng lá:ngò n̄, àng vdè vyā dāng v̀vng sh̄nshì yàng; "Pó. . ." wā, v̀vng vkiq n̄ mvr̄n dá:ngí, "Mvl̄n n̄ mv-rip; shvngà:ní mv-rip, Vp̀ng Pūng mvnūng shù:lòē," wā, vdè c̀vshì n̄, shvngønt [shì] yà:ngà. Dùmshàpè b̀ng vrá t̄ò n̄, "A:ngí, tūmn̄um bèlaq ègwāshì, shvz̄l vm̄í doq nàd̀vngshì, vw̄n n̄ḡò èb̀vshì, shvȳn d̀nggàng èp̄shìn` ø, j̀ngt̀ng èl̀vng n̄, k̀rz̄ èrip, èvlrà:ngà rvt, d̀n̄i tvnècè ìgūng rvnāshìap n̄, mv-shá ǹng tvnècè m̀rd̀vng taq j̀ngt̀ng l̀ng(ò) n̄, k̀rz̄ r̄i:pmē" wā n̄, d̀mshàz̄ kwēshì yàng. Vp̀ng Pū:ngí shvngønt dvtú yà:ngà mvsh̄l s̀ng cà:nò n̄ dvtut dvtut tvnù:ngò n̄ wā yà:ngì wē dàmshà íē.

6. The beginning of the damsha rites. After the shaman had prepared and adorned himself by putting on various clothes and earrings, he would grab a *jang* bundle (a bunch of special leaves for performing "damsha-ka") and would first identify or introduce his rank in his damshaship. After first calling out "Po. . ." he who is higher than anyone else would not stand up in haste, but would be saying that he was following the teaching of Apang Pung. Then he would tell from which damsha he had learned. He would continue, again mentioning his teacher's name, he says: because he told me "wear a long garment, wear a hat called "shazøl", wear coral earrings, put a sword (in its sheath), and grab a jangtong and stand firmly. Today, the body of the son of "Tane" is sick, and I, the son of "Tane" stand before the unknown spirit, holding a jang-bundle and stand firmly." Then he made identification of his shamanship. This is the damsha rite that was handed down continually following the story taught (at the beginning) by Apang Pung.

Analysis:

47            *Dùmshà wá pūngshì yàng wē.*  
dùmshà      wá      pūng-shì      yàng      wē  
shaman      do      begin-R/M      TMyrs      NOM  
The beginning of the damsha rites.

- 48 *D̀vmshà ch̀vngwàpè n̄ gwálv̄m, pélv̄m,*  
 d̀vmshà ch̀vngwà-pè n̄ gwá-l̄vm pé-l̄vm  
 damsha chief-GMm TM wear-INF put.on-INF
- 49 *b̀vnl̄vm p̀vnrií, dvḡø dvc̄øpshì dá:ngí,*  
 b̀vn-l̄vm p̀vn-rì-í dvḡø dvc̄øp-shì d̀vng-í  
 wear(on ear)-INF kind-PM-INST prepare adorn-R/M finish-ADV  
 After the damsha had prepared and adorned himself by putting on various clothes and earrings.
- 50 *j̀vngt̀ung lá:ngò n̄, àng vdè vyā dāng vz̀vng sh̄ønshì yàng;*  
 j̀vng-t̀ung l̄ng-ò n̄ àng vdè vyā dāng vz̀vng sh̄øn-shì yàng  
 jang-bundle<sup>13</sup> hold-TNP TM 3sg self rank about first tell-R/M TMyrs  
 he would grab a *jang*-bundle and would first identify or introduce his damsha rank.
- 51 *"Pó..." wā, vz̀vng vk̄iq n̄ mvr̄in dá:ngí,*  
 pó wā vz̀vng vk̄iq n̄ mvr̄in d̀vng-í  
 po say first shout PS call.out after-ADV  
 After first calling out "Po. . ."
- 52 *Mvl̄un n̄ mv-rip; shvngà:ní mv-rip,*  
 mvl̄un n̄ mv-rip shvngàn-í mv-rip  
 be.higher.than.others PS NEG-stand agitated<sup>14</sup>-ADV NEG-stand  
 This person who is higher than anyone else would not stand up in haste,
- 53 *Vp̀vng P̄ung m̄vnūng sh̀:̀lòē, wā,*  
 Vp̀vng P̄ung m̄vnūng sh̀-̀-è wā  
 Apang Pung path follow-TNP-NP say  
 following the teaching of Apang Pung, he says,
- 54 *vdè c̄vnshì n̄, shvngøntshì yà:ngà,*  
 vdè c̄vn-shì n̄ shvngønt-shì yàng-à  
 self learn-R/M TM teach-R/M TMyrs-TP  
 he has learned on his own (and from his teacher)

<sup>13</sup>This is a bundle of a special kind of leaf for performing damsha-ka.

<sup>14</sup>By "agitated" is to be understood as to look like one is ready to fight, from anger, etc.

- 55 *d̀vmshàpè b̀ong vrá t̀ò ǹ, "A:ngí,*  
 d̀vmshà-pè b̀ong vrá t̀-ò ǹ àng-í  
 shaman-GMm name again name-TNP PS 3sg-AGT  
 again he mentions the name of his teacher, he says
- 56 *t̀umǹm bèlaq ègwāshì, shvz̀l vmōí doq nàdvngshì,*  
 t̀umǹm bèlaq è-gwā-shì shv-z̀l vmō-í doq è-vdvng-shì<sup>15</sup>  
 long garment NF-wear-R/M CAUS-peace hat-INST ADV NF-put.on-R/M  
 “Wear a long garment, wear a hat called *shvz̀l*,
- 57 *vẁn ǹgò èb̀vnshì, shvỳn d̀onggàng èpēshì ǹ,*  
 vẁn ǹgò è-b̀vn-shì shvỳn d̀onggàng è-pé-shì<sup>16</sup> ǹ  
 coral a.type.of.earring NF-wear-R/M button sheath<sup>17</sup> NF-put.on-R/M PS  
 wear coral earrings, put on a button sheath,
- 58 *j̀vngt̀ng èlvng ǹ, k̀urz̀ èrip,*  
 j̀vng-t̀ng è-lvng<sup>18</sup> ǹ k̀urz̀ è-rip  
 jang-bundle NF-stand PS firm NF-stand  
 grab a bundle of *jang*-bundle and stand firmly,
- 59 *èv̀l rá:ngà rvt, d̀enī tvnècè ìgūng rvnāshìap ǹ,*  
 è-v̀l rá-ng-à rvt d̀-ēnī tvnè-cè ìgūng rvnā-shì-ap ǹ  
 NF-tell DIR-1sg-TP because this-day human-son body sick-R/M-TMdys PS  
 because he told me, today the body of human son is sick, and
- 60 *mv-shá ǹng tvnècè m̀vr̀d̀ng taq j̀vngt̀ng l̀ng(ò) ǹ,*  
 mv-shá ǹng tvnè-cè m̀vr̀-d̀ng taq j̀vng-t̀ng l̀ng-(ò) ǹ  
 NEG-know(spirit) and human-son face-front LOC jang-bundle hold-TNP PS  
 in front of the unknown spirit and the human son, I hold a bundle of *jang*, and
- 61 *k̀urz̀ ri:pmē." wā ǹ, d̀vmshàz̀ kwēshì yàng.*  
 k̀urz̀ rip-ē. wā ǹ d̀vmshà-z̀ kwē-shì yàng  
 firm stand-NP say PS shaman-ship identify-R/M TMyrs  
 stand firmly,” he would say, and identify his shamanship.

<sup>15</sup>This expression is used to mean “wear a hat”, as opposed to “put on a hat”.

<sup>16</sup>There is a change of *pé* to level tone because of the reflexive/middle suffix.

<sup>17</sup>This is the sheath including the strap, which is hung on the shoulder, the meaning of *pēshìē*.

<sup>18</sup>This form has a level tone because it is a second person form.

- 62 *Vp̀̀ng Pũ:ngí shvngønt dvtú yà:ngà mvshól s̀̀ng cà:nò nò*  
*Vp̀̀ng Pũng-í shvngønt dvtú yàng-à mvshól s̀̀ng c̀̀n-ò nò*  
 Apang Pung-AGT teach guide/show TMyrs-TP story LOC follow-TNP PS  
 Following the story taught by Apang Pung,
- 63 *dvtut dvtut tvnù:ngò nò wà yà:ngì wē dàmshà íē.*  
*dvtut dvtut tvnùng-ò nò wà yàng-ì wē dàmshà í-ē*  
 continually trace-TNP PS do TMyrs-IP NOM damsha be-NP  
 the damsha rites were handed down continually. (that which was handed down  
 continually is the damsha rites.)

7. *Mv-shá cáng nò, Dvmø vbá dõ, taqtøm mvshá, wāwē tiqwál; p̀̀ngtøm mvshá wāwē tiqwál, vníwál vwā:lòē. D̀̀mshà ǹ̀mlat p̀̀ngshìrì nò, p̀̀ngtøm mvshá s̀̀ng wā toqshì nò, ch̀̀ngwà d̀̀mshà mvrúng m̀̀-í d̀̀ngtē nò, p̀̀ngtøm mvshá s̀̀ngwā d̀̀mshàē. D̀̀mshàwá jāngv̄m nò d̀̀p b̀̀ò nìgò, wàngv̄npè írā dvgvp wā, ch̀̀ngwà vyā s̀̀ng z̀̀:mò nò, j̀̀ngtùn baqòē. Shángb̀̀ngà, wā nò, vlàngré dvgvp taqtøm mvshá s̀̀ng (Dvmø s̀̀ng) d̀̀mshà ǹ̀nò, bat mv-ngaqshì, mv-g̀̀ng nò shí svrēshì yàng.*

7. The spirits, which are not known, are divided into two categories; spirits of the upper realm, including Dameu, and spirits of the lower realm. The ones who are just beginning to do damsha rites speak only to the spirits of the lower realm; as long as they are not senior changwa damsha, they only perform damsha rites to the spirits of the lower realm. Even though they know everything and are experts in doing damsha work, they can hold the *jang* bundle only when they became old and assume the rank of changwa damsha. If one is young and says, “I am an expert”, and if he performs damsha rites to Dameu and other the spirits of the upper realm, he would have to fear that he would not live long.

**Analysis:**

- 64 *Mv-shá cáng nò, Dvmø vbá dõ,*  
*mv-shá cáng nò Dvmø vbá dõ*  
 NEG-know spirit TM Dameu include ADV  
 “Masha sang” (the spirits which are not known), including Dameu,

- 65 *taqtòm mvshá, wāwē tiqwál;*  
 taq-tòm mvshá<sup>19</sup> wā-wē tiq-wál  
 upper-plain spirit say-NOM one-portion  
 one group called the upper realm (plain) spirits,
- 66 *p̄vngtòm mvshá wāwē tiqwál, vníwál vwā:lòē.*  
 p̄vng-tòm mvshá wā-wē tiq-wál vní-wál vwāl-ò-ē  
 lower-plain spirit say-NOM one-portion two-portion divide-TNP-NP  
 one group called the lower realm spirits, (they are) divided into two types.
- 67 *D̀vmshà ǹvmlat p̄vngshìrì n̄,*  
 d̀vmshà ǹvmlat p̄vng-shì-rì n̄  
 shaman at.first begin-R/M-PM TM  
 The ones who are just beginning to do damsha rites,
- 68 *p̄vngtòm mvshá s̀vng wā toqshì n̄,*  
 p̄vng-tòm mvshá s̀vng wā toq-shì n̄  
 lower-plain spirit LOC only talk/speak-R/M PS  
 speak only to the spirits of the lower realm,
- 69 *ch̀vngwà d̀vmshà mvrúng m̄-í d̀vngtē n̄,*  
 ch̀vngwà d̀vmshà mvrúng m̄-í d̀vngtē n̄  
 chief shaman senior NEG-be this.much TM  
 as long as they are not senior changwa damsha,
- 70 *p̄vngtòm mvshá s̀vngwā d̀vmshàē.*  
 p̄vng-tòm mvshá s̀vng wā d̀vmshà-ē  
 lower-plain spirit LOC only do.damsha-NP  
 they only perform damsha rites to the lower realm spirits.
- 71 *D̀vmshàwá jāngv̄m n̄ d̄p b̄ò n̄ḡ,*  
 d̀vmshà-wá jāng-v̄m n̄ d̄p b̄-ò n̄-ḡ  
 damsha-do expert-DIR PS know.all PF-TNP if-also  
 Even if they know everything (about damsha work) and become expert in doing damsha work,
- 72 *wàngv̄npè í-rā dvgvp wā, ch̀vngwà vyā s̀vng z̄m:mò n̄,*  
 wàng-v̄n-pè í-rā dvgvp wā ch̀vngwà vyā s̀vng z̄m-ò n̄  
 very-old-GMm be-DIR when only changwa rank LOC hold-TNP PS  
 only when they become old and assume the rank of changwa

<sup>19</sup>The *taqtòm mvshá* include or are an alternate name for Dameu.

- 73 *j̀v̀ng̀t̀ung̀ baq̀ò̀ē.*  
*j̀v̀ng̀-̀t̀ung̀ baq̀-ò̀-ē*  
 jang-bundle carry-TNP-NP  
 can they hold the *jang*-bundle.
- 74 "*Shángxb̀ng̀à,*" *wā ǹò, vlàng̀ré dvgvp*  
*shá-ng-b̀ng̀-à wā ǹò vlàng̀-ré dvgvp*  
 know-1sg-PF-1sg-TP say PS young.age-kind when  
 When one is young and yet says "I know" (i.e. "I'm an expert"),
- 75 *taqt̀òm mvshá s̀v̀ng̀ dvm̀ò s̀v̀ng̀) d̀v̀mshà ǹiǹò,*  
*taq̀-̀t̀òm mvshá s̀v̀ng̀ dvm̀ò s̀v̀ng̀ d̀v̀mshà ǹiǹò*  
 upper-plain spirit LOC dameu LOC do.damsha if  
 and if he performed damsha rites to Dameu and other spirits of the upper realm,
- 76 *bat mv-ngaqs̀h̀ì, m̀v̀-g̀óng̀ ǹò shí svr̀ēsh̀ì yàng.*  
*bat mv-ngaqs̀-̀sh̀ì m̀v̀-g̀óng̀ ǹò shí svr̀ē-̀sh̀ì yàng*  
 age<sup>20</sup> NEG-stay.long.in.one.place-R/M NEG-live/live.long PS die fear-R/M TMyrs  
 he would have to fear that he would not live long.

### 8. *D̀v̀mshàkà v̀l̀ē.*

*Vshaq g̀ò ỳòsh̀ì yàng. Kà g̀ò*  
*shíng sh̀òn yàng g̀ò, tá m̀ū:ǹò*  
*vsà:ngí ǹò táshásh̀ì yàng. Dvm̀ò*  
*d̀v̀mshà g̀ò, dvgá tiq́cáng s̀v̀ng̀*  
*d̀v̀mshàò ǹìg̀ò, wēdāng wēdāng í*  
*wē, mvshól tiq̀ỳv̀ng̀ s̀v̀ng̀ tv̀ǹung̀*  
*yà:ngà. Dvm̀ò s̀v̀ng̀à ǹò,*  
*"S̀v̀ng̀z̀ò p̀v̀n dvm̀ò é. . . ,"*  
*r̀ũlt̀ong̀ ng̀v̀ng̀ m̀òmmèé dvm̀òé. . .*  
*A. . . g̀ò. . . ā. . . rà. . . ,"*  
*wāǹò, ỳòsh̀ì yà:ngí.*

### 8. Damsha has its own language.

It was also sung. Although words are said differently, once a person gets used to it, he/she would understand it. Although the Dameu damsha's speech can be made to other spirits, the story or narrative is the same and followed by every damsha. When they addressed Dameu (the creator God), they said. "The God who created human beings, The (mother) God who is firm and strong, A go a . . . ra . . ." they said and sang.

<sup>20</sup> This "age" is the number of years one lives.

Analysis:

- 77 *Dv̄mshàkà v̄lē.*  
 dv̄mshà-kà v̄l-ē  
 damsha-language exist-NP  
 There is a damsha language.
- 78 *Vshaq gō yōshì yàng.*  
 vshaq gō yō-shì yàng  
 sound/voice also sing-R/M TMyrs  
 It was also sung.
- 79 *kà gō shíng shòn yàng gō,*  
 kà gō shíng shòn yàng gō  
 word also different say TMyrs although  
 Although the words are said differently,
- 80 *tá mū:nò vsà:ngí nō tásháshì yàng.*  
 tá mūn-ò vsvng-í nō tá-shá-shì yàng  
 hear used.to-TNP person-AGT TM hear-know-R/M TMyrs  
 once a person gets used to it, he/she can understand it.
- 81 *Dvm̄ d̄vmshà gō, dvgá tiqáng sv̄ng d̄vmshà-ò nìgō,*  
 dvm̄ d̄vmshà gō dvgá tiq-cáng sv̄ng d̄vmshà-ò nìgō  
 dameu damsha also another one-spirit LOC do.damsha-TNP if-also  
 Although the Dameu damsha speech can be made/addressed to other spirits too,
- 82 *wēdāng wēdāng íwē, mvshól tiqȳvng sv̄ng tvnùng yà:ngà.*  
 wē-dāng wē-dāng í-wē mvshól tiq-ȳvng sv̄ng tvnùng yàng-à  
 that-way that-way be-NOM story one-essay/part LOC follow TMyrs-TP  
 the story is the same, and followed by (all the damshas).
- 83 *Dvm̄ sv̄ngà nō, "Sv̄ngzō p̄vn dvm̄ é. . .*  
 dvm̄ sv̄ng nō sv̄ng-zō p̄vn dvm̄-é  
 dameu LOC TM human-to.form make/create dameu-EXCL  
 When they addressed Dameu (the creator God), they said, "Dameu that made  
 humans into form. . .

84 *rũltòng ngvng mòmèé dvmøé, A . . . gò . . . ā . . . rà . . . "*  
*rũltòng ngvng mòmè-é dvmø-é ā gò ā rà*  
 strong/not.moving firm mother.god<sup>21</sup>-EXCL dameu--EXCL ah go ah ra  
 the mother Dameu who is firm and strong, ah . . . go . . . ah . . . ra . . ."

85 *wānø, yōshì yà:ngì.*  
*wā-nø yō-shì yàng-ì*  
 say-PS sing-R/M TMyrs-IP  
 they said and sang.

9. *Dvmshàrìi shòn yà:ngà*  
*dāng kènì kà dvha:t-ní vmø,*  
*gvmø ǹvng dvmø wāwē ǹvng*  
*vs̀vng tvnècè b̀ng rái dāng*  
*àngdōng kũ shònl̀vm íē. (Vmø,*  
*gvmø ǹvng dvmø tiqlòng*  
*íd̀vngwāē.) Dvmø ǹvmlat v̀l*  
*yàng m̀ng b̀ng nø, (1) Vmø*  
*vd̀vm gø v̀l yà:ngà, (2) Vmø*  
*vz̀ing gø v̀l yà:ngà, (3) Vmø*  
*tìkù v̀lē, wà yàng, (4) Vmø*  
*lóngyìn gø v̀lē, wà yàng,*  
*(5) Vmø jèróng sh̀vmp̀ng v̀lē,*  
*wàyàng, (6) Vmø tìm̀ngwàng*  
*wà yàng, (7) Vmø tìshèwàng,*  
*(8) Vmø tìnaqwàng, (9) Vmø*  
*s̀vngcún dvshīyōē, wà yàng,*  
*Tvnè vd̀vm dāng:*  
*(1) Tvnè vd̀vm, (2) Tvnè vz̀ing*  
*(3)Tvnè sh̀vmp̀ng, (4)Tvnè tiku.*

9. (I will tell) in simple words what the damsha has said regarding Ameu, Gameu or Dameu and the origin of man in short version. Ameu, Gameu or Dameu are the same. In the beginning, the name of the land where Dameu lived was called (1) Ameu adam (God plain) (2) It was also called Ameu azing (God multiply) (3) Ameu tiku (God spring head) (4) Ameu longyin (God rock plain) (5) Ameu jerong shvmpong (God jerong origin) (6) Ameu timungwang (God plain of white river) (7) Ameu tishewang (God plain of red river) (8) Ameu tinaqwang (God plain of black river) (9) Ameu svngcun (God life giving plant grows). Regarding the Tane adam (human plains), they are also called: (1) Tane adam (human plain) (2) Tane azing (human multiply) (3) Tane shampong (human origin) (4) Tane tiku (human spring head)

<sup>21</sup> *Mòmè* is another name for *Dvmø*. The morpheme *mø* is the same, and the morpheme *mè* meaning "mother" is added to it, i.e. "Mother God" (*Dvmø* is female).



Analysis:

- 86 *Dv̄mshàrìí shòn yà:ngà dāng kèní kà dv̄ha:tní.*  
 dv̄mshà-rì-í shòn yàng-à dāng kèní kà dv̄hat-í  
 damsha-PM-AGT say TMyrs-TP regarding from word simple-INST  
 (I will tell) in simple words in line with what the damsha says,
- 87 *Vm̄, Gvm̄ n̄ng Dvm̄ wāwē n̄ng vs̄ng tv̄nècè*  
 vm̄ gvm̄ n̄ng dvm̄ wā-wē n̄ng vs̄ng tv̄nè-cè  
 ameu gameu and dameu call/say-NOM and person human-son
- 88 *būng rái dāng àngdōng kū shònl̄m íē.*  
 būng rá-ì dāng àng-dōng-kū shòn-l̄m í-ē  
 originate DIR-IP regarding PREF-short-ADV say-INF be-NP  
 regarding Ameu, Gameu and Dameu and the beginning of man in short (version).
- 89 *Vm̄, Gvm̄ n̄ng Dvm̄ tiqlòng íd̄ngwāē.*  
 vm̄ gvm̄ n̄ng dvm̄ tiq-lòng í-d̄ngwā-ē  
 ameu gameu and dameu one-thing be-just.like-NP  
 Ameu, Gameu and Dameu are the same.
- 90 *Dvm̄ n̄mlat v̄l yàng móng b̄ng n̄.*  
 dvm̄ n̄mlat v̄l yàng móng b̄ng n̄  
 Dameu at.first exist TMyrs land name TM  
 In the beginning, the name of the land where Dameu lived
- 91 (1) *Vm̄ vd̄m ḡ v̄l yà:ngà,*  
 vm̄ vd̄m ḡ v̄l yàng-à  
 ameu plain also call TMyrs-TP  
 was also called Ameu Adam (God's plain),
- 92 (2) *Vm̄ vz̄ng ḡ v̄l yà:ngà*  
 vm̄ vz̄ng ḡ v̄l yàng-à  
 Ameu multiply also call TMyrs-TP  
 it was also called Ameu azing (God multiply),
- 93 (3) *Vm̄ t̄kù v̄l-ē wà yàng,*  
 vm̄ t̄kù v̄l-ē wà yàng  
 Ameu springhead<sup>22</sup> exist-NP say TMyrs  
 was known as Ameu tiku (God spring head),

<sup>22</sup>This is a pool where one can dip water with a cup (< *tì* “water” + *kùd̄ē* “to scoop, dip with a cup”, as opposed to *kvp* “carry water”).

94 (4) *Vmø lóngyìn gǒ v̄lē, wà yàng,*  
 vmø lóng-yìn gǒ v̄l-ē wà yàng  
 Ameu stone-flat also call-NP say TMyrs  
 also known as Ameu longyin (God rock plain),

95 (5) *Vmø jèróng sh̀v̀mp̀ùn g v̄lè, wà yàng,*  
 vmø jèróng sh̀v̀mp̀ùn v̄l-ē wà yàng  
 Ameu jerong origin exist-NP say TMyrs  
 also known as Ameu jerong origin,

96 (6) *Vmø tìm̀ùn g wàng wà yàng,*  
 vmø tì-m̀ùn g wàng wà yàng  
 Ameu water-white-CL say TMyrs  
 also known as Ameu timungwang (God's white river),

97 (7) *Vmø tìshè wàng,*  
 vmø tì-shè-wàng  
 Ameu water-red-CL  
 Ameu tishewang (God's red river),

98 (8) *Vmø tìnaq wàng,*  
 vmø tì-naq-wàng  
 Ameu water-black-CL  
 Ameu tinaqwang (God's black river),

99 (9) *Vmø s̀v̀ng cùn dvshī yōē, wà yàng.*  
 vmø-s̀v̀ng-cùn dvshī yō-ē wà yàng  
 Ameu-man-alive medicine growing-NP say TMyrs  
 Ameu sangcun (God's life giving plant grows), it was said.

100 *Tvnèvd̀vm dāng;*  
 tvnè-vd̀vm dāng  
 human-plain regarding  
 Regarding Tane adam (human plain), (it was also called)

101 (1) *Tvnè vd̀vm,*  
 tvnè vd̀vm  
 human plain  
 Tane adam (human plain),

- 102 (2) *Tvnè vzing*  
 tvnè vzing,  
 human multiply  
 Tane azing (human multiply),
- 103 (3) *Tvnè shvmpung*,  
 tvnè shvmpung  
 human origin  
 Tane shampung (human origin)
- 104 (4) *Tvnè tikù*  
 tvnè tikù  
 human springhead  
 Tane tiku (human springhead).

10. Vsòng nòmlat pvn yà:ngà dāng.

Dvmòpèi nō, sv mā lvngà shvgop tvnècè vnígō pvn mvn yà:ngà. Wēgóní sòng mvsúcèní, tòngmṽngcèní, wānō, tō yà:ngà, wāē. Vmō vdvm kèní tvnè vdvm taq vl límrvt vcíl yà:ngà. Wēkvt mvsúcè tòngmṽngcèní nō, tvnècè wānō, bōng vpō yà:ngì.

10. Regarding the creation of human beings.

Dameu created a pair of human beings, a man and a woman. They were also called *Masuce* (The first children) and *Tongmangce* (Ancient children). They were moved from Ameu adam to Tane adam to live there. Therefore, the names *Masuce* and *Tongmangce* changed to *Tanece* (human children).

**Analysis:**

- 105 *Vsòng nòmlat pvn yà:ngà dāng.*  
 vsòng nòmlat pvn yvng-à dāng  
 human at.first create TMyrs-TP regarding  
 Regarding the first creation of human beings.
- 106 *Dvmòpèi nō, sv mā lvngà shvgop tvnècè vnígō*  
 dvmò-pè-í nō sv mā lvngà shvgop tvnè-cè vní-gō  
 Dameu-GMm-AGT TM woman man pair human-son two-CL

pʷn mʷn yà:ngà.

pʷn mʷn yàng-à  
create create<sup>23</sup> TMyrs-TP

Dameu created a pair of man and woman, two human children.

- 107 *Wēgōnī s̀̀ng mvsúcèní, t̀̀ngm̄̀ngcèní, wā̀n̄,*  
wē-gō-ní s̀̀ng mvsú-cè-ní t̀̀ngm̄̀ng-cè-ní wā-n̄  
that-CL-dl LOC the.first-son-dl ancient.people-son-dl say-PS

t̄̄ yà:ngà, wā̄.

t̄̄ yàng-à wā-ē  
call/name TMyrs-TP say-NP

Those two were called *Masuce* (the first children) and *Tongmangce* (ancient children), it was said.

- 108 *Vm̄̄ vd̄̄m kèní tvnè vd̄̄m taq v̄̀l l̄̀mrv̄̀t vc̄̀l yà:ngà,*  
vm̄̄ vd̄̄m kèní tvnè vd̄̄m taq v̄̀l-l̄̀m-rv̄̀t vc̄̀l yàng-à  
Ameu plain from human plain LOC live-INF-because move TMyrs-TP  
They were moved from *Ameu-adam* to live in *Tane-adam*.

- 109 *wēkvt mvsúcè t̀̀ngm̄̀ngcèní n̄̄,*  
wē-kvt mvsú-cè t̀̀ngm̄̀ng-cè-ní n̄̄  
that-time human.being-son ancient.people-son-dl TM  
therefore, (the names) *Masuce* and *Tongmangce*

- 110 *tvnècè wā̀n̄, b̀̀ng vp̄̄ yà:ngì.*  
tvnè-cè wā-n̄ b̀̀ng v-p̄̄ yàng-ì  
human-son say-PS name PREF-changed TMyrs-IP  
changed to *Tanece* (human son).

<sup>23</sup>These two words for “create” differ slightly in meaning, *pʷn* means “to create one thing out of another”; *mʷn* means “to create by words”, as in “Let there be light!”.

11. Tvnè vdým taq v̄l wē.

Tvnè vdým n̄ mònggàng rvgaq íyàng. Mònggàng yālòng taq, Mvn Dvm̄í v̄l wē ídvngtē pvn mvn b̄òà nìḡ, wàmwàm wān̄, mv-gá yvng, wāē. Wēd̄ mv-k̄m̄mv̄ḡò rvt, nìnà ídvngtē n̄ng vrāshì vrā-shì lú:ngì, wā. Naqúnggō n̄, "D̄ nī d̄ d̄vng laq-wā, gá nī gá d̄vng laqwā," wà lú:ngìwā. Wēkvt, "E, nàí n̄ kàsh̄n mè-sháo" wān̄, lóngk̄:mí zat wāvzat yà:ngà, wā. Wērvt naqúngv̄gō n̄ wēnī kēnī dvzèr yà:ngì, wāē. Vpúgō n̄, "E, lvd̄, lvgá laqwā," wà lú:ngì, wā. "Nàín̄ kàsh̄n èsháoē," wā, sh̄vng bēiv̄gō vshvpmā yà:ngà rvt vpú vgōvdýmē, wāē.

11. Living in Tane adam.

Tane-adam was the world, the earth. In this world, although Dameu, the creator, created everything that exists, the earth was still half dark and not bright. Because of its incompleteness, they (the humans) held a meeting with all the animals to discuss the matter. The Big Frog started (saying), "If there is to be darkness, let there just be darkness, if there is to be light, let there just be brightness." Then, the other animals said, "You don't know how to talk." Then they pressed Big Frog with a big flat stone. Because of that, the Big Frog has been flat since then. (Then) the owl said, "Let there be darkness and let there be brightness." "You know how to talk," they said, and they all rubbed the owl's head. Because of this, the owl's head is flat, it is said.

Analysis:

111 Tvnè vdým taq v̄l wē.  
 tvnè vdým taq v̄l wē  
 human plain LOC live NOM  
 Living in the Tane-adam.

112 Tvnè vdým n̄ mònggàng rvgaq íyàng.  
 tvnè vdým n̄ mònggàng rvgaq<sup>24</sup> í-yàng  
 human plain TM the.world the.earth be-TMyrs  
 Tane-adam was the world, the earth.

<sup>24</sup>There are two words for "the earth, the world": *mònggàng* specifically has the meaning (and takes the classifier *lòng*, e.g. *mònggàng yālòng* "this world"), while *rvgaq* can mean "the world", "the earth", "area", "district", etc. (and takes the classifier *chàng*, e.g. *rvgaq yāchàng* "this world").

- 113 *Mònggàng yālòng taq,*  
 mònggàng yā-lòng taq  
 the.world this-CL LOC  
 In this world,
- 114 *Ḿvn Dvm̀òí v̄l wē íd́vngtē ṕvn ḿvn b̀òà nìg̀ò,*  
 ḿvn dvm̀ò-í v̄l wē íd́vngtē ṕvn ḿvn b̀ò-à nì-g̀ò  
 Creator Dameu-AGT exist NOM all create create PF-TP if-also  
 although Creator Dameu created everything that exists,
- 115 *wàmwàm wāǹò, mvgá ỳvng, wāē.*  
 wàm-wàm wā-ǹò mv-gá ỳvng wā-ē  
 dim-dim say-PS NEG-bright TMyrs say-NP  
 it was said that it was (still) half-dark, not bright.
- 116 *Wēd̀ò mv-k̀òm mvg̀ò rvt,*  
 wē-d̀ò mv-k̀òm mv-g̀ò rvt  
 that-ADV(thus) NEG-full/complete NEG-complete because  
 Because of it's incompleteness,
- 117 *nìnà íd́vngtē ǹvng vrāshì vrā-shì lú:ngì, wā.*  
 nìnà íd́vngtē ǹvng vrā-shì lúng-ì wā  
 animal all with discuss-R/M DIR(begin)-IP say  
 (humans got together) with all the animals to discuss.
- 118 *Naqúnggō ǹò,*  
 naq-úng-gō ǹò  
 big-frog-CL TM  
 The big frog (started saying),
- 119 *"D̀ò nī d̀ò d̀vng laqwā, gá nī gá d̀vng laqwā,"*  
 d̀ò nī d̀ò d̀vng laq-wā gá nī gá d̀vng laq-wā  
 dark if dark just INDTV-be bright if bright just INDTV-do(be)  
 "If (there is) to be darkness (let there) just be darkness, if (there is) to be  
 brightness (let there) just be brightness,"
- 120 *wà lú:ngì, wā.*  
 wà lúng-ì wā  
 say DIR(begin)-IP say  
 he said.

- 121 *Wēkvt, "E, nàí nǝ kàshǝn mè-sháò" wānǝ,*  
 wē-kvt e nà-í nǝ kà-shǝn mv-è-shá-ò wā-nǝ  
 that-time eh you-AGT TM word-say NEG-NF-know-TNP say-PS  
 Then, "You don't know (how) to talk." (other animals) said,
- 122 *lóngkǝ:mí zat wā vzat yà:ngà, wā.*  
 lóng-kǝm-í zat wā vzat yàng-à wā  
 stone-flat-INST ADV ADV press TMyrs-TP HS  
 with a flat stone pressed it (on the frog).
- 123 *Wērvt naqúng nǝ wēnī kèní dvzèr yà:ngì, wāē.*  
 wē-rvt naq-úng nǝ wē-nī kèní dvzèr yàng-ì wā-ē  
 that-because big-frog TM that-day since flat TMyrs-IP say-NP  
 It was said that, because of this, since then the big frog has been flat.
- 124 *Vpúgǝ nǝ, "E, lvdǝ, lvgá laqwā," wà lú:ngì, wā.*  
 vpú-gǝ nǝ é lv-dǝ lv-gá laq-wā wà lúng-ì wā  
 owl-CL TM Eh INDTV-dark INDTV-bright INDTV-be say DIR(begin)-IP say  
 The owl said, "Let there be darkness, (and) let there be brightness."
- 125 *"Nàí nǝ kàshǝn èsháòē," wā,*  
 nà-í nǝ kà-shǝn è-shá-ò-ē wā  
 2sg-AGT TM word-say NF-know-TNP-NP say  
 "You know how to talk," (they said),
- 126 *shvngbēí vgǝ vshvp-mā yà:ngà. Rvt vpú vgǝ vdvmē, wāē.*  
 shvngbē-í vgǝ vshvp-ā<sup>25</sup> yàng-à rvt vpú vgǝ vdvm-ē wā-ē  
 all-AGT head rub-BEN TMyrs-TP because owl head flat-NP say-NP  
 everybody rubbed the owl's head. It is said that because of this the owl's head is flat.

<sup>25</sup>Although the benefactive generally has the function of adding an argument, in this case it does not seem to have the meaning of rubbing "for someone". That is, here *vshvp* could be used with out *-ā* and have the same meaning. It might be the benefactive is used here because the actual direct argument (which could be marked by *svng* here) is *vgǝ* "head", but the person/animal whose head it is is affected as well. (See LaPolla 2000a for discussion of the benefactive suffix. Cf. also the benefactive/malefactive construction in English, as in *John punched him in the head.*)

12. *Vǹvn w̄vn zà doq ò wē.*  
*Rvgaq d́vmyāng pá:nò n̄,*  
*vs̀vng ǹvng nìnà v̄lá:mì nìḡ,*  
*vǹvm mv-s̄vr, wàmwàm wā í-rvt,*  
*"vǹvm w̄nl̄vm vǹvmw̄vnzà doqì,"*  
*wā, vs̀vng kèní ḡ, nìnà ídvngtē*  
*kèní ḡ rvkū:lòē, wā. Nìnà*  
*p̀vn kèní, shv̀rì ǹvng pvr̄ n̄*  
*mv-gún. Wērvt vǹvmw̄vnzà*  
*mv-z̄vng d́vngtē n̄, yaqd̄:ngí*  
*wād̄rì, vlāngrì íē, wāē Pvr̄*  
*m̀vng n̄, d̄tr̄íí gúna:tnò nìn̄,*  
*"Ngà n̄ cā óngà-ē," vyà, chēr*  
*dvtánshìē, wā. Cāí gúna:tnò nìn̄,*  
*"Ngà n̄ d̄t óngà-ē," wā,*  
*puqwám̄l dvtánshìē, wā.*  
*Wērvt dvgáríí, "E, nà n̄, d̄t*  
*óngàē, èwā, cā óngàē, nàyà wē*  
*írvt̄n̄, paqsúng kaq èchúngshì,*  
*yaqd̄:ngí wā, nàlāng," v̄l yà:ngà,*  
*wāē.*

12. Collecting the price to buy the sun.

The earth had been created, although there were already humans and the animals, but because the sun did not shine brightly, so they (the humans and animals) said, "Let's collect some amount to buy the sun." "From human beings and all the animals," they said. Among the animals, the deer and the bat did not put in anything. Because of this, the animals that did not put in anything can move around only during the night. Unlike the others, the bat, when approached by the rats for collection, showed it's wings and lied, saying, "I am a bird." When the birds approached the bat, it showed it's belly fur and said, "I am a rat." So the others said, "You said 'I am a bird' and you said 'I am a rat'. You lied, so you hang upside down and you can fly only at night."

**Analysis:**

- 127 *Vǹvn w̄vnzà doq ò wē.*  
 vǹvn w̄vn-zà doq-ò wē  
 sun buy-gold match-TNP NOM  
 Buying the sun.
- 128 *Rvgaq d́vmyēang pá:nò n̄,*  
 rvgaq d́vm-yāng pán-ò n̄  
 the.earth plain-big(place) create-TNP PS  
 The big earth was created,
- 129 *vs̀vng ǹvng nìnà v̄lá:mì nìḡ,*  
 vs̀vng ǹvng nìnà v̄l-ám-ì nìḡ  
 human and animal exist-DIR-IP although  
 although there were already humans and animals,



- 130 *vǹv̀m mv-s̀vr, ẁm̀ẁm̀ ẁ w̄ í-rvt,*  
 vǹv̀m mv-s̀vr ẁm̀ẁm̀ ẁ w̄ í-rvt  
 sun NEG-shine dim-dim like be-because  
 because sun didn't shine brightly,
- 131 *"Vǹv̀m w̄vǹl̀v̀m vǹv̀mw̄ǹzà doq̀ì," w̄,*  
 vǹv̀m w̄vǹl̀v̀m vǹv̀mw̄ǹzà doq̀ì w̄  
 sun buy-INF sun-buy-gold match.in.price-1plHORT say  
 "Let' collect the amount to buy the sun."
- 132 *"Vs̀v̀ng k̀ǹí ḡ, ǹǹà íd̀v̀ngt̄ k̀ǹí ḡ rvk̀:̀l̀è," w̄.*  
 vs̀v̀ng k̀ǹí ḡ ǹǹà íd̀v̀ngt̄ k̀ǹí ḡ rvk̀:̀l̀è w̄  
 human from also animal all from also collect-TNP-NP say  
 "From all the animals and human beings as well" (they) said.
- 133 *Ǹǹà p̀v̀n k̀ǹí, shv̀r̀ì ǹv̀ng pvr̀ì n̄ mv-gún.*  
 ǹǹà p̀v̀n k̀ǹí shv̀r̀ì ǹv̀ng pvr̀ì n̄ mv-gún  
 animal kind from deer and bat TM NEG-contribute  
 From among the animals, the deer and the bat did not contribute,
- 134 *W̄rvt vǹv̀mw̄ǹzà mv-z̀v̀ng d̀v̀ngt̄ n̄,*  
 w̄rvt vǹv̀mw̄ǹzà mv-z̀v̀ng d̀v̀ngt̄ n̄  
 that-because sun-buy-gold NEG-put in all TM  
 because of this, those who did not contribute to buy the sun,
- 135 *yaq̀d̄:ng̀í w̄ d̀r̀ì, vl̄ng̀r̀ì íē, w̄ē*  
 yaq̀d̄:ng̀-í w̄ d̀r̀ì vl̄ng̀r̀ì íē w̄ē  
 night-ADV only walk-PM fly-PM be-NP say-NP  
 it was said that (they) can only walk and fly at night.
- 136 *Pvr̀ì m̀v̀ng n̄, d̄otr̀ìí g̀na:t̀n̄ ǹn̄,*  
 pvr̀ì m̀v̀ng n̄ d̄otr̀ì-í g̀n-at-ò ǹn̄  
 bat contrary.to.others TM rat-PM-AGT contribute-DIR-TNP if-TM  
 Unlike the others, the bat, when approached by the rats to contribute,
- 137 *"Ngà n̄ c̄ ́ngà-ē," vyà, ch̄er dvtánshìē, w̄.*  
 ngà n̄ c̄ í-ng-à-ē vyà ch̄er dv-tán-shì-ē w̄  
 1sg TM bird be-1sg-1sg-NP say/lie wings CAUS-show-R/M-NP say  
 showing its wings it lied, saying: "I am a bird."

- 138 *Cāi gúna:tnò nìnǝ,*  
 cā-í gún-at-ò nìnǝ  
 bird-AGT collect-DIR-TNP when  
 When the birds collected (from the bat),
- 139 *"Ngà nǝ dǝt óngà-ē," wā, puq wámǝl dvtánshìē, wā.*  
 ngà nǝ dǝt í-ng-à-ē wā puqwá-mǝl dv-tán-shì-ē wā  
 1sg TM rat be-1sg-1sg-NP say belly-fur CAUS-show-R/M-NP say  
 showing its belly and fur, it said: "I am a rat."
- 140 *Wērvt dvgá-rìí, "E, nà nǝ, 'dǝt óngàē,'*  
 wē-rvt dvgá-rì-í e nà nǝ dǝt í-ng-à-ē  
 that-because other-PM-AGT eh 2sg TM rat be-1sg-1sg-NP  
 Because of that, others said: "Eh, you said 'I'm a rat,'"
- 141 *èwā, 'cā óngàē,'*  
 è-wā cā í-ng-à-ē  
 NF-say bird be-1sg-1sg-NP  
 (and) said 'I'm a bird,'
- 142 *nàyà wē írvtnǝ, paqsúng kaq èchúngshì,*  
 è-vyà wē í-rvt nǝ paqsúng kaq è-chúng-shì  
 NF-lie NOM be-because PS upside.down LOC NF-hang-R/M  
 because you lied, you hang upside down,
- 143 *yaqdǝ:ngí wā, nàlāng," v̄l yà:ngà, wāē.*  
 yaqdǝng-í wā è-vlāng v̄l yàng-à wā-ē  
 night-ADV only NF-fly say TMyrs-TP say-NP  
 (and) you (can) fly only at night," they said.

13. *Vǹvm gō yà:ngà wē.*  
*Vǹvm w̄v̄nzà doq b̄òà kvt,*  
*"Ló,vǹvm gō ǹvng èdī," ā:lò n̄,*  
*kāp̀v̄n dvzà:rò ǹḡ, tiq̀v̄n p̀v̄n*  
*rvt túlshì n̄ dí mv-tá, wā.*  
*Ỳngl̄ d̀vnggú wā ǹvm gō*  
*ǹvngdí táē, wā. Ỳngl̄ d̀vnggú*  
*nōngs̄nzà nōngs̄:ní doqvd̀ng*  
*b̄òà, wā. Chētkúng n̄, zà lvwiq-í,*  
*doqvdá:ngòē, wā. Sv́l̄ng n̄zō n̄*  
*zàsh̀vryà:mí doqvd̀ng b̄òà, wā.*  
*Vhí n̄ zà lvka:pmí d̄vr dvsuq*  
*b̄òà kvt, sv́l̄ng n̄zō nḡv̄n l̀vngv̄n*  
*v̄nvpmá:mì kvt, "Kàng k̀vròēē"*  
*wān̄, taq mvtvp taq mvtvp*  
*h̄v̄nshì n̄ ngāngá:mì wēí*  
*mvr̄nā:mà n̄, Vm̄ò vz̀ng k̀ení*  
*vzānv̄mḡm s̀vng, "Lv́wáng N̄vng*  
*Vzān Nā:ngé, p̀vngd̀vm tv̄nè*  
*vd̀vm s̀vng vzān b̄àng d̀esh̀rshì*  
*daq, wāē" wān̄, gō daqà kvt,*  
*vǹvm ḡm n̄, "ín̄n̄, m̀er̄n*  
*dāngà," wā n̄, k̀agvdiq źshì dáì*  
*kvt, ỳngbōng d̀vnggú n̄ mèbaq.*  
*vẃng daqì, wā. Wēn̄k̀ení vǹvm*  
*n̄ d̀vnggúí wā gōa:tnà, wāē.*

13. The calling of the sun.  
 After collecting the amount to buy the sun, they said, "Let's go to call the sun." Every one asked to go gave various reasons for not going, and were not willing to go. It was only the rooster who was willing to go. The rooster's beak was adorned with gold. His wings were adorned with a gold fan. His tail was adorned with gold strings. When his legs were attached with gold scissors, and his tail looked elegant and beautiful, the rooster cried out "Kang kar o e e . . ." Then he stepped up one level after another upward (higher and higher) and shouted to the sun from Ameu-azing. (God's place). "Oh, Anang the sun! Anang the sun! brighten up the lower plain, Tane-adam." At this call, the sun promised to come down and said, "I will, call me and I'll meet with you." The rooster then came back. From that time on, the rooster has called forth the sun.

Analysis:

144 *Vǹvm gō yà:ngà wē.*  
 vǹvm gō yàng-à wē  
 sun call TMyrs-TP NOM  
 Calling the sun.

145 *Vǹvm w̄v̄nzà doq b̄òà kvt,*  
 vǹvm w̄v̄n-zà doq b̄ò-à kvt  
 sun buy-gold match.the.price. PF-TP when  
 After collecting the amount to buy the sun,

- 146 *"Ló, vǹm gō ǹng èdī," ā:lò n̄,*  
 ló vǹm gō ǹng è-dī v̄l-ò n̄  
 well(let's) sun call PURP NF-go say-TNP PS  
 "Let's go to call the sun", they said, and
- 147 *kāp̀vn s̀ng dvzà:rò ǹḡ, tiq̀vn p̀vn rvt túlshì n̄*  
 kā-p̀vn s̀ng dvzà-r-ò ǹḡ tiq-p̀vn-p̀vn rvt túl-shì n̄  
 WH-kind LOC send-TNP although one-kind-kind because give.reason-R/M PS  
 everyone sent would give various reasons (for not going),
- 148 *dí mv-tá, wā.*  
 dí mv-tá wā  
 go NEG-willing say  
 and were not willing to go.
- 149 *Ỳnglē d̀nggú wā ǹm gō ǹngdí táē, wā.*  
 ỳnglē d̀nggú wā ǹm gō ǹng dí tá-ē wā  
 cross.over.a.hill rooster only sun call PURP go willing-NP say  
 Only the rooster across over the hill was willing to go.
- 150 *Ỳnglē d̀nggú n̄ngs̄nzà n̄ngs̄n-í doqvd̀ng<sup>26</sup> b̄à, wā.*  
 ỳnglē<sup>27</sup> d̀nggú n̄ngs̄n-zà n̄ngs̄n-í doqvd̀ng b̄-à wā  
 (cross.over.a.hill) rooster beak-gold beak-INST adorn PF-TP say  
 The rooster across over the hill, his beak was adorned with gold.
- 151 *Chērkúng n̄, zà lvwiq-í, doqvd̀ng:ngòē, wā.*  
 chēr-kúng n̄ zà lvwiq-í doqvd̀ng-ò-ē wā  
 wing-flat TM gold fan-INST adorn-TNP-NP say  
 His wings were adorned with a gold fan.
- 152 *Svĺng n̄zō n̄ zà sh̀ryà:mí doqvd̀ng b̄à, wā.*  
 svĺng n̄zō n̄ zà sh̀ryàm-í doqvd̀ng b̄-à wā  
 tail TM gold to.add.strings<sup>28</sup>-INST adorn PF-TP say  
 His tail was adorned with gold strings.

<sup>26</sup>Here there is a tone change from low to high marking a difference similar to that for indirect vs. direct reflexives.

<sup>27</sup>This term, as well as *svĺng* in line 152 and *ỳngbōng* in line 163 are used here just to make the words for "rooster" and "tail" sound better, and have no meaning here (this is common in the Mangrung literary language), so we have put the actual meaning of the words, when known, in parentheses.

<sup>28</sup>This refers to the rooster's hanging tail; *sh̀ryàm* refers to something that hangs.

- 153 *Vhí n̄ ò zà lvka:pmí d̄vr d̄vsuq b̄ò-à kv̄t,*  
 vhí n̄ ò zà lvkap-í d̄vr d̄vsuq b̄ò-à kv̄t  
 leg TM gold scissors-INST ADV stick.upright PF-TP time  
 When his legs were attached with gold scissors,
- 154 *svlíng n̄izō nḡv̄n l̄vnḡv̄n v̄nvpmá:mì kv̄t,*  
 svlíng n̄izō nḡv̄n l̄v-nḡv̄n v̄nv-vm-ì kv̄t  
 make.it.sound.good tail elegant REDUP-elegant beautiful-DIR-IP time  
 when his tail looked elegant and beautiful,
- 155 *"Kàng k̄vr-ò-ē-é" wān̄,*  
 kàng k̄vr-ò-ē-é wā-n̄  
 sound.of.crowing-TNP-NP-EXCL say-PS  
 "Kang kar o e e . . ." said (the rooster),
- 156 *taq m̄vtp taq m̄vtp h̄v̄nshì n̄,*  
 taq m̄vtp taq m̄vtp h̄v̄n-shì n̄  
 upper level upper level step.up-R/M PS  
 (and he) stepped up one level after another,
- 157 *ngāngá:mì wēí m̄vrīnā:mà n̄,*  
 ngāng-vm-ì wē-í m̄vrīn-vm-à n̄  
 ascend-DIR-IP NOM-ADV call-DIR-TP PS  
 upward and shouted
- 158 *Vm̄ò v̄zìng k̄ení v̄zānn̄vmḡòm s̄v̄ng,*  
 vm̄ò v̄zìng k̄ení v̄zān-n̄vm-ḡòm s̄v̄ng  
 Ameu multiply from sun-sun-CL LOC  
 to the sun from Ameu azing,
- 159 *"Lv̄wáng N̄v̄ng, Vzān Nā:ngé,*  
 lv̄wáng n̄v̄ng<sup>29</sup> vzān nāng-é  
 sun(at noon) Nang sun Nang-EXCL  
 "Oh, Nang the sun! Nang the sun!"

<sup>29</sup>Nāng is used as the name of first-born females, corresponding to Pūng for males.

- 160 *p̀vngd̀v̀m Tv̀nèvd̀v̀m s̀vng vzān b̀ang dèshúrshì daq,* " *wāē,*  
 p̀vng-d̀v̀m tv̀nè vd̀v̀m s̀vng vzān b̀ang dè-shúr-shì daq<sup>30</sup> wā-ē  
 lower-plain human plain LOC sun sunbeam CAUS:NF-bright-R/M DIR say-NP  
 brighten up the lower plain, Tane adam."
- 161 *wānø, gō daqà kv̄t, vǹvm gò̄m nø,*  
 wā-nø gō daq-à kv̄t vǹvm gò̄m nø  
 say-PS call DIR-TP when sun CL TM  
 (and) after (the rooster's) calling, the sun
- 162 *"ínìnø, mèrīn dāngà," wā nø, kàgv̄diq zíshì dáì kv̄t,*  
 í-nìnø è+mvr̄īn dā-ng-à<sup>31</sup> wā nø kà-gv̄diq zí-shì dá-ì kv̄t  
 be-then NF-call.out DIR-1sg-1sg say PS word-promise give-R/M DIR-IP time  
 gave his promise, and said, "I will, call me and I'll meet with you."
- 163 *Ỳungbōng d̀v̀nggú nø mèbaq vẁvng daqì, wā.*  
 ỳungbōng d̀v̀nggú nø mèbaq vẁvng daq-ì wā  
 (unanimous) rooster TM round turning DIR-IP say  
 The rooster (then) came back,
- 164 *Wēnī kèní vǹvm nø d̀v̀nggúí wā gōa:tnà, wāē.*  
 wē-nī kèní vǹvm nø d̀v̀nggú-í wā gō-at-à wā-ē  
 that-day since sun TM rooster-AGT only call-DIR-TP say-NP  
 Since that day, the sun is always called forth by the rooster. (or: only the rooster  
 calls the sun).

<sup>30</sup>Here the directional particle for movement down is used rather than movement up, as in English *brighten up*, because the image is of the brightness of the sun shining down.

<sup>31</sup>The directional particles *dá* and *rá* (distinct from *rā* "toward center") have very specific uses in marking a movement towards someone (that is, when they are facing each other), or away from someone (face to back), respectively. So in this case, as the rooster went to see the sun and the sun is coming towards the rooster, then *dá* is used. Calling someone who is leaving or walking away from behind, one would use *mvr̄īn rá*. Here *dá* could be replaced by *yàng* for simple distant past marking, but the meaning that the rooster and sun are facing each other, etc., would be lost.

14. *Vnèm cā yà:ngà wē.*  
*Vnèm wv̄nzà vdoq shaq dvingtēí,*  
*nèmsv̄rlap kaq pōshì nò cāòē,*  
*wā. Nv̄mwv̄nzà mà-dog dvingtē*  
*nò, nvm̄lòp kaqv̄ng pōshì*  
*dvzà:ròē, wā. Vnèm gòm*  
*nvm̄bàng nò nvm̄lòp shìgùng taq*  
*vzv̄ng sv̄r daqà wē sv̄ng shvrìgōí*  
*ngv̄r wā yv̄ng bōà kv̄t dvbù nò*  
*chóngshì lú:ngì kv̄t dvingdè nò*  
*dvbòp hvm̄ gō zeq lvm̄ bōà wā.*  
*"Nv̄m wv̄nzà mè-dog wē nàí*  
*vzv̄ng èyà:ngò e," "Vnò dvbòp*  
*hvm̄ gō èlv̄māòē," wā, ngv̄nké*  
*yà:ngà, wā. Wērv̄t shvrìhí*  
*nòvnò dvbòp shōng vngà nò,*  
*vgīí tō pvn̄m bōòē, wā.*  
*Shvrì mvr̄ mvcòt yàng wē gō wē*  
*rvt íē, wā.*

14. Waiting for the sun. All of those who already contributed to buy the sun had their faces turned to the east and were waiting for the sun. Those who did not contribute to buy the sun were told to turn their faces toward the west. When the barking deer saw the first sunlight on the western mountain, he jumped up in great joy and happened to set his foot on the fermented bean (paste/curd) in the basket.

"You did not give any contribution, (yet you) saw the sunlight first and you also stepped on the basket full of fermented beans," they scolded. Since that day on, the legs of the barking deer smell like fermented beans, and can easily be traced by the (hunter) dogs. Also because of this, the face of the barking deer has become wrinkled (out of shame), it is said.

Analysis:

165 *Vnèm cā yà:ngà wē.*  
 vnèm cā yàng-à wē  
 sun wait TMyrs-TP NOM  
 Waiting for the sun.

166 *Vnèm wv̄nzà vdoq shaq dvingtēí,*  
 vnèm wv̄n-zà v-dog shaq dvingtē-í  
 sun buy-gold PREF-give/put.in PART all-AGT  
 All of those who already contributed to buy the sun,

167 *nèmsv̄rlap kaq pōshì nò cāòē, wā.*  
 nèmsv̄r-lap kaq pō-shì nò cā-ò-ē wā  
 east-side LOC(toward) turn.to.face-R/M PS wait-TNP-NP say  
 had their faces turned to the east and were waiting for the sun, it was said.

- 168 *Ǹvmwv̄nzà mà-vdoq d̀vngtē n̄,*  
 ǹvm-wv̄n-zà m̀v-v-doq d̀vngtē n̄  
 sun-buy-gold NEG-PREF-give/put.in all TM  
 All those who did not contribute to buy the sun,
- 169 *ǹvmløp kaqsv̄ng pōshì dvzà:ròē, wā.*  
 ǹvmløp kaq-sv̄ng pō-shì dvzà-r-ò-ē wā  
 west LOC-LOC turn.to.face-R/M cause/make-TNP-NP say  
 (were asked to) turn their face to the west, it was said.
- 170 *Vǹvm ḡøm ǹvmbàng n̄*  
 vǹvm ḡøm ǹvm-bàng n̄  
 sun flat sun-beam TM  
 (When) the beams of the sun
- 171 *ǹvmløp shìgùng taqvz̀vng sv̄r daqà wē sv̄ng*  
 ǹvmløp shìgùng taq vz̀vng sv̄r daq-à wē sv̄ng  
 west mountain LOC first shine down-TP NOM LOC  
 first appeared on the western mountain,
- 172 *shvrìgōí ngv̄r wā ỳvng b̄òà kv̄t*  
 shvrì-gō-í ngv̄r wā ỳvng b̄ò-à kv̄t  
 barking.deer-CL-AGT notice ADV see PF-TP time  
 when the barking deer noticed it,
- 173 *dvbù n̄ ch̀ongshì lú:ngì kv̄t*  
 dvbù n̄ ch̀ong-shì lúng-ì kv̄t  
 happy PS jump-R/M DIR(begin)-IP time  
 when he jumped up with joy
- 174 *d̀vngdè n̄ dvbøp h̀vm ḡø zeq l̄vm b̄òà, wā.*  
 d̀vngdè n̄ dv-bøp h̀vm<sup>32</sup> ḡø zeq l̄vm b̄ò-à wā  
 soy.bean bean CAUS-rot basket also press.down step.on PF-TP say  
 he also stepped on the basket with fermented soy beans, it was said.
- 175 *"Ǹvm wv̄nzà mè-doq wē nàí vz̀vng èyà:ngòē,*  
 ǹvm wv̄n-zà mè-doq wē nà-í vz̀vng è-yàng-ò-ē  
 sun buy-gold NEG:NF-give/put.in NOM 2sg-AGT first NF-see-TNP-NP  
 "You did not contribute to buy the sun, (and) you saw (the sun) first,

<sup>32</sup>The phrase *d̀vngdè n̄ dvbøp h̀vm* refers to setting up for the preparation of making bean paste by putting the beans in a basket with a weight on top. *h̀vm* is used both as a verb and as a classifier, "basketful". *dvbøp* "cause to rot" = "ferment". *n̄ dvbøp* = "bean curd".



- 176 *vnō dvbøp h́vm gø èlvmāðē, " wā,*  
 vnō dv-bøp h́vm gø è-lvm-ā<sup>33</sup>-ò-ē wā  
 bean CAUS-rot basket also NF-step.on-BEN-TNP-NP say  
 you also stepped on the basket full of fermented beans."
- 177 *ngv́nké yà:ngà, wā.*  
 ngv́n-ké yàng-à wā  
 scold-AVS TMyrs-TP say  
 they scolded him.
- 178 *Wērvt shvrìhí nōvnō dvbøp shōng vngà nò,*  
 wē-rvt shvrì-hí nō vnō dv-bøp shōng vngà nò  
 that-because deer-leg TM bean CAUS-rot smell smells PS  
 Because of this, the legs of the barking deer smell like (fermented) beans and
- 179 *vgīí tō pvńvm bōðē, wā.*  
 vgī-í tō pvńvm bō-ò-ē<sup>34</sup> wā  
 dog-AGT short.time(quickly) smell PF-TNP-NP say  
 (can) easily traced by the dog, it was said.
- 180 *Shvrì ḿvr mvcøt yàng wē gø wērvt íē, wā.*  
 shvrì ḿvr mvcøt yàng wē gø wē-rvt í-ē wā  
 barking.deer face have.wrinkles TMyrs NOM also that-because be-NP say  
 And also because of this, the face of the barking deer became wrinkled (out of shame), it is said.

<sup>33</sup>Here the use of the benefactive emphasizes that the deer stepped on someone else's beans.

<sup>34</sup>Use of the perfective and non-past together here has the sense of "already smelled and still happens; usually happens".

15. Tì lù yà:ngà wē

Vtì mv-ṽl nò Vmò tikù kèní,  
 vyòí tì lú dvzvr yà:ngà, wāē.  
 Wērvt vyò nò ākvt gō tì vríshaq  
 íē. Vmò vzìng Vmò tikù kèní  
 vyòí tì rí daqà wē, shǒnghúng  
 rvm s̀ng dvjá daqà kvt v`hèí  
 vtòò nò, shvyòò nò, b̀dèí tvrà  
 wàò, kùrnèngí mvrī:nòē, wā.  
 Dvtuq daqà kvt, dv-tuq daq-à  
 kvt d̀vngchèí vz̀ng aq pà:ngò  
 nìnò, vr̀ng vniq-á:mì, wā.  
 Ngvpuq-í aq pà:ngò nìnò, vr̀ng  
 nò yūng mvyūngcè, m̀rgàng nò  
 moq lvmoq cè vnvpmám kvt  
 kèní aq yà:ngà, wāē.

15. Bringing forth water

Because there was no water, bumble bees were sent to bring water from “God’s springhead”. Therefore, bumble bees are always carrying water until now. When the bumble bees carried water from God’s springhead and poured it into the hollow tree, the crab received the water and let it flow, the earthworm made a path for the water to flow, and the kurneng (a kind of insect with a loud call) called out to the water. When the water was brought down, the goat drank it first and in so doing, his horns became twisted. When the Rawang ox started to drink the water, its horns became smooth, long and cute; its forehead gray, cute and beautiful. After that, they all drank the water, it is said.

Analysis:

- 181      *Tì lù yà:ngà wē.*  
 Tì      lù      yàng-à      wē  
 water    take    TMyrs-TP    NOM  
 Bringing forth water.
- 182      *Vtì mv-ṽl nò Vmòtikù kèní,*  
 vtì      mv-ṽl      nò      vmò-tikù      kèní  
 water    NEG-exist    PS    God-spring.head    from  
 There was no water, from Ameu tiku
- 183      *vyòí tì lú dvzvr yà:ngà, wāē.*  
 vyò-í                      tì      lú      dvzvr      yàng-à      wā-ē  
 bumble.bee-AGT      water    take    send/cause    TMyrs-TP    say-NP  
 bumble bees were sent to get the water, it was said.

- 184 *Wērvt vyø nø ākvt gø tì vríshaq íē.*  
 wē-rvt vyø nø ākvt gø tì v-rí-shaq í-ē  
 that-because bumble.bee TM now also water PREF-carry-PART be-NP  
 Therefore, the bumble bees are carrying water until now.
- 185 *Vmøvzìng Vmøtikù kèní, vyøí tì rí daqà wē,*  
 vmø-vzìng vmø-tikù kèní vyø-í tì rí daq-à wē  
 God-multiply God-spring.head from bumble.bee-AGT water carry down-TP NOM  
 From Ameu azing, Ameu tiku, the bumble bees carried the water down,
- 186 *shønghúng rvm sving dvjá daqà kvt,*  
 şöng-húng rvm-sving dvjá daq-à kvt  
 tree-hollow<sup>35</sup> inside-LOC drop down-TP when  
 when (the water) was poured into the hollow tree,
- 187 *vhèí vtōò nø, shvyøò nø.*  
 vhè-í vtō-ò nø shv-yø-ò nø  
 crab-AGT receive-TNP PS CAUS-flow-TNP PS  
 the crab received (it) and let it flow,
- 188 *bødèí tvrà wàò, kurnèngí mvrī:nòē, wā.*  
 bødè-í tvrà wà-ò nø kurnèng-í mvrīn-ò-ē wā  
 earthworm-AGT path make-TNP PS kurneng<sup>36</sup>-AGT call.out-TNP-NP say  
 the earthworm made a path (for the water to flow), (and) the kurneng called out  
 (to the water).
- 189 *Dvtuq daqà kvt,*  
 dv-tuq daq-à kvt  
 CAUS-arrive (bring) down-TP time  
 When (the water) was brought down,
- 190 *dvingchèí vzvng aq pàng-ò nìnø, vrøng vniq-á:mì, wā.*  
 dvingchè-í vzvng aq pàng-ò nìnø vrøng vniq-vm-ì wā  
 goat-AGT first drink start-TNP when horn twisted-DIR-IP say  
 when the goat first drank it, it's horn became twisted, it was said.

<sup>35</sup>The form *húng* in this phrase is derived from *vhúng* “empty”.

<sup>36</sup>The first syllable of “earthworm” is the word for “snake”. The *kurnèng* is a large insect which makes the sound “goweng goweng goyooo!”.

191 *Ngvpuq-í aq pà:ngò nìn̄, vr̄ong n̄ yūng mvyūngcè,*  
 ngvpuq-í aq p̄ng-ò nìn̄ vr̄ong n̄ yūng mvyūng-cè  
 Rawang.ox<sup>37</sup>-AGT drink start-TNP when horn TM smooth long.-DIM<sup>38</sup>  
 When the Rawang ox started to drink, it's horn became smooth, long and cute,

192 *m̄vrgàng n̄ moq lvmoq cè vnvpmám.*  
 m̄vrgàng<sup>39</sup> n̄ moq lv-moq cè vnvpmám  
 forehead.of.cow TM grey REDUP-grey cute beautiful-DIR  
 (it's) forehead gray and cute and beautiful.

193 *Kvt kèní aq yà:ngà, wāē.*  
 kvt kèní aq yàng-à wā-ē  
 time since drink TMyrs-TP say-NP  
 After that, (they all) drank the water, it is said.

16. *Wēnī wēyaq n̄, sh̄ongn̄q̄nī, lóngn̄q̄nī, sh̄ong kà sh̄onnī, lóngká sh̄onnī íyàng, wāē.*  
*Vsh̄ong ḡ "Ak-gá," wāē, wā;*  
*Vlóng ḡ "Ak-gá" wà yàng, wā.*  
*Lvd̄ lvgá rvwā:n̄nī íyàng, wā.*

16. It is said that in those days, the trees and stones were soft (pliant and easy to deal with), and they could speak. It is said the Tree would say "Ak-ga!" and the Stone would also say "Ak-ga!" Those days were days divided into light and dark, it is said.

### Analysis:

194 *Wēnī wēyaq n̄, sh̄ongn̄q̄nī, lóngn̄q̄nī,*  
 wē-nī wē-yaq n̄ sh̄ong-n̄q̄-nī lóng-n̄q̄ nī  
 that-day that-night TM tree-soft-day stone-soft-day  
 Those days those nights were days when trees were soft and stones were soft,

<sup>37</sup>This is a kind of ox that exists only in the T'ung (Dulong) and Rawang areas. It has a dark brown color and short thick horns. It is called a Rawang ox by the Rawangs (in English) and a Dulong ox by the Dulong (in Chinese), but the name in their own languages is the same for the two groups: *ngvpuq* (Rawang) *ŋəpu?* (Dulong) (< \**ŋwà pu?* [cow dark.brown]).

<sup>38</sup>The diminutive *cè* used here gives it the meaning "small and cute". It is derived from the word for "son, child".

<sup>39</sup>*m̄vrgàng* refers to the wide forehead of a cow, *dànggāng* is the forehead of people; *gāng* is a classifier for big rocks, loaf of bread, and similarly shaped items.

- 195 *Shóng kà shòn-nī, lóng ká shònnī íyàng, wāē.*  
 shóng kà shòn-nī lóng ká shòn-nī í-yàng wā-ē  
 tree word talk-day stone word talk-day be-TMyrs say-NP  
 days when trees could talk and stones could talk, it is said.
- 196 *Vshóng<sup>40</sup> gō "Ak-gá," wāē, wā. Vlóng gō "Ak-gá" wà yàng, wā.*  
 vshóng gō ak-gá wā-ē wā vlóng gō ak-gá wà yàng wā  
 tree also ak-ga(ouch) say-NP say stone also ak-ga say TMyrs say  
 The Tree also said: "Ak-ga", it is said. The Stone also said: "Ak-ga", it is said.
- 197 *Lvdō lvgá rvwā:nònnī íyàng, wā.*  
 lv-dō lv-gá rvwān-ò-nī í-yàng wā  
 (let it)-dark (let-it)-light divide-TNP-day be-TMyrs say  
 Those days were days divided into light and dark, it is said.

17. *Svngzàwàngcè vzíng pving shì yàng dāng.*

*Mvsú tòngmvingcènnī nō, tiq dō ngkū shvzōngshì bōinō miqcvm cvmré vríá:mì, wā. Rvtō vhōm rái nō, puqnōnzà lú:ngì, wā. Wēkvt cvmré tiqgō gvl daqà kvt nō, zā yvngò gvl daqà rvt "Svng zà Pōng," lvn yà:ngà, wāē. Mēpvng vrá cvmré vríá:mìnō, puqnōn záyvng vhōm lú:ngà kvt, wēdōnnī zvmicè tiqmè gvl daqà, wā. Ang svng gō wēdōnnī "Svng zà Nvng," wānō tō yà:ngà, wāē. Vpūng wā bōngnō, nvmilat shōq pūng daqà rvt, Vpūng wā tō yà:ngà. Wē bōng nō dēnnī dēyaq hōq ínìgō dvtuttulvngvtshà. Vnvng wā bōng gō nvmilat gō taq rvmshì nvngshì daqì gō írvt.*

17. Regarding the procreation of human beings.

The two original children established a family and a child was conceived. When the time came, the woman felt birth pain. Then when a baby boy was born, since he was born out of pain, he was named "Sangza Pung." Later, the woman got pregnant again, and when she began to feel birth pain, in like manner, a baby girl was born. The baby girl in like manner, was named "Sangza Nang". The reason the name "Apung" was given was that he was the one who was born first. The name Anang was given because she came to add herself as company to the first one.

The name Anang, in like manner, is

<sup>40</sup>Here and following, normally unprefixed words, such as *shóng* "tree" and *lóng* "rock" appear prefixed by *V-* (and capitalized), because they are used as names, i.e. "Tree" and "Rock", for the anthropomorphized entities.

*Vn̄vng wā b̄ong d̄enī d̄eyaḡ ḡō  
wēd̄ōnī lá:ngiē. Iwē Ivngà vlat  
svmā vlat yāḡōnī sv̄ng n̄ō puq̄n̄  
nzā sórí ḡvl daḡà rvt S̄vngzà  
Pōng n̄vng S̄vngzà N̄vng wā, t̄ō  
yà:ngà.*

still being used up to this day.  
However, these first-born boy and girl  
were born through pain and thus were  
called “Sangza Pung” and “Sangza  
Nang”.

### Analysis:

- 198 *S̄vngzàwàngcè vzíng p̄vngshì yàng dāng.*  
 s̄vngzàwàngcè vzíng p̄vng-shì yàng dāng  
 Human being procreat start-R/M TMyrs regarding  
 Regarding the procreation of human beings.
- 199 *Mvsú t̄ongm̄vngc̄enī n̄ō, tiḡ d̄ōngkū shvz̄ōngshì b̄ōi n̄ō*  
 mvsú t̄ongm̄vng-c̄enī n̄ō tiḡ d̄ōngkū shv-z̄ōng-shì b̄ōi n̄ō  
 the.first original-son-dl TM one family CAUS-settle.down-R/M PF-IP PS  
 The two children established one family, and
- 200 *miḡc̄v̄m c̄v̄mré vr̄iá:mì, wā.*  
 miḡc̄v̄m c̄v̄mré v-r̄i-v̄m-ì wā  
 baby child PREF-carry-DIR-IP say  
 a child was conceived, it is said.
- 201 *Rvt̄ō v̄h̄ōm rái n̄ō, puq̄n̄zà lú:ngì, wā.*  
 rvt̄ō v̄h̄ōm rá-ì n̄ō puq̄n̄-zā lúng-ì wā  
 time.of.birth meet DIR-IP PS womb-pain/sickness DIR(begin)-IP say  
 When the time (for giving birth) came, (she) felt womb pain, it is said.
- 202 *Wēkvt c̄v̄mré tiḡḡ ḡvl daḡà kvt n̄ō,*  
 wē-kvt c̄v̄mré tiḡ-ḡ ḡvl daḡ-à<sup>41</sup> kvt n̄ō  
 that-time baby.boy one-CL give.birth DIR-TP time TM  
 Then when a baby boy was born,
- 203 *zā ȳvngò ḡvl daḡà rvt*  
 zā ȳvng-ò ḡvl daḡ-à rvt  
 pain LOC-(out of) give.birth DIR-TP because  
 because (he) was born out of pain,

<sup>41</sup> *ḡvl daḡà* actually means “to put (something) down”, but is used here as a more polite alternative to *sh̄oḡ daḡà* “to give birth”.

- 204 *"S'vngzà Pūng," l'vn yà:ngà, wāē.*  
 s'vng-zà pūng l'vn yàng-à wā-ē  
 people-sick first.born.male name TMyrs-TP say-NP  
 he was named Sangza Pung, it is said.
- 205 *Mèp'vng vrá c'vmré vríá:mì n'ø,*  
 mèp'vng vrá c'vmré v-rī-vm-ì n'ø  
 later again child PREF-carry-DIR-IP PS  
 Later, (she) got pregnant again, and
- 206 *puqn'øn zá:y'vng v'holm lú:ngà kv't,*  
 puqn'øn zá-y'vng v'holm lúng-à kv't  
 womb pain-series/portion meet DIR(begin)-TP time  
 when (she) began to feel womb pain,
- 207 *wēd'ønī zvmìcè tiq'mè g'vl daq'à, wā.*  
 wē-d'ønī zvmìcè tiq-mè g'vl daq-à wā  
 that-just.like baby.girl one-GMf give.birth DIR-TP say  
 in like manner, a baby girl was born.
- 208 *Ang s'vng g'ø wēd'ønī*  
 àng s'vng g'ø wē-d'ø-nī  
 3sg LOC also that-ADV-just  
 She, in like manner
- 209 *"S'vngzà N'vng," wān'ø t'ø yà:ngà, wāē.*  
 s'vng-zà n'vng wā-n'ø t'ø yàng-à wā-ē  
 people-pain first.born.female say-PS name TMyrs-TP say-NP  
 was also named Sangza Nang, it is said.
- 210 *"Vpūng" wā b'øng n'ø, n'vmlat sh'øq p'vng daq'à rvt,*  
 vpūng wā b'øng n'ø n'vmlat sh'øq p'vng daq-à rvt  
 Apung say name TM the.first give.birth start DIR-TP because  
 The name Apung, because (he) is first to be born,
- 211 *"Vpūng" wā t'ø yà:ngà.*  
 vpūng wā t'ø yàng-à  
 Apung ADV name(v.) TMyrs-TP  
 (that's why he) is called Apung.

- 212 *Wē bōng nō dēnī dèyaq hōq ínìgō dvtuttut lǐngvtshà.*  
 wē bōng nō dēnī dèyaq hōq í-nì-gō dvtut-tut lǐng-vt-shà  
 that name TM today tonight until be-if-also continue-REDUP use-DIR-1plpast  
 That name, we have continued to use (generation after generation) until today.
- 213 *"Vn̄vng" wā bōng gō*  
 vn̄vng wā bōng gō  
 Anang say name also  
 The name Anang was given, also
- 214 *n̄vmlat gō taq r̄vmshì n̄vngshì daqì gō írvt,*  
 n̄vmlat gō taq r̄vm-shì n̄vng-shì daq-ì gō í-rvt  
 the.first CL LOC add-R/M accompany-R/M DIR-IP CL be-because  
 because she is one added to the first born as company,
- 215 *"Vn̄vng" wā bōng dēnī dèyaq gō wēdōnī lá:ngiē.*  
 vn̄vng wā bōng dēnī dèyaq gō wē-dōnī lǐng-ì-ē  
 Anvng say name today tonight also that-just.like use-1pl-NP  
 the name Anang, in like manner is still being used to the present day.
- 216 *Iwē lvngà vlat sv̄mā vlat yāgóní sv̄ng nō*  
 í-wē lvngà vlat sv̄mā vlat yā-gó-ní sv̄ng nō  
 be-that (but) boy first.born girl first.born this-CL-dl LOC TM  
 However, these first born boy and first born girl,
- 217 *puqn̄nzā sórí ḡvl daqà rvt*  
 puqn̄n-zā sórí ḡvl daq-à rvt  
 womb-sickness while give.birth DIR-TP because  
 because they were born out of womb pain while giving birth,
- 218 *"S̄vngzà Pūng" n̄vng*  
 s̄vng-zà pūng n̄vng  
 people-sick first.born.male COM
- 219 *"S̄vngzà N̄vng" wā, t̄ó yà:ngà.*  
 s̄vng-zà n̄vng wā t̄ó yàng-à  
 people-sick first.born.female say name TMyrs-TP  
 (They were) called Sangza Pung (human pain first born male) and Sangza Nang  
 (human pain first born female).



18. *S'vngzàwàngcè vzing yàng wē.*

*Mvsú tòngm̄vngcèní àngcè vlat góní "S'vngzà Pōng" n̄vng "S'vngzà N̄vng" ní n̄, àngní n̄m tiq dōngkū shvzōngshì n̄ l̄vngà dvl̄vng dvgòpè, zvmì dvgòmè vđá yà:ngì, wāē. Angní àngcè-rì n̄ yādō iē.*

(1) *Vlat Pùngkāng, Vpūng.*

(2) *Vtōn gó n̄ Tōndó, Vđó iē.*

(3) *Vshòm gó n̄, Vkwīn, Kwīnjūng iē.*

(4) *Vbì gó n̄, Vsōn, Sōnseq iē.*

(5) *Pvngwà gó n̄, Vnōn, Nōnchōng iē.*

(6) *Vchuq gó n̄, Vpī, Pìkō iē.*

(7) *Shvngót gó n̄, Vyōng, Yōngkaq iē.*

(8) *Vshvt gó n̄, Vyōn, Yōnr̄vm Yōnzì iē.*

(9) *Dvgò gó n̄, Vtò, Tòwá, Vrè, Tvè iē.*

18. The procreation and growth of human beings.

The first son and daughter of the "original children" became husband and wife and had nine sons and nine daughters. The sons were as follows:

(1) The first son, Pungkang, Apung.

(2) The second was Atin, Tindi.

(3) The third was Akwin, Kwinjung.

(4) The fourth was Aseun, Seunse.

(5) The fifth was Aneun, Neuncheung.

(6) The sixth was Api, Piko.

(7) The seventh was Ayong, Yongka.

(8) The eighth was Ayeun, Yeunram, Yeunzi.

(9) The ninth was Ato, Towa, Are, Tare.

Analysis:

220 *S'vngzàwàngcè vzing yàng wē.*  
*s'vngzàwàngcè vzing yàng wē*  
 human beings grow TMyrs NOM  
 The growth of human beings.

221 *Mvsú tòngm̄vngcèní àngcè vlat góní*  
*mvsú tòngm̄vng-cè-ní àng-cè vlat gó-ní*  
 the.first original.people-son-dl 3-son first-born CL-dl

- 222 "S'vngzà Pōng" n'vng "S'vngzà N'vng" ní n'ø,  
 s'vng-zà-pōng                      n'vng      s'vng-zà-n'vng                      ní      n'ø  
 people-sickness-first.male      and      people-sickness-first.female      dl      TM  
 The first son and daughter of the "original children"
- 223 àngní n'vm tiq d'vngkū shvz'vngshì n'ø  
 àng-ní      n'vm      tiq      d'vngkū      shv-z'vng-shì              n'ø  
 3sg-dl      sibling      one      family      CAUS-settle.down-R/M      PS  
 became husband and wife to establish one family,
- 224 lvngà dvl'vng dvg'vngpè,  
 lvngà              dvl'vng              dvg'vngpè  
 man/male              strong<sup>42</sup>              nine-GMm  
 They had nine sons
- 225 zvmì dvg'vngmè vdá yà:ngì, wāē.  
 zvmì      dvg'vng-mè      vdá      yàng-ì      wā-ē  
 girl      nine-GMf      have      TMyrs-IP      say-NP  
 and nine daughters.
- 226 Àngní àngcè-rì n'ø yād'vng íē.<sup>43</sup>  
 àng-ní      àng-cè-rì              n'ø      yā-d'vng              í-ē  
 3sg-dl      3sg-son-PM              TM      this-ADV              be-NP  
 The sons were as follows:
- 227 (1) Vlat P'vngkāng, Vp'vng.  
 vlat                      p'vngkāng              vp'vng  
 first.born              (nick-name)              Apung  
 The first son, Pungkang, Apung.
- 228 (2) Vt'vng g'vng n'ø T'vngd'vng, Vd'vng íē.  
 vt'vng              g'vng              n'ø              t'vngd'vng              vd'vng              í-ē  
 later              CL              TM              (nick-name)              Adeu              be-NP  
 The second was Teunden, Adeu (Tindi, Atin).
- 229 (3) Vsh'vng g'vng n'ø, Vkwīn, Kwīnj'vng íē.  
 vsh'vng              g'vng              n'ø              vkwīn              kwīnj'vng              í-ē  
 three              CL              TM              Akwin              Kwinjung              be-NP  
 The third was Akwin, Kwinjung.

<sup>42</sup>The word *dvl'vng* refers to males that are strong, powerful, and handsome.

<sup>43</sup>The Rawang are said to have descended from the first son, the Jingpo from the sixth son.

- 230 (4) *Vbì gó n̄, Vs̄n, S̄nseq íē.*  
 vbì gó n̄ vs̄n s̄nseq í-ē  
 four CL TM Aseu Seuse be-NP  
 The fourth was Aseu, Seuse.
- 231 (5) *Pvngwà gó n̄, Vn̄n, N̄nch̄ng íē.*  
 pvngwà gó n̄ vn̄n n̄nch̄ng í-ē  
 five CL TM Aneun Neuncheung be-NP  
 The fifth was Aneun, Neuncheung.
- 232 (6) *Vchuq gó n̄, Vpī, Pìkō íē.*  
 vchuq gó n̄ vpī pìkō í-ē  
 six CL TM Api Piko be-NP  
 The sixth was Api, Piko.
- 233 (7) *Shvnḡt gó n̄, Vyōng, Yōngkaq íē.*  
 shvnḡt gó n̄ vyōng yōngkaq í-ē  
 seven CL TM Ayong Yongka be-NP  
 The seventh was Ayong, Yongka.
- 234 (8) *Vshvt gó n̄, Vyōn, Yōnr̄m Yōnzi íē.*  
 vshvt gó n̄ vyōn yōnr̄m yōnzi í-ē  
 eight CL TM Ayeun Yeunram Yeunzi be-NP  
 The eighth was Ayeun, Yeunram, Yeunzi.
- 235 (9) *Dvḡò ḡ n̄, Vtò, Tòwá, Vrè, Tvrè íē.*  
 dvḡò ḡ n̄ vtò tòwá vrè tvrè í-ē  
 nine CL TM Ato Towa Are Tare be-NP  
 The ninth was Ato, Towa, Are, Tare.

19. *Zvmìcè Dvgò-mè bòngrì.*  
 (1) *S̀vng zēr v̄l mvd̀vm r̄vmshì n̄vngshì daqì rvt, Vn̄vng, Ǹvngkuq.*  
 (2) *M̀p̄vngmè n̄ Vn̄n, Ǹnkuq;*  
 (3) *Vk̄, Ch̀vngk̄;*  
 (4) *Vtì, Ǹntì;*  
 (5) *Vk̀r, K̀rzi;*  
 (6) *Vḡn, Ḡnzi;*  
 (7) *Vtám, Támzi.*  
 (8) *Vȳn, Ȳnr̄vm, Ȳnzi;*  
 (9) *Vnóng, Tònóng, wā, t̄ yà:ngà.*  
*Lvngà dvgò-pè, svmā dvgò-mè, yārì n̄, s̀vngzàwàngcèrì íē. Gvzà luq wē í rvt "wàng cè" wā wē b̀ng vbáē.*

19. The names of the nine girls.  
 (1) Because she was added to the other humans, the first girl was named Anang, Nangku.  
 (2) The later ones were called, Anin, Ninku;  
 (3) Ako, Changko;  
 (4) Ati, Nunti;  
 (5) Akur, Kurzi;  
 (6) Ageun, Geunzi;  
 (7) Atam, Tamzi;  
 (8) Ayeun, Yeunram, Yanzi and  
 (9) Anong, Tonong.  
 These nine boys and the nine girls were the human beings. Since they were many (more than enough), they were called by the name "Sangza Wangce".

**Analysis:**

- 236 *Zvmìcè dvgò-mè bòngrì.*  
 zvmìcè dvgò-mè b̀ng-rì  
 girl nine-GMf name-PM  
 The names of the nine girls.
- 237 (1) *S̀vng zēr v̄l mvd̀vm r̄vmshì n̄vngshì daqì rvt,*  
 s̀vng zēr v̄l mvd̀vm r̄vm-shì n̄vng-shì daq-ì rvt  
 human series exist top add-R/M accompany-R/M DIR-IP because  
 Because she was added to the other humans,
- 238 *Vn̄vng, Ǹvngkuq.*  
 vn̄vng ǹvngkuq  
 Anang, Nangku  
 the first was (called) Anang, Nangku.
- 239 (2) *M̀p̄vngmè n̄ Vn̄n, Ǹnkuq,*  
 m̀p̄vng-mè n̄ vn̄n ǹnkuq  
 later-GMf TM Anin Ninku  
 The later ones were named Anin, Ninku,

- 240 (3) *Vkō, Ch̀̀ngkō,*  
 vkō ch̀̀ngkō  
 Ako Changko  
 Ako, Changko,
- 241 (4) *Vtì, Ǹ̀ntì,*  
 vtì ǹ̀ntì  
 Ati Neunti  
 Ati, Neunti,
- 242 (5) *Vk̀̀r, K̀̀rzì,*  
 vk̀̀r k̀̀rzì  
 Akur Kurzi  
 Akur, Kurzi,
- 243 (6) *Vg̀̀n, G̀̀nzì,*  
 vg̀̀n g̀̀nzì  
 Agin Ginzi  
 Ageun, Geunzi,
- 244 (7) *Vtám, Támzì,*  
 vtám támzì  
 Atam Tamzi  
 Atam, Tamzi,
- 245 (8) *Vỳ̀n, Ỳ̀nr̀̀m, Ỳ̀nzì,*  
 vỳ̀n ỳ̀nr̀̀m ỳ̀nzì  
 Ayeun Yeunram Yeunzi  
 Ayeun, Yeunram, Yeunzi (and)
- 246 (9) *Vnóng, Tònóng, wā, t̃̀ yà:ngà.*  
 vnóng tònóng wā t̃̀ yàng-à  
 Anong Tonong ADV name(v.) TMyrs-TP  
 Anong, Tonong.
- 247 *Lvngà dvg̀̀-pè, svmā dvg̀̀-mè,*  
 lvngà dvg̀̀-pè svmā dvg̀̀-mè  
 boy nine-GMm girl nine-GMf  
 The nine boys and nine girls,

- 248 *yārì nǒ, sǐngzàwàngcèrì íē.*  
 yā-rì nǒ sǐng-zà-wàng-cè-rì í-ē  
 this-PM TM people-sickness-many-son-PM be-NP  
 these were the human beings.
- 249 *Gvzà luq wē í rvt "wàngcè" wā wē bǒng vbáē.*  
 gvzà luq wē í-rvt wàng<sup>44</sup>-cè wā wē bǒng vbá-ē  
 many enough NOM be-because many-son say NOM name include-NP  
 Since they were many (more than enough), they were called by the name Sangza Wangce.

20. *Vsǐng vzìng vshit lú:ngì wē.* 20. The beginning of the  
*Lvngà dvgòpè, svmā dvgòmèrì* multiplying of human beings.  
*vdǒng vzìng lú:ngì nǒ sǐngzàcèrì* The nine boys and nine girls began  
*gvzà luq lú:ngì, wā. Rvgaq* to multiply and the number of humans  
*dǐmyāng gǒm lú:ngà, wā.* began to grow, it is said. The earth was  
 covered (with humans).

## Analysis:

- 250 *Vsǐng vzìng vshit lú:ngì wē.*  
 vsǐng vzìng vshit lúng-ì wē  
 human multiply (= vzìng) DIR(begin)-IP NOM  
 The beginning of the multiplying of human beings.
- 251 *Lvngà dvgòpè, svmā dvgòmèrì vdǒng vzìng lú:ngì nǒ,*  
 lvngà dvgò-pè svmā dvgò-mè-rì vdǒng vzìng lúng-ì nǒ  
 man/male nine-GMm girls nine-GMf-PM get.bigger<sup>45</sup> multiply DIR(begin)-IP PS  
 The nine boys and nine girls began to multiply,
- 252 *sǐngzàcèrì gvzà luq lú:ngì, wā.*  
 sǐng-zà-cè-rì gvzà luq lúng-ì wā  
 people-sickness-son-PM many enough DIR(begin)-IP say  
 and the number of humans began to grow, it is said.

<sup>44</sup> *wàng* is used for “many” as in “many plants in a field”, and as a noun means “plantation”.

<sup>45</sup> The word *vdǒng* is used for something increasing in size or number, e.g. *svmī vdǒngē* “the fire is getting bigger”, and can be used in a causative form (*dvdǒngòē*) to mean “make bigger” or “make (e.g. a fire)”: *svmī dèdǒngò* “Make a fire!”.

253 *Rvgaq dǎmyāng gǒm lú:ngà, wā.*  
 rvgaq dǎmyāng gǒm lúng-à wā  
 the.earth flat-wide(all.over) cover DIR(begin)-TP say  
 The earth was covered (with humans), it is said.

21 *Vlāng Pūng būng yà:ngì wē.*  
*Sǎngzàwàngcè dǒngkū vdòng*  
*kèní cǎmré tiqǒ gǎl daqà, wā.*  
*Chēr gǒ vdāē wā, nīgūng gǒ*  
*yōē, wā. Kūdǒ kūdǒ té mǎnshì*  
*lú:ngì nìnǒ, hí wūr nǒl gǒ sùr*  
*lú:ngì, wā. Té mǎnshì nǒ vlāng*  
*gǒ shá lú:ngà, wā. Wērvt, àng*  
*sǎng nǒ "Vlāng Pōng," wā nǒ tǒ*  
*yà:ngà.*

*Vlāng Pū:ngì nǒ sǎngzàwàngcè*  
*rì taqkèní sǎng vnvprì sǎng tǎm*  
*vbūn baq kéò nǒ, lónggápā*  
*lóngshǎgà tiqrǎm sǎng yǎn kéò*  
*nǒ, dvbé ké lú:ngà, wā.*

*"E, sǎngzà dvkoqrvt lǎm pà*  
*īē, sǎngnì dvkoq dvbé lǎmpà īē,*  
*shvmà:lì," wā gvcvt vjǒn lú:ngà,*  
*wā.*

*"E, angkǒpèi cǐnggú bǒy*  
*laqshvtiqò. Wēyǎng sǎng gōi*  
*nǒ shvràng taqdǒng shvrú:ngì nǒ,*  
*sha:tnì," wānǒ, wàmùn vráá:mì,*  
*wā. Wēkvt àng sǎng gōd nǒ,*  
*toqtip lǎmpàí gǒ mvrǒ:nò, wā.*  
*Svrì tiqchǎng bē nǒ hǒq bǒà kv̄t.*

*"Vlāng Pū:ngé, nvkǒ gāmzaq*  
*mvgà:mí cǐnggú bǒy shvtiq bǒà*  
*yǎng laqlúm rā, wāē," wā gōdē,*  
*wā. Wēkvt Vlāng Pōng vlāngrái*  
*nǒ ngámlē zǒngmuq taq tap rái,*  
*wā.*

21 The appearance of Alang Pung.

A son was born in a family, it is said. The son had a pair of wings and a tail. As he was growing up his fingernails and toenails began to grow long. He began to grow and he also learned how to fly. Therefore they called him Alang Pung "Flying first born son".

Alang Pung picked up the beautiful ones from among the humans and carried them away to eat. He took them to his dwelling cave, which was at the side of a cliff. There were less people than before now (because Alang Pung had been taking human beings away)

"He might finish us all, he might destroy all humans, (so) let's get rid of him." Saying this, they (humans) began to work out a plan.

"Let his father-in-law (his mother's brother) make a festival of *cǐng* (gong). Let's invite him to come to that place, and get him to sit in the sharang (middle room upstairs), then kill him." they said, and all agreed.

They went to invite Alang Pung, but (because he lived in a very deep cave) what they said could not reach him. They unrolled a ball of thread and when the thread was gone it reached him. "Alang Pung! Your rich and powerful father-in-law is having a festival of gong and would like you to come and participate." they said, inviting him.

Then Alang Pung landed on the

*Wēkvt kàngrày tìngǝ rúng  
daqì, wā.*

*"Wēsǝng Vlāng Pū:ngé,  
shvràng taqtǝng ǝrǝng lǝng",  
ā:lò nǝ, rúng lú:ngì kvt,*

*"Vlāng Póngé, nà nìgǝng  
nīgǝng nǝ, miqcv̄m gvjà:ngí  
nàyatnvtñē. Dǝndùng dvpuq sǝng  
dǝ dvchū:ngì, ā:lǝē, wā. Dvchǝng  
bǝà kvt taqdǝng kèní gilà  
dvgǝpè, sǝmpv̄ngrv̄m kèní gilà  
dvgǝpèí, rǝ:nò nǝ taqlap kèní  
ninaq wǝrdíí vbuq vbuqò nǝ,  
shv̄m nǝ mǝngjǝ:ngí vzù:rò nǝ,  
dvshíyé, shvmāl yé bǝà, wāē.*

front of the roof. Then he sat down on the side of the fireplace closest to the door. "Alang Pung, you must come sit in the middle room upstairs." they said, and when he started to sit down, they said, "Alang Pung, the careless children might step on your precious tail. We should hang it down through the slits in the floor." When he hung his tail through the floor nine strong men grabbed his tail from underneath the house and pulled it. Another nine strong men struck him with axes and stabbed him with spears and swords from the top. And they killed him.

**Analysis:**

- 254 *Vlāng Pūng būng yà:ngì wē.*  
vlāng                      pūng   būng                      yàng-ì                      wē  
Alang (to fly)      Pung   appear                      TMyrs-IP                      NOM  
The appearance of Alang Pung.
- 255 *Sǝngzàwàngcè dǝngkū vdòng kèní*  
sǝng-zà-wàng-cè                      dǝngkū      vdòng                      kèní  
people-sickness-many-son      family      inside                      from
- 256 *cǝmré tiqǝ gǝl daqà, wā.*  
cǝmré      tiq-gǝ      gǝl                      daq-à      wā  
child      one-CL      give.birth      DIR-TP      say  
A son was born in a family, it is said.
- 257 *Chēr gǝ vdáē wā, nīgǝng gǝ yǝē, wā.*  
chēr      gǝ      vdá-ē      wā      nīgǝng      gǝ      yǝ-ē      wā  
wings      also      have-NP      say      tail                      also      grow-NP      say  
The son had a pair of wings and a tail, it is said.



- 258 *Kūdō kūdō té m̄vnshì lú:ngì nìnō,*  
 kū-dō kūdō té m̄vn-shì lúng-ì nìnō  
 that-ADV that-ADV<sup>46</sup> big(grow) continue-R/M DIR-IP when  
 As he was growing up,
- 259 *hí wūr nōl gō sūr lú:ngì, wā.*  
 hí wūr nōl gō sūr lúng-ì wā  
 legs hands nail also long<sup>47</sup> DIR(begin)-IP say  
 his finger nails and toe nails began to grow long.
- 260 *Té m̄vnshì nō vlāng gō shá lú:ngà, wā.*  
 té m̄vn-shì nō vlāng gō shá lúng-à wā  
 big(grow) continue-R/M PS fly also know DIR(begin)-TP say  
 He began to grow and he also knew how to fly, it is said.
- 261 *Wērvt, àng s̄vng nō "Vlāng Pūng," wā nō tō yà:ngà.*  
 wē-rvt àng s̄vng nō vlāng pūng wā nō tō yàng-à  
 that-because 3sg LOC TM Flying Pung call PS name TMyrs-TP  
 Therefore they called him Alang Pong, flying first born son.
- 262 *Vlāng Pū:ngí nō s̄vngzàwàngcèrì taqkèní*  
 vlāng pūng-í nō s̄vngzàwàngcè-rì taq-kèní  
 Vlang Pung-AGT TM human.beings-PM LOC-from  
 Alang Pung, from the humans,
- 263 *s̄vng vnvprì s̄vng t̄vm vbūn baq kéò nō,*  
 s̄vng vnvpr-ì s̄vng t̄vm vbūn baq ké-ò nō  
 person beautiful-PM LOC quickly lift carry eat-TNP PS  
 picked up the beautiful ones and quickly carried them away to eat.
- 264 *lónggápā lóngshv̄gà tiqr̄vm s̄vng*  
 lónggá-pā lóng-shv̄gà tiq-r̄vm s̄vng  
 cliff-side rock-cave one-CL(hole) LOC  
 He took them to his cave which was at the side of a cliff.
- 265 *ȳvn kéò nō,*  
 ȳvn ké-ò nō  
 transfer.from.one.place.to.another eat-TNP PS  
 (he) transfer them from one place to another to eat (them),

<sup>46</sup>Here *kūdō kūdō* “that way that way” is used to mean “further and further, more and more”.

<sup>47</sup>This refers to the nails being long and pointed.

- 266 *dvbé ké lú:ngà, wā.*  
 dv-bé ké<sup>48</sup> lúng-à wā  
 CAUS-be.gone AVS DIR(begin)-TP say  
 (and so) there were less people than before.
- 267 *"E, s'vngzà dvkoqrvt l'vm pà íē,*  
 e s'vngzà dvkoq-rvt<sup>49</sup> l'vm pà<sup>50</sup> í-ē  
 Eh human last.one-cut INF thing be-NP  
 "He might finish us all,"
- 268 *s'vngnì dvkoq dvbé l'vmpà íē,*  
 s'vngnì dvkoq dv-bé l'vm pà í-ē  
 humans the.last.one CAUS-be.gone INF thing be-NP  
 (he might) destroy all humans,
- 269 *shvmà:lì," wā gvcvt vjōn lú:ngà, wā.*  
 shv-mvl-ì wā gvcvt vjōn lúng-à wā  
 CAUS-disappear-1pl say plan(n.) work.out DIR(begin)-TP say  
 (so) let's get rid of him," they said and they began to work out a plan.
- 270 *"E, angkøpèí cìnggú bòy laqshvtiqò.*  
 e àng-kø-pè-í cìnggú bòy laq-shv-tiq<sup>51</sup>-ò  
 Eh 3sg-father.in.law<sup>52</sup>-GMm-AGT gong celebration INDTV-CAUS-circle-TNP  
 "Let his father-in-law make a festival of cing (gong).
- 271 *Wēy'vng s'vng gōì nø,*  
 wē-y'vng s'vng gō-ì nø  
 that-place LOC invite-1plHOR PS  
 Let's invite him to come to that place,

<sup>48</sup>The word *ké* "eat (meat)" has grammaticalized into an adversative postverbal auxiliary.

<sup>49</sup>*dvkoq* is a noun, "the last one", while *dvkoqrvt* is a verb "destroy all/finish all", which is nominalized here by the infinitive marker.

<sup>50</sup>*pà* is a nominalizer, but here is part of a structure that means "might" or "seems like".

<sup>51</sup>This is the verb used to mean "make (a festival)", (< *tiqòē* "to circle (something)").

<sup>52</sup>*kø* can be either "father in law" or "uncle". As the same Rawang clans often intermarry repeatedly, sometimes the uncle and the father-in-law is the same person.

- 272 *shvràng taqdǝng shvrú:ngì nǝ,*  
 shvràng taq-dǝng shv-rúng-ì nǝ  
 middle.room<sup>53</sup> upper-floor CAUS-sit-1plHOR PS  
 and get him to sit in the sharang (middle room upstairs)
- 273 *sha:tnì," wānǝ, wàmùn vráá:mì, wā.*  
 shvt-ì wā-nǝ wàmùn<sup>54</sup> vrá-vm-ì wā  
 kill-1plHOR say-PS all.the.multitude agree-DIR-IP say  
 then kill him," they said and all agreed.
- 274 *Wēkvt àng sǝng gōò nǝ,*  
 wē-kvt àng sǝng gō-ò nǝ  
 that-time 3sg LOC invite-TNP PS  
 They (went to) invite him,
- 275 *toqtíp lǝmpàí gǝ mvrǝ:nò, wā.*  
 toq-tip lǝm-pà-í gǝ mv-rǝn-ò wā  
 speak-speak INF-thing-INST also NEG-reach-TNP say  
 but what they said did not reach (into his cave)
- 276 *Svrí tiqchǝng bē nǝ hǝq bǝà kvt,*  
 svrí tiq-chǝng bē nǝ hǝq bǝ-à kvt  
 thread one-CL(roll) be.gone PS reach PF-TP when  
 They unrolled a thread and when the thread was gone it reached him.
- 277 *"Vlāng Pū:ngé, nvkǝ gàmzaq mvgà:mí cǝnggú bǝy*  
 vlāng pūng-é nv-kǝ gàmzaq mvgàm-í cǝnggú bǝy  
 Alang Pong-EXCL 2-f.in.law powerful.man rich.man-AGT gong celebration  
 They said, "Alang Pung! Your rich and powerful father-in-law is
- 278 *shvtiq bǝà yǝng laqlúm rā, wāē," wā-gōòē, wā.*  
 shv-tiq bǝ-à yǝng laq-lúm rā wā-ē wā gō-ò-ē wā  
 CAUS-circle PF-TP LOC INDTV-participate DIR say-NP say invite-TNP-NP say  
 making a festival of the gong and would like you to come participate," they said,  
 inviting him.

<sup>53</sup>The *sharang* is the middle room of a Rvwang house and is used for preparing food.

<sup>54</sup>*mùn* is "10,000", *wàmùn* literally is a number above "10,000" but below *sèn* "100,000". Here it is used to mean "everyone".

- 279 *Wēkvt Vlāng Pūng vlāngrài n̄*  
wē-kvt vlāng pūng vlāng-rá-ì n̄  
that-time Alang Pung fly-DIR-IP PS  
Then Alang Pung flew there
- 280 *ngámlē zòngmuq taq tap ráì, wā.*  
ngámlē zòngmuq taq tap rá-ì wā  
front.roof front.roof<sup>55</sup> LOC alight/sit DIR-IP say  
and landed on the front of the roof.
- 281 *Wēkvt kàngrày t̀nḡ r̀ng daqì, wā.*  
wē-kvt kàngrày<sup>56</sup> t̀nḡ-̄ r̀ng daq-ì wā.  
that-time side.of.fireplace floor-LOC sit DIR-IP say  
Then he sat down on the side of the fireplace closest to the door.
- 282 *"Wēs̀ng Vlāng Pū:ngé! Shvr̀ng taqt̀ng èr̀ng l̀ng,"*  
wē-s̀ng vlāng pūng-é shvr̀ng taq-t̀ng è-r̀ng l̀ng  
that-person Alang Pung-EXCL middle.room upper-floor NF-sit DIR  
"Hey, Alang Pung! Come sit in the middle room upstairs,"
- 283 *ā:lò n̄, r̀ng l̀ngì kvt,*  
v̄l-ò n̄ r̀ng l̀ng-ì kvt  
say-TNP PS sit DIR(begin)-IP when  
they said, and when he started to sit down, they said,
- 284 *"Vlāng Pū:ngé, nà ǹg̀ng ǹg̀ng n̄,*  
vlāng pūng-é nà ǹg̀ng<sup>57</sup> ǹg̀ng n̄  
Alang Pung-EXCL 2sg long.lived/precious tail TM
- 285 *miq̀vm gvjà:ngí ǹyatnvt̄nē.*  
miq̀vm gvjàng-í e-vyat-vt-ē  
children play.around-AGT NF-step.on-DIR-NP  
"Alang Pung, the careless children will step on your precious tail.

<sup>55</sup> *ngámlē* and *zòngmuq* are Damsha (poetic, literary) words, not used in colloquial speech. *ngám* by itself means "front", and *ngámlē* and *zòngmuq* mean "the front roof of a house".

<sup>56</sup> *kàngrày* is the side of the fireplace closest the door in a Rawang house.

<sup>57</sup> *ǹg̀ng*, *miq̀vm* and *ǹn̄aq* (*wūrdi*) are also Damsha (poetic, literary) words, used here to sound more elegant.

- 286 Dōndùng dvpuq s̀vng d̀d̄ dvchū:ngì,"  
 d̄d̄ndùng dvpuq s̀vng d̀d̄ dv-chūng-ì  
 bamboo.floor underneath.house LOC ADV CAUS-hang-1plHOR  
 Let's hang it down through the slits in the floor."
- 287 ā:lòē, wā. Dvchūng b̀d̄à kv̄t  
 v̄l-ò-ē wā dv-chūng b̀d̄-à kv̄t  
 tell-TNP-NP say CAUS-hang PF-TP when  
 when he hung his tail through the floor,
- 288 taqd̀d̄ng k̀nì g̀l̀à dvg̀d̄p̀è, s̀m̄p̄v̄ngr̄m̄ k̀nì  
 taq-d̀d̄ng k̀nì g̀l̀à dvg̀d̄-p̀è s̀m̄-p̄v̄ng-r̄m̄ k̀nì  
 upper-room from strong.male nine-GMm house-under-inside from  
 from the upper floor nine strong men and from underneath the house
- 289 g̀l̀à dvg̀d̄p̀èí, r̄d̄:nò ǹd̄ taqlap k̀nì  
 g̀l̀à dvg̀d̄-p̀è-í r̄d̄n-ò ǹd̄ taq-lap k̀nì  
 strong.male nine-GMm-AGT pull-TNP PS upper-side from  
 (another) nine strong men pulled (his tail and those on) the upper side
- 290 ǹinaq w̄rd̄íí vbuq vbuqò ǹd̄,  
 ǹinaq w̄rd̄-í vbuq-ò ǹd̄  
 big(axe) axe-INST strike.downwards-TNP PS  
 struck downward with axes
- 291 sh̀v̄m ǹd̄ m̄v̄ngj̄d̄:ngì v̀z̀:̀r̀ò ǹd̄,  
 sh̀v̄m ǹd̄ m̄v̄ngj̄d̄ng-í v̀z̀-̀r̀ò ǹd̄  
 iron.sword TM spear-INST stab-TNP PS  
 and stabbed him with spears and swords,
- 292 dvsh́yé, shv̄māl yé b̀d̄à, wāē.  
 dv-sh́-yé shv-māl yé b̀d̄-à wā-ē  
 CAUS-die-complete<sup>58</sup> CAUS-disappear complete PF-TP say-NP  
 and they killed him.

<sup>58</sup>The postverbal particle *yé* can mean "finish, complete V", equivalent to *d̄v̄ng*, or "be able to V".

22. Vlāng Pūng shā-chē-í  
gòmgōy shíù, mvshvng shíù  
zòng yàng wē.

Kàngshvng Pūng, Vlāng Pūng  
dvshí dving bōà, shvmāl yé bōà,  
wā. "Ló, kō:mì," wā nò, chòm pvn  
g nvmshvngō kōmbōà, wāē.  
Vsháng gá daqì nò yà:ngò nìnō,  
Vlāng Pūng shìvnàng taqlap  
vhárshì a:pmì, wā. "Chòmtaq  
nvmshvng yvng kō:mì," wā,  
nònggūn vrá nò kóm bōà, wā.  
Vsháng gá daqì nòdvjà á:mà,  
yvng á:mà, wānī, Vlāng Pūng  
shìvnàng nò taqlap vyálshì  
a:pmì, wā. "Ló, Vlāng Pūng  
shìvnàng kóm màshvlá á:mì wē  
nò wālì wālái rìn vrá Vlāng  
Pūng shāchēkèi. Mèzò shāchē  
vtuqò nò vwalkèi tunkèi," wā,  
wàmùn vrāē, wā. Wàyá vrá  
á:mì, wā. Vlāng Pūng shìvnàng  
mèzòshvnmvn vtuq lú:ngà, wā  
nìnō, gwēshè zvmràng gō  
mv-zòngá:mì, wā. "E, Vlāng  
Pūng shāchē nò vpvt dvingtē  
wāi nò ké mv-daq. Mv-lúnshì.  
Nònggūn mà-pvt wēnōkādō lvwài  
nī?" wā, vriq vrung wàlú:ngì kvt,  
"Ròmètì svng shvlá:ngì,  
bìngshōtì svng shvlá:ngì." wā,  
rìn vráá:mì kvt, ròmètì svng  
shvláng bōà kvt, tìjúm naqràng  
bvtshō bōà. Tìbvt lónglvng  
bvtshō bōà kvt, ròmèshō wā rón  
lú:ngì, wā. Wēkvt gòmgōy shíù  
zòng lú:ngì, wā. Mvshvng shíù  
zòng lú:ngì nò, mvzò tvrū vdaq  
tvrū shvngbē lúm lú:ngà, wā. Wē  
kvt svngzà dvyò rvt bōà, wā. Wē  
kvt m̄shvngshícè ní nò, vsháng

22. Alang Pung's dead body caused  
deadly plague all over the earth.

Human beings killed ancient Pung  
Alang Pung and they said to each  
other, "Let's bury him." They buried  
him at the lower village entrance. The  
next morning when they went to see  
(Alang Pung's grave) they found the  
body had come to the surface. So they  
said (to each other), "Let's bury him at  
the upper village entrance." Everyone  
agreed and then they buried him  
(again). But the following morning  
when they went to see (Alang Pung's  
grave), the body was found lying on  
the top (of the grave again). "Now, we  
can not bury Alang Pung's dead body,  
so let's chop it up divide the pieces  
among ourselves to eat. We'll chop  
him into chunks and distribute the  
pieces evenly." Everyone agreed. They  
began to chop Alang Pung's dead  
body. But after they chopped it up, it  
did not even fill a basket. "It should  
not be eaten by just a few people.  
Since not everyone will be able to get  
it, how shall we do this?" (They said to  
each other) "Let's make it flow away  
in the river," they said, and so  
everybody agreed. When they threw it  
in the water, it blocked the river drain  
and then the river began to flood. The  
water began to rise, and covered the  
earth, it covered all the mountains.  
The humans were all killed. At that  
time, two humans called  
"Mvshvngshice" (leftover ones) kept  
going uphill until there was only a  
small bit of the mountaintop and they  
were perched on top of land the size of  
a shazol hat surrounded by water.

*shìgùng kwīng wā vzú nò shvzòl*  
*vmō chiprím bòa yvng lōng-shì*  
*yà:ngì, wāē.*

**Analysis:**

293 *22. Vlāng Pūng shā-chē-í gòmgōy shíù,*  
 vlāng pūng shā-chē-í gòmgōy shí-ù  
 Alang Pung flesh-chunk-AGT plague death-epidemic

294 *mvshvng shíù zòng yàng wē.*  
 mvshvng shí-ù zòng yàng wē  
 plague death-epidemic full TMyrs NOM  
 Alang Pung's body chunks caused deadly plague and filled the earth.

295 *Kàngshvng Pūng, Vlāng Pūng dvshí dving bòa,*  
 kàngshvng pūng vlāng pūng dv-shí dving bòa-à  
 ancient Pung Alang Pung CAUS-die finish PF-TP  
 Human beings killed ancient Pung Alang Pung and

296 *shvmāl yé bòa, wā. "Ló, kò:mì," wā nò,*  
 shv-māl yé bòa-à wā ló kòm-ì wā nò  
 CAUS-disappear complete PF-TP say let's bury-1plHOR say PS  
 they said to each other, "Let's bury him."

297 *chòm-pvng nvmshvng-ò kòm bòa, wāē.*  
 chòm-pvng nvmshvng-ò kòm bòa-à wā-ē  
 house-below village.entrance-LOC bury PF-TP say-NP  
 They buried him at the lower village entrance, it is said.

298 *Vsháng gá daqì nò yà:ngò nìnò,*  
 vsháng gá daq-ì nò yvng-ò nìnò  
 morning bright DIR-IP PS look-TNP when  
 The next morning when they went (to see Alang Pung's grave),

299 *Vlāng Pūng shìvnàng taqlap vharshì a:pmì, wā.*  
 vlāng pūng shì-vnàng taq-lap vhar-shì<sup>59</sup> ap-ì wā  
 Alang Pung dead-corpse upper-side come.to.surface-R/M TMDys-IP say  
 they found out the body had come to the surface, it is said.

<sup>59</sup> *vharshì* is derived from *hàròē* "dig up" (like by a dog, from pawing at the ground with the hands or paws).

- 300 *"Chòmtaq nvmshvng yvng kóm:mi," wā,*  
 chòm-taq nvmshvng yvng kóm-ì wā  
 house-above village.entrance LOC bury-1plHOR say  
 So they said, "Let's bury him at the upper village entrance"
- 301 *nønggūn vrá nò kóm bóa, wā.*  
 nønggūn vrá nò kóm bóa wā  
 the.multitude agree PS bury PF-TP say  
 everyone agreed, and they buried him (again).
- 302 *Vsháng gá daqì nò dvjà á:mà, yvng á:mà, wānī,*  
 vsháng gá daq-ì nò dvjà-vm-à yvng ám-à wānī  
 morning bright down-IP PS investigate-DIR-TP see DIR-TP when  
 But the following morning, when they went to see Alang Pung's grave,
- 303 *Vlāng Pūng shìvnàng nò taqlap vyálshì a:pmì, wā.*  
 vlāng pūng shì-vnàng nò taq-lap vyál-shì ap-ì wā  
 Alang Pung's dead-corpse TM upper-side lying-R/M TMdys-IP say  
 the body was found on the top of the grave again.
- 304 *"Ló, Vlāng Pūng shìvnàng kóm màshvlá á:mì wē nò*  
 ló vlāng pūng shì-vnàng kóm mà-shvlá ám-ì wē nò  
 come.on Alang Pung dead-corpse bury NEG-good DIR-IP NOM TM  
 "Now, we can not bury Alang Pung's dead body,
- 305 *wālì wālāí rìn vrá Vlāng Pūng shāchē kèì.*  
 wālì wālā-í rìn vrá vlāng pūng shā-chē kè-ì  
 all.people-AGT the.same agree Alang Pung flesh-chunk eat(meat)-1plHOR  
 so let's chop it up and divide the pieces among ourselves to eat.
- 306 *Mèzò shāchē vtuqò nò*  
 mèzò shā-chē vtuq-ò nò  
 meat.chunks flesh-chunks chop-TNP PS  
 We'll chop him into chunks and
- 307 *vwalkéì tunkéì," wā,*  
 vwal-ké-ì tùn-ké-ì wā  
 divide-RECIP-1pl distribute-RECIP-1pl say  
 distribute the pieces evenly."



- 308 *wàmùn vráē, wā. Wàyá vrá á:mì, wā.*  
 wàmùn vrá-ē wā wàyá vrá ám-ì wā  
 thousands.wise agree-NP say hundreds-wise agree DIR-IP say  
 Everyone agreed. Everyone agreed.
- 309 *Vlāng Pūng shìvnàng mèzòshvnmv̄n vtuaq lú:ngà,*  
 vlāng pūng shì-vnàng mèzò-shvnmv̄n vtuaq lúng-à  
 Alang Pung dead-corpse meat.chunks-meat chop DIR(begin)-TP  
 They began to chop Alang Pung's dead body.
- 310 *wā nìnō, gwēshè zvmràng gō mv-zòngá:mì, wā.*  
 wā nìnō gwē-shè zvmràng mv-zòng-vm-ì wā  
 say when taro-red basket NEG- full-DIR-IP say  
 But after they chopped it, it did not even fill a basket.
- 311 *"E, Vlāng Pūng shāchē nō*  
 e vlāng pūng shā-chē nō  
 well, Alang Pung flesh-chunks TM  
 "Well, Alang Pung's flesh
- 312 *vpvt dvingtē wāí nō ké mv-daq.*  
 vpvt dvingtē wā-í nō ké mv-daq  
 get.portion this.much only-AGT TM eat(meat) NEG-must  
 should not be eaten only by those who can get the meat.
- 313 *Mv-lúnshì. Nònggūn mà-pvt wēnō*  
 mv-lún-shì nònggūn mv-vpvt wē-nō<sup>60</sup>  
 NEG-can-R/M the.multitude NEG-get.portion NOM-TM  
 Since not everyone would be able to get it,
- 314 *kādō lvwàì nī?" wā,*  
 kā-dō lv-wà-ì nī<sup>61</sup> wā  
 WH-ADV INDTV-do-1pl Q say  
 how shall we do this?"
- 315 *vriqvrùng wàlú:ngì kv̄t,*  
 vriq-vrùng wà-lúng-ì kv̄t  
 (talk.in.uproar) say-DIR(begin)-IP time  
 when they began to have a heated discussion,

<sup>60</sup> *wēnō* is used here to mean "what if" or "if-so".

<sup>61</sup> *lv-* before the verbs and *nī* or *nì* after the verb function together here to express the idea "since this is the case, how are we going to do it?".

- 316 *"Ròmètì s̀vng shvlá:ngì,*  
 ròmè<sup>62</sup>-tì s̀vng shv-láng-ì  
 big.river-water LOC CAUS-flow.away-1plHOR  
 They said, "Let's make it flow away in the river,
- 317 *b̀vngshōtì s̀vng shvlá:ngì" wā,*  
 b̀vngshō-tì s̀vng shv-láng-ì wā  
 river-water LOC CAUS-flow.away-1plHOR say  
 let's make it flow away in the river", they said,
- 318 *rìn vráá:mì kvt,*  
 rìn vrá-vm-ì kvt  
 the.same agree-DIR-IP time  
 and when they agreed,
- 319 *ròmètì s̀vng shvláng b̀hà kvt,*  
 ròmè-tì s̀vng shv-láng b̀h-à kvt  
 big.river-water LOC CAUS-flow.away PF-TP time  
 (but) when they caused it to flow in the river,
- 320 *tìjúm naqràng bvtshō b̀hà.*  
 tì-júm<sup>63</sup> naqràng<sup>64</sup> bvt-shō b̀h-à  
 water-drain deep drain-be.blocked.up PF-TP  
 it blocked the place where the water drains.
- 321 *Tìbvt lóngl̃vng bvtshō b̀hà kvt,*  
 tì-bvt lóng-l̃vng bvt-shō b̀h-a kvt  
 water-recede/drain rock-flat drain-block.up PF-TP time  
 When the drain was blocked,
- 322 *ròmèshō wā r̃n lú:ngì, wā.*  
 ròmè-shō wā r̃n lúng-ì wā  
 big.river-rain only increase DIR(begin)-IP say  
 the water began to swell.

<sup>62</sup>*rvmè* is the usual word for "large river"; *ròmè* is a literary word.

<sup>63</sup>*tìjúm* is the place where water flows into the ground, from *tì* "water" and *júm-ē* "to be stuck in the mud".

<sup>64</sup>*rvnag* is the usual word for "deep", *naqràng* means "wide and very deep".

- 323 *Wēkvt gòmgōy shíu zòng lú:ngì, wā.*  
 wē-kvt gòmgōy shí-ù zòng lúng-ì wā  
 that-time plague death-epidemic full DIR(begin)-IP say  
 At that time a death epidemic began to fill (the earth).
- 324 *Mvshvng shíu zòng lú:ngì nǝ.*  
 mvshvng shí-ù zòng lúng-ì nǝ  
 human death-epidemic full DIR(begin)-IP PS  
 A human death epidemic began to fill (the earth),
- 325 *mvzǝ tvrū vdaq tvrū shvngbē lúm lú:ngà, wā.*  
 mvzǝ tvrū vdaq tvrū shvngbē lúm lúng-à wā  
 peaks mountain steep mountain all cover DIR(begin)-TP say  
 (the water) began to cover all the mountains,
- 326 *Wēkvt svingzà dvyǝ rvt bǝà, wā.*  
 wē-kvt svingzà dvyǝ rvt<sup>65</sup> bǝ-a wā  
 that-time human seed cut(off) PF-TP say  
 Then the human were all killed.
- 327 *Wēkvt m̄shvngshícè ní nǝ,*  
 wē-kvt m̄shvng-shí-cè ní nǝ<sup>66</sup>  
 that-time human-seed-son dl TM  
 At that time two humans
- 328 *vháng shìgùng kwīng wā vzú nǝ*  
 vháng shìgùng kwīng wā vzú nǝ<sup>67</sup>  
 high mountain little.bit ADV protrude(be.pointy) PS  
 a little bit of a high mountain was protruding (sticking out of the water),

<sup>65</sup>Here *rvt* is said to mean “be gone”.

<sup>66</sup>This refers to “the two humans who were left” (cf. *angshícè* “the leftover ones”).

<sup>67</sup>In this line, *kwīng wā vzú* means “to be protruding a little bit so only the tip can be seen”.

329 *shvzəl vmō chiprím bǝà yǐng lōng-shì yà:ngì, wāē.*  
 shv-zəl vmō chip-rím bǝ-à yǐng lōng-shì yàng-ì wā-ē<sup>68</sup>  
 CAUS-peace hat wedge-even.off PF-TP LOC stay-R/M TMyrs-IP say-NP  
 (and) they were perched on (this bit of land) the size of a shazeul hat.

23. *Mvshvngshícèní*  
*lōngshìwē nǝ, mvshvng shíù*  
*gǝmgōy shíùí shvzəl vmō*  
*kànglá vmō chip rím bǝà*  
*yǐng íǝ. Mvshvngshí gǝmgōy*  
*shícèní lōngshì ráì yǐngǝ,*  
*dvǝ nǝm svrrái kv̄t, gǝmgōy*  
*shíù tìtvnǝm zǝr wē tì nǝ,*  
*ròrò wā bvt daqì, wā. Wēkv̄t*  
*nǝmsv̄r nǝmlop kaq cētúngshì nǝ*  
*vsǝng láò nǝgǝ lá mv-lún*  
*bǝà kv̄t Svngbǝn Kwīnzū*  
*raqsǝng kèní mvshvngshícèní*  
*dvbǝnshì daqì, wā. Dvtǝng*  
*dvtǝng léshì daqì nǝ, Shàzǝng*  
*Vdǝm taq chǝm wāshì nǝ, v̄l*  
*yǐng kèní Shàzǝng Vdǝm taq*  
*sǝngzàwàngcè dvzǝngshì yàng.*

23. The perching place of the humans was an area the size of a *shazeul* hat, a *kangla* hat, left by the death epidemic (floods). When the nine suns appeared at the place where the two humans (who survived the plague) were, the water of the flood that caused the destruction started to recede, it is said. Then the two human beings went to the east and west to look for humans, but when they could not find any, they came down from *Sangban Kwinzu* (people migrated mountain), it is said. They passed down many steps of mountain ranges, and on *Shanzing Adam* (procreation plain) they built a house themselves and lived there. On this plain the humans procreated.

**Analysis:**

330 *Mvshvngshícèní lōngshì wē nǝ,*  
 mvshvng-shí-cè-ní lōng-shì wē nǝ  
 human-seed-son-dl stay-R/M NOM TM  
 The perching (place) of the humans

<sup>68</sup>The *shvzəl* hat is a hat worn by the damsha. It has a sun on the right side and a moon on the left side, but without boar horns. Here it is used to show the size of the piece of land left for the two survivors to stand on. *chip* means “to place into the ear or between two things”, and *rím* means “to even off by cutting, such as bangs”. Together here they mean “to be surrounded by, left out of, the water”; *lōng* means “climbing up going upstream”. The whole line then means “They climbed until there was only a small bit of the mountain top and they were perched on top of land the size of a *shvzəl* hat surrounded by water.”

- 331 *mvshv̄ng shíù gòmgōy shíùí shvzø̄l vmō*  
 mvshv̄ng shí-ù gòmgōy shí-ù-í shvzø̄l vmō  
 human death-epidemic plague death-epidemic-AGT shazol hat
- 332 *kànglá vmō chip rím bōà yv̄ng íē.*  
 kàng-lá vmō chip-rím bō-à yv̄ng í-ē  
 tiger-male hat wedge-even.off PF-TP LOC be-NP  
 was an area the size of a shazol hat, a kangla hat, left by the death epidemic (floods).
- 333 *Mvshv̄ngshí gòmgoy shícèní lōngshì rái yv̄ngø̄,*  
 mvshv̄ng-shí gòmgoy shí-cè-ní lōng-shì rá-ì yv̄ng-ø̄  
 human-seed plague seed-son-dl stay-R/M DIR-IP LOC-LOC  
 at the place where the two humans (who survived the plague) were,
- 334 *dvgø̄ nvm sv̄rráì kv̄t,*  
 dvgø̄ nvm sv̄r-rá-ì kv̄t  
 nine suns shine-DIR-IP time  
 when nine suns appeared (i.e. began to shine down),
- 335 *gòmgōy shíù tìtv̄nvm zø̄r wē tì nø̄,*  
 gòmgōy shí-ù tìtv̄nvm zø̄r wē tì nø̄  
 plague death-epidemic flood.water(n.) flood(v.) NOM water TM  
 the water of the flood that caused the destruction,
- 336 *ròrò wā bvt daqì, wā.*  
 rò-rò wā bvt daq-ì wā  
 all.together-REDUP like recede DIR-IP say  
 the water started to recede, it is said.
- 337 *Wēkv̄t n̄vmsv̄r n̄vmløp kaq cētúngshì nø̄*  
 wē-kv̄t n̄vmsv̄r n̄vmløp kaq cētúng-shì<sup>69</sup> nø̄  
 that-time east west LOC go.down.to.look-R/M PS  
 Then the two human beings went to the east and west to look for
- 338 *vsv̄ng láò nìgø̄ lá mv-lún bōà kv̄t,*  
 vsv̄ng lá-ò<sup>70</sup> nì-gø̄ lá mv-lún bō-à kv̄t  
 human look.for-TNP if-also find NEG-could PF-TP time  
 to look for humans, but when they could not find any,

<sup>69</sup> *cētúngshìē* literally means “make oneself fall down”, from *vtūngē* “fall down from a standing position; faint”; *cē* is a type of adverb.

<sup>70</sup> This sentence means “look down east and west for human beings”.

- 339 *S̀vngb̀v̀n Kwĩnzũ raqs̀ung k̀enĩ*  
 s̀vng-b̀v̀n kwĩnzũ<sup>71</sup> raqs̀ung k̀enĩ  
 people-migrated peak slope/hill from  
 from the Sangban Kwinzu (people-migrated mountain)
- 340 *mvsh̀v̀ngshĩc̀enĩ dvb̀v̀nshì daq̀ì, wā.*  
 mvsh̀v̀ng-shĩ-c̀e-nĩ dv-b̀v̀n-shì<sup>72</sup> daq̀-ì wā  
 human-seed-son-dl CAUS-migrate-R/M DIR-IP say  
 the two humans migrated down, it is said.
- 341 *Dvt̀v̀ng dvt̀v̀ng lēshì daq̀ì n̄,*  
 dvt̀v̀ng dvt̀v̀ng lē-shì daq̀-ì n̄  
 step step go.through-R/M DIR-IP PS  
 They passed down many steps of mountain ranges,
- 342 *Shàz̀ing Vd̀vm taq ch̀om wāshì n̄, v̄l ỳng k̀enĩ*  
 shà-z̀ing<sup>73</sup> vd̀vm taq ch̀om wā-shì n̄ v̄l ỳng k̀enĩ  
 animal-multiply plain LOC house build-R/M PS live LOC from  
 on Shanzing (Procreation) Plain they built themselves a house and lived there.
- 343 *Shàz̀ing Vd̀vm taq s̀vngzàwàngc̀e dvz̀ingshì yàng, wāē.*  
 shàz̀ing vd̀vm taq s̀vngzàwàngc̀e dv-z̀ing-shì yàng wā-ē  
 Shazing plain LOC human.beings CAUS-multiply-R/M TMyrs say-NP  
 On Shazing Plain human beings procreated.

<sup>71</sup>This means the little mountain peak not covered by water (*raqs̀ung* and *s̀ung* both mean “slope, mountain, hill”).

<sup>72</sup>The use of the causative and the reflexive together here literally means “caused themselves to migrate” (from *b̀v̀nē* “migrate”). The tone change on *b̀v̀n* is because of the addition of the reflexive/middle marker.

<sup>73</sup>*Shàz̀ing vd̀vm* means “the plain where living beings grew in number”, so is translated as “Procreation Plain”. The morpheme *shà* is literally “meat” or “animal”, but is used here to mean “living things”.

24. Vs̀̀ng vrá tiqkvt  
dvbóngshì nò v̀̀ng yà:ngì wē.

Mvsh̀̀ngshìcèní s̀̀ng  
Dvmòpèí Shàzìng Vd̀̀m taq sh̀̀l  
dvtú yà:ngà wē mvsh̀̀l v̀̀lē. Iwē  
"Dvmò" mv-wā, "Shìwà̀̀ng vlat  
pè íē", wà yàng; wēkà nò àngwà  
nvmlat kèní v̀̀pè, wā wē lvj̀̀m  
v̀̀lē. "Shìwà̀̀ng vlat" à:ngì nò  
vs̀̀ng wēgóní s̀̀ng tiqdòngkū  
shvz̀̀ng dvz̀̀r yà:ngà. wēkvt c̀̀m  
ré tiqgò vdá dagì,wā. Wē gò nò  
Shìwà̀̀ng vlatpèí

"Ló! vkà:ngì c̀̀mré gò rokngvt  
nònòng, rvmá tv̀̀m èwà̀̀m shò",  
wā dvz̀̀r b̀̀à kē, c̀̀mré gò s̀̀ng  
shvt d̀̀ng àngshì vza:tnò dá:ngì,  
chòmp̀̀ng ǹ̀msh̀̀ng s̀̀ng b̀̀ng  
shì:mò, chòmtaq ǹ̀msh̀̀ng s̀̀ng  
b̀̀ng shì:mò dvgup b̀̀à, wā.  
Mvsh̀̀n lònng nò dvtē d̀̀ng  
"Kāmb̀̀ng svrò cè dònng d̀̀rà",  
wā nò, mvsh̀̀ngshìcèní s̀̀ng  
dvkèdè, wā. Wē dá:ngì, "vkà:ngé,  
c̀̀mré gò èwà dagò," ā:lò̀̀nì, nò,  
"Nvcò mvsh̀̀n nvcè mvsh̀̀n nò,  
tō lè kēshì b̀̀shà," vl lúngà kvt,  
dvyórshì nò ngòē, wāē. Wēkvt  
"Ngà pvlínié, m̀̀ngòshìni, nvcèri  
gvzà v̀̀lē v̀̀mpà gvzà èkòtshò, k̀̀n  
gvzà èkòtshò wē mècheqshò"  
v̀̀lú:ngà, wā "lò, kòt d̀̀ng  
b̀̀shà", v̀̀lb̀̀à wā nì, "chòmp̀̀ng  
ǹ̀msh̀̀ng chòmtaq ǹ̀msh̀̀ng  
kèní elòrá ǹ̀ngé, wā, mèr̀̀nshò,"  
ā:lò d̀̀ tiqdvchá, mvr̀̀n b̀̀à kvt  
chòmtaq gò mv-c̀̀ng, v̀̀mpà nvp  
pàí gò mà-pvt h̀̀q lórái, wā  
v̀̀ml̀̀m pà:ní m̀̀pvt d̀̀ngtē nò,  
zòmwàng nìnà vpò yà:ngì, wāē.  
Wērvtò Shàzìng Vd̀̀m ā:lòē.  
Vs̀̀ng gò Shàzìngcè v̀̀l shàíē.

24. About the procreation of human beings.

There is a story of Dameu (God) leading the two humans to the *Shazing Adam* (the procreation plain). But they did not call God *Dameu*, they called him *Shiwanang alatpe*, which means "the original first born". That word has the meaning "the one who has always existed from the beginning." *Shiwanang alatpe* had the two human beings establish a family. After that they had a child. One day *Shiwanang alatpe* sent the couple away and said, "You must go to work in the field; I will watch the child." (So they went off to work.) But *Shiwanang alatpe* killed the baby and chopped it into tiny pieces and then scattered the pieces below and above the house. He boiled the liver and gave it to the *Mashangshice* to eat saying, "I dug up a bamboo rat." After a while the woman said, "Grandpa, bring down the baby." Then *Shiwanang alatpe* said "You just ate your child's liver." When he said this, they were very sad and began to cry. *Shiwanang alatpe* said to them, "My grandchildren, you don't need to cry. You have many children. Cook enough food for many people and wrap the food in leaves." So these two human beings cooked plenty of food. When they finished cooking, they told *Shiwanang alatpe* "Well, we have finished cooking," and then *Shiwanang alatpe* told them, "Call your children to come home from every direction." When they did as they were told, the house was not big enough to hold all the children who came, and the food was not enough for all those who returned, so the ones who

did not get the food went away and became the wild animals of the forest. This is the reason why the plain was called *Shazing Adam* (meaning the plain of the procreation of living beings) and human beings are called *Shazingce* (children of procreation).

Analysis:

- 344 *Vs̀̀ng vrá tiqkvt dvbóngshì n̄ v̀̀ng yà:ngì wē*  
 vs̀̀ng vrá tiq-kvt dvbóng-shì n̄ v̀̀ng yàng-ì wē  
 human again one-time start-R/M PS multiply TMyrs-IP NOM  
 About the new beginning and procreation of human beings.
- 345 *Mvsh̀̀ngshícèní s̀̀ng Dvm̄̀pèí*  
 mvsh̀̀ng-shí-cè-ní s̀̀ng dvm̄̀pè-í  
 human-seed-son-dl LOC God/Gameu-GMm-AGT
- 346 *Shàzìng Vd̀̀m taq sh̄̀l dvtú yà:ngà wē mvsh̄̀l v̄̀l-ē.*  
 shà-zìng vd̀̀m taq sh̄̀l dvtú yàng-à wē mvsh̄̀l v̄̀l-ē  
 animal-multiply plain DIR lead guide/show TMyrs-TP NOM story exist-NP  
 There is a story of God leading the two humans to Shazing Adam.
- 347 *Iwē "Dvm̄̀" mv-wā, "Shìwàǹng vlatpè íē", wà yàng;*  
 í-wē dvm̄̀ mv-wā shìwàǹng vlat-pè í-ē wà yàng  
 be-that(but) God NEG-say/call original first.born-GMm be-NP say TMyrs  
 But they did not call God Dameu, they called him *Shiwanang alatpe* "the original first born",
- 348 *wēkà n̄ "àngwà nvmlat kèní v̄̀l-pè", wā wē lvj̄̀m v̄̀l-ē.*  
 wē-kà n̄ àngwà nvmlat kèní v̄̀l-pè wā wē lvj̄̀m v̄̀l-ē  
 that-wordTM always beginning from exist-GMm say NOM meaning have-NP  
 that word also has the meaning "the one who has always existed from the beginning".
- 349 *Shìwàǹng vlat à:ngì n̄ vs̀̀ng wēgóní s̀̀ng*  
 shìwàǹng vlat" àng-í n̄ vs̀̀ng wē-gó-ní s̀̀ng  
 original.first.born 3sg-AGT TM human that-CL-dl LOC  
 Shiwanang Alat had the two humans



- 350 *tiqđòngkū shvzōng dvzvr yà:ngà.*  
 tiq-đòngkū shv-zōng dvzvr yàng-à  
 one-family CAUS-settle.down CAUS TMyrs-TP  
 establish a family.
- 351 *Wēkvt cvmré tiqgố vđá dagì, wā.*  
 wē-kvt cvmré tiq-gố vđá daq-ì wā  
 that-time child one-CL have DIR-IP say  
 At that time they had one child, it is said.
- 352 *Wē gố nō Shìwànvng vlatpèí*  
 wē-gố nō shìwànvng vlat-pè-í  
 that-CL TM original first.born-GMm-AGT  
 Shiwangng Alatpe sent the couple away, saying
- 353 *"Ló! vkàng-í cvmré gố rokngvtnònōng,*  
 ló vkàng-í cvmré gố rok<sup>74</sup>-ng-vt-ò-nī-ng  
 lo grandpa-AGT child CL watch(1sg)-1sg-DIR(1sg)-TNP-will-1sg  
 "Grandfather (I) will watch the child,
- 354 *rvmá tvmū èwàv̄m shò", wā.*  
 rvmá tvmū è-wà-v̄m shò wā  
 field work NF-do-DIR 2dl say  
 you two should work in the field."
- 355 *Dvzvr bọà kē, cvmré gố s̄vng shvt d̄vng*  
 dvzvr bọ-à kē cvmré gố s̄vng shvt d̄vng  
 send PF-TP when child CL LOC kill then  
 After sending them away, (he) killed the child and
- 356 *àngshī vza:tnò dǎ:ngí,*  
 àng-shī vza-t-ò d̄vng-í  
 PREF-pieces chop-TNP finish-ADV  
 after he had chopped it into small pieces,

<sup>74</sup>Here the first person is marked by the change from glottal stop to velar stop on the verb root, by the addition of the velar nasal before the direction particle, by the vowel of the direction particle (which is -v- here rather than -a-), and by the addition of the velar nasal after the intention-marking particle (the vowel of which also changes form with the addition of the velar nasal). In this verb complex then, first person is marked in four different ways.

- 357 *chòm-p̄vng n̄vmsh̀vng s̀vng b̀vng sh̄n-ò,*  
 chòm-p̄vng n̄vmsh̀vng s̀vng b̀vng sh̄n-ò  
 house-lower village.entrance LOC ADV scatter-TNP  
 (he) scattered (the pieces) around the lower village entrance,
- 358 *chòm-taq n̄vmsh̀vng s̀vng b̀vng sh̄n-ò dvgup b̄-à, wā.*  
 chòm-taq n̄vmsh̀vng s̀vng b̀vng sh̄n-ò dvgup b̄-à wā  
 house-upper village.entrance LOC ADV scatter-TNP throw PF-TP say  
 (and) scattered the pieces around the upper village entrance.
- 359 *Mvsh̄n lònḡ n̄ dvtē d̀vng,*  
 mvsh̄n lònḡ n̄ dvtē d̀vng  
 liver CL TM boil(cook) then  
 (He took) the liver (of the child) and boiled it (and)
- 360 *"Kāmb̄ng sv̄r-è c̀dòng d̀vr-à", wā n̄.*  
 kām-b̄ng sv̄r-è c̀dòng d̀vr-à wā n̄  
 kind.of.bamboo-section rat-DIM dig TMhrs-TP say TM  
 saying "I dug up a bamboo rat,"
- 361 *mvsh̄vngsh̄c-è-ní s̀vng dv-ké-ò-ē, wā.*  
 mvsh̄vngsh̄c-è-ní s̀vng dv-ké-ò-ē wā  
 human-seed-son-dl LOC CAUS-eat-TNP-NP say  
 fed it to the two humans.
- 362 *Wē d̄vng-í, "vkàng-é, c̀vmr-é ḡ-è-wà daq-ò," ā:lònḡn̄.*  
 wē d̄vng-í vkàng-é c̀vmr-é ḡ-è-wà daq-ò v̄l-ò n̄n̄  
 that after-ADV grandpa-EXCL child CL NF-bring DIR-TNP say-TNP when  
 After that, when (the woman) said, "Grandpa, bring down the baby,"
- 363 *"Nvc̄ mvsh̄n nvc̄ mvsh̄n n̄,*  
 nv-s̄ mvsh̄n nv-c̄ mvsh̄n n̄  
 2-son liver 2-child liver TM  
 he said, "Your son's liver, your child's liver
- 364 *t̄l-è-kē-shì b̄-shà,"*  
 t̄l-è-kē-shì b̄-shà  
 just.a.while.ago-INDIV-eat-R/M PF-1plpast  
 you just ate."

- 365 *v̄l lúngà kv̄t, dvyórshì n̄ nḡē, wāē.*  
v̄l lúng-à kv̄t dvyór-shì n̄ nḡē-ē wā-ē  
say DIR(begin)-TP when sad/regret-R/M PS cry-NP say-NP  
When he said this, (the humans) were very sad and were crying.
- 366 *Wēkv̄t "Ngà pvlíníé, mēnḡshìní,*  
wē-kv̄t ngà pvlí-ní-é mv-è-nḡ-shì-nī  
that-time 1sg grandchildren-dl-EXCL NEG-NF-cry-dual-will  
Then (Dameu) said (to them) "My grandchildren, you don't need to cry,
- 367 *nvcèrì gvzà v̄lē, v̄mpà gvzà èk̄tshò,*  
nv-cè-rì gvzà v̄l-ē v̄mpà gvzà è-k̄t-shò  
2-child-PM many exist-NP food much NF-cook-2dl  
you have many children, cook a lot of food,
- 368 *k̄vn gvzà èk̄tshò wē mēcheqshò" v̄llú:ngà, wā*  
k̄vn gvzà è-k̄t-shò wē è-mvcheq-shò v̄l-lúng-à wā  
cooked.vegetables much NF-cook-2dl NOM NF-wrap/pack-2dl say-DIR-TP say  
cook a lot of dishes and wrap them in leaves,"
- 369 *"lò, k̄t d̄vng b̄shà", v̄lb̄à wā nī,*  
lò k̄t d̄vng b̄-shà v̄l-b̄-à wānī  
well cook finish PF-1plpast say-PF-TP then  
"Well, we have finished cooking" they said, and then
- 370 *"Chòm-p̄vng n̄mshv̄ng chòm-taq n̄mshv̄ng kèní*  
chòm-p̄vng n̄mshv̄ng chòm-taq n̄mshv̄ng kèní  
house-lower village.entrance house-upper village.entrance from
- 371 *èl̄orá n̄ngé, wā, mēr̄inshò."*  
è-l̄o-rá n̄ng-é wā è-mvr̄in-shò  
NF-return-DIR 2pl-EXCL say NF-shout-2dl  
(Dameu said,) "Call (your children) to come back from above and below the house."
- 372 *A:lò d̄ tiq̄dvchá, mvr̄in b̄à kv̄t*  
v̄l-ò d̄ tiq̄-dvchá mvr̄in b̄-à kv̄t  
say-TNP ADV one-same shout/call PF-TP time  
When they shouted as he said,

- 373 *chøm taq gø mv-cvng,*  
 chøm taq gø mv-cvng  
 house LOC even NEG-enough.room  
 the house was not big enough (to hold all of the children that came),
- 374 *ýmjà nvppàí gø mà-pvt høg lóráì, wā.*  
 ýmjà nvppà<sup>75</sup>-í gø m̀v-vpvt høg ló-rá-ì wā  
 rice cooked.vegetables-INST even NEG-get.portion until return-DIR-IP say  
 the dishes were not enough for all those who returned.
- 375 *Vmlým pàní màpvt d̀vngtē nø,*  
 ým-lým p̀v̀n-í mv-vpvt d̀vngtē nø  
 eat-INF(food) kind-INST NEG-get.portion all TM  
 All those who did not get any food
- 376 *zømwàng nìnà vpø yàngì, wāē.*  
 zømwàng nìnà vpø yàng-ì wā-ē  
 forest animal change TMyrs-IP say-NP  
 became the wild animals of the forest.
- 377 *Wērvtnø Shàzìng Vdým ā:lòē,*  
 wē-rvt-nø shà-zìng vdým v̄l-ò-ē  
 that-because-PS living.things-multiply plain name(v.)-TNP-NP  
 This is the reason why (that place) is called Shanzing Alam (the Plain of Procreation),
- 378 *vs̀vng gø Shàzìngcè v̄l shàíē.*  
 vs̀vng gø shà-zìng-cè v̄l shà-í-ē  
 human also living.things-multiply-son name(v.)-1plpast-be-NP  
 and we called human beings Shazingce (the children of procreation).

<sup>75</sup> This expression is composed of the word *nvppà* “to go along with” and *pà* “thing (nominalizer)”; it refers to the cooked vegetables that go along with the rice.

25. *Vsvng vwálshì yàng wē.*  
*Shàzìngcè vzig lúngì kv̄t,*  
*"vzū tvnà:mí mv-rò:nò wē*  
*muqlàng daqtū lónggùng chòm*  
*wàì," wā, vriq vrúng wā lúngì.*  
*Vrvng bòa nìnō, cē vtūng nò,*  
*vshīnà:mì kv̄t vsvng dvcìrì vpō*  
*nò kà màtá kē bòi kv̄t vkāng*  
*yà:ngì wāē. Shàzìng Vdvm kènì*  
*p̄vngkaq yòtshì daqì kē,*  
*tòngm̄vng d̄vnggvp dvgò gvp*  
*ga:pmòē, wāē. Vrá nō n̄vmcò*  
*l̄vngdūn dvgò gvp gvp bòa yvng*  
*yvng, léshì kē chat wā vdv̄pshì*  
*daq kē, kà nō, "akgá" wā gó nō*  
*Rvwàng, "vgáló" wā gó nō vpuq,*  
*"áláé" wā gó nō Lvshī vpō nò*  
*vsvng àngp̄v̄n ídv̄ngtē vkà nō*  
*wēyvng kènì v̄lyàng, wà ráì.*  
*Inìgō d̄vmshà kàì nō "lónggùng*  
*chòm" wā lòng, shònòē.*

25. The division of human beings.  
 When the Shazingce (children of Shanzing Plain) began to multiply, they said, "Let's build a very tall tower, (a sky supporter) that the flood water can't reach." When (the stones) were stacked, they fell down and scattered all over, and then the people came to not understand each other's speech, so they split up from there. When they came down from the Shazing Plain they came down nine (tongmang) ancient steps. They then came down nine *namsue* steps. They came down these steps, and when they crossed these steps, (somehow *namsue* tree was slippery so) they slipped down, and when this happened, one cried out "akga" and became Rawang. One cried out "agalo" and became Jinghpo, and one who cried out "Alae" became Lisu, and since that time all the different languages of people have existed and been spoken. But in *damsha* words the "longgung chuem" (stone trunk house) is what is talked about.

Analysis:

379      *vsvng vwálshì yàng wē.*  
 vsvng    vwál-shì    yàng    wē  
 human    divide-R/M    TMyrs    NOM  
 The division of human beings.

380      *Shàzìngcè vzig lúngì kv̄t,*  
 shà-zìng-cè                      vzig              lúng-ì              kv̄t  
 living.being-multiply-son    multiply    DIR(begin)-IP    when  
 When Shazingce (children of Shazing plain) began to multiply, they said

- 381 *"vzū tvnà:mí mv-rò:nò wē*  
 vzū tvnàm-í mv-ròn-ò wē  
 peak flood.water-AGT NEG-reach-TNP NOM
- 382 *muqlàng daqtū lónggùn chòm wàì," wā,*  
 muqlàng daqtū lóng-gùn chòm wà-ì wā  
 sky support stone-CL(round,long) house make-1plHORT say  
 "Let's build a very tall tower, (a sky supporter), that the flood water can't reach."
- 383 *vriq vrúng wā lúngì. Vr̄ng b̄à n̄n̄,*  
 vriq-vrúng<sup>76</sup> wā lúng-ì vr̄ng b̄-à n̄n̄  
 discuss say DIR(begin)-IP stack PF-TP when  
 When (the stones) were stacked,
- 384 *cē vtūng n̄, vshīnámì kv̄t*  
 cē vtūng n̄ vshīn-vm-ì kv̄t  
 ADV fall.over PS spread.out/scattered-DIR-IP time  
 they fell down and scattered all over,
- 385 *vs̀ng dvcìrì vp̄ n̄ kà màtáke b̄ì kv̄t*  
 vs̀ng dvcì-rì vp̄ n̄ kà mv-v-tá-kē b̄-ì kv̄t  
 human race-PM change PS word NEG-RECIP-hear/understand-RECIP PF-IP time  
 and then the people came to not understand each other's speech,
- 386 *vkāng yà:ngì wāē.*  
 vkāng yàng-ì wā-ē  
 split.up TMyrs-IP say-NP  
 so they split up from there.
- 387 *Shàzìng Vd̄vm kèní p̄vngkaq ȳtshì daqì kē,*  
 shàzìng vd̄vm kèní p̄vng-kaq ȳt-shì daq-ì kē  
 shazing plain from lower-LOC come/go-R/M DIR-IP time  
 when they came down from Shazing Plain,
- 388 *tòngm̄ng d̄vnggvp dvḡ gvp ga:pmòē, wāē.*  
 tòngm̄ng d̄vnggvp dvḡ gvp gvp-ò-ē wā-ē  
 ancient steps(stairs) nine step(CL) step(v.) -TNP-NP say-NP  
 they came down nine (tongmang) ancient steps.

<sup>76</sup>vriq by itself means "spread out, go around", vr̄ng (with falling tone) means "to speak", and this combination actually means "everyone talk at the same time".

- 389 *Vrá n̄ n̄mçø l̄ngdūn dvgø gvp*  
 vrá n̄ n̄mçø<sup>77</sup> l̄ngdūn dvgø gvp  
 again TM kind.of.tree ladder nine step  
 They then came down nine namsue steps, and
- 390 *gvp b̄à ȳng ȳng, léshì kē*  
 gvp-b̄-à ȳng-ȳng<sup>78</sup> lé-shì kē  
 step(v.)-PF-TP LOC-LOC pass/cross over-R/M time  
 when they crossed these steps,
- 391 *chat wā vdvpshì daq kē,*  
 chat wā vdvp-shì daq-ì kvt  
 slip ADV stumble/slip-R/M DIR-IP time  
 (somehow namsue tree was slippery so) they slipped down, and when  
 this happend,
- 392 *kà n̄, "akgá" wā ḡ n̄ Rvwàng, "vgáló" wā ḡ n̄ vpuq,*  
 kà n̄ akgá wā ḡ n̄ Rvwàng vgáló wā ḡ n̄ vpuq  
 voice/word TM akga say CL TM Rawang agalo say CL TM Jinghpo  
 one cried out "Akga" and he became Rawang. One who cried out "Agalo"  
 became Jinghpo.
- 393 *"áláé" wā ḡ n̄ Lvshī vpō n̄,*  
 áláé wā ḡ n̄ Lvshī vpō n̄  
 alae say CL TM Lisu change PS  
 and one who cried out "Alae" became Lisu,
- 394 *vs̀ng àngp̀n íd̀ngtē vkà n̄*  
 vs̀ng àng-p̀n íd̀ngtē vkà n̄  
 human PREF-kind all speech TM
- 395 *wēȳng kèní íyàng v̀lyàng sh̀nyàng, wà ráì.*  
 wē-ȳng kèní í-yàng v̀l-yàng sh̀n-yàng wà-rá-ì  
 that-LOC from be-TMyrs exist-TMyrs speak-TMyrs say-DIR-IP  
 and since that time all the different languages of people have existed and been  
 spoken.

<sup>77</sup>This is a kind of tree with sweet sticky red berries and slippery wood that grows in the T' rung area (north-western Yunnan/north-eastern Burma).

<sup>78</sup>The reduplication here gives it the sense of "through". This can be done with place names as well: *Yānggūng-gūng* "through Yangon".

396 *Inìgē dǔmshàkàí nǒ*  
 í-nì-gē dǔmshà-kà-í nǒ  
 be-if-also damsha-language-INST TM  
 But in damsha words,

397 *"lónggùng chòm" wā lòng, shònnè.*  
 lóng-gùng chòm wā lòng shònn-ò-ē  
 stone-CL(round,long) house say CL speak-TNP-NP  
 the longgung cheum (stone trunk house) is what is talked about.

26. *Dvtvng dvtvng vcílshì nǒ*  
*yǜmbvǎn bǎn yàngì wē tvrà*  
*wē tvrà àngciq dvtān wē*  
 (1) *Shàzìng Vdǔm kèní*  
*Svngtǒng vdǔm svng bǎn yàngì,*  
*wā.*

(2) *Svngwál vdǔm ǒ vwálishì*  
*daqì.*

(3) *Vnǎm vdǔm svng tuq*  
*yàng, vnǎm wā gv̄m rvgáq*  
*íyàng.*

(4) *Mòngkǒm vdǔm taq dvkǒ*  
*mshì dǎrì.*

(5) *Rvwé vdǔm taq dvtǒngshì*  
*yǜng zàshǒt kǒm wē dvyǒ*  
*kǒm wē wāmà shvzǒngshì nǒ*  
*rvwé nǒngrvng rǔn yàngà.*

26. This shows in detail the step by step migration of the humans.

1. From the Shanzing Plain (they) migrated to Sangtong Plain.

2. At the Sangwal Plain they split up.

3. Then they reached the Anam Plain, a place where the sun always shines.

4. At the Mongkom Plain they gathered everyone.

5. (At last they arrived) at Rawe Plain where they built cities that had treasures and an abundance of food, and they lived there for a long time.

### Analysis:

398 *Dvtvng dvtvng<sup>79</sup> vcílshì nǒ*  
 dvtvng dvtvng vcíl-shì nǒ  
 (step by step) move-R/M PS

<sup>79</sup>In this title, *dvtvng dvtvng* means “step by step”, “layer by layer” or “level by level”; the noun for “migration” incorporates the verb for “migrate”; *àngciq* is “key facts or important parts”.



- 399 *ỳv̀mb̀v̀n b̀v̀n ỳàng̀ì wē tvrà wē tvrà*  
*ỳv̀mb̀v̀n b̀v̀n ỳàng̀-ì wē tvrà*  
 migration migrate TMyrs-IP NOM path
- 400 *àngciq àngciq wā dvtān lvm ìē*  
*àng-ciq àng-ciq wā dv-vtān lvm ì-ē*  
 PREF-key.facts PREF-key.facts ADV CAUS-be.visible INF be-NP  
 This is showing in detail the step by step migration path of the humans.
- 401 (1) *Shàzìng Vd̀v̀m k̀èní S̀v̀ngt̀ong vd̀v̀m s̀v̀ng b̀v̀n ỳàng̀ì, wā.*  
*shàzìng vd̀v̀m k̀èní s̀v̀ng-t̀ong vd̀v̀m s̀v̀ng b̀v̀n ỳàng̀-ì wā*  
 Shazing plain from human-many plain LOC migrate TMyrs-IP say  
 From Shazing Plain (they) migrated to the Sangtong (Human-many)  
 Plain, it is said.
- 402 (2) *S̀v̀ngwál vd̀v̀m̄ vwálshì daqì*  
*s̀v̀ng-wál vd̀v̀m-̄ vwál-shì daq-ì*  
 human-divide plain-LOC divide-R/M DIR-IP  
 At Sangwal (Human Divide) Plain they split up.
- 403 (3) *Vǹv̀m vd̀v̀m s̀v̀ng tuq ỳàng, vǹv̀m wā g̀v̀m rvgaq í-ỳàng*  
*vǹv̀m vd̀v̀m s̀v̀ng tuq<sup>80</sup> ỳàng vǹv̀m wā<sup>81</sup> g̀v̀m rvgaq í-ỳàng*  
 sun plain LOC reach TMyrs sun only shine land be-TMyrs  
 They reached Anam (Sun) Plain; that was a place where the sun always  
 shined.
- 404 (4) *M̀ongk̀om vd̀v̀m taq dvk̀omshì dárì.*  
*m̀ong-k̀om vd̀v̀m taq dv-k̀om<sup>82</sup>-shì dár-ì<sup>83</sup>*  
 all-meet plain LOC CAUS-meet-R/M TMhrs-IP  
 At Mongkom (All Meet) Plain they gathered everyone together.

<sup>80</sup>*høq* would also be possible here.

<sup>81</sup>In this context, the word *wā* “only” is used to mean “always”; e.g. *vsh̄ wā zaē* “always raining”.

<sup>82</sup>Here the verb *k̀ome* “to meet” becomes high tone when the reflexive/middle marker is added. This is true also of *t̀ongē* “be many” in the line below this one. The second morpheme in *m̀ongk̀om* (and also *svngk̀om*, which has the same meaning) is also “to meet”. For *t̀ong* there is also the compound *t̀it̀ong* “flood” (water-many).

<sup>83</sup>The use of *dár* here means they arrived there within one day.

- 405 (5) *Rvwé vdám taq dvtóngshì yǐng*  
 rvwé vdám taq dv-tóng-shì yǐng  
 middle plain LOC CAUS-many-R/M LOC  
 At Rawe (Middle) Plain, where they
- 406 *zàshòt kòm wēe dvyò kòm wē wāmà,*  
 zàshòt kòm wē<sup>84</sup> dvyò kòm wē wāmà  
 treasure complete NOM seeds.for.reproduction complete NOM city  
 greatly increased their numbers, they established cities that had treasures and an  
 abundance of food,
- 407 *shvzōngshì nò rvwé nōngrùng rūn yàngà*  
 shv-zōng-shì nò rvwé nōngrùng rūn<sup>85</sup> yàng-à<sup>86</sup>  
 CAUS-settle.down-R/M PS middle live.long live.together TMyrs-TP  
 and they lived there for a long time.

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<sup>84</sup>The expression *kòm wē* here means “all were there”, “exist in great quantity”; “complete”.

<sup>85</sup>*rūn* means “to live together in a longhouse”.

<sup>86</sup>*nōngrùng rūn yàngà* means “make the city more livable”; it has the same meaning as *shvngòr yàngà*.

27 *Rvwàng dvcìrì b̀v̀n yàngì wē tvrà.*

*Rvwé vd̀vm rvwé nõngrùn*  
*rũ:nò nõ, v̀l dárì ỳng kèní,*  
*v̀ràtiq dvt̀vng Rvwàng (àngkop*  
*àngkàng) dvb̀ongrì nõ, Ǹvmsv̀r*  
*kaq nõ Tinaqwàng v̀l nõ,*  
*Ǹvmløp kaq nõ Tìmùngwàng*  
*vyø wē dvhø rvwè l̀ngwáng*  
*nõ Tìshèwàng vyø nõ vdòng*  
*Rvwèwàng shù:lò nõ Rvwé*  
*b̀vngshōwàng shùl b̀òà, rvwè*  
*tìmè tvl̀ng shvp b̀òì, wēa.*  
*Rvwé b̀vngshēowàng shùl daqà*  
*"Rvwèwàng" b̀ong kèní*  
*Rvwèwàng "Rvwàng" íráshà*  
*wē íē. Rvwèwàng k̀pā*  
*yāpā s̀vng dvsám ǹvmsám*  
*b̀ào nõ léshì wàng írvt*  
*"Wàngbā" wā tø yà:ngà vb̀ong nõ*  
*dèní deyaq høq "Wàngbā", wā nõ*  
*tøìē.*

27. About the migration of Rawangs.

From Rawe Plain where they had lived, the ancestors of the Rawang people moved down. To the east there was the Tinaq (Black) River, and to the west there was the Timung (White) River, between these two was the Tishe (Red) River, and they followed this middle river. They followed this middle river, and came down along this big middle river. Having come down the middle river, from the name *Rawewang* (middle river) their name became "Rawang". Because they crossed the middle river back and forth, they called the river *Wàngbā* (river-cross), and we still call it this name today.

**Analysis:**

408 *Rvwàng dvcìrì b̀v̀n yàngì wē tvrà.*  
 rvwàng dvcì-rì b̀v̀n yàng-ì wē tvrà  
 Rawang race-PM migrate TMyrs-IP NOM path  
 About the migration of the Rawangs.

409 *Rvwé vd̀vm rvwé nõngrùn rũ:nò nõ,*  
 rvwé vd̀vm rvwé nõngrùn rēun-ò nõ  
 middle plain middle live.long live.together-TNP PS

410 *v̀l dárì ỳng kèní,*  
 v̀l dár-ì ỳng kèní  
 live TMhrs-IP LOC from  
 From Rawe Plain where they lived,

- 411 *vrà tiq dvtvng Rvwàng àngkop (àngkàng) dvbóngrì n̄,*  
 vrà tiq dvtvng rvwàng àng-kop (àngkàng) dv-bóng-rì<sup>87</sup> n̄  
 again one level Rawang ancestors (ancestor) CAUS-start-PM TM  
 the ancestors of the Rawang again (migrated)
- 412 *ǹvms̄vr kaq n̄ Tìnaqwàng v̄l n̄,*  
 ǹvms̄vr kaq n̄ tì-naq-wàng v̄l n̄  
 east LOC TM water-black-river exist PS  
 to the east, there was the Tinaq (Black) River,
- 413 *Ǹvml̄øp kaq n̄ Tìmùngwàng vȳø wē dvh̄ø*  
 ǹvml̄øp kaq n̄ tì-mùng-wàng vȳø wē dvh̄ø  
 west LOC TM water-white-river flow NOM between  
 and to the west, flowed the Timung (White) River
- 414 *rvwè l̀vngwàng n̄ Tìshèwàng vȳø n̄,*  
 rvwè l̀vng-wàng n̄ tì-shè-wàng vȳø n̄  
 middle center-river TM water-red-river flow PS  
 between these two there flowed the Tishe (Red) River,
- 415 *vdòng rvwèwàng shù:l̄ò n̄*  
 vdòng rvwè-wàng shùl-ò n̄  
 middle/inside middle-river follow-TNP PS  
 and they followed this middle river,
- 416 *Rvwé b̀vngshōwàng shùl b̄òà,*  
 rvwé b̀vngshō-wàng shùl b̄ò-à  
 middle old.term.for.river-river follow PF-TP  
 they followed this middle river,
- 417 *rvwè tì-mè tv̄l̀vng shvp b̄ò-ì wā.*  
 rvwè tì-mè tv̄l̀vng shvp b̄ò-ì wā  
 middle water-big along follow.along.beside PF-IP say  
 came down along this big middle river.
- 418 *Rvwé b̀vngshōwàng shùl daq̄à*  
 rvwé b̀vngshō-wàng shùl daq̄-à  
 middle old.term.for.river-river follow DIR-TP  
 Having come down the middle river,

<sup>87</sup>This expression means “the ones who became the Rawang people”, the originators.

- 419 "Rvwèwàng" bởng kèní Rvwèwàng "Rvwàng" íráshà wē íē.  
 rvwè-wàng bởng kèní rvwè-wàng rvwàng í-rá-shà wē í-ē  
 middle-river name from middle-river Rawang be-DIR-1plpast NOM be-NP  
 from the name *Rawewang* (middle river) their name became "Rawang".
- 420 Rvwèwàng kūpā yāpā s̀ng  
 rvwè-wàng kū-pā yā-pā s̀ng  
 middle-river that-side (other side) this-side LOC  
 This side and that side of the middle river
- 421 dvsám ǹmsám n̄ lés̀hì wàng írvt  
 dvsám ǹmsám bā-ò n̄ lé-shì<sup>88</sup> wàng í-rvt  
 back and forth cross-TNP PS cross-R/M CL (for.river) be-because  
 because they crossed this river back and forth
- 422 "Wàngbā" wā t̄ yàngà vbởng n̄  
 wàng-bā wā t̄ yàng-à vbởng n̄  
 river-cross say name(v.) TMyrs-TP name (n.) TM  
 they called the river *Wangba* (river-cross), and this name
- 423 dènī dèyaq h̄q "Wàngbā", wā n̄ t̄ìē.  
 dènī dèyaq<sup>89</sup> h̄q wàng-bā wā n̄ t̄-ì-ē  
 today tonight until river-cross say PS name(v.)-1pl-NP  
 we still call it today.

<sup>88</sup>*bāc̄ē* is to cross something by stepping over it; *lés̀hìē* is to cross by boat, bridge, etc. This is a relative clause with *wàng* "river" or "classifier for river" as the head and so means "the river that got crossed over back and forth".

<sup>89</sup>The expressions *dènī* "today" and *dèyaq* "tonight" seem to derive from a demonstrative *dè* (reflecting PTB \**dī* "this") plus the word for "day" and "night" respectively. This form is not used elsewhere in the language as a demonstrative, but it may be a relic of an earlier usage.

28. *Rvwàngrì nǎ Rvwéwàng kèní Rvwàng wāwē bǒng tóshì yàng dǎ Wàngbā rvmè kèní Tìnǒng rvmè sǜng dǎbúnshì dár, wē. Tìbō tut nǎ múngrǎng wā vyǎ rvt Tímùngrǎng lánò gǎ, pǔngrǎngtut kǎq nǎ, Dǎrì Rvwàngrì tǎ yàngà wē vbǒngrǎng mvrìng Púqǎngrǎngwā nǒng rvt Tìnǒng rvmè lánòē Tìnǒng rvmè taq vlyàng; bǒng gǎ ākvt hǎq dǎgǎ sǜngpǔn tvlǎshì vǎ yà:ngǎ gǎ vbǎ ng mv-lìngò. Mvrìng tǎqmaq bǒng yǎdǎ íē.*

- (1) *Tvraqǎvm*
  - (2) *Pǔngrǎngvm*
  - (3) *Dvmànglǒng*
  - (4) *Svkǒndǎvm*
  - (5) *Yoqraqǎng*
  - (6) *Dǎngrǎngvm*
  - (7) *Dǎnglǎng*
  - (8) *Dǎngchuq*
  - (9) *Rìngrǎngtǒngvm*
  - (10) *Rǎngrǎngzǎdǎvm*
  - (11) *Bùngrǎnglǎngdǎvm*
  - (12) *Kǔngrǎngdǎvm*
  - (13) *Chuqwàng*
  - (14) *Sǜngrǎngmǎgàng*
  - (15) *Mvgǎtǎ*
  - (16) *Rvmètìtǒng*
  - (17) *Rǎwàngdǎvm*
  - (18) *Lǒngkǎmbuq*
  - (19) *Mvgǎngjǎng*
  - (20) *Vdǎngpǔ*
- Yā mvdǎm luqē.*

28. From the word *rvwewang* the Rawang people have called themselves “Rawang” and from the Wangba River they migrated to the west and settled down along the Tinong (Brown) River. Because the northern part of the river looks white, it is also called the Timung (White) River, but because the lower part of the river looks brown, so it is called the Tineung (Brown) River. They lived on Tineung River. Although different people lived there, the names that the Rawang people gave to villages have not changed. Some of the village names are like this.

1. Taraqdam (Azalea Plain)
  2. Pungdam (Raised Plain)
  3. Damanglong (Horizon Rock)
  4. Sakeundam
  5. Yoqraqang (Cloth Weaving Cliff)
  6. Dangdam (Slope Plain)
  7. Danglang (Slope Wide)
  8. Dangchuq (Slope Six)
  9. Ringteungdam (Village Steady Plain)
  10. Rangzadam (Chestnut tree Plain)
  11. Bunglangdam (Acacia Plain)
  12. Kungdam (Valley Plain)
  13. Chuqwang (Six River)
  14. Sangmagang (Sangma Cliff)
  15. Mageuti (Incomplete River)
  16. Rametitong (Big river Corner)
  17. Rawangdam (Still stream Plain)
  18. Longkeumbuq (Rock Flat Cave)
  19. Magungjang (Ridge Town)
  20. Vadangpu
- There are more than those places.

Analysis:

- 424 *Rvwàngrì n̄ Rvwéwàng kèní*  
 rvwàng-rì n̄ rvwé-wàng kèní  
 Rawang-PM TM middle-river from  
 From the name *Rawewang* (middle river)
- 425 *Rvwàng wāwē b̄ng t̄shì yàng d̄ Wàngbā rvmè kèní*  
 rvwàng wā-wē b̄ng t̄-shì yàng d̄ wàng-bā rvmè kèní  
 Rawang call-NOM name call-R/M TMyrs ADV Wangba River from  
 the Rawang people have called themselves “Rawang” and from Wangba River
- 426 *Tìn̄ng rvmè s̄ng d̄vbúnshì dár, wāe.*  
 tì-n̄ng rvmè s̄ng d̄v-bún-shì dár wā-ē  
 water-brown river LOC CAUS-move/swarm-R/M TMhrs tell/say-NP  
 they migrated to the Tineung River (Brown River).
- 427 *Tìbō tut n̄ mún̄gd̄ng wā vȳ rvt*  
 tìbō tut n̄ mún̄g d̄ngwā vȳ rvt  
 upstream(north) part TM white just.like flow because  
 because the northern part of the river looks white,
- 428 *Tìmún̄gwàng lán-ò ḡ, p̄ngtut kaq n̄,*  
 tì-mún̄g-wàng lán-ò ḡ p̄ng-tut kaq n̄  
 water-white-river call-TNP but lower-part LOC TM  
 it is called the Timung River (White River), but because the lower part
- 429 *Puq̄d̄ngwā n̄ng rvt Tìn̄ng rvmè lán-ò-ē*  
 puq̄-d̄ngwā n̄ng rvt tì-n̄ng rvmè lán-ò-ē  
 brown-just.like brown because water-brown river call-TNP-NP  
 looks brown it is called the Tineung River (Brown River).
- 430 *Tìn̄ng rvmè taq v̄lyàng;*  
 tì-n̄ng rvmè taq v̄l-yàng  
 water-brown river LOC exist-TMyrs  
 They lived on the Tineung River;
- 431 *Dáři Rvwàngrìí t̄ yàngà wē vb̄ng-rì mvr̄ng*  
 dáři rvwàng-rì-í t̄ yàng-à wē vb̄ng-rì mvr̄ng  
 long.ago Rawang-PM-AGT call/name TMyrs-TP NOM name-PM village  
 the names that the Rawang gave to these village long ago,
- 432 *b̄ng ḡ ākvt h̄q d̄vgá s̄ngp̄n*  
 b̄ng ḡ ākvt h̄q d̄vgá s̄ng-p̄n

name also now until different people-kind  
 although there are different people living there,

- 433 *tvlēshì v̄l yàngì ḡō vb̄ōng mv-lìng-ò.*  
 tv-lē-shì v̄l yàng-ì ḡō vb̄ōng mv-lìng-ò  
 CAUS-change-R/M live TMyrs-IP but name NEG-change-TNP  
 the names (of the villages) have not been changed.

- 434 *Mvrìng tiqmaq b̄ōng yād̄ō íē.*  
 mvrìng tiq-maq b̄ōng yā-d̄ō í-ē  
 village one-PM(some) name this-ADV be-NP  
 Some of the village names are like this.

- 435 (1) *Tvraqd̄vm*  
 tvraq-d̄vm  
 azalea-plain  
 Taraqdam (Azalea Plain)

- 436 (2) *Pūngd̄vm*  
 pūng-d̄vm  
 raised-plain  
 Pungdam (Raised Plain)

- 437 (3) *Dvmànglóng*  
 dvmàng-lóng  
 horizon(region.in.north.Burma)-rock  
 Damanglong (Horizon Rock)

- 438 (4) *Svk̄ōnd̄vm*  
 svk̄ōn-d̄vm  
 ??-plain  
 Sakeundam

- 439 (5) *Yoqraqgàng*  
 yoq-raq-gàng  
 clothing-weave-(little).flat.(area)/cliff  
 Yoqraqgang (Cloth weaving Cliff)

- 440 (6) *Dāngd̄vm*  
 dāng-d̄vm  
 small.flat.area(somewhat.sloped)-plain  
 Dangdam (Slope Plain)



- 441 (7) *Dānglāng*  
dāng-lāng  
small.flat.area(somewhat.sloped)-very.wide  
Danglang (Slope wide)
- 442 (8) *Dāngchuq*  
dāng-chuq  
small.flat.area(somewhat sloped)-(dig; a big hole; six)  
Dangchuq (Slope Six)
- 443 (9) *Rìngtòngdǎm*  
rìng-tòng-dǎm  
village-steady-plain  
Ringteungdam (Village steady Plain)
- 444 (10) *Ràngzàdǎm*  
ràngzà<sup>90</sup>-dǎm  
(kind.of.tree)-plain  
Rangzadam (Chestnut tree Plain)
- 445 (11) *Bùnlàngdǎm*  
bùnlàng<sup>91</sup>-dǎm  
acacia-plain  
Bunlangdam (Acacia Plain)
- 446 (12) *Kūngdǎm*  
kūng-dǎm  
valley-plain  
Kungdam (Valley Plain)
- 447 (13) *Chuqwàng*  
chuq-wàng<sup>92</sup>  
six-river  
Chuqwang (Sixth River or Six Rivers)
- 448 (14) *Sòngmāgàng*  
sòng-mā<sup>93</sup>-gàng

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<sup>90</sup>This is a kind of big tree with thorny fruit. The fruit can be fried and the inside of the seed can be pounded.

<sup>91</sup>The skin of this tree is used for washing the hair and clothes.

<sup>92</sup>A wàng is a little stream that flows all year round.

kind.of.tree-cliff(flats)  
Sangmagang (Sangma Cliff)

449 (15) *Mvgòtī*  
mv-gòtī  
NEG-completed (or 'elephant' < JP mōgwi)  
Mageuti (incomplete river)

450 (16) *Rvmètītōng*  
rvmè-ti-tōng  
big.river-water-region/corner  
Rametitong (big river corner)

451 (17) *Ráwàngdǎm*  
rá-wàng-dǎm  
flat/still/smooth-stream-plain  
Rawangdam (still stream plain)

452 (18) *Lóngkòmbuq*  
lóng-kòm-buq  
rock-flat-cave  
Longkeumbuq (rock flat cave)

453 (19) *Mvgúngjǎng*  
mvgúng-jǎng  
ridge-town  
Magungjang (ridge town)

454 (20) *Vdǎngpù*  
vdǎng-pù

455 *Yā mvdǎm luqē.*  
yā mvdǎm luq-ē  
this over enough-NP  
There are more than these places.

29. *Rvwàngpǎn ākvt hōq vlwē.*  
*Tìnòng rvmè taq vī lvpāt*  
*taqkèní Tìnòng rvmè vsǎng íē,*  
*wā kà nō Vnòng íē, Tìnòng*

29. Places where Rawang people  
still live.

From the time they lived along  
Tineung River (the brown river) they

<sup>93</sup>This is a kind of tree with lots of little flat seeds and very sour fruit.

*rvgaqò vs̀̀ng, wā kà n̄*  
*Gaqn̄ng, Gvn̄ng wā b̄ng ḡ*  
*l̄ng yàngà. W̄rvt Tìn̄ng*  
*rvm̄tìb̄ tut kaq n̄, Mvl̄ng*  
*Vn̄ng (M̄l̄m) p̄n vl̄. Vn̄ng*  
*wā k̄n̄ Vn̄ng vp̄a:m̄. Tìp̄ng*  
*tut kaq n̄, Vn̄ng Kwinp̄ng p̄n*  
*v̄l̄. Ȳrì ḡ Rvw̄ng p̄n í w̄*  
*m̄p̄ng kaqngv̄mshì rái rì íē.*  
*Gwá l̄m ḡ Rvw̄ng gw̄shì yàng*  
*laqyà gw̄shìē; Rvm̄tì m̄ng*  
*vz̀̀ng tuq yàng r̄i n̄ gwá l̄m*  
*l̄ng yàngà.*

were called Aneung, or Ganeung, the people of the Tineung River. On the upper part of Tineung River, the Malang Anong live. The word *Vn̄ng* became *Vn̄ng*. On the lower section of the river, the Anong Kwinpangs live. They are also Rawangs who were left behind (during the migration). They still dress the way the Rawangs did long ago. Those who migrated to the west changed the way they dress.

Analysis:

- 456 *Rvw̄ngp̄n ākvt h̄q v̄lw̄.*  
 rvw̄ng-p̄n ākvt h̄q v̄l-w̄  
 Rawang-kind now until live-NOM  
 Places where Rawang people still live.
- 457 *Tìn̄ng rvm̄ taq v̄l lvp̄at taq k̄n̄í*  
 tì-n̄ng rvm̄ taq ēvl lvp̄at taq<sup>94</sup> k̄n̄í  
 water-brown river LOC live age LOC from  
 From the time they lived along the Tineung River,
- 458 *Tìn̄ng rvm̄ vs̀̀ng íē,*  
 tì-n̄ng rvm̄ vs̀̀ng í-ē  
 water-brown river people be-NP  
 they were (called) the people of the Tineung River,
- 459 *wā kà n̄ Vn̄ng íē, Tìn̄ng rvgaqò vs̀̀ng,*  
 wā kà n̄ vn̄ng í-ē tì-n̄ng rvgaq-ò vs̀̀ng  
 call/say word TM An̄ng be-NP water-brown region/country-POSS people  
 or were called Aneung, the people of the Tineung River.
- 460 *wā kà n̄ Gaqn̄ng, Gvn̄ng wā b̄ng ḡ l̄ng yàngà.*  
 wā kà n̄ gaqn̄ng gvn̄ng wā b̄ng ḡ l̄ng yàng-à  
 say word TM Ganung Ganung say name also use TMyrs-TP

<sup>94</sup>Here a locative marker is used with a temporal meaning.

and also used the name Ganeung.

- 461 *Wērvt Tìnòng rvmè tìbō tut kaq n̄,*  
wē-rvt      tì-n̄ng      rvmè      tì-bō      tut      kaq      n̄  
that-because      water-brown      river      water-upper(north)      section      LOC      TM  
On the upper section of the Tineung River,
- 462 *Mvl̄ng Vnòng (Mēlām) p̄n v̄l̄.*  
mvl̄ng vnòng (Mēlām)      p̄n      v̄l̄-ē  
melang anong      kind      live-NP  
the Malang Anong live.
- 463 *Vnòng wā kà n̄ Vnòng vp̄a:mī.*  
vnòng      wā      kà      n̄      Vnòng      vp̄a-am-ī  
Aneung      say      word      TM      Anong      change-DIR-IP  
The word Vneung became Vnong.
- 464 *Tìp̄ng tut kaq n̄,*  
Tì-p̄ng      tut      kaq      n̄  
water-lower      section      LOC      TM  
On the lower section of the river,
- 465 *Vnòng Kwinpāng p̄n v̄l̄.*  
vnòng kwinpāng      p̄n      v̄l̄-ē  
Anong Kwinpāng      kind      live-NP  
the Anong Kwinpang live.
- 466 *Yārì ḡ Rvwàng p̄n í wē*  
yā-rì      ḡ      rvwàng      p̄n      í      wē  
this-PM      also      Rvwàng      kind      be      that  
They are also a kind of Rawang that
- 467 *mèp̄ng kaq nḡmshì rái rì íē.*  
mèp̄ng      kaq      nḡm-shì      rá-ī      rì      í-ē  
behind      LOC      left.out-R/M      DIR-IP      PM      be-NP  
was left behind (during the migration).
- 468 *Gwá l̄m ḡ Rvwàng gwāshì yàng laqyà gwāshìē;*  
gwá      l̄m      ḡ      rvwàng      gwā-shì      yàng      laqyà      gwā-shì-ē  
wear      INF      also      Rvwàng      wear-R/M      TMyrs      character      wear-R/M-NP  
They still dress the way the Rawangs did long ago.
- 469 *Rvmèti m̄ng vz̄ng tuq yàng r̄i n̄*

rvmè-tì      móng                      vztng    tuq    yàng    rì-í      nō  
 big.river-water    region/state/county      first      arrive    TMyrs    PM-AGT    TM  
 Those who first arrived in the region of the Rame River

470    *gwá-lvm líng yàngà.*  
 gwá-lvm      líng      yàng-à  
 wear-INF      change      TMyrs-TP  
 changed their clothing.

30. *Rvmèrì bōng(rì)*  
 (1) *Tìnaqwàng*  
 (2) *Rvwèwàng*  
 (3) *Tìmùng, mō-ínī Tìnōng*  
*rvmè*  
*Akvt Rvwàngrì tōngvī rái wē*  
*nō Rvmè gvà vníwàng taq vlē.*  
 (1) *Rvmèti*  
 (2) *Mvniqti*  
*Míwà China móng dvrōt kēnī*  
*India dvrōt hōq Rvwàngrì ā:līē.*  
*Yādō írvt Rvwàng, Gvnōng,*  
*wāwē Vnōng, Mvlíngshēvngbē*  
*tiqpvn wā í yàngì.*

30. The names of the rivers.  
 1. Tinaqwang (Black River – the Yangtze)  
 2. Rawewang (Middle River – the Mekong)  
 3. Timungwang or Tinqueng rame (the White River or the Brown River – the Salween)  
 Now the Rawangs live along and between the two big rivers Rameti (Me Hka) and Maniqti (Meli Hka). They live between the Chinese border in the east and the Indian border in the west. And so, Ganueng, Anueng, Rawang, Malang all were one people.

Analysis:

471      *Rvmèrì bōng(rì)*  
 rvmè-rì      bōng-(rì)<sup>95</sup>  
 river-PM      name-(PM)  
 The names of the rivers.

472      (1) *Tìnaqwàng*  
 tì-naq-wàng  
 water-black-river  
 Tinaqwang (Black River – the Yangtze)<sup>96</sup>

<sup>95</sup>Here the plural marker obligatorily appears on *rvmè* rather than *bōng* (which can take the plural marking optionally here), as *rvmè bōngrì* would mean one river with many names rather than the names of the rivers.

- 473 (2) *Rvwèwàng*  
 rvwè-wàng  
 middle-river  
 Rawewang (Middle River – the Mekong)
- 474 (3) *Tìmùng, m̈ò-ínī Tìn̈ong rvmè*  
 tì-mùng m̈ò-í-nī tì-n̈ong rvmè  
 water-white NEG-be-if water-brown river  
 Timungwang or Tineung rame (the White River or the Brown River – the Salween)
- 475 *Akvt Rvwàngrì ẗongv̄l rái wē n̈ə*  
 ākvt rvwàng-rì v̄l rá-ì wē n̈ə  
 now Rvwang-PM live DIR-IP NOM TM  
 Now the Rawangs live along and between
- 476 *Rvmè gv̀bà vn̄iwàng taq v̄l-ē.*  
 rvmè gv̀bà vn̄i wàng taq v̄l-ē  
 river big two river LOC exist-NP  
 the two big rivers,
- 477 (1) *Rvmètì*  
 rvmè-tì  
 big.river-water  
 Rameti (River Water/Me Hka (N'mai Hka))
- 478 (2) *Mvniqtì*  
 mvniq-tì  
 (family.name)-water  
 Maniqti (Meli Hka (M'li Hka)).
- 479 *Míwà China m̄ong dvr̄t kènì*  
 míwà China m̄ong dvr̄t kènì  
 China (< Jinghpo) China country border from  
 They live between Chinese border in the east,
- 480 *India dvr̄t h̄oq Rvwàngrì ā:l̄iē.*  
 India dvr̄t h̄oq rvwàng-rì v̄l-ì-ē  
 India border reach Rvwang-PM live-1pl-NP

<sup>96</sup> Morse (1975:141) identifies the Red River as the Mekong, the White River as the Yangtze, and the Black River as the Salween.

and the Indian border in the west.

- 481 *Yādō írvt Rvwàng, Gvnøng, wā wē Vnòng,*  
yā-dō í-rvt rvwàng gvnøng wā wē vnòng  
this-ADV be-because Rawang Ganung called NOM Anong  
And so, Ganeung, Anong, Rawang,
- 482 *Mvlíng shvngbē tiqpèn wā í yàng-ì*  
mvlíng shvngbē tiq-pèn wā í yàng-ì  
Malang all one-kind only be TMyrs-IP  
Malang, all were one people.

31. Rvwàngri lvingshì nò vī yàng wē.

Rvgaq bōng gō dvgá  
vsvng mà-vī lvpát kèní vī  
yà:ngì rvt rvgaq bōng nving  
vsvng bōng nō tiqlòng í dving  
wāē. Kàshvbóng ngà nō  
"Ráwàng" wāwē nō rvgaq gō  
Ráwàngtvng rvgaq nō vkop  
vkàng maqí lá yà:ngà rvgaq iē.  
Waqdvmkōng rvp gō.  
Waqdvmkōng rvgaq nvmilat  
tuqyàng nō vsvng bōng tó  
yà:ngà wē iē. Iwe shv̀m nō.

(1) Lóng íwē sv̄mī taq  
wà:rò dá:ngí Ràdvng sv̄mī taq  
vh̄:rò nō àngtì zōvm kē shv̀m  
àngkā rōpshì nō vdè nō vdè  
wūrí rō:pmò wē lvn shì yàng.  
Nvmilat Mékōng, Wàngbā taq vī  
dvgvp Ninaqdū dùò nō lvingshì  
yàng wē mvshól v̄lē. Mépvng nō  
Rvmèti mōng taq nō Shv̀mhàngdū  
dùò nō lvingshì yàng, wēri nō  
ākvt hōq gō v̄lē.

(2) Gwāshì wē Gwálvmpv̀n  
nō, Vzī ka:tnò wē, ànghóng lvi  
dō yíò nō taqtaq waqpútaq  
waqpúnvng kō:tnò nō mùng  
dōwàò wē, sigmai raqò wē  
ākvtgō gwā shàíē.

1. Sòngpón laqtūn yōpkē  
gwálv̄m

2. Mvdòshv̀m, rīng wē  
laqtūn.

3. Yoqdúng, àngchōm  
dúng dō dvsēò p̀vn iē.

4. Dantōng laqtūn,  
vnangdō gwāshì p̀vn.

5. Dvnggō Sòngpón vdóm.

31. Some of the things that the Rawang people used.

Because the place names existed long before other people lived in those places, the place names and the people's names are the same. For instance, I myself am from the family called *Rawang* ("still water"), and the place called *Rawangtang* is the place my ancestor first found. As for the *Wadamkong* family, they first came to live in the *Wadamkong* region, and so the family name was given after the region.

(1) Iron, it is like a rock but after they burned it in a fire in order to melt it, then they shaped it into a sword or other shape and pounded it with a hammer. They used things they had pounded out with their own hands. This is the way they made swords and knives. There is a story that when they lived on the Mekong Wangba, they dug and used iron from the Ninaq Mine. Later, in the Me Hka area, they dug and used (iron) from the Dabo Mine and the Kaloq Mine. In the Maniq River region they mined the Akuq Mine and Shamhang (sword-liftup) Mine.

(2) The costume: the Rawangs grew hemp to make clothes and they peeled off the skin of the hemp trees and made it into thread by twisting one end into another, then they boiled it in water with some ash to bleach off the original color so that it would be white. Then they wove it into cloth with a packing board. They still wear them today.

1. *Songpeun*, hairy blanket to wear to sleep.



(3) *Bèlaq gwāshì wē*

1. *Tummùm bèlaq;*  
*yvnggúng bèlaq íē.*

2. *Bèlaq wūrdúng bèlaq*  
*juqrām hōq yvng pvn íē.*

3. *Tvmú wā yvng gwāshì*  
*wē bèlaqdōng.*

4. *Gōyé bèlaq.*

5. *Bvrshvng bèlaq.*

6. *Vzī bèlaq*

7. *Shungnī bèlaq*

*Vl yàng wē ākvt lvpat*  
*tiqmaq nō mv-gwá bōà.*

2. *Madosham*, partially hairy blanket.

3. *Yoqdung*, long and tube-like blanket.

4. *Dantuen laqtun*: light blanket

5. *Dangue songpuen adeum*, thick and plain hairy blanket, no design, single color.

(3) Upper garments

1. *Tummum belaq*, long coat.

2. *Belaq wurdung*, long sleeve shirt up to the waist.

3. *Tamu belaq*, shirt to wear at work.

4. *Goye belaq*, vest.

5. *Bvrshvng belaq.*

6. *Vzi belaq*, shirt made of hemp.

7. *Shungni belaq.*

Some of these are not worn anymore.

Analysis:

483 *Rvwàngrì lǐngshì nō vl yàng wē.*  
rvwàng-rì lǐng-shì nō vl yàng wē  
Rvwang-PM use-R/M PS live TMyrs NOM  
The things the Rawang used.

484 *Rvgaq bōng gō dvgá vsvng mà-vl*  
rvgaq bōng gō dvgá vsvng mà-vl  
place name also different/other people NEG-live

485 *lvpat kèní vl yàng-ì rvt*  
lvpat kèní vl yàng-ì rvt  
age from exist TMyrs-IP because  
Because the place names have existed since the time before other people lived in those places,

486 *rvgaq bōng nǐng vsvng bōng nō tiqlòng í dǐng wāē.*  
rvgaq bōng nǐng vsvng bōng nō tiq-lòng í dǐng wā-ē  
place name and people name TM one-CL be just do-NP  
the place names and the people's names are the same.

- 487 *Kàshvbóng ngà n̄ "Ráwàng" wāwē n̄*  
 kà-shvbóng ngà n̄ ráwàng wā-wē n̄  
 word-example 1sg TM Rawang say-NOM TM  
 For example, I am (of the family) called *Rawang* ("still (smooth) water")
- 488 *rvgaq ḡ Ráwàngt̄ng rvgaq n̄*  
 rvgaq ḡ ráwàng t̄ng rvgaq n̄  
 place also Rawang valley region TM  
 and the place (called) the "Rawang valley" region
- 489 *vkop vkàng maqí lá yàng:ngà rvgaq íē.*  
 vkop vkàng-maq-í lá yàng-à rvgaq í-ē  
 ancestor grand.father-PM-AGT find TMyrs-TP place be-NP  
 is the place my ancestor found.
- 490 *Waqđvmkōng rvp ḡ*  
 waqđvmkōng rvp ḡ  
 Wadamkong family also  
 For the *Wadamkong* family
- 491 *Waqđvmkōng rvgaq n̄mlat tuq-yàng n̄*  
 waqđvmkōng rvgaq n̄mlat tuq-yàng n̄  
 Wadamkong region first arrive-TMyrs PS  
 first came to live in *Wadamkong* region
- 492 *vs̄ng b̄ng t̄ yàng:ngà wē íē.*  
 vs̄ng b̄ng t̄ yàng-à wē í-ē  
 people name call TMyrs-TP NOM be-NP  
 it is also the name of the people.
- 493 *(1) Iwē sh̄m n̄*  
 í-wē sh̄m n̄  
 be-NOM iron TM  
 Iron
- 494 *lóng íwē svmī taq wà:rò d̄ng-í*  
 lóng í-wē svmī taq wà:r-ò d̄ng-í  
 rock be-NOM fire LOC burn-TNP finish-ADV  
 is like a rock but after they burned it

- 495 *ràdvng svmī taq vñrò nò*  
 ràdvng svmī taq vñr-ò nò  
 bellows fire LOC pump-TNP PS  
 (they) pumped it in a bellows fire,
- 496 *angtì zō v̄m kē shv̄m àngkā røpshì nò*  
 àng-tì zō v̄m kē shv̄m àngkā røp-shì nò  
 PREF-water melt DIR when sword shape.of.sword pound.metal-R/M PS  
 and when it melted, then they shaped it into a sword (long and flat) and  
 pounded (it with a hammer),
- 497 *vdè nò vdè wūrí røp-mò wē l̄vngshì yàng.*  
 vdè nò vdè wūr-í røp-ò wē l̄vng-shì yàng  
 self TM self hand-INST pound-TNP NOM use-R/M TMyrs  
 they use things they had pounded out with their own hands.
- 498 *Nvmlat Mékōng, Wàngbā taq v̄l dvgvp Ninaqdū dùò nò*  
 nvmlat mékōng wàngbā taq v̄l dvgvp ninaq-dū dù-ò nò  
 first Mekong Wangba LOC live time Ninaq-mine dig-TNP PS
- 499 *l̄vngshì yàng wē mvshól v̄lē.*  
 l̄vngshì yàng wē mvshól v̄l-ē  
 use-R/M TMyrs NOM story exist-NP  
 There is a story that when they lived on the Mekong Wangba, they dug and  
 used (iron) from the Ninaq Mine.
- 500 *Mép̄vng nò Rvmètì móng taq nò*  
 mép̄vng nò rvmètì móng taq nò  
 after TM Me.Hka region LOC TM  
 Later, in the Me Hka area,
- 501 *Dvbødū dùò l̄vngshì yàng, Kvloqdū l̄vngshì yàng.*  
 dvbø-dū dù-ò nò l̄vng-shì yàng kvloq-dū l̄vng-shì yàng  
 Dabeu-mine dig-TNP PS use-R/M TMyrs Kaloq-mine use-R/M TMyrs  
 they dug and used (iron) from the Dabeu Mine and the Kaloq Mine.
- 502 *Mvniq lap nò Vkuqdū, Shv̄mhàngdū dùò nò*  
 mvniq lap nò vkuq-dū shv̄mhàng-dū dù-ò nò  
 Maniq.river side TM Akuq-mine Shamhang-mine dig-TNP PS  
 In the Maniq River region they mined the Akuq Mine and Shamhang (sword-  
 liftup) Mine,

- 503 *l̄vngshì yàng, wē-rì n̄ ãkvt h̄oq ḡ v̄lē.*  
 l̄vng-shì yàng wē-rì n̄ ãkvt h̄oq ḡ v̄l-ē  
 use-R/M TMyrs that-PM TM now until also exist-NP  
 and these (mines) that they used are still there.
- 504 (2) *Gwāshì wē.*  
 gwā-shì wē  
 wear-R/M NOM  
 The costume (lit.: “what was worn”)
- 505 *Gwálvmp̄v̄n n̄, vzī k̄vt-ò wē,*  
 gwá-lvm-p̄vn n̄ vzī k̄vt-ò wē  
 wear-INF-kind TM hemp grow-TNP NOM  
 To make clothes, (the Rawangs) grow hemp
- 506 *àngsē chaqò n̄, wūr-í*  
 àng-sē chaq-ò n̄ wūr-í  
 PREF-skin.of.plant take.out/strip.off-TNP PS hand-INST  
 and strip off the skin of the plant
- 507 *àngh̄ong lv-í d̄ yí-ò n̄*  
 àng-h̄ong lv-í d̄ yí-ò n̄  
 PREF-string INDTV-be ADV twist-TNP PS  
 and use their hands to twist it into string (thread),
- 508 *taqtaq waqpútaq waqpú n̄ng k̄vt-ò n̄*  
 taq-taq waqpú taq waqpú n̄ng k̄vt-ò n̄  
 pig-pot ashes LOC ashes COM boil/cook-TNP PS  
 and boil it with ashes in the pot,
- 509 *mùng d̄ wà-ò wē, ciqmà-í raq-ò wē*  
 mùng d̄ wà-ò wē ciqmà-í raq<sup>97</sup>-ò wē  
 white ADV make/do-TNP NOM packing.board-INST weave-TNP NOM  
 to make it white, then weave it with a packing board.
- 510 *ãkvt ḡ gwā shà-í-ē.*  
 ãkvt ḡ gwā shà-í-ē  
 now still wear 1plpast-be-NP  
 now we still wear them.

<sup>97</sup>A *ciqmà* is a board for packing the threads on a loom. As weaving includes pulling back hard on the *ciqmà* to pack the threads, the verb *raq*, which means to pull back hard with the hands (as in packing the threads with the *ciqmà*) is used to mean ‘weave’.

- 511 1) *Sòngpǒn laqtūn yǒpkē gwá-lǐm*  
 sòngpǒn laqtūn yǒp-kē gwá-lǐm  
 Songpeun.blanket cloth sleep-time wear-INF  
*Songpeun*: hairy blanket to wear when you sleep.
- 512 2) *Mvdòshv̄m, rīng wē laqtūn*  
 mvdòshv̄m rīng wē laqtūn  
 Madosham.blanket honor NOM cloth  
*Madosham*, partially hairy blanket (hairy only in the white middle part, but not in the two red ends).
- 513 3) *Yoqdúng,*  
 yoq-dúng  
 cloth-CL(long;tube-like)
- 514 *àngchōm dúng dǒ dvsē-ò p̄vn í-ē.*  
 àng-chōm dúng dǒ dvsē-ò p̄vn í-ē  
 PREF-CL(round.long;like.bamboo.in.shape) tube ADV sew-NP kind be-NP  
*Yoqdung*, long and tube-like blanket.
- 515 4) *Dantǒng laqtūn, vngdǒ gwāshì p̄vn*  
 dantǒng laqtūn vng-dǒ gwā-shì p̄vn  
 Danteung cloth light.weight-ADV wear-R/M kind  
*Danteun laqtun*, light blanket.
- 516 5) *Dv̄nggǒ Sòngpǒn vdǒm*  
 dv̄nggǒ sòngpǒn vdǒm  
 Danggeu hairy.blanket plain(single.color)/barren  
*Danggeu songpeun adeum* (thick and hairy blanket, no design, just one color).
- 517 (3) *Bèlaq gwāshì wē.*  
 bèlaq gwā-shì wē  
 upper.garment wear-R/M NOM  
 Upper garments they wear.
- 518 1) *Tùmmùm bèlaq; yv̄nggúng bèlaq í-ē.*  
 tùmmùm bèlaq yv̄ng-gúng bèlaq í-ē  
 very.long.coat upper.garment long-CL upper.garment be-NP  
*Tummum belaq* (long coat).

- 519 2) *Bèlaq wūrdúng bèlaq*  
 bèlaq wūrdúng bèlaq  
 upper.garment hand-long,tubelike(sleeve) upper.garment
- 520 *juqrām hōq yvng pvn íē.*  
 juq-rām hōq yvng pvn í-ē  
 waist-about up.to long kind be-NP  
*Belaq wurdung*, long sleeve shirt down to the waist.
- 521 3) *Tvmú wā yvng gwāshì wē bèlaqdōng.*  
 tvnú wā yvng gwā-shì wē bèlaq-dōng<sup>98</sup>  
 work do LOC wear-R/M NOM upper.garment-short  
*Tamu belaq* (short sleeved shirt) for at work.
- 522 4) *Gōyé bèlaq.*  
 gōyé bèlaq  
 vest upper.garment  
*Goye belaq* (vest).
- 523 5) *Bvrshvng bèlaq.*  
 bvrshvng bèlaq  
 barshang upper.garment  
*Barshang belaq.*
- 524 6) *Vzī bèlaq.*  
 vzī bèlaq  
 hemp upper.garment  
*Vzi belaq* (shirt made of hemp).
- 525 7) *Shungnī bèlaq.*  
 shung-nī<sup>99</sup> bèlaq  
 ??-hair upper.garment  
*Shungni belaq.*
- 526 *Vl yàng wē ākvt lvpat tiqmaq nǒ mv-gwá bǒ-à.*  
 vl yàng wē ākvt lvpat tiq-maq nǒ mv-gwá bǒ-à  
 exist TMyrs NOM this/now age one-PM TM NEG-wear PF-TP  
 Some of these are not worn now.

<sup>98</sup>This is short for *belaq wūrdúng dōng* [upper.garment sleeve short] 'short-sleeve shirt'.

<sup>99</sup>This item of clothing has fringe tassels, like a US western jacket.

32. *Shvrò̃m gwāshì wē.*

1) *Svríí wē rvziq dvzáng*  
*lvngàré dvpvt*

2) *Vshaqrì dvpvt vdóm*

3) *Bvlōngyi shvrò̃m*

4) *Shvmoq naqwē vshaq*  
*mvgàmri dvpvt*

*Svmare gwáívm shvrò̃m*

1) *Puqgar*

2) *Chágàr*

3) *Chází*

4) *Angchē dvzáng*

5) *Mvlvng vrvt dvzáng*

32. Men's lower garment.

1) *Raziq dazang* made of cotton.

2) *Adeum* for older people.

3) *Baleungyi shareum*.

4) *Shamoq naqwe* for the rich or honored older people.

Women's longgyi

1) *Puqgar*

2) *Chagar*

3) *Chazi*

4) *Angche dazang*

5) *Malang arat dazang*

### Analysis:

527      *Shvrò̃m gwāshì wē.*  
shvrò̃m<sup>100</sup>      gwā-shì      wē  
lower.garment      wear-R/M      NOM  
(Men's) lower garment.

528      1) *Svrí í wē rvziq dvzáng lvngàré dvpvt.*  
svrí      í      wē      rvziq      dvzáng      lvngà-ré      dvpvt  
thread/string      be      NOM      tiny.thread      mēn's.lower.garment      mēn-GP      for  
The *razig dazang* (is) for men..

529      2) *Vshaqrì dvpvt vdóm.*  
vshaq-rì      dvpvt      vdóm<sup>101</sup>  
older.people-PM      for      plain(single.color)  
*Adeum* (is) for older people.

<sup>100</sup>The *shareum* is the skirt-like lower garment worn by men, similar to the Burmese longgyi; it is a large piece of cloth sewn into a tube. The *dazang*, mentioned below, is similar except that it is not sewn into a tube. It is made of cotton and embroidered at both ends.

<sup>101</sup>Lower garment for older men; it has no design and is of a single color, and is sewn together.

- 530 3) *Bvlōngyì shvrø̀m.*  
 bvlōng-yì shvrø̀m<sup>102</sup>  
 silkworm-string lower.garment  
*Baleungyi shareum*
- 531 4) *Shvmoq naqwē vshaq mvgàm-rì dvpvt.*  
 shvmoq naq-wē<sup>103</sup> vshaq mvgàm-rì dvpvt  
 purple black/dark-NOM older.people rich-PM for  
*Shamoq naqwe*, for the rich or honored older people.
- 532 *Svmāré gwá-lvm shvrø̀m.*  
 svmāré gwá-lvm shvrø̀m  
 woman wear-INF lower.garment  
 Women's lower garment.
- 533 1) *Puqgàr.*  
 puq-gàr<sup>104</sup>  
 brown-large  
*Puqgar*
- 534 2) *Chágàr.*  
 chágàr<sup>105</sup>  
*Chagar*
- 535 3) *Cházì.*  
 cházì<sup>106</sup>  
*Chazi*
- 536 4) *Àngchē dvzáng.*  
 àngchē dvzáng<sup>107</sup>  
*Angche dvzang.*

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<sup>102</sup>Men's lower garment made of silk.

<sup>103</sup>Dark purple lower garment for the rich and honored older men.

<sup>104</sup>A type of cloth that is black, with one other color (white, red or purple) in wide stripes (black at bottom).

<sup>105</sup>Women's lower garment with smaller stripes, usually white, red, and black (= *bàzógàr*).

<sup>106</sup>Women's lower garment with smaller stripes of black and white; or tiny green and black stripes (= *bàzózi*).

<sup>107</sup>Women's lower garment. It is made of one big piece of cloth not sewn together, and with not strings at the ends like a man's longgyi (it is a kind of (*bàzó*); it is all white with four colored borders, embroidered at both ends.



537

5) *Mvl̄vng vrvt dvzáng.*  
 mvl̄vng vrvt dvzáng<sup>108</sup>  
 malang arat dazang  
*Malang arat dazang.*

33. *Àngp̀̀np̀̀n záo wē.*  
*M̀̀vrsh̀̀m à̀̀ngp̀̀nr̀̀i vyũng*  
*n̄ mvd̀̀ng n̄ vsh̄̀mp̀̀n wā*  
*l̄vng yà:ngà wē shá íē.*

1) *M̀̀ng wē n̄, waqp̄́i*  
*m̀̀ng wē, dāwū m̀̀ng wē l̄vng*  
*yà:ngà. Wēd̄̀ ínìḡ̀ vzi svri n̄*  
*m̀̀ng d̄̀ waqp̄́ k̄:tno wē taq*  
*à̀̀ngp̀̀np̀̀n záo mv-ḡ̀m vch̄̀tnē.*

2) *Dāwū p̀̀n n̄ dvs̄̀t tì*  
*taq (è)záo n̄ naqd̄̀ zāshì yàng.*

3) *M̀̀ngwē naqwē vỳ̀ng*  
*m̄̀l s̀̀ng n̄, D̀̀nghaq wā wē*  
*vr̄̀ng à̀̀ngr̄̀ taq dvt̄̀ò n̄*  
*mvsh̄̀ d̀̀ngwā lvkiq̄̀ d̄̀ záo n̄*  
*mvd̀̀sh̀̀m s̀̀ngp̄̀n r̀̀i, rvziq̄̀ dvzáo*  
*ng r̀̀i raqshì yàng, ākv̄̀t h̄̀q ḡ̀*  
*wēd̄̀ í d̀̀ng wāē.*

33. Coloring the cloth with different kinds of colors.

There were three main colors which were used.

1) They used white thread made from hemp bleached by ashes. They also used natural white cotton thread. Yet the hemp thread made white by boiling it in ash doesn't dye well. It fades.

2) For cotton (we) colored it in *dasot* water, to make it black.

3) For making white and black wool, we boiled it with the root of a vine called *danghaq* to color it deep red (and used it) to weave *Madosham songpeun* and *Raziq dazang*. Until today it is done just like that.

Analysis:

538

*Àngp̀̀np̀̀n záo wē.*  
 à̀̀ng-p̀̀n-p̀̀n záo-wē  
 PREF-kind-kind paint(v.)-TNP NOM  
 Coloring the cloth with different kinds of colors.

539

*M̀̀vrsh̀̀m à̀̀ngp̀̀nr̀̀i vyũng n̄*  
 m̀̀vrsh̀̀m à̀̀ng-p̀̀n-r̀̀i vyũng n̄  
 face PREF-kind-PM color(<Burmese) TM  
 Of the colors used (by the Rawangs)

<sup>108</sup>The *mvl̄vng vrvt dvzáng* has a particular saw-tooth design on it. The technique for making the pattern can't be taught except by singing; if it is taught any other way, it is said the person will die.

540 *mvđồng n̄ vsh̄mp̄v̄n wā l̄ng yàng:ngà wē shá íē.*  
 mvđồng n̄ vsh̄m-p̄v̄n wā l̄ng yàng-à wē shá í-ē  
 most.used/important TM three-kind only use TMyrs-TP NOM know be-NP  
 there were three colors that were the most important ones.

541 1) *Mùng wē n̄, waqpúí mùng wē,*  
 mùng wē n̄ waqpú-í mùng wē  
 white NOM TM ash-INST white NOM  
 White, they used thread (made from hemp bleached) by ashes,

542 *dāwū mùng wē l̄ng yàng:ngà.*  
 dāwū mùng wē l̄ng yàng-à  
 cotton white NOM use TMyrs-TP  
 and used natural white cotton thread.

543 *Wēd̄ ìnìḡ vzi svrí n̄ mùng d̄*  
 wē-d̄ í-nì-ḡ vzi svrí n̄ mùng d̄  
 that-ADV be-if-also hemp thread TM white ADV  
 Yet the hemp thread made white by

544 *waqpú k̄:tno wē taq*  
 waqpú k̄t-ò wē taq  
 ash boil/cook-TNP NOM LOC  
 boiling it in ashes

545 *àngp̄v̄np̄v̄n zá mv-ḡvm. Vch̄t̄nē.*  
 àng-p̄v̄n-p̄v̄n zá mv-ḡvm vch̄t-ē  
 PREF-kind-kind color/paint(v.) NEG-good fade(of.colors)-NP  
 doesn't dye well. It fades.

546 2) *Dāwū p̄v̄n n̄ dvs̄t tì taq*  
 dāwū p̄v̄n n̄ dvs̄t tì taq  
 cotton kind TM kind.of.bush<sup>109</sup> water/liquid LOC  
 For cotton we colored it in *daseut* water.

547 *(è)zào n̄ naqd̄ zāshì yàng.*  
 (è)-zá-ò n̄ naq-d̄ zā-shì yàng  
 NF-color/paint-TNP PS black-ADV color/paint-R/M TMyrs  
 to make it black.

<sup>109</sup>This plant has large leaves, which are used to make a black dye.

- 548 3) *Mùngwē naqwē vyvng mōl svng nō,*  
 mùng-wē naq-wē vyvng mōl svng nō  
 white-NOM black-NOM sheep fur LOC TM  
 For making white and black wool,
- 549 *Dvngghaq wā wē vrōng àngrō taq dvtēò nō*  
 d̀vngghaq wā wē vrōng àng-rō taq dvtē-ò nō  
 plant<sup>110</sup> call/say NOM vine PREF-root LOC boil-TNP PS  
 they boiled it with the root of a vine called *dangghaq*
- 550 *mvshé d̀vngwā lvkqiò dō záò nō,*  
 mvshé d̀vng-wā lvkqi-ò dō zá-ò nō  
 red just.like deepen(of.color)-TNP ADV paint-TNP PS  
 to color it deep red,
- 551 *mvdòsh̀vm sòngpòn rì, rvziq dvzáng rì raqshì yàng.*  
 mvdòsh̀vm sòngpòn-rì rvziq dvzáng-rì raq-shì yàng  
 madosham songpeun-PM razq dazang-PM weave-R/M TMyrs  
 (and used it) to weave *madosham songpeun* and *razig dazang*.
- 552 *Àkvt hōq gō wēdō í d̀vng wāē.*  
 àkvt hōq gō wē-dō í d̀vng wā-ē  
 now until also that-ADV be just.like do-NP  
 Until today it is done just like that.

34. *Shvlaq laqyàng wē.*

1) *Nvmlat nō Svpímdým kèní svpip shvlaqlaq yàngì. Wàngbā Rvmè rùn nō vlyàng lvpat íē.*

2) *Tinòng Rvmè vl yàng lvpat nō lóngshú shvlaq kòtǹvm nō laq yàng.*

3) *Rvmètì lap íráì lvpat kèní nō; Vlúm shvlaq, Tòngkūng shvlaq, Tvrō shvlaq, Kīg̀vng shvlaq, Gvlīm shvlaq, Mvrō shvlaq chitǹvm yàng.*

4) *Mvniq lam Nònggā shvlaq Mvrō ǹng Ỳng shvlaq chitǹvm yàng wē íē.*

34. The use of salt.

1) At first, when there were living in the Wangba River, (they used) Sapip salt from Sapimdám.

2) When they lived on the Tinong River, they used and boiled Longshu salt.

3) In N'mai Hka area they used Alum salt, Deungkung salt, Taro salt, Gikang salt, Galim salt and Mareu salt.

4) In Maniq area they made and used Nongga salt, Maro salt and Yang salt.

<sup>110</sup>This plant is used to make a red dye. The roots are dug up, dried, then pounded (in a rice pestle mortar) into powder. The color is said to last a long time.

## Analysis

- 553 *Shvlaq laqyàng wē.*  
 shvlaq laq-yàng<sup>111</sup> wē  
 salt lick-TMyrs NOM  
 The use of salt.
- 554 1) *Nvmlat n̄ Svpímdým kèní svpip shvlaq laq yàng-ì.*  
 nvmlat n̄ svpímdým kèní svpip shvlaq laq yàng-ì  
 beginning TM (place.name) from type.of.salt salt lick TMyrs-IP  
 In the beginning, Sapip salt from Sapimdám was used.
- 555 *Wàngbā Rvmè rūn n̄ vlyàng lvpat í-ē.*  
 wàngbā rvmè rūn n̄ vlyàng lvpat í-ē  
 wangba river live PS live-TMyrs age be-NP  
 This was during the days when they lived on the Wangba River.
- 556 2) *Tìn̄ng Rvmè vl yàng lvpat n̄*  
 tìn̄ng rvmè vl-yàng lvpat n̄  
 Salween River live-TMyrs age TM  
 When they lived on the Tineung River,
- 557 *lóngshú shvlaq k̄otn̄m n̄ laq yàng.*  
 lóng-shú<sup>112</sup> shvlaq k̄ot-n̄m n̄ laq yàng  
 stone-fat salt cook-BEN PS lick TMyrs  
 they boiled and used Longshu (stone fat) salt.
- 558 3) *Rvmèti lap í rái lvpat kèní n̄;*  
 rvmèti lap í rái lvpat kèní n̄  
 N'mái.Hká side bé DIR-IP age from TM
- 559 *Vlúm shvlaq, Tòngkūng shvlaq, Tvr̄ shvlaq, Kīḡvng shvlaq,*  
 vlúm shvlaq tòngkūng shvlaq tvr̄ shvlaq kīḡvng shvlaq  
 Alam salt Teungkung salt Tareu salt Kigang salt

<sup>111</sup>The word for 'lick' is used to mean 'to eat or use salt'. It seems the word for 'salt' may be derived from this root.

<sup>112</sup>This is the name of a type of salt made by boiling white stones until they got the salt out.

560 *Gvlīm shvlaq Mvrō shvlaq chitvīm yàng.*  
 gvlīm shvlaq mvrō shvlaq chit-vm yàng  
 Galim salt Mareu salt<sup>113</sup> boil.off.water-BEN TMyrs  
 In the N'mai Hka area they boiled off water from Alam salt, Teungkung salt,  
 Tareu salt, Kigang salt, Galim salt (and) Mareu salt.

561 4) *Mvniq lam Nōnggā shvlaq,*  
 Mvniq lam Nōnggā shvlaq  
 Maniq.River side Nongga salt  
 In the Maniq area, Nongga salt,

562 *Mvrō ǹng Ỳng shvlaq chitvīm yàng wē íē.*  
 Mvrō ǹng Ỳng shvlaq chit-vm yàng wē í-ē  
 Maro.salt and Yang salt boil.off.water-BEN TMyrs NOM be-NP  
 Maro salt, and Yang salt were (the types of salt) that were boiled off.

35. *Nìnà rīmké yàngì dāng.*  
*Rvwangrì n̄ Nvngwà àngp̀nrì*  
*kèní Ngvpuq wāp̀vn n̄ vdè*  
*Rvwàng nvngwà wā dvdut*  
*yàngà.Dvm̄í zí-yàngà, wā*  
*mvshól ỳngg̀ng sh̀nl̀m vlē.*  
*Wērvt Mvtat toqo Dvm̄ Dvp̀ng*  
*s̀ng zìo ḡ, Ngvpuq m̄-í n̄*  
*dvgà p̀n zí m̀-daq wē mvshól*  
*vlē. Dvgá Nvngwà p̀n vlò,*  
*ng̀nsh̄ kād̀ngtē vdá ḡ Mvtat*  
*s̀ng n̄ngvpuq vdè mà-dá n̄ḡ*  
*wā:nò n̄ zí yàngà. Ngvpuq àng*  
*vjú n̄rvmá d̀l̀m dvz̀r̀m*  
*shvlāē. Angvshā ḡ gvzà ngúr n̄*  
*mvl̄m wē íē. Ànggóng m̀rsh̀m*  
*n̄ puq wāwē, Vgō m̀ng wē*  
*k̀ngbām ḡ vbāē. Àng v́í ḡ*  
*naq wē íē.*

35. The animals the Rawangs raised.

The Rawangs used many kinds of cows but they regarded *ngapuq* as the Rawang cow. It is said to have been given by God (Dameu). Therefore when they wanted to sacrifice to Dameu they should not give other kinds of cows but *ngapuq*, even if the person had other kinds of cow or buffalo. If he did not have *ngapuq*, he had to buy one to sacrifice to Dameu. The benefit of having *ngapuq* was it could be used to plow the field. It's meat smells very good and tastes good. It's body is dark brown. It has grey-white color on its forehead, like a piece of grey color cloth had been wrapped around his head. Its feet are black.

<sup>113</sup>This is a big round and hard salt, also used as medicine.

## Analysis:

- 563 *Nìnà rīm-ké yàng-ì dāng.*  
 nìnà rīm-ké yàng-ì dāng  
 animal raise-BEN(<eat.meat) TMyrs-IP about  
 The animals the Rawangs raised to eat.
- 564 *Rvwangrì nō Nvngwà àngpòn-rì kèní Ngvpūq wāpòn nō*  
 rvwang-rì nō nvngwà ang-pòn-rì kèní ngvpūq wā-pòn nō  
 Rvwang-PM TM cow PREF-kind-PM from name.of.cow call-kind TM  
 The Rawangs used many kinds of cows but they regarded *ngapūq*
- 565 *vdè Rvwàng nvngwà wā dvdut yàng-à*  
 vdè rvwàng nvngwà wā dvdut yàng-à  
 self Rawang cow say take.as TMyrs-TP  
 as Rawang cow.
- 566 *Dvmòí zì-yàng-à, wā mvshól yvnggùng shòn-lím vlē.*  
 dvmò-í zì-yàng-à wā mvshól yvnggùng shòn-lím vl-ē  
 God-AGT give-TMyrs-TP say story long(always) say-INF exist-NP  
 The story that the Rawang cow was given by God (Damueu) has long been told.
- 567 *Wērvt Mvtat toq-ò Dvmò Dvpòng s̀ng zì-ò gō,*  
 wē-rvt mvtat toq-ò dvmò dvpòng s̀ng zì-ò gō  
 that-because name.of.spirit sacrifice-TNP God God LOC give-TNP also  
 Therefore when they wanted to sacrifice to God (Dameu),
- 568 *Ngvpūq mò-í nī dvgá pòn zì m̀-daq wē mvshól vlē.*  
 ngvpūq mò-í nī dvgá pòn zì m̀-daq wē mvshól vl-ē  
 Rawang.ox NEG-be if other kind give NEG-can NOM story be-NP  
 there is a tradition that they should not give other kinds of cows but *ngapūq*.
- 569 *Dvgá Nvngwà pòn vlò, ng̀nshò kād̀ngtē vdá gō*  
 dvgá nvngwà pòn vlò ng̀nshò kād̀ngtē vdá gō  
 other cow kind buffalo reddish.color.cow WH-all have also  
 However much (someone) had other kinds of cow (such as) the reddish color buffalo,
- 570 *Mvtat s̀ng nō ngvpūq vdè mà-dá nìgō*  
 mvtat s̀ng nō ngvpūq vdè mv-vdá nì-gō  
 name.of.spirit/god LOC TM Rawang.ox self NEG-have if-also  
 if he didn't have a Rawang cow to sacrifice to the spirit Mvtat (Dameu),

- 571 *wə̃a:nò nò zí yàngà.*  
*wə̃vn-ò nò zí-yàng-à*  
 buy-TNP PS give-TMyrs-TP  
 he would buy one.
- 572 *Ngvpuq àng vjú nò rvmá dùlým dvzvrým shvlāē.*  
*ngvpuq àng vjú nò rvmá dù-lým dvzvr-ým shvlā-ē*  
 Rawang.ox 3sg benefit/result TM field plow/dig-INF make/send-BEN good-NP  
 The benefit of having *ngapuuq* was it could be used to plow the field.
- 573 *Ang vshā gə̃ gvzà ngúr nò mvlə̃m wē íē.*  
*àng vshā gə̃ gvzà ngúr nò mvlə̃m wē í-ē*  
 3sg meat also very/much smell.good PS taste.good NOM be-NP  
 It's meat smells very good and tastes good.
- 574 *Anggóng mvrshv̀m nə̃ puq d̀vng wāwē,*  
*àng-góng mvrshv̀m nə̃ puq d̀vng wā-wē*  
 3-body color TM dark.brown(almost.black) just say-NOM  
 It's body is dark brown,
- 575 *vgō m̀ng wē k̀ngbā̃m gə̃ vbáē.*  
*vgō m̀ng wē k̀ngbā̃m<sup>114</sup> gə̃ vbá-ē*  
 head white NOM kungbam also be.there(there.is)-NP  
 and has grey-white color on its forehead.
- 576 *Ang v́hí gə̃ naq wē íē.*  
*àng v́hí gə̃ naq wē í-ē*  
 3sg foot also black NOM be-NP  
 Its feet are also black.

<sup>114</sup>*k̀ngbā̃m*, from *k̀ng* 'plate' and *bā̃m* 'wrap around', refers to another color on the top of the head, making it look like it is covered by a piece of cloth.

36. Rvwangri n̄o v̄z̄ò l̄v̄m w̄e vtóng lvmàng vlā yà:ngà. Dari kāngshvngbàn Tì tv̄n̄v̄m sh̄in̄ī m̄à-dvz̄òr dvgvp k̄en̄ī n̄ī v̄z̄ò l̄v̄m w̄e b̄òy w̄à yà:ngà w̄e mvsh̄ól vl̄e. V̄z̄ò l̄v̄m w̄e b̄òy n̄o mvgàm̄ré vd̄aré r̄īi w̄ā b̄òy w̄à yà:ngà. Iw̄e tiq̄p̄è lv̄pat taq̄ tiq̄kvt w̄ā b̄òy w̄á ngw̄ø:tn̄ò w̄e ḡø vl̄ yàng. V̄mp̄à v̄mr̄á vd̄áp̄èí n̄o n̄óng r̄òò v̄z̄òl̄v̄m dv̄b̄ù b̄òy w̄á lún yà:ngà. Tiq̄poq̄ b̄òy w̄àò kvt v̄sh̄òm̄n̄ī h̄øq̄ w̄àòē. Nv̄mlatn̄ēí n̄o, Kùngd̄õngn̄ī ā:l̄òē. Vn̄ín̄īw̄ā n̄ī sv̄ng n̄o R̄v̄ngt̄òr n̄ī vl̄ yà:ngà. L̄v̄ngd̄òm̄n̄ī n̄o Dv̄b̄vl̄ n̄ī vl̄ yà:ngà. W̄e v̄sh̄òm̄ n̄ī h̄øq̄ b̄òy lún̄r̄ār̄i sv̄ng àngkàng ra:p̄m̄í v̄ml̄v̄m aql̄v̄m sh̄v̄ngb̄ē d̄ó yà:ngà. Tiq̄n̄ī v̄mp̄à v̄sh̄òm̄poq̄ tú:n̄àòē. V̄mp̄à dv̄béò, n̄in̄à angsh̄vl̄l̄ē dv̄béò n̄o, vp̄ø dv̄béò w̄e b̄òy íē. W̄ēd̄ø ín̄īḡø p̄èd̄õngc̄èr̄i, z̄vm̄ic̄èr̄i m̄vr̄ingc̄èr̄i dv̄b̄v̄ng lún̄ d̄v̄ngt̄ē dv̄b̄ā:ngò laq̄yà ḡø vl̄e. V̄r̄á w̄e b̄òy sv̄ng m̄vȳøq̄r̄i dv̄kùr̄i, sh̄õngkuq̄ n̄v̄mn̄v̄ngri ḡòò r̄i n̄o ḡõnpaq̄ l̄v̄ngsh̄iv̄t d̄v̄ngt̄ē sv̄ng w̄ēd̄øn̄ī vp̄ø tú:n̄àò n̄v̄ngw̄à z̄í vd̄ūḡó z̄iò n̄o dvgùng m̄à-vȳøm l̄v̄m rvt dv̄zaq̄sh̄i yàng. V̄z̄ò l̄v̄m w̄e n̄o, Ring w̄e cil-sv̄ng d̄v̄ngke b̄òà rvt õngv̄m̄à, w̄ā dv̄b̄ù w̄e dv̄b̄ù l̄v̄m yàng. Vd̄á rvt dvgùng m̄vlaq̄ sh̄i n̄o sh̄vr̄ingsh̄i n̄o l̄v̄m w̄e v̄z̄ò b̄òy ḡø í yàng. V̄shaq̄ sh̄iá:m̄i dv̄p̄ū w̄àò dvtut c̄ing v̄z̄õng t̄òl̄òē, w̄ēa n̄o v̄z̄ò b̄òy z̄v̄n̄ dvtut w̄àò w̄e vl̄ yàng.

36. Rawangs have traditional dancing.

Long ago, even before the earth was flooded, the Rawangs had a dancing tradition, the *Azeu* Dance Festival. The dancing celebration was hosted by the rich people. Some could only host it just one time in their lives. The ones who were very rich hosted it every year. They celebrated three days each time. The first day was called *Kungdeung* day (festival start day). The second day was called *Rangteur* day (main day) and the third day they called *Langduem* day or *Dabal* day (last/finish day). The ones who came to participate in the celebration were served by the hosts all three days. They were served three meals a day. Much food was consumed and many animals of all kinds were killed and materials were given away. But they had a custom that relatives from both sides and the able villagers also helped the hosts with animals, food and other valuable things. All relatives, villagers, friends and acquaintances were invited. All the guests who brought gifts had to be given something in return. The hosts tried not to lose face.

There were some purposes for having *Azeu* Dances. They danced for overcoming enemies. Another reason for dancing was just because the host was able to do so and he wanted to be praised by others. They also danced when an honored person died. They called that “grabbing of gongs and drums”.



Angké n̄Dvm̄ø kaq shvrī:ngò  
 vlào n̄ø  
 ish̄ørv̄ll̄vm̄, rvt r̄øtshì wē ḡø í  
 yàng. Dvm̄ø sv̄ng toqshì kà n̄ø  
 shaq ḡø sh̄íng kàḡø sh̄íng  
 dvḡóngshì, Kàngò n̄ø Pùngòē.  
 Mvyù r̄vngnvt n̄àyìngò, jètùng  
 r̄vngnvt n̄àyìngòē...Zash̄øt  
 p̄unggà:ní èrv̄lshà, wā n̄ø wà  
 yàng. LĀlā... í. Dvm̄ø kaq vlào  
 wē kà. Rara.. Shvráshì wē kà iē.

The original purpose of having the dancing celebration was to praise Dameu and to please him in order to ask blessings from him and also to drive away the bad spirits which could cause sicknesses and pain.

Analysis:

- 577 *Rvwangrì n̄ø vz̄ø l̄vm̄ wē vtóng*  
 Rvwang-rì n̄ø vz̄ø l̄vm̄ wē vtóng  
 Rvwang-PM TM name.of.dance dance NOM tradition  
 The Rawangs had a tradition of Azeu dancing.
- 578 *lvmàng v̄lā yà:ngà. Dàrì k̄āngsh̄vngbàn*  
 lvmàng v̄l-ā yàng-à d̄àrì k̄āngsh̄vngbàn  
 tradition had-BEN TMyrs-TP long.ago ancient  
 There is a story/tradition that long ago, even before
- 579 *Tì tv̄n̄vm̄ sh̄īnī mv̄-dvz̄ø̄r dvgvp kèní nī*  
 tì tv̄n̄vm̄ sh̄īnī mv̄-dv-z̄ø̄r dvgvp kèní nī  
 water flood yet NEG-CAUS-flood time from since  
 the earth was flooded,
- 580 *vz̄ø l̄vm̄ wē bòy wà yà:ngà wē mv̄sh̄ól v̄l-ē.*  
 vz̄ø l̄vm̄ wē bòy wà yàng-à wē mv̄sh̄ól v̄l-ē  
 name.of.dance dance NOM festival make/do TMyrs-TP NOM story exist-NP  
 (the Rawangs) had Azeu dance festivals.
- 581 *Vz̄ø l̄vm̄ wē bòy n̄ø*  
 vz̄ø l̄vm̄ wē bòy n̄ø  
 name.of.dance dance NOM festival TM  
 Azeu dance festivals,

- 582 *mvgàm-ré vdá-ré rìí wā bòy wà yàngà.*  
 mvgàm-ré vdá-ré<sup>115</sup> rì-í wā bòy wà yàng-à  
 rich.person-GP have-GP PM-AGT only festival make TMyrs-TP  
 were only hosted by the rich people.
- 583 *Iwē tiqpè lypat taq*  
 í-wē tiq-pè lypat taq  
 be-that(but) one-GMm generation LOC  
 Yet some could only
- 584 *tiqkvt wea bòy wà ngwø:tnò wē gø v̄l yàng.*  
 tiq-kvt wā bòy wà ngwøt-ò wē gø v̄l yàng  
 one-time only festival make can-TNP NOM also have TMyrs  
 hold the festival once in their lifetime.
- 585 *Vmpà v̄mrá vdápèí nø*  
 v̄mpà v̄mrá vdá-pè-í nø  
 rice rice/food have-GMm-AGT TM  
 Rich people who had lots of rice/food,
- 586 *nøng røò vzølv̄m d̄vbù bòy wà lún yàng-à.*  
 nøng rø-ò vzø-lv̄m d̄vbù bòy wà lún yàng-à  
 year count-TNP name.of.dance-dance happy festival do able TMyrs-TP  
 could hold an Azeu dance every year.
- 587 *Tiqpoq bòy wàò kvt vshømn̄i høq wàò-ē.*  
 tiq-poq bòy wà-ò kvt vshøm-n̄i høq wà-ò-ē  
 one-time festival do-TNP time three-day until do-TNP-NP  
 They celebrated three days each time.
- 588 *Nvmlatn̄i nø, Kùngdøngn̄i ā:lòē.*  
 nvmlat-n̄i nø kùngdøng-n̄i v̄l-ò-ē.  
 first-day TM Kungdeung-day call/name-TNP-NP  
 The first day was called *Kungdeung* day (festival start day).
- 589 *Vn̄ín̄i wā n̄i s̄vng nø Rv̄ngtø̄r n̄i v̄l yàng-à.*  
 vn̄í-n̄i wā n̄i s̄vng nø rv̄ngtø̄r n̄i v̄l yàng-à  
 two-day call day LOC TM name.of.festival day call TMyrs-TP  
 The second day was called *Rangteur* day (main day)

<sup>115</sup>The verb *vdá* 'have' is used with the nominal group marking suffix to mean 'rich people' (lit.: 'those who have'). In the third line below this (line 585) there is also *vdápè* [have-GMm] 'rich person'.

- 590 *L̀̀ngd̀̀mn̄ n̄ Dvb̀̀l̄ n̄ v̄l̄ ỳ̀:ng̀̀.*  
 l̀̀ngd̀̀m-n̄ n̄ dvb̀̀l̄ n̄ v̄l̄ ỳ̀ng̀̀-à  
 last-day TM finish day call TMyrs-TP  
 The third day (last day) was called *Langdeum* day or *Dabal* day (finish day)
- 591 *Wē vsh̀̀m̄ n̄ h̄oq̄ b̀̀y l̀̀mr̄r̄i s̀̀ng*  
 wē vsh̀̀m̄ n̄ h̄oq̄ b̀̀y l̀̀mr̄r̄i s̀̀ng  
 that three day until festival people.who.come.to.the.festival-PM LOC  
 the ones who came to participate in the celebration
- 592 *̀̀ngk̀̀nḡ ra:p̄m̄i v̄m̄l̄v̄m̄ aq̄l̄v̄m̄ sh̄v̄nḡbē d̀̀o ỳ̀:ng̀̀.*  
 ̀̀ngk̀̀nḡ rvp̄-i v̄m̄-l̄v̄m̄ aq̄-l̄v̄m̄ sh̄v̄nḡbē d̀̀o ỳ̀ng̀̀-à  
 lord/host family-AGT eat-INF drink-INF all feed/host TMyrs-TP  
 were served by the hosts with food and drinks.
- 593 *Tiq̄n̄i v̄mp̄à vsh̀̀mpoq̄ tú:n̄àd̀̀ē.*  
 tiq̄-n̄i v̄m̄-p̄à vsh̀̀m̄-poq̄ tú<sup>116</sup>-ā-ò-ē  
 one-day eat-thing three-times give-BEN-TNP-NP  
 They were served three meals a day.
- 594 *Vmp̄à dvb̀̀éò, n̄n̄à angsh̄vl̄l̄ē dvb̀̀éò n̄.*  
 v̄m̄-p̄à dv-bé-ò n̄n̄à ang-sh̄vl̄l̄ē<sup>117</sup> dv-bé-ò n̄  
 eat-thing CAUS-be.gone-TNP animal PREF-level-level CAUS-be.gone-TNP PS  
 It was a festival where much food was used up and all sorts of animals were killed,
- 595 *vp̄ò dvb̀̀éò wē b̀̀y íē.*  
 vp̄ò dv-bé-ò wē b̀̀y í-ē  
 things.that.are.expensive/valuable CAUS-be.gone NOM festival be-NP  
 and valuable things were given away.
- 596 *Wēd̄ò ín̄iḡò p̀̀d̀̀ongc̀̀r̀̀, zvm̄ic̀̀r̀̀,*  
 wē-d̄ò ín̄iḡò p̀̀d̀̀ongc̀̀r̀̀ zvm̄ic̀̀r̀̀  
 that-ADV be-if-also man's.side.relative-PM woman's.side.relative-PM  
 Although this is the case, relatives from both sides of the family

<sup>116</sup>Give away; pack rice with leaves to give away.

<sup>117</sup>*n̄n̄à angsh̄vl̄l̄ē* ('several levels < *sh̄vl̄ē* 'level') refers here to chickens, pigs, cows; some killed today, some tomorrow.

- 597 *mvrīngcèrìí dṽbṽng lún dṽngtē*  
 mvrīngcè-rì-í dṽbṽng lún dṽngtē  
 village.people-PM-AGT help able as.much.as  
 and village people (friends) all help out as much as they can,
- 598 *dṽbā:ngò laqyà gḡ ṽl-ē.*  
 dṽbṽng-ò laqyà gḡ ṽl-ē  
 help-TNP tradition also have-NP  
 there is (this) tradition.
- 599 *Vrá wē bōy sṽng mvyøqrì dṽkùrì,*  
 vrá wē bōy sṽng mvyøq-rì dṽkù-rì  
 again that festival LOC wife's.brothers.and.uncles-PM relative-PM  
 For the festival all relatives
- 600 *shøngkuq nṽmnṽng-rì gō-ò-rì nḡ*  
 şöngkuq nṽmnṽng-rì gō-ò-rì nḡ  
 friend acquaintance-PM call/invite-TNP- PM TM  
 and friends who were invited
- 601 *gønpaq lṽngshìvt dṽngtē sṽng wēdḡnī*  
 gønpaq lṽng-shì-vt dṽngtē sṽng wē-dḡ-nī  
 present/gift bring-R/M-DIR all LOC that-ADV-just  
 to all those who had brought gifts, in return
- 602 *vpḡ túnā-ò, nvngwà zí vdūgḡ*  
 vpḡ tún-ā-ò nvngwà zí vdū-gḡ  
 valuables give.away-BEN-TNP cow give those.who.are.to.be.given.gifts-CL  
 were given valuables; those who gave a cow were
- 603 *zì-ò nḡ dṽgùng mà-vyøm lṽm rvt dvzaqshì yàng.*  
 zì-ò nḡ dṽgùng mà-vyøm lṽm rvt dvzaq-shì yàng  
 give-TNP PS honor NEG-lose(face) INF because try-R/M TMyrs  
 given (something in return), because (the host) tried not to lose face.
- 604 *Vzḡ lṽm wē nḡ,*  
 Vzḡ-lṽm wē nḡ  
 Azeu-dance NOM TM  
 The purpose of the Azeu dance

- 605 *Rīng wē cìl-s̀v̀ng d̀v̀ngk̀é b̀ò̀à rvt*  
 rīng wē cìl-s̀v̀ng d̀v̀ng k̀é b̀ò̀-à rvt  
 important NOM enemies-LOC overcome AVS PF-TP because  
 because of having overcome important enemies,
- 606 *"ōngv̀m̀à", wā d̀vb̀ù wē d̀vb̀ù l̀v̀m ỳàng.*  
 ōng-v̀m̀-à wā d̀vb̀ù wē d̀vb̀ù l̀v̀m ỳàng  
 overcome-1sg:DIR-TP say happiness NOM happy INF TMyrs  
 to say "I have overcome" and (show) happiness.
- 607 *Vd́á rvt d̀vg̀ù̀ng m̀v̀l̀aq̀sh̀ì ǹh̀*  
 vd́á rvt d̀vg̀ù̀ng m̀v̀l̀aq̀sh̀ì ǹh̀  
 have because honor/glory desire(glory)-R/M PS  
 because they were rich and desired glory
- 608 *sh̀vr̀ìng̀sh̀ì ǹh̀ l̀v̀m wē v̀z̀h̀ b̀ò̀y g̀h̀ í ỳàng.*  
 sh̀v̀- r̀ìng̀- sh̀ì ǹh̀ l̀v̀m wē v̀z̀h̀ b̀ò̀y g̀h̀ í ỳàng  
 CAUS-praise-R/M PS dance NOM Azeu.dance festival also be TMyrs  
 (and wanted) to have others praise them (the hosts), was also (a reason for) the  
 festival.
- 609 *Vshaq sh̀iá:m̀ì d̀vp̀ū wà̀ò d̀vtut*  
 vshaq sh̀ì-ám̀-ì d̀vp̀ū wà̀-ò d̀vtut  
 older.ones die-DIR-IP party.held.after.someone.dies do-TNP continue  
 Having party after some old respected person died,
- 610 *c̀ìng v̀z̀h̀ng t̀h̀l̀-ò̀-ē, wā ǹh̀*  
 c̀ìng v̀z̀h̀ng t̀h̀l̀-ò̀-ē wā ǹh̀  
 gong drum grab(from.someone.else)-TNP-NP say TM  
 called "grab the gongs and drums",
- 611 *v̀z̀h̀ b̀ò̀y z̀v̀n d̀vtut wà̀ò wē v̀l̀ ỳàng.*  
 v̀z̀h̀ b̀ò̀y z̀v̀n d̀vtut wà̀-ò wē v̀l̀ ỳàng  
 azeu.dance festival continue continue do/make-TNP NOM exist TMyrs  
 (and so) the having of Azeu dances continued.
- 612 *Àngk̀é ǹh̀ D̀vm̀h̀ k̀aq sh̀vr̀ìng̀-ò̀ v̀l̀-ò̀ ǹh̀*  
 àngk̀é ǹh̀ d̀vm̀h̀ k̀aq sh̀vr̀ìng̀-ò̀ v̀l̀-ò̀ ǹh̀  
 origin/beginning TM God LOC praise-TNP pacify/placate-TNP PS  
 In the beginning, the dance was also to praise and placate Dameu,

- 613 *ìshøt r̄vllím, rvt røtshì wē gø í yàng.*  
 ìshøt r̄vl-lím rvt røt-shì wē gø í yàng  
 blessing bless-INF because ask-R/M NOM also be TMyrs  
 and to seek blessings.
- 614 *Dvmø s̀vng toqshì kà nø shaq gø*  
 dvmø s̀vng toq-shì kà nø shaq gø  
 God LOC speak-R/M voice/word TM voice/whistle also  
 The words and voices used in talking to Dameu
- 615 *sh́ng kàgø sh́ng dvgøngshì, "Kàngò nø P̀ungòē . . .*  
 sh́ng kà-gø sh́ng dvgøng-shì kàng-ò nø p̀ung-ò-ē  
 different words-also different make.voice-R/M pull-TNP PS clear-TNP-NP  
 were different (from the usual) (they would say) "Clear (them away) . . .
- 616 *mvyù r̀vngnvt nàyìngò,*  
 mvyù r̀vngnvt nà-yìng-ò  
 monsoon.season devil/nat NF-drive.away-TNP  
 drive away the monsoon devils,
- 617 *jètùng r̀vngnvt nàyìngòē. . .*  
 jètùng r̀vngnvt nà-yìng-ò-ē  
 winter devil/nat NF-drive.away-TNP-NP  
 drive away the winter devils,
- 618 *Zashøt p̀unggàn-í èr̄vlshà," wā nø wà yàng.*  
 zashøt p̀unggàn-í è-r̄vl-shà wā nø wà yàng  
 blessing(=ishøt) special.blessing/glory-INST NF-bless-1plpast say TM say TMyrs  
 bless us with special blessings" they said.
- 619 *"Lālā. . . í. . ." Dvmø kaq vlàò wē kà.*  
 lālā dvmø kaq vlà-ò wē kà  
 (sound.they.make) God LOC pacify/placate-TNP NOM word  
 (They would say) words to placate Dameu like "Lala",
- 620 *"Ràrà. . ." shvráshì wē kà íē.*  
 ràrà shvrá-shì wē kà í-ē  
 (audience.response) respond-R/M NOM word be-NP  
 and the audience's response would be "Rara".

37. *Zā n̄ dvsón zøtnà wārā*  
*dvǵvp wá-shì wáshì yàng wē.*  
*Dvǵòr Dvmshà gōò n̄*  
*mùnlǵmlá:mò, Mùndvng shvmè*  
*wa:tnò, dvlshimān dvpoqò shvmè*  
*yǵng lāngliríi yǵng yàngà.*  
*Mùndvng shvmèi mv-māò cáng*  
*sǵng àng pà shòng wē shvn̄ò*  
*n̄ àngí z̄ò p̄vn zío shù:ngò*  
*p̄vn nù:ngò k̄ò yàngà. Wēkv̄t zā*  
*ḡò z̄óm bān yàng.*

37. What (the Rawangs) did when illness struck.

When a person was sick, they invited Dagor (the one who was able to talk to God and knew about sickness) and a Damsha to measure sticks and divide shame leaves. They also blew off a bamboo noise-maker. Then an expert would look at the shame leaves and try to find out which spirit caused the sickness and what animal that spirit wanted in sacrifice. Then they sacrificed the right animal and the sick person might then recover.

Analysis:

621 *Zā n̄ dvsón zøtnà wārā dvǵvp*  
 zā n̄ dvsón zøtnà wā-rā dvǵvp  
 sick PS disease disease do-DIR when  
 When illness struck

622 *wáshì yàng wē.*  
 wá-shì yàng wē  
 do-R/M TMyrs NOM  
 what (the Rawangs) did.

623 *Dvǵòr Dvmshà gōò n̄, mùnlǵmlá:mò,*  
 dvǵòr dvmshà gō-ò n̄ mùnlǵm<sup>118</sup>lǵm-ò  
 one.who.talks.to.Dvm̄ø damsha call-TNP PS stick measure-TNP  
 Dagor, who can talk to Dameu, and a damsha were called to measure the *mulam* stick

624 *mùndvng shvmè wa:tnò,*  
 mùndvng shvmè wvt-ò  
 (rhyme.for.munlǵm) shame.leaves tear(v.)-TNP  
 and do divination using the *shame* leaves (splitting and tying the leaves)

<sup>118</sup>See footnote 9 in section 5.

- 625 *dvlshimān dvpoq-ò*  
 dvlshimān dvpoq-ò  
 bamboo.noise-maker fire(a.gun)-TNP  
 (they would) fire off a bamboo noise maker
- 626 *shvmè yvng lānglì rìí yvng yàngà.*  
 shvmè yvng lānglì rì-í yvng yàng-à  
 shame.leaves look professional PM-AGT look TMyrs-TP  
 and experts at looking at the leaves would look at them.
- 627 *Mùndvng shvmèí mv-māò cáng s̀vng*  
 mùndvng shvmè-í mv-mā-ò cáng s̀vng  
 stick shama.leaves-INST NEG-deny-TNP spirit LOC  
 Using the *mundang* stick and the *shame* leaves, the spirit (which caused the illness)
- 628 *àng pà shòng wē shvn̄-ò n̄*  
 àng pà shòng wē shvn̄-ò n̄  
 3sg which like/love NOM find-TNP TM  
 (they) would try to find out what s/he wanted
- 629 *àngí z̄-ò p̀vn zì-ò*  
 àng-í z̄-ò p̀vn zì-ò  
 he-AGT accept-TNP kind give-TNP  
 and give him/her (the spirit) what he/she wanted,
- 630 *shù:ngò p̀vn nù:ngò k̄ yàngà.*  
 shòng-ò p̀vn nòng-ò k̄ yàng-à  
 like-TNP kind offer/sacrifice-TNP do.sacrifice.when.someone.is.ill TMyrs-TP  
 sacrificing the animal that was wanted.
- 631 *Wēkvt zā ḡ z̄m bān yàng.*  
 wē-kvt zā ḡ z̄m-bān yàng  
 that-time sick CL(person) heal-heal TMyrs  
 The sick person might then recover.



38. *Ǹm̀r̀ung ỳng ỳ:ng̀ w̄.*

*Tiqn̄ng taq shvlá n̄, yād̀vng shvlá v̄l̄. Ǹm̀l̄o ḡm, Vmáng ḡm, Sh̀vȳom b̄vng ḡm, Sh̄k̄a ḡm, Mvnḡor ḡm, Dvhàtvng ḡm, Mvỳumè ḡm, Sh̀mỳvng ḡm, P̀ng̀al ḡm, Lāngb̄vng ḡm Ǹmj̄ong ḡm, Ǹm̀r̀ung ḡm, Yāḡm n̄ ǹm̀r̀ung daq ḡm írvt ā:l̄oē. Vmpà shvlálv̄m dāng svng téwa íē. M̀-shvl̄ea w̄ ḡ, p̄vl w̄ bvl̄ong v̄m n̄ í w̄ ḡ ǹm dvḡor̄r̄í ỳ:ng̀ n̄ sh̄on ỳ:ng̀. Vs̀ng dèn̄ng n̄ mvr̀awē r̀awē ḡ shá ỳ:ng̀. Ǹm dvḡor n̄ ma-v̄l ḡ ǹm̀r̀ung ỳ:ng̀ w̄ ākvt ḡ v̄l̄.*

38. Watching the sun sit.

There are this many months in one year. These are *Namlo geum* (first month/January), *Amang geum* (dim month/February), *Sayeungbang geum* (peach blossom month/March), *Sheuka geum* (rain bitter month/April), *Mangeur geum* (warm month/May), *Dahatang geum* (finish cleaning month/June), *Mayume geum* (middle of monsoon month/August), *Shayang geum* (iron found month/September), *Pungal geum* (clear sky month/October), *Najeung geum* (sun clear month/November), *Namrung geum* (sun sits month/December). This last month is called sun sits because it is the month when the sun sits down (it would stay in one place for two or three days). By watching where and how long the sun sits they could tell about the good and bad things, whether the worms will eat the crops or people will get sick. Nowadays there are no more fortune tellers who tell the future by watching the sun sit but there a few people who still watch the sun sit.

Analysis:

632 *Ǹm̀r̀ung ỳng ỳ:ng̀ w̄.*  
 ǹm-r̀ung ỳng ỳng-à w̄  
 sun-sit look TMyrs-TP NOM  
 Watching the sun sit.

633 *Tiqn̄ng taq shvlá n̄, yād̀vng shvlá v̄l̄.*  
 tiq-n̄ng taq shvlá n̄ yā-d̀vng shvlá v̄l-ē  
 one-year LOC moon/month TM this-much/many moon/month exist-NP  
 There are this many months in one year.

- 634 *Nvmlō gòm, Vmáng gòm, Shvyōm b̄vng gòm,*  
 nvm-lō gòm<sup>119</sup> vmáng gòm shvyōm b̄vng gòm  
 sun-return month dim month peach bloom month  
 these are *Namlo geum* (first month/January), *Amang geum* (dim month/  
 February), *Sayeungbang geum* (peach blossom month/ March)
- 635 *Shōkā gòm, Mvngór gòm, Dvhàtv̄ng gòm,*  
 shō-kā gòm mvngór gòm dvhà<sup>120</sup>-tv̄ng gòm  
 rain-bitter month hot/warm month clean.field-stop month  
*Sheuka geum* (rain bitter month/April), *Mangeur geum* (warm month/ May),  
*Dahatang geum* (finish cleaning the field month/ June),
- 636 *Mvyùmè gòm, Shvmyv̄ng gòm,*  
 mvyù-mè<sup>121</sup> gòm shv̄m-yv̄ng gòm  
 monsoon.season-big month knife/iron-find month  
*Mayume geum* (middle of monsoon month/July), *Shamyang geum* (iron found  
 month/ August),
- 637 *Pùngàl gòm, Lāngb̄vng gòm*  
 pùngàl gòm lāngb̄vng gòm  
 Pungal month Langbang month  
*Pungal geum* (clear sky month/ September); *Langbang geum* (clean month/  
 October),
- 638 *Nvmjōng gòm, Nvmrūng gòm,*  
 nvm-jōng gòm nvm-rūng gòm  
 sun-clear(shining,clearly) month sun-sit month  
*Namjeung geum* (sun clear month/ November), *Namrung geum* (sunsit month/  
 December).
- 639 *Yāgòm n̄ nvmrūng daq gòm írvt ā:lòē.*  
 yā-gòm n̄ nvm-rūng daq gòm í-rvt v̄l-ò-ē  
 this-month TM sun-sit DIR month be-because call-TNP-NP  
 This last month, it is called this because it's the month when the sits down.

<sup>119</sup>The morpheme *gòm*, which is a classifier for round, flat objects, is used because the sun is round and flat.

<sup>120</sup>*dvhà* is to clear a field after burning it (before planting).

<sup>121</sup>*mvyùmè* refers to the middle of the monsoon season, when the rain is heaviest.

- 640 *Vmpà shvlálv̄m dāng sv̄ng téwā íē.*  
 v̄m-pà shvlá-lv̄m dāng sv̄ng té-wā í-ē  
 eat-thing good-INF about LOC big-ADV be-NP  
 Those are about food and good things.
- 641 *Mà-shvlā wē ḡō,*  
 mà-shvlā wē ḡō  
 NEG-good NOM also  
 Bad things also,
- 642 *p̄vl wē bvlōng v̄m nā í wē ḡō*  
 p̄vl wē bvlōng v̄m nā í wē ḡō  
 straight(of.rice.plants) NOM worm eat sick be NOM also  
 the worms eating the rice plants, getting sick
- 643 *n̄vm dvgòrrìí yà:ngò n̄ shòn yàngà.*  
 n̄vm dvgò-rì-í<sup>122</sup> yv̄ng-ò n̄ shòn yàng-à  
 sun prophet-PM-AGT look.at.TNP PS say TMyrs-TP  
 the sun prophet can look at the sun and tell (these things).
- 644 *Vsv̄ng dè-nóng n̄ mvràwē ràwē ḡō shá yàng-à.*  
 vsv̄ng dè-nóng n̄ mv-rà-wē rà-wē ḡō shá yàng-à  
 people this-year TM NEG-need-NOM need-NOM also know TMyrs-TP  
 He would know if the people would be in need or not during that year.
- 645 *N̄vm dvgòr n̄ mà-v̄l ḡō*  
 n̄vm dvgòr n̄ mv-v̄l ḡō  
 sun prophet TM NEG-be but/also
- 646 *n̄vmrūng yàngò wē ākvt ḡō v̄l-ē.*  
 n̄vm-rūng yv̄ng-ò wē ākvt ḡō v̄l-ē  
 sun-sit look.at-TNP NOM now also be-NP  
 Now a days, there are no more fortune tellers who can tell fortunes by watching  
 the sun set, but there are still a few who watch the sun sit.

<sup>122</sup>n̄vm dvgòr is a person who can tell the future by looking at the sun (n̄vm).

39. *Pòshī pòmè lāshì zālāshì dāng.*

*Vḿvn tiq̀p̀vn n̄ mvd̀ong í yàng; àngh́vng ka:tnò dvzaqshì wēí p̄ nvnngwa chè, ĺvngĺm chèshì yàng. Mvchit wā púm̄ tiq̀p̀vn dūshì yàng, yārì n̄ dvgá móng taq mv-yō p̀vn íē. Tvlá sha:tnò laqshúm n̄vmshì Zuqn̄vngshvri sha:tnò p̀r n̄vmshì. Shvwí sha:tnò svkí nā:m̄o n̄, yārvp kwá rvp mvd̀om-mvgut láo wūr laqmù àngp̀vnp̀vn zvtshì dvnghaq dùò, shédūshì sh̀vmdū láo g̀vmsòng dū dùò n̄, vs̄nz̄on dùò n̄ n̄vmshì yàng.*

39. Looking for small and large valuable objects and gold.

*Aman*, a kind of bitter root, was one important one, a valuable object that they tried to grow and trade for cows and useful things. They dug for a type of *pumeu* called *machit*. These are of a kind that does not grow in other countries. *Tala* (mountain fox) were killed and their spleens were sold. They killed *azuq* (Himalayan goat) and deer and sold the skins. They killed bear, and would look for bee comb, mushrooms, and wood ears and they would weave different kinds of baskets and handicrafts, and dig *danghaq*. They dug for gold and silver, and looked for iron ore and stones to make weights for fishnets, and then sold them.

**Analysis:**

647 *Pòshī pòmè lāshì zālāshì dang.*  
 p̄-shī                      p̄-mè                      lā-shì                      zā-lá-shì                      dāng  
 valuable.object-small    valuable.object-big    look.for-R/M    gold-look.for-R/M    about  
 Looking for small and large valuable objects and gold.

648 *Vḿvn tiq̀p̀vn n̄ mvd̀ong í yàng;*  
 vḿvn                      tiq̀p̀vn                      n̄                      mvd̀ong                      í                      yàng  
 bitter.root                      one-kind                      TM                      major/important                      be                      TMyrs  
*Aman*, a kind of bitter root, was one important one,

649 *ànggh́vng ka:tnò dvzaqshì wēí p̄*  
 àngh́vng                      kv̄t-ò                      dvzaq-shì                      wē-í                      p̄  
 field                      grow-TNP                      try-R/M                      NOM-be                      valuable.object  
 a valuable object that they tried to grow

650 *nvnngwà chè, ĺvngĺm chèshì yàng.*  
 nvnngwà                      chè                      ĺvng-ĺm                      chè-shì                      yàng  
 cow                      trade                      use-INF                      trade-R/M                      TMyrs  
 and trade for cows and useful things.

- 651 *Mvchit wā púmō tiqpvn dūshì yàng,*  
 mvchit wā púmō<sup>123</sup> tiq-pvn dù-shì yàng  
 machit call pumeu one-kind dig-R/M TMyrs  
 (They) dug for a type of *pumeu* called *machit*.
- 652 *yārì nō dvgá móng taq mv-yō pvn íē.*  
 yā-rì nō dvgá móng taq mv-yō pvn í-ē  
 this-PM TM other country LOC NEG-grow kind be-NP  
 These are of a kind that does not grow in other countries.
- 653 *Tvlá sha:tnò laqshúm nvmshì*  
 tvlá shvt-ò laqshúm nvm-shì  
 fox.like.animal kill-TNP spleen(?)<sup>124</sup> sell-R/M  
 Tala (mountain foxes) were killed and their spleens sold.
- 654 *Zuqn̄ng shvrì sha:tnò pùr nvmshì.*  
 zuqn̄ng shvrì shvt-ò pùr nvm-shì  
 Himalayan.wild.goat deer kill-TNP skin sell-R/M  
 (They) killed the Himalayan wild goat and deer and sold the skins.
- 655 *Shvwí sha:tnò svkí nā:mò n̄,*  
 shvwí shvt-ò svkí nvm-ò n̄  
 bear kill-TNP gall sell-TNP PS  
 (They) killed bears and sold the gall;
- 656 *yārvp kwárvp mvdóm -mvgut láò*  
 yā-rvp<sup>125</sup> kwá-rvp mvdóm<sup>126</sup> mvgut lá-ò  
 large.bee-comb ordinary.bee-comb mushroom wood.ears look.for-TNP  
 (they would) look for cliff bee (*yarap*) and ordinary bee comb, *madeum*  
 mushrooms, and wood ears,

<sup>123</sup>*mvchit* and *púmō* are the same plant, a root crop used in medicine, but the latter grows only in the snow mountains (the Himalayas).

<sup>124</sup>Something in the stomach of the *tvlá* that can be sold as medicine (the *tvlá* is an animal that lives in the Himalayas; it looks like a fox).

<sup>125</sup>The *vyā* is a large bee that makes honey that smells different from that made by other bees. It lives on high cliffs. The comb is melted down to make wax.

<sup>126</sup>*mvdóm* is a kind of mushroom that grows on hardwood trees only between Yunnan and Assam; it has sections underwater.

657 *wūr laqmù àngp̀̀np̀̀n zvtshì dvnghaq dùò,*  
*wūr laqmù àng-p̀̀n-p̀̀n zvt-shì<sup>127</sup> dvnghaq dù-ò*  
 hand crafts PREF-kind-kind(many.kinds) weave(basket)-R/M root dig-TNP  
 and they would weave different kinds of baskets and handicrafts, and dig  
*danghaq.*

658 *shédūshì sh̀̀mdū láò g̀̀msòng dū dùò ǹ̀,*  
*shé-dū-shì sh̀̀m-dū lá-ò g̀̀msòng dū dù-ò ǹ̀*  
 gold-dig-R/M iron-ore/mine look.for-TNP silver ore/mine dig-TNP PS  
 (they) dug for gold and looked for iron ore, and dug for silver,

659 *vs̀̀nz̀̀n dùò ǹ̀ ǹ̀mshì yàng.*  
*vs̀̀nz̀̀n dù-ò ǹ̀ ǹ̀m-shì yàng*  
 weights.on.fish.net dig-TNP PS sell-R/M TMyrs  
 and dug (stones to make) weights for fishnets and sold them.

40. *Tòngmè mvt̀̀ng tuqò ǹ̀*  
*Nvngwà ngvpuq shàrīm yàng.*  
*Waqch̀̀m waqdē wàò waql̀̀ng*  
*vtuqò ǹ̀ k̀̀mbī k̀̀mbàng*  
*vkvtnā:ǹ̀ sh̀̀ngkuq ǹ̀mǹ̀ng*  
*vwā ǹ̀ vtoq vtip yàng.*

40. Making friends  
 To make friends they killed valuable large animals and they gave cow(s) and Rawang ox(en) to one another to raise. They made pig houses and killed fat pigs and grew *keumbi keumbang* reeds. They would make friends with each other and talk among themselves.

Analysis:

660 *Tòngmè mvt̀̀ng tuqò ǹ̀*  
*tòng-mè<sup>128</sup> mvt̀̀ng tuq-ò ǹ̀*  
 valuable-big valuable(n.) cut/kill(animal)-TNP PS  
 (They) killed valuable large animals

<sup>127</sup>*dvnghaq* is dried to make red dye.

<sup>128</sup>*tòng ~ t̀̀ng* refers to large animals (such as cows, pigs) and other valuable things.

- 661 *Nvngwà ngvpuq shàrīm yàng.*  
 nvngwà ngvpuq shv-v-rīm<sup>129</sup> yàng  
 cow Rawang.ox CAUS-RECIP-raise TMyrs  
 and gave cow(s) and Rawang ox(en) to one another to raise,
- 662 *Waqchòm waqdē wàò waqlòng vtuoq ò nò*  
 waq-chòm waq-dē wà-ò waq-lòng vtuoq-ò nò  
 pig-house pig-house make-TNP pig-big/fat cut/kill-TNP PS  
 (they) made pig houses and killed fat pigs,
- 663 *kòmbī kòmbàng vkvtnā:nò*  
 kòmbī kòmbàng<sup>130</sup> v-kvt-ā nò  
 type.of.reed RECIP-grow-BEN PS  
 and grew *keumbi keumbang* reeds for each other
- 664 *shòngkuq nvmnng vwā nò vtoq vtip yàng.*  
 shòngkuq nvmnng v-wā nò v-toq v-tip yàng  
 friends acquaintance RECIP-make PS RECIP-speak RECIP-speak TMyrs  
 (they would) make friends (with each other) and talk among themselves.

41. *Svrí dvtòm ra:tnò waqlòng  
 kālòng vtuoq ò nò mv-shvng dvkà  
 dvshvng shvrím yàngà.*

41. They cleared up old problems  
 and got the people back together by  
 cutting apart thread knots, killing  
 large pigs and chicken.

### Analysis:

- 665 *Svrí dvtòm ra:tnò*  
 svrí dvtòm rvt-ò  
 thread make.knots cut.apart-TNP  
 Cutting apart thread knots,

<sup>129</sup>The form *shàrīm* derives from the root *rīm* 'raise' plus the causative prefix (*shàrīm* 'cause to raise (= 'give to raise')') and the reciprocal prefix (*shàrīm* 'cause each other to raise').

<sup>130</sup>They bring reeds from the jungle and grow them in rows, the ones who want to make friends walk through the rows of reeds and kill a pig to show that they have become friends.

666 *waqløng kāløng vtuoq ò nø*  
 waq-løng kã-løng vtuoq-ò nø  
 pig-fat/big chicken-fat cut(kill)-TNP PS  
 killing large pig(s) and chicken

667 *mv-shvng dvkà dvshvng shvrvm yàngà.*  
 mv-shvng dvkà dv-shvng shv-rvm yàng-à  
 NEG-clean previous CAUS-clean CAUS-accompany TMyrs-TP  
 (they) cleared up old problems and got the people (back) together.

42. *Zvmì wvnsì wē.*

*Gvsà kōnmvng dvdìò, kàzø*  
*kànìim shvlá shøn nø, pøshī*  
*pømè ríò, nvngwà dvpuq shà:lò*  
*nø zvmì rø:tnò nø, zvmì dvkù*  
*vwà yàngì.*

42. Buying a bride.

The man's family sent mediators.  
 They (the mediators) talked very well  
 using sweet and humble words. They  
 brought valuable small and big things,  
 leading pair of cows to ask for the  
 bride to become their relative.

Analysis:

668 *Zvmì wvnsì wē.*  
 Zvmì wvn-shì wē  
 bride buy-R/M NOM  
 Buying a bride.

669 *Gvsà kōnmvng dvdìò,*  
 gvsà kōnmēvng dv-dì-ò  
 mediator/go.between CAUS-go-TNP  
 Mediators were sent (by the man's family)

670 *kàzø kànìim shvlá shøn nø,*  
 kà-zø kà-nìim shvlá shøn nø  
 words-sweet words-humble good/well speak PS  
 they (the mediators) talked very well (using) sweet words and humble words,

671 *pøshī pømè ríò,*  
 pø-shī pø-mè rí-ò  
 valuable.object-small valuable.object-big carry-TNP  
 and brought valuable small and big things (to the bride's parents),



672 *nvngwà dvpuq shà:lò nò zvmì rø:tnò nò,*  
*nvngwà dvpuq shàl-ò nò zvmì røt-ò nò*  
 cow pair pull/lead(a cow)-TNP PS bride ask-TNP PS  
 leading a pair of cows, asking for the bride

673 *zvmì dvkù vwà yàngì.*  
*zvmì dvkù v-wà yàng-ì*  
 bride relative RECIP-make TMyrs-IP  
 to become their relative.

43. *Dvkvtpvng wvlàpvng*  
*dvzøpshì yà:ngì wē.*  
*Twā pvngrùng ka:tno.*  
*Rvmvng lvmzū dvdà:nò lvingshì*  
*yàng, vléwàng, tøpwàng dvdà:nò*  
*ka:tnò nò mvyùdø nìgø,*  
*dvkøwàngrø:mí mv-dvng kélvm*  
*dø wáshì yàng.*

43. The completion of the tree planting.  
 They grow bamboo trees. They grow a lot of bamboo trees like *ramang* and *lamzu* for their own use, and grow a lot of *teup* trees and *ale* trees. They would do things for themselves so that they would not be overcome by famine even during the height of the monsoon season.

Analysis:

674 *Dvkvtpvng wvlàpvng dvzøpshì yà:ngì wē.*  
*dv-kvt-pvng*<sup>131</sup> *wvlà-pvng dv-zøp-shì yàng-ì wē*  
 CAUS-grow-CL(cluster) bamboo-CL CAUS-complete-R/M TMyrs-IPNOM  
 The completion of the tree planting.

675 *Twā pvngrùng ka:tno.*  
*twā pvngrùng kvt-ò*  
 thick big.bamboo cluster-sit grow-TNP  
 (They) grow bamboo trees,

676 *Rvmvng lvmzū dvdà:nò lvingshì yàng,*  
*rvmvng lvmzū*<sup>132</sup> *dv-dàn-ò lving-shì yàng*  
 kind.of.bamboo kind of bamboo CAUS-grow.widely-TNP use-R/M TMyrs  
 they grow a lot of bamboo trees like ramang and lamsu for their own use,

<sup>131</sup> *dvkvtpvng* is something you grow that lasts a long time, such as trees, etc.

<sup>132</sup> The shoots of the *rvmvng* bamboo can be eaten. The *lvmzū* bamboo is used to make cups, containers, etc.

- 677 *vléwàng, Tøpwàng dvdà:nò ka:nò nø*  
 vlé-wàng tøp-wàng<sup>133</sup> dv-dàn-ò kvt-ò nø  
 vlé-much tøp-much CAUS-grow.widely-TNP grow-TNP PS  
 (they) grow a lot of *teup* trees and *ale* trees,
- 678 *mvyùdø nìgø,*  
 mvyù-dø<sup>134</sup> nì-gø  
 monsoon.season-dark if-also
- 679 *dvkøwàngrø:mí mv-dvng kélvm dø wáshì yàng.*  
 dvkøwàngrø:m-í mv-dvng ké-lvm dø wá-shì yàng  
 famine-AGT NEG-overcome AVS-INF ADV do-R/M TMyrs  
 (They would) do things for themselves so that they would not be overcome by  
 famine even during the height of the monsoon season.

44. *Nvmlat svmī nø.*

*Rùngvng Mvshù kèní í wē  
 mvdøng nø mvkat natshì yàng.  
 Mēpēvng nø vmaq mvnshì rvt  
 lóngshú taq dvngdè mvshøp gvp  
 dvcaqò wvrshì yàng, mēpēvng vrá  
 nòngdīng dvcheq yàngà wē ngà  
 vdè gø wēpvn wā líng yvngà.*

44. The first fire.

The main fire from *Rungmang Mashu* was made by rubbing dried bamboo. Later, because it kept going out, they stuck reeds and wood shavings together on white rocks and burned them. Later still, they struck flint and steel together, I myself also only used this method to start fires.

Analysis:

- 680 *Nvmlat svmī nø.*  
 nvmlat svmī nø  
 first fire TM  
 The first fire.

<sup>133</sup>*vlé* is an edible tree. It is cut into slices, pounded and made into powder. *tøp* is a type of giant fern tree. The Rawangs cut up the trunk and let it rot, make a black jelly to eat or dry it into powder (see the relevant sections of Rawang Traditional Foods, which follows this text). *wàng* means 'much', but is here used for 'grove', 'orchard'.

<sup>134</sup>*dø* literally means 'dark', but is here used to mean a period during the monsoon when there is heavy rain for many days.

- 681 *Rùngnǎng Mvshù kèní í wē mvdǒng nǒ*  
 rùngnǎng mvshù kèní í wē mvdǒng nǒ  
 (place name) from be NOM most.important TM  
 The main fire from *Rungmang Mashu*
- 682 *mvkat natshì yàng.*  
 mvkat nat-shì yàng  
 bamboo.with.holes push/rub(to.make.fire)-R/M TMyrs  
 was made by rubbing dried bamboo.
- 683 *Mēpǎng nǒ vmaq mǎnshì rvt lóngshú taq*  
 mēpǎng nǒ vmaq mǎn-shì rvt lóng-shú taq  
 later TM die.out(fire) continue-R/M because rock-fat LOC  
 Later, because it kept going out, on white rocks
- 684 *dǐngdè mvshǒp gvp dvcaqò wǎrshì yàng.*  
 dǐngdè<sup>135</sup> mvshǒp gvp dv-caq-ò wǎr-shì yàng  
 reed (wood)shavings stick(v.) CAUS-stick.together-TNP burn-R/M TMyrs  
 (they) stuck reeds and wood shavings together and burned them.
- 685 *Mēpǎng vrá nòngdīng dvcheq yàng-à wē*  
 mēpǎng vrá nòngdīng dvcheq yàng-à wē  
 later again flint.and.steel strike TMyrs-TP NOM  
 Later still, they struck flint and steel together,
- 686 *ngà vdè gǒ wēpǎn wā líng yǐng-à.*  
 ngà vdè gǒ wē-pǎn wā líng yǐng-à  
 1sg self also that-kind only use TMyrs(1st.person)-TP  
 I myself also only used that kind (flint and steel).

<sup>135</sup>This is a kind of reed that grows on the hills and is good for making fires.

45. *Dārì kèní vtoq yàng wē.*  
*S̀̀ngp̀̀nrì. Chè p̀̀n China*  
*M̀̀ngp̀̀pè s̀̀ng wāē. M̀̀n, wā wē*  
*ǹ̀ myànpè kaq wà yàng Gvlà,*  
*wā wē ǹ̀ Gvlàp̀̀n s̀̀ng nī wāē.*  
*S̀̀m, wā wē ǹ̀, Vs̀̀m wā wē*  
*Shànp̀̀ns̀̀ng wà yà:ngì.*  
*Rvwàngrì s̀̀ng Chèpà:mí ǹ̀*  
*Kiùtse, Chùngtse g̀̀ èt̀̀ ỳ̀ngshà.*  
*Dārì shìwànv̀̀ng vtóngrì ǹ̀*  
*tiqking dvg̀̀yá pvngwàcè ǹ̀ng*  
*dvgvp kèní láng pà:ngì ǹ̀, àkvt*  
*ǹ̀ dārì vtóng àngshàrì taq cáng*  
*zí cángk̀̀ tvrà ǹ̀ làng dvbé*  
*b̀̀shà. Akvt ǹ̀ sh̀̀ngbē ǹ̀*  
*Kristu rvc̀̀ngcè wā í v̀̀mshà.*  
*Ǹ̀ngmaq s̀̀ng ǹ̀ Ǹ̀ms̀̀r paqzìí*  
*g̀̀, ǹ̀ml̀̀p paqzìí g̀̀ m̀̀-r̀̀n*  
*kèi M̀̀n Myàn p̀̀n Koqkvm*  
*lvpat g̀̀ m̀̀-ní kèi ǹ̀, Inglik*  
*pèí øp wē lvpat g̀̀ m̀̀ng*  
*øpdāng wēa í ǹ̀, paqzì ilin g̀̀*  
*mv-l̀̀i, Dārì laqtaq í ỳ̀ngshà.*  
*Missionary rì tuqwō vnē*  
*deg̀̀rráshà rvt m̀̀ng oqà wà:ē.*

45. Other people that (the Rawangs) interacted with.

*Che* or *Mangpe* is what we called the Chinese. The *Man* are the Burmese, and the Indians were known as *Gala*. The Shan used to be called *Seum* or *Vsam*. The Rawangs, the Chinese called us *Kiutse* or *Chungtse*. The old traditions since the time of the 1950's have been disappearing. Now the old traditions, the custom of sacrificing to the spirits, are now gone. Now we are all Christ's chosen ones. We were not reached by the education of the East, or the education of the West, and we were not affected during the age of the Burmese kings. Even during the time the English ruled the country we were not able to adapt to their ways. Because the arrival of the missionaries caused our eyes to open, we are grateful

### Analysis

687 *Dārì kèní vtoq yàng wē s̀̀ngp̀̀nrì.*  
 dārì kèní vtoq yàng wē s̀̀ng-p̀̀n-rì  
 long.ago from speak TMyrs NOM people-kind-PM  
 The kinds of people (the Rawangs) talked with long ago.

688 *Chè p̀̀n China M̀̀ngp̀̀pè s̀̀ng wāē.*  
 chè p̀̀n china m̀̀ng-p̀̀pè s̀̀ng wā-ē  
 China kind China Chinese-GMm LOC say-NP  
*Che* or *Mangpe* is what we call the Chinese.

- 689 *Màn wā wē nō myànpè kaq wà yàng*  
 màn wā wē nō myàn-pè kaq wà yàng  
 Man say NOM TM Myanmar-GMm DIR say TMyrs  
*Man* is what we called the Burmese,
- 690 *Gvlà wā wē nō Gvlàpvn s̀ng nī wāē.*  
 gvlà<sup>136</sup> wā wē nō gvlà-pvn s̀ng nī wā-ē  
 Indian say NOM TM Indian-kind LOC also say-NP  
 and we already called the Indians *Gala*.
- 691 *S̄m, wā wē nō, Vs̄m wā wē Shánpvns̀ng wà yàngì.*  
 s̄m<sup>137</sup> wā wē nō vs̄m wā wē shán-pvn-s̀ng wà yàng-ì  
 Shan say NOM TM Shan say NOM Shan-kind-LOC call TMyrs-IP  
 The Shan we used to call *Seum* or *Vsam*.
- 692 *Rvwàngrì s̀ng Chèpàní nō Kiùtse,*  
 rvwàng-rì s̀ng chè-pvn-í nō kiùtse  
 Rawang-PM LOC Chinese-kind-AGT TM Kiutse  
 The Rawangs, the Chinese called us *Kiutse*
- 693 *Chùngtse ḡ è-t̄ ỳngshà.*  
 chùngtse ḡ è-t̄ ỳng-shà  
 Chungtse also NF-call TMyrs(1st.person)-1plpast  
 or *Chungtse*.
- 694 *Dārì shìwà̀ng vtóngrì nō tiqking dvgòyá pvngwàcé ǹng*  
 dārì shìwà̀ng vtóng-rì nō tiq-king dvgò-yá pvngwà-cé ǹng  
 long.agoall.the.people tradition-PM TM one-thousand nine-hundred five-ten year  
 The traditions, since the time of the 1950's,
- 695 *dvgvp kèní láng pàngì n̄,*  
 dvgvp kèní láng p̀ng-ì n̄  
 time from leave start-IP PS  
 have been disappearing,
- 696 *ākv̄t n̄ dārì vtóng àngshàrì taq*  
 ākv̄t n̄ dārì vtóng àng-shà-rì taq  
 now TM long.ago tradition/rules PREF-old.one-PM LOC  
 now the old traditions

136A loan word from Burmese.

137 *S̄m* is an older term than *Vs̄m* for the Shan.

- 697 *cáng zí cángkǒ tvrà nǒ làng dvbé bǒshà.*  
 cáng zí cáng-kǒ tvrà nǒ làng dv-bé bǒ-shà  
 spirit give spirit-sacrifice way/road TM leave CAUS-be.gone PF-1plpast  
 the custom of sacrificing to the spirits, are now gone.
- 698 *Akvt nǒ shǔngbē nǒ Kristu rvcǔngcè wā í vǔmshà.*  
 ākvt nǒ shǔngbē nǒ kristu rvcǔngcè wā í vǔm-shà  
 now TM all TM Christ chosen.ones say be DIR(1st.person)-1plpast  
 Now we are Christ's chosen ones.
- 699 *Nǒngmaq sǔng nǒ Nǔmsǔr paqzíí gǒ,*  
 nǒngmaq sǔng nǒ nǔmsǔr paqzí-í gǒ  
 1pl LOC TM east education-INST also  
 We were not reached by the education of the East
- 700 *nǔmlǒp paqzíí gǒ mè-rǒn kǐi*  
 nǔmlǒp paqzí-í gǒ mv-è-rǒn kǐ-i  
 western education-INST also NEG-NF-close AVS-1pl  
 or the education of the West,
- 701 *Màn Myàn pǔn Koqkvm lǔpat gǒ mè-ní kǐi nǒ,*  
 màn myàn pǔn koqkvm lǔpat gǒ mv-è-ní kǐ-i nǒ  
 Burmese kind king time/generation also NEG-NF-reach AVS-1pl PS  
 (and) we were not affected by the Burmese kings (during the age of the  
 Burmese kings).
- 702 *Īnglik pèí øp wē lǔpat gǒ*  
 Īnglik pè-í øp wē lǔpat gǒ  
 English GMM-AGT rule(v.) NOM generation also  
 Even during the time the English ruled
- 703 *móng øpdāng wā í nǒ, paqzí ìlìn gǒ mv-lūi,*  
 móng øp-dāng wā í nǒ paqzí ìlìn gǒ mv-lū-i  
 country rule (n.) only be PS education culture also NEG-adapt-1pl  
 the country we were not able to adapt (to their ways).
- 704 *Dārì laqtaq í yǔngshà.*  
 dārì laqtaq í yǔng-shà  
 long.ago the.same(not.change) be TMyrs-1plpast  
 In the past we didn't change.

705 *Missionary rì tuq wēó vnē dèg'vrráshà rvt*  
missionary-rì tuq wē-ó vnē dv-è-g'vr-rá-shà rvt  
missionary-PM arrive NOM-VOC eye CAUS-NF-open-DIR-1plpast because  
Because the arrival of the missionaries caused our eyes to open

706 *m̀vng oqà wàìē.*  
m̀vng oqà wà-ì-ē  
for thank do-1pl-NP  
we are thankful.

## TRADITIONAL RAWANG FOODS

**J = Dvkøm Yosep (Joseph Dakhum)**

**M = Mvná Niní (Joseph's Mother)**

### 1. SHØNGCIT

*J Kāpà íē? Rvwàngrií kāpà  
dóngseut vlbóshà? Shóngcit  
wēdø Rvwàngrií v̄m ỳngshàri,  
kādø wà yà:ngà wē wēri gø  
èshø:nò. Adø nøngmaq s̀ng  
óshèngøntshà kũ èshø:nò, wēri  
tøpni tøprāng shòn ràé.*

*M Wēdø wēdø gø mè-v̄l  
daqshà kèní nø kàōng z̀ngāng  
lóngō má w̄ng nø vrá vnāngò  
ká lè.*

*J Akvt wē tvrà èshø:nò  
shóngcit, v̄mỳng høgshaq kādø  
èwà nøngē. Àngdvt̀ng  
àngdvt̀ng nàí èshø:nòri  
sh̀ngbē tøpni tøprāng, c̀mrèri  
s̀ng nàí shèngø:ntnò bũnzàn  
írà íē.*

**J** What is that thing? What is that thing that we Rawang people called dongseut? Like seungcit that Rawangs used to eat. Also tell us how those things that were made. Tell us like you were teaching us, you must say those things complete and in detail.

**M** If you don't also say this and that to me (if you don't remind me), what words to put on record, then, again, I will forget words.

**J** Now, you talk about seungcit, how you make it up to the stage of eating. Say it all step by step in detail and complete, in the pattern of you teaching children.



*M* Vrá nǝngmaq bàn taq nǝ,  
 gvzà dvshài nǝ cúnshì jǝngshà.  
 Vzǝmwàng rvgaq kèní shǝngcit  
 rǝlá:mì nǝ dvshá dvré rvkwīi,  
 tiqyǝng nǝ tiqyǝng kèní ríi  
 dvga:pmí, shǝng dǝngtutri,  
 àngdǝng àngdǝng tutshài nǝ,  
 wērii àngshī àngshī, dvrè pvlū  
 bǝi dvga:pmí, vgǝ taqǝ ríi nǝ.  
 Rǝ:lì nǝ í dvgvp, àngshī  
 àngshī vdipmì nǝ, àngpǝng  
 àngpǝng. ǝ, àngshī àngshī  
 vdipmì, vnvl bǝi dvga:pmí, àng  
 lvbán í ám kē wā, bǝp daq nǝ,  
 bǝpbǝi wākē, vrá mvǝl á:mì  
 nǝ, àngpǝng àngpǝng. Wēdǝ, à,  
 tiqbǝm tiqbǝm ǝvl bǝi kvtní,  
 bǝpmǝm nǝ wā, vrá ríá:mì nǝ.  
 Chǝm sǝng dvhù:ngí wēdǝ è  
 dǝngjá taq la:tnì nǝ, rí bǝi  
 kvtní. Wēyǝngǝ tì dvsǝ:rì nǝ,  
 tìsǝr bǝ kvtní nǝ, è bǝpbǝ nǝ,  
 ríá:mì. Yēá:mì nǝ, àngkǝm  
 àngkǝmcè, vbā ídǝngwā naqwē,  
 wēdǝ yēá:mì nǝ, á:mì nǝ. ǝ,  
 dvshá dvré cúnshì jǝngshà.  
 Tiqyǝng kèní, tiqchǝng láii nǝ,  
 è, wēdǝ vdipmá:mì nǝ, dvshá  
 dvré cún shài nǝ, è yēá:mì ǝm  
 yǝngshà. Wē lvpát taq nǝ,  
 dvshá dvré cúnshì jǝngshà. Wē  
 lvpát té yǝngshà wē, è dǝpmò  
 dǝngtē. Mvná Nīnī è yādǝngtè  
 ,gù:ngò nǝ, zǝngòē. è. . .

*M* Again, in our time, we lived a poor life. We picked and collected seungcit from the forest with much hardship. When we carried it from one place to another, we carried it on our heads. After we had picked seungcit, we cut the tree into short pieces, we cut it section by section, using those short pieces of wood, when we had laid those things (seungcit) down, we beat them into small pieces, divided it into portions. Uh. . . after we had beaten and hit them hard into small pieces, only when weeks had passed and they had become fermented, only when they had become fermented did we gather them again, portion by portion.

One portion by one portion we let them sit, it is only when they have fermented that we carry them to the house, using something like a dahung basket. We poured them into a dahung basket lined with dongja leaves. At that place, we let the water drain, when the water has drained off, eh, and they have fermented, then we carry them home. . . We flattened the dough into small flat round pieces, it's color is black like dirt, we flattened them, and we eat them. Oh, life was very hard then. We looked for seungcit from one place to another, and we beat them, life was difficult, we flattened them and ate them. At that time, life was difficult we lived poorly. Much I can recall about the time we grew up. I, Mana Nin, eh, tell and record this much. Ah. . .

*J Shóngcit tòng n̄, kād̄ ìp̄v̄n ìē? Nái èsh̄:n̄.*

*M Angb̄ íē. Angb̄ àngb̄ àngb̄, ād̄ tiqd̄ngd̄ng, yō yv̄ngk̄n̄í, ād̄ r̄:l̄i n̄, ga:l̄i n̄, vd̄r̄m̄ yv̄ngsh̄, wē èȳ:nḡ.*

*J Yā dvgvp ḡ vlē má?*

*M Vl̄, wēd̄ í j̄:nḡ.*

*J Shòngcit yv̄ngk̄n̄í, wēd̄ èw̄ n̄ng dvḡ:pm̄í n̄, è kād̄ kād̄ v̄mr̄ē?*

*M Kād̄ v̄m r̄ē? Kvt̄d̄ shvlvp pvlú pvlūò n̄ ó, yād̄ tiqm̄ngm̄ng, pvlú pvlūò, wēng taq̄, àngch̄ngr̄i r̄i a:tn̄ò dvḡ:pm̄í, wēd̄ tiqch̄ng tiqch̄ng yād̄, sh̄:nḡí vt̄uq̄i n̄, vza:tn̄i n̄, wēd̄ chatlat vp̄nḡá:m̄i. Wēd̄ w̄ b̄i dvḡ:pm̄í, b̄pm̄v̄m kvt̄ n̄, vr̄á, vb̄i, pvngw̄à lvb̄án ív̄mkvt̄n̄í, yād̄ tiqȳng sv̄ng mv̄ḡū:l̄i, wēd̄ vp̄ng vp̄ā:nḡi, ād̄ tiqb̄mb̄m, gv̄l̄v̄m b̄i k̄n̄í n̄, vr̄á, wēd̄ dv̄h̄ng sv̄ng latlatn̄i, r̄i. Wēȳng k̄n̄í t̄s̄r̄ r̄v̄m kvt̄ n̄, ch̄m̄ yv̄ng n̄, yād̄ tiqch̄ngch̄ng tí:pm̄i n̄, wēd̄ shvlvp taq̄ yēá:m̄i n̄, wēd̄.*

*J Angsh̄i v̄zat r̄á k̄á íwē n̄, ó?*

**J** The seungcit plant, how is it? Tell us.

**M** It's a bush. They are bushes, and grow from here from this size to be big one like this, we picked and left them for weeks, then beat them, you see.

**J** Does it exist these days?

**M** Yes, it was like that.

**J** When you have made seungcit from there (the edible part) like that, then, how do you eat it?

**M** How do we eat it? It's like this, we spread out leaves, about this wide, on this we put the sheungcit. When we have spread those chunks of seungcit on the leaves, we carry them over chunk by chunk like that by using a short piece of wood to chop and smash them, then we spread them out and pile them up. When we have done this, when they have fermented, and again, after four or five weeks has passed, we gather them into one place, we keep them in piles like this, and then, again, we spread them in the baskets lined with leaves, and we carry them. From there, after the water has drained out, at the house, we shape the dough into chunks, balls like this, one by one, then we flatten them on leaves.

**J** It must be beaten into small pieces. Right?

*M Angshī vzatnì rvt nò, bøp ká íwē nò èyà:ngò.*

*J Ini bøpbø mèp̄vng nò, wēlòng rá nàmaqí nò, dèhòm nòng nò, è, àngchvng èyē nòng ká nò. Tìí vshú rà má?*

*M Mâ-shúra, wēdø wēdø wā gvl̄vm bõì kvtní nò, yatyat wāvm wē èyà:ngò. Dvhùng svng, vrá zvng bõì kvtní nò, tì sør v̄mkvt, wēȳvngkèní vrá, lùá:mì nò, yādø t̄iqchvngchvng, tipmì kvtní, yēá:mì shvlaptaq, wēdø dvhē á:mì nò, v̄m yvngshà wē èyà:ngò. Wēdø í jà:ngì.*

*J Tì gø zvng mv-rà?*

*M Tìgø zvng mv-rà. Dvngghè taq vrá, mv-gv̄mrì dvshá:ngì nò, ó dvshù á:mì nò, yādø shvlā daqlòng nò, Yēá:mì nò, mv-gv̄mòng gwūr m̄a:nì nò, wēdø dvshù á:mì nò, v̄m yvngshà.*

**Analysis:**

- 1 J Kāpà íē? Rvwàngrìí kápà dongsøt v̄lbøshà?  
 kā-pà í-ē Rvwàng-rì-í kápà dongsøt v̄l-bø-shà  
 WH-thing be-NP Rawang-PM-AGT WH-thing dongseut call-PF-1plpast  
 What is (that thing)? What (is that thing that) we Rawang people call  
 dongseut?

**M** We beat them into tiny pieces in order that they rot, you see!

**J** Then after they have fermented, again that thing, you gather them, and flatten them. Do you need to mix water with it?

**M** No need to mix it with water, only like that, just like that. After putting them like that, they become slippery, you see. And then we again put them in a big basket, and when the water had drained out, again we took them out from there (the basket), and after we had shaped chunks like this size into balls, we flattened them on leaves, then we baked them like that, and ate them, you see. It was like that.

**J** No need to put water either?

**M** There is no need to put water either. Again, we put them in the sieve to let go of the bad ones, oh, we sift, and the good ones go down the holes. We flattened the good ones, and kept on throwing away the bad ones, we sifted them like that, and ate them.

- 2 *Shóngcit wēdǒ Rvwangrìí v̄m ỳngshàrì,*  
 shóngcit wē-dǒ Rvwang-rì-í v̄m ỳng-shà-rì  
 seungcit that-ADV Rawang-PM-INST eat TMyrs-1plpast-PM  
 like seungcit (that) Rawangs used to eat,
- 3 *kādǒ wà yà:ngà wē wērì gǒ èshò:nò.*  
 kā-dǒ wà yàng-à wē wē-rì gǒ è-shò-n-ò  
 WH-ADV make TMyrs-TP NOM that-PM also NF-say-TNP  
 also tell us how those things were made.
- 4 *Ādǒ nǒngmaq s̀ng ó shèngǒntshà kū èshò:nò,*  
 ā-dǒ nǒng-maq s̀ng ó è-shvngǒnt-shà kū è-shò-n-ò  
 this-ADV 1pl-PM LOC COM NF-teach-1pl ADV NF-say-TNP  
 Tell us like (you were) teaching us,
- 5 *wērì tǒpnì tǒprāng shǒn rà-é.*  
 wē-rì tǒpnì tǒprāng shǒn rà-é  
 that-PM detail complete say must-EXCL  
 (you) must say those things complete (and) in detail.
- 6 *M Wēdǒ wēdǒ gǒ mè-v̄l daqshà kèní nǒ*  
 wē-dǒ wē-dǒ gǒ mv-è-v̄l daq-shà kèní nǒ  
 that-ADV that-ADV also NEG-NF-say DIR-1plpast from TM  
 If (you) don't also say this and that to me (if you don't remind me),
- 7 *kàòng z̀ngāng lóngò má*  
 kà-òng z̀ng-ā-ng lóng-ò má  
 word-CL put.on.record-BEN-1sg DIR-TNP Q  
 what words to put on record,
- 8 *w̄ng nǒ vrá vnángò ká lè.*  
 w̄-ng nǒ vrá vnáng-ò ká lè  
 do(1<sup>st</sup>person)-1sg PS again forget-TNP word REM  
 then, again, I will forget words (what to say).
- 9 *J Ākvt wē tvrà èshò:nò,*  
 ākvt wē tvrà è-shò-n-ò  
 now that way NF-say-TNP  
 Now, you talk about how you did it,
- 10 *shóngcit v̄mỳng hǒqshaq kādǒ èwà nǒngē.*  
 shóngcit v̄m-ỳng hǒqshaq kā-dǒ è-wà nǒng-ē  
 seungcit eat-LOC up.to WH-ADV NF-make 2pl-NP  
 how do you make it up to (the stage of) eating sheungcit?

- 11 *Àngdvtvng àngdvtvng nàí èshò:nòrì shvngbē tǒpnì tǒprāng,*  
 àng-dvtvng àng-dvtvng nà-í è-shò-n-ò-rì shvngbē tǒpnì tǒprāng  
 PREF-step PREF-step 2sg-AGT NF-say-TNP-PM all detailcomplete  
 Say it all step by step in detail and complete,
- 12 *cvmrèrì svng nàí shèngø:ntnò bünzàn írà íè.*  
 cvmrè-rì svng nà-í è-shvngønt-ò bünzàn í-rà í-è  
 child-PM LOC 2sg-AGT NF-teach-TNP pattern/method(<B.) be-must be-NP  
 must be in the pattern of you teaching children.
- 13 *M Vrá nǒngmaq bàn taq nǒ,*  
 vrá nǒng-maq bàn taq nǒ  
 again 1pl-PM generation/time LOC TM  
 Again, we in our time,
- 14 *gvzà dvshài nǒ cúnshì jvngshà.*  
 gvzà dvshà-ì nǒ cún-shì jvng-shà  
 ADV(so) poor-1pl PS alive-R/M TMyrs(1<sup>st</sup>person)-1plpast  
 we lived such a poor life (lived so poorly).
- 15 *Vzǒmwàngrvgaq kèní shǒngcit rǒlámì nǒ dvshá dvré rvkwīì,*  
 vzǒmwàng-rvgaq kèní shǒngcit rǒl-vm-ì nǒ dvshá dvré rvkwī-ì  
 forest-place from shǒngcit pick-BEN-1pl PS pity ADV gather-1pl  
 We picked and collected shǒngcit with much hardship from the forest,
- 16 *tiqyǎng nǒ tiqyǎng kèní ríì dvga:pmí,*  
 tiq-yǎng nǒ tiq-yǎng kèní rí-ì dvgvp-í  
 one-LOC TM one-LOC from carry-1pl when-ADV  
 when we carried (it) from one place to another,
- 17 *vgō taqǒ ríì nǒ.*  
 vgō taq-ǒ rí-ì nǒ  
 head LOC-LOC carry-1pl PS  
 we carried it on our heads.
- 18 *Rǒ:lì nǒ í dvgvp,*  
 rǒl-ì nǒ í dvgvp  
 pick-1pl PS be when  
 After we (had) picked (seungcit),

- 19 *shǒng dǜngtut-rì, àngdōng àngdōng tutshài nǒ,*  
 shǒng dǜng-tut-rì àng-dōng àng-dōng tut-shài-ì nǒ  
 tree CL-cut-PM PREF-section PREF-section cut-R/M-1pl PS  
 we cut the tree into short pieces, we cut it section by section,
- 20 *wē-rì-í àngshī àngshī,*  
 wē-rì-í àng-shī àng-shī  
 that-PM-INST PREF-little.pieces PREF-little.pieces  
 using those short pieces (of wood),
- 21 *dvrè pvlū bǒi dvga:pmí,*  
 dvrè pvlū bǒ-ì dvgvp-í  
 thing lay.down/spread.out PF-1pl when-ADV  
 when we had laid those things (seungcit) down (on big leaves or mats),
- 22 *àngshī àngshī vdipmì nǒ,*  
 àng-shī àng-shī vdip-ì nǒ  
 PREF-little pieces PREF-little pieces hit-1pl PS  
 we hit them into little pieces,
- 23 *àngpóng àngpóng,*  
 àng-póng àng-póng  
 PREF-portion PREF-portion  
 divided it into portions,
- 24 *ø, àngshī àngshī vdipmì, vnvl bǒi dvga:pmí,*  
 ø àng-shī àng-shī vdip-ì vnvl bǒ-ì dvgvp-í  
 uh PREF-little pieces PREF-little pieces hit-1pl hit.hard PF-1pl when-ADV  
 Uh. . . after we had beaten and hit them hard into small pieces,
- 25 *àng lvbán íám kē wā, bǒp daq nǒ,*  
 àng-lvbán í-vm kē wā bǒp daq nǒ  
 PREF-week be-BEN time ADV rot DIR PS  
 only when weeks had passed by, that they became fermented,
- 26 *bǒpbǒi kēwā, vrá mvgūl á:mì nǒ,*  
 bǒp-bǒ-ì kē wā vrá mvgūl vm-ì nǒ  
 rot-PF-past time ADV(only) again gather BEN-1pl PS  
 only when they had fermented that we gathered them again,
- 27 *àngpóng àngpóng.*  
 àng-póng àng-póng  
 PREF-portion PREF-portion  
 portion by portion.

- 28 *Wēd̄ə, à, tiqb̄əm tiqb̄əm ḡv̄l b̄ə̀i kvtní,*  
wē-d̄ə à tiq-b̄əm tiq-b̄əm ḡv̄l b̄ə̀-ì kvtn-í  
thatADV ah one-portion one-portion place(v.)/let.sit PF-1pl time-ADV  
One portion by one portion we let them sit,
- 29 *b̄ə̀pm̄vm̄ n̄ə̀ wā, vrá rí á:mì n̄ə̀.*  
b̄ə̀p-vm̄ n̄ə̀ wā vrá rí-vm̄-ì n̄ə̀  
rot-DIR PS ADV(only) again carry-BEN-1pl PS  
(it is) only when they have fermented that we carry them again.
- 30 *Ch̄əm sv̄ng dv̄h̄u:ngí wēd̄ə è*  
ch̄əm sv̄ng dv̄h̄ung-í wē-d̄ə è  
house LOC basket-INST that-ADV eh  
To the house, using something a like dvhung basket
- 31 *d̄ə̀ngjá taq la:t̄nì n̄ə̀, rí b̄ə̀i kvtní,*  
d̄ə̀ngjá taq lat-ì n̄ə̀ rí-b̄ə̀-ì kvtn-í  
burden/load LOC cover/line-1pl PS carry-PF-1pl time-ADV  
we carried (them home in a basket) lined (with leaves).
- 32 *Wēȳnḡə̀ tì dvs̄ə̀:rì n̄ə̀,*  
wē-ȳnḡ-ə̀ tì dv-s̄ə̀r-ì n̄ə̀  
that-LOC-LOC water CAUS-drain-1pl PS  
At that place, we let the water drain,
- 33 *tìs̄ə̀r b̄ə̀ kvtní n̄ə̀,*  
tì-s̄ə̀r b̄ə̀ kvtn-í n̄ə̀  
water-drain PF time-ADV TM  
when the water has drained off,
- 34 *è- b̄ə̀pb̄ə̀ n̄ə̀, ríá:mì.*  
è b̄ə̀p-b̄ə̀ n̄ə̀ rí-vm̄-ì  
eh rot-PF PS carry-BEN-1pl  
eh, they have fermented, (then) we carry them (home),
- 35 *Yēá:mì n̄ə̀, àngk̄əm àngk̄ə̀mcè,*  
yē-vm̄-ì n̄ə̀ àng-k̄əm àng-k̄əm-cè  
flatten-BEN-1pl PS PREF-CL(flat) PREF-CL-DIM  
we flatten (the dough) into small flat round pieces,

- 36 *vbā í d̀vngwā naqwē,*  
 vbā í d̀vngwā naq-wē  
 dirt be like black-NOM  
 (it's) color is black like dirt,
- 37 *wēd̄ō yēá:mì n̄, á:mì n̄.*  
 wē-d̄ō yē-vm-ì n̄ vm-ì n̄  
 thatADV flatten-BEN-1pl PS eat-1pl PS  
 we flattened them, and we eat (them)
- 38 *ø, dvshá dvré cúnshì j̀vngshà.*  
 ø dvshá-dvré cún-shì j̀vng-shà  
 uh pity-ADV live-R/M TMyrs(1<sup>st</sup>person)-1plpast  
 Oh, life was very hard then.
- 39 *Tiqỳvng k̀ení, tiqch̀vng láì n̄, è,*  
 tiq-ỳvng k̀ení tiq-ch̀vng lá-ì n̄ è  
 one-LOC from one-CL look.for-1pl PS eh  
 We looked for (seungcit) from one place to another,
- 40 *wēd̄ō vdipmá:mì n̄, dvshá dvré cún shàì n̄,*  
 wē-d̄ō vdip-vm-ì n̄ dvshá-dvré cún-shà-ì n̄  
 that-ADV hit-BEN-1pl PS pity-ADV live-R/M-1pl PS  
 and we beat them, life was difficult,
- 41 *è yēá:mì vm ỳvngshà.*  
 è yē-vm-ì vm ỳvng-shà  
 eh flatten-BEN-1pl eat TMyrs(1<sup>st</sup>person)-1plpast  
 we flatten (them) and ate (them).
- 42 *Wē lvpát taq n̄, dvshá dvré cúnshì ỳvngshà.*  
 wē lvpát taq n̄ dvshá-dvré cún-shì ỳvng-shà  
 that age/generation LOC TM pity-ADV live-R/M TMyrs-1plpast  
 At that time, life was difficult (we lived poorly).
- 43 *Wē lvpát té ỳvngshà wē, è d̄øpmò d̀vngtē,*  
 wē lvpát té ỳvng-shà wē è d̄øp-ò d̀vngtē  
 that time big(grow) TMyrs(1<sup>st</sup>person)-1plpast NOM eh recall-TNP this.much  
 This much I can recall (about) the time we grew up.
- 44 *Mvná Nīnī è yād̀vngtè, gù:ngò n̄, z̀vngòē. è . .*  
 Mvná Nīn-í è- yā-d̀vngtè gùng-ò n̄ z̀vng-ò-ē è  
 Mana Nin-AGT eh- this-much narrate-TNP PS put(record)-TNP-NP eh  
 By Mana Nin, eh, narrate and record this much.



- 45 *J Shòngcit tòng n̄, kād̄ ìp̄v̄n íē?*  
 shòngcit tòng n̄ k̄ā-d̄ ì-p̄v̄n í-ē  
 shòngcit plant TM WH-ADV be-kind be-NP  
 The shòngcit plant, how is it?
- 46 *Nàí èsh̄: n̄.*  
 n̄-í è-sh̄n-ò  
 NF-AGT NF-say-TNP  
 Tell (us).
- 47 *M Àngb̄ íē. Àngb̄ àngb̄ àngb̄,*  
 àng-b̄ í-ē àng-b̄ àng-b̄ àng-b̄  
 PREF-bush/plant be-NP PREF-bush PREF-bush PREF-bush  
 It's a bush. (They are) bushes,
- 48 *ād̄ tiqd̄d̄d̄, yō ỳngk̄n̄í,*  
 ā-d̄ tiq-d̄d̄d̄ yō ỳng-k̄n̄í  
 this-ADV one-CL-CL grow LOC-from  
 (and) grow from here (from this size) to be big one like this,
- 49 *ād̄ r̄:l̄ n̄, ga:l̄ n̄,*  
 ā-d̄ r̄l-ì n̄ gvl-ì n̄  
 this-ADV pick-1pl PS place(v.)-1pl PS  
 we picked and left them (for weeks),
- 50 *vd̄r̄v̄m ỳngsh̄ wē èȳ:nḡ.*  
 vd̄r-vm ỳng-sh̄ wē è-ỳng-ò  
 beat-BEN TMyrs(1<sup>st</sup>person)-1plpast that NF-see-TNP  
 then beat them, you see.
- 51 *J Yā dvgvp ḡ v̄lē má?*  
 yā dvgvp ḡ v̄l-ē má  
 this time also exist-NP Q  
 Does it exist these days?
- 52 *M Vló, wēd̄ í j̄:nḡì*  
 v̄l-ó wē-d̄ í j̀ng-ì  
 exist-EXCL that-ADV be TMyrs(1<sup>st</sup>person)-IP  
 Yes, it was like that.

- 53 *J Shøngcit yvngkèní, wēdø èwà nõng dvga:pmí nõ,*  
 shøngcit yvng-kèní wē-dø è-wà nõng dvgvp-í nõ  
 seungcit LOC-from that-ADV NF-make 2pl when-ADV TM  
 When you have made seungcit from there (the edible part) like that,
- 54 *è- kādø kādø vmràē?*  
 è- kā-dø kā-dø v̄m-rà-ē?  
 eh- WH-ADV WH-ADV eat-must-NP  
 then, how do you eat it?
- 55 *M Kādø v̄m ràē?*  
 kā-dø v̄m rà-ē  
 how-ADV eat must-NP  
 How do we eat it?
- 56 *Kvtdø, shvlvp pvlú pvlūò nõ, ó,*  
 kvtdø shvlvp pvlú-pvlū-ò nõ ó  
 this-ADV leaf ADV-spread.out-TNP PS right  
 It's like this, (we) spread out leaves,
- 57 *yādø tiqmóngmóng, pvlú pvlūò, wēong taqø,*  
 yā-dø tiq-móng-móng<sup>1</sup> pvlú-pvlū-ò wē-ong taq-ø  
 this-ADV one-CL-CL ADV-spread.out-TNP that-CL LOC-LOC  
 about this wide, on those leaves (we) spread (the sheungcit) out (on the ground)
- 58 *àngchvng-rì rí a:tnò dvga:pmí,*  
 àng-chvng-rì rí vt-ò dvgvp-í  
 PREF-CL-PM carry DIR(1<sup>st</sup>person)-TNP when-ADV  
 When we have spread those chunks of seungcit on the leaves, we carry them over
- 59 *wēdø tiqchvng tiqchvng yādø,*  
 wē-dø tiq-chvng tiq-chvng yā-dø  
 that-ADV one-CL one-CL this-ADV  
 chunk by chunk like that
- 60 *shø:ngí vtuqì nõ, vza:tnì nõ,*  
 şöng-í vtuq-ì nõ vzvt-ì nõ  
 wood-INST chop-1pl PS smash-1pl PS  
 by using a short piece of wood, we chop and smash them,

<sup>1</sup>*móng* is the classifier for a large (wide) piece of land or space. Here *tiqmóngmóng* means 'widely'.

- 61 *wēdō chatlat vp̄ngá:mì.*  
 wē-dō chat-lat vp̄ng-vm-ì  
 that-ADV ADV-spread.widely pile-BEN-1pl  
 we spread them out (and) pile them up.
- 62 *Wēdō wà bōi dvga:pmí,*  
 wē-dō wà bō-ì dvgvp-í  
 that-ADV do PF-1pl when-ADV  
 When we have done this,
- 63 *bōpm̄m kvtnō, vrá, vbì, pvngwà lvbán ívm kvtní,*  
 bōp-vm kvtnō vrá vbì pvngwà lvbán í-vm kvtn-í  
 rot-DIR time TM again four five week be-DIR time-ADV  
 when they have fermented, and again, after four or five weeks has passed,
- 64 *yādō tiqȳng s̄ng mvgū:lì,*  
 yā-dō tiq-ȳng s̄ng mvgūl-ì  
 this-ADV one-LOC LOC gather-1pl  
 we gather them into one place,
- 65 *wēdō vp̄ng vp̄:ngì, ādō tiqbōmbōm,*  
 wē-dō vp̄ng-vp̄ng-ì ā-dō tiq-bōm-bōm  
 that-ADV ADV-pile(v.)-1pl this-ADV one-CL-CL(pile)  
 we keep them in piles like this,
- 66 *ḡvl̄m bōi kèní nō, vrá,*  
 ḡvl-vm bō-ì kèní nō vrá  
 put/keep-BEN PF-1pl from TM again  
 and then, again, we put them
- 67 *wēdō dvhùng s̄ng latlatnì, r̄i.*  
 wē-dō dvhùng s̄ng lat-lat-ì r̄i-ì  
 that-ADV basket LOC ADV-spread.widely-1pl carry-1pl  
 we lined the baskets with leaves, (and) we carry (them)
- 68 *Wēȳng kèní tì s̄r̄ r̄m kvtnō, chòm ȳng nō,*  
 wē-ȳng kèní tì s̄r-vm kvtnō chòm ȳng nō  
 that-LOC from water drain-DIR after TM house LOC TM  
 From there, after the water had drained away, at the house,
- 69 *yādō tiqch̄ngch̄ng tí:pmì nō,*  
 yā-dō tiq-ch̄ng-ch̄ng tip-ì nō  
 this-ADV one-CL-CL make.ball.shape-1pl PS  
 we shaped (the dough) into chunks, balls like this,

- 70 *wēdǝ shvlvp taq yēá:mì nǝ, wēdǝ.*  
wē-dǝ shvlvp taq yē-vm-ì nǝ wē-dǝ  
that-ADV leaf LOC flatten-BEN-1pl PS that-ADV  
then we flatten them on leaves.
- 71 *J Àngshī v zat rà ká íwē nǝ, ó?*  
àng-shī v zat rà ká í-wē nǝ ó  
PREF-tiny.piece beat must VOC be-NOM TM right  
It must be beaten into small pieces. Right?
- 72 *M Àngshī vza:tnì rvt nǝ,*  
àng-shī v zat-ì rvt nǝ  
PREF-tiny.piece beat-1pl because PS  
We beat them into tiny pieces in order that
- 73 *bǝp ká íwē nǝ èyà:ngò.*  
bǝp-ká í-wē nǝ è-yvng-ò  
rot-VOC be-NOM TM NF-see-TNP  
they rot, you see!
- 74 *J Inì bǝpbǝ mèpvng nǝ, wēlòng rá nàmaqí nǝ,*  
í-nì bǝp-bǝ mèpvng nǝ wē-lòng rá nà-maq-í nǝ  
be-if rot-PF after TM that-CL again 2sg-PM-AGT TM  
Then after they have fermented, again that thing,
- 75 *dèhǝm nǝng nǝ, è, àngchvng èyē nǝng ká nǝ,*  
dv-è-vhǝm nǝng nǝ è àng-chvng è-yē nǝng ká nǝ  
CAUS-NF-meet 2pl PS eh PREF-CL NF-flatten 2pl VOC TM  
you gather them, and flatten them.
- 76 *Tìí vshú rà má?*  
tì-í vshú rà má  
water-INST mix need Q  
Do you need to mix it with water?
- 77 *M Mà-shúra, wēdǝ . . .*  
mà-shú-rà wē-dǝ  
NEG-mix-need that-ADV  
No need to mix (it with water),

- 78 *wēdǒ wā gǜlǜm bǒi kvtní nǒ,*  
 wē-dǒ wā gǜl-ǜm bǒ-i kv-t-í nǒ  
 that-ADV only place/put.away-BEN PF-past time-ADV TM  
 only like that (just like that), after putting them away,
- 79 *yatyat wāǜm wē èyà:ngò.*  
 yatyat wā-ǜm wē è-yǜng-ò  
 slippery do-DIR that NF-see-TNP  
 they become slippery, you see.
- 80 *Dvhùng sǜng, vrá zǜng bǒi kvtní nǒ,*  
 dvhùng sǜng vrá zǜng bǒ-i kv-t-í nǒ  
 big.basket LOC again put PF-past time-ADV TM  
 And then (we) again put them in a big basket,
- 81 *tì sǒr ǜmkvt, wēyǜngkèní vrá, lùá:mì nǒ,*  
 tì sǒr ǜm-kvt wē-yǜng-kèní vrá lù-ǜm-ì nǒ  
 water drain DIR-time that-LOC-from again take.out-BEN-1pl PS  
 when the water has drained out, again we take them out from there (the basket),
- 82 *yādǒ tiqchǜngchǜng, tipmì kvtní,*  
 yā-dǒ tiq-chǜng-chǜng tip-ì kv-t-í  
 this-ADV one-CL-CL(chunk) make.ball-1pl time-ADV  
 after we have shaped chunks like this size into balls,
- 83 *yēá:mì shvlaptaq, wēdǒ dvhē á:mì nǒ,*  
 yē-ǜm-ì shvlap-taq wē-dǒ dvhē ǜm-ì nǒ  
 flatten-BEN-1pl leaf-LOC that-ADV bake BEN-1pl PS  
 we flatten them on leaves, (then) we bake (them) like that,
- 84 *ǜm yǜngshà wē èyà:ngò. Wēdǒ í jà:ngì.*  
 ǜm yǜng-shà wē è-yǜng-ò wē-dǒ í jǜng-ì  
 eat TMyrs-1plpast NOM NF-see-TNP that-ADV be TMyrs-IP  
 and ate (them), you see. It was like that.
- 85 *J Tì gǒ zǜng mv-rà?*  
 tì gǒ zǜng mv-rà  
 water also put NEG-need  
 (You) don't need to put water either?
- 86 *M Tìgǒ zǜng mv-rà.*  
 tì gǒ zǜng mv-rà  
 water also put NEG-need  
 (There is) no need to put water either.

- 87 *Dvngghè taq vrá, mv-gv̄mrì dvshá:ngì n̄,*  
 d̄vngghè taq vrá mv-gv̄m-rì dv-shv̄ng-ì n̄  
 sieve LOC again NEG-good-PM CAUS-clean-1pl PS  
 Again, (we put them) in the sieve to let go of the bad ones,
- 88 *ó dvshù á:mì n̄, yād̄ shvlā daqlòng n̄,*  
 ó dv-shù-v̄m-ì n̄ yā-d̄ shvlā-daq-lòng n̄  
 oh CAUS-sift/strain-BEN-1pl PS this-ADV good-DIR-CL TM  
 oh, we sift, and the good ones go down (the holes).
- 89 *Yēá:mì n̄, mv-gv̄mòng gwūr mā:nì n̄,*  
 yē-v̄m-ì n̄ mv-gv̄m-òng gwūr m̄vn-ì n̄  
 flatten-BEN-1pl PS NEG-good-CL throw.away continue-1pl PS  
 We flatten (the good ones), and keep on throwing away the bad ones,
- 90 *wēd̄ dvshù á:mì n̄, v̄m yv̄ngshà.*  
 wē-d̄ dv-shù v̄m-ì n̄ v̄m yv̄ng-shà  
 that-ADV CAUS-sift BEN-1pl PS eat TMyrs-1plpast  
 we sifted (them) like that, and ate them.

## 2. T̄P

- J E- wēd̄ shōngcit yv̄ngkèní,* **J** Are there anything other kinds you  
*wēd̄ èwà daqò kv̄t, shōngcit d̄* process like the way you did with  
*íwē, dv̄gá k̄p̄v̄n v̄lē?* seungcit?
- M T̄p, t̄p ḡ v̄lē.* **M** Teup, there is also teup.
- J T̄p n̄ k̄p̄à lòng íē?* **J** Teup, what is that?
- M T̄p n̄, ànggùng ād̄, yv̄nggún* **M** Teup, it's trunk grows tall like this,  
*gyōē, wēlòng n̄, t̄p òng n̄.* that's teup.
- J T̄p òng má?* **J** You mean teup?

*M* Vrá, tɔptɔ̀ng rá shòn dakngò  
 n̄ngé, tɔptɔ̀ng n̄, vrá, wḕng  
 shóngcit tiqp̀vn íē. Wḕng tɔp  
 vrán̄, gvzà vshóng í d̀vngwā  
 ỳng wē, wḕd̄ r̄:m̄i n̄,  
 chaq ým b̄i kèní n̄,  
 vd̀ngrým n̄ íhv̄ncè n̄,  
 wḕd̄ shóng d̀vnglíí vzatná:m̄i n̄,  
 wḕd̄ dvb̄pmá:m̄i n̄, b̄pm̄vm  
 n̄n̄, wḕng tɔp ḡ dvshù á:m̄i  
 n̄, d̀vngghè taq̄ b̀vnggh̄ wāwā  
 íwē. Dvshádv̄ré dvshù á:m̄i n̄, è,  
 wē d̀vjā daq sù n̄, á:m̄i n̄  
 yēvm j̀ngshà. Wḕng tɔp ḡ,  
 wḕd̄ íē, shóngcit tiqp̀vn íē.  
 Tɔp, tiqp̀vn íē.

**M** Again, I will talk about teup. The teup plant, again, is the same kind as seungcit. Again, that plant teup, it is tall, like a very big, tall tree. We chop it down and then peel off the skin. We beat the small pieces that are left inside with a piece of hard wood, and let them ferment. Then, after they have fermented, we also sift them until only thorns are left on the sieve. We worked very hard to let the things sift, tiny portions fall through the little holes, we flattened them to bake them, and ate them. That teup is also same kind as seungcit. Teup is the same kind.

*J* Vtɔp n̄ b̀vnggh̄ v̄l má?

**J** Does teup have thorns?

*M* ̄, è.

**M** Uh- Eh. . .

*J* Vtɔp n̄ b̀vnggh̄ mā-v̄l?

**J** Teup doesn't have thorns?

### Analysis

91 *J* E- wḕd̄ shóngcit ỳngkèní, wḕd̄ èwà daqò kv̄t,  
 è- wē-d̄ shóngcit ỳng-kèní wē-d̄ è-wà daq-ò kv̄t  
 eh- that-ADV sheungcit LOC-from that-ADV NF-do DIR-TNP time  
 Eh- When you do these steps in (making) seungcit,

92 shóngcit d̄ íwē, dvgá k̄p̀vn v̄lē?  
 shóngcit d̄ í-wē dvgá k̄-p̀vn v̄l-ē  
 sheungcit ADV be-NOM other what-kind exist-NP  
 what other kinds are there that are like seungcit?

93 *M* Tɔp, tɔp ḡ v̄lē.  
 tɔp tɔp ḡ v̄l-ē  
 teup teup also exist-NP  
 Teup, there is also teup.

- 94 *J Tøp n̄ k̄apà lòng íē?*  
 tøp n̄ k̄apà lòng í-ē  
 teup TM WH-thing CL(thing) be-NP  
 Teup, what is that?
- 95 *M Tøp n̄, ànggùng ād̄, ỳnggùng yōē,*  
 tøp n̄ àng-gùng ā-d̄ ỳnggùng yō-ē  
 teup TM PREF-trunk this-ADV long grow-NP  
 Teup, its trunk grows tall like this,
- 96 *wēlòng n̄, tøp òng n̄.*  
 wē-lòng n̄ tøp òng n̄  
 that-CL TM teup CL TM  
 that thing, is teup.
- 97 *J Tøp òng má?*  
 tøp òng má  
 teup CL Q  
 You mean teup?
- 98 *M Vrá, tørtòng rá shòn dakngò n̄ngé,*  
 vrá tørtòng rá shòn dak-ng-ò n̄ng-é  
 again teup-plant again say DIR(1sg)-1sg-TNP will-1sg-EXCL  
 Again, I will talk (about) teup again,
- 99 *tørtòng n̄, vrá, wēòng shóngcit tiqp̀vn íē.*  
 tørtòng n̄ vrá wē-òng shóngcit tiq-p̀vn í-ē  
 teup-plant TM again that-CL seungcit one-kind be-NP  
 teup plant, again, is the same kind as that (of) seungcit.
- 100 *Wēòng tøp vrá n̄, gvzà vshóng í d̀ngwā ỳng wē,*  
 wē-òng tøp vrá n̄ gvzà vshóng í-d̀ng-wā ỳng wē  
 that-CL teup again TM huge tree be-like-ADV long NOM  
 Again, that plant teup, it is tall, like a very big, tall tree,
- 101 *wēd̄ r̄:mì n̄, chaq v̄m b̄ì k̀nì n̄,*  
 wē-d̄ r̄m-ì n̄ chaq-v̄m b̄-ì k̀nì n̄  
 that-ADV chop.down-1pl PS peel.off-BEN PF-1pl from TM  
 we chop it down, and then peel off the skin,
- 102 *vd̀ngrv̄m n̄ íh̄vcè n̄,*  
 vd̀ng-rv̄m n̄ í-h̄vn-cè n̄  
 inside-inside TM be-portion-DIM TM  
 the small pieces left inside,



- 103 *wēdǒ shǒng dǔnglíí vzatná:mì nǒ,*  
 wē-dǒ shǒng dǔnglí-í vzat-úm-ì nǒ  
 that-ADV wood hard-INST beat-BEN-1pl PS  
 we beat them with (a piece of) hard wood,
- 104 *wēdǒ dvbǒpmá:mì nǒ,*  
 wē-dǒ dv-bǒp-úm-ì nǒ  
 that-ADV CAUS-rot-BEN-1pl PS  
 and let them rot (ferment) like that,
- 105 *bǒpmúm nìnǒ, wēlòng tǒp gǒ dvshù á:mì nǒ,*  
 bǒp-úm nì-nǒ wē-lòng tǒp gǒ dv-shù úm-ì nǒ  
 rot-BEN if-TM that-CL teup also CAUS-sift/strain BEN-1pl PS  
 then, after they have fermented, we also sift that teup,
- 106 *dǔnghè taqǒ bǔnghǒ wāwā íwē.*  
 dǔnghè taq-ǒ bǔnghǒ wāwā í-wē  
 sieve LOC-LOC thorn only be-NOM  
 only thorns are (left) on the sieve.
- 107 *Dvshádvre dvshù á:mì nǒ, è,*  
 dvshá-dvre dv-shù úm-ì nǒ è  
 ADV-poor CAUS-sift BEN-1pl PS eh  
 We worked very hard to let the things sift,
- 108 *wēdǒ, vjā daq sù nǒ,*  
 wē-dǒ vjā-daq sù nǒ  
 that-ADV fall(through.hole)-DIR clump TM  
 the tiny portions (clumps) that fall through the little holes,
- 109 *á:mì nǒ yěúm jǔngshà.*  
 úm-ì nǒ yē-úm yǔng-shà  
 eat-1pl PS flatten-BEN-1pl Tmyrs(1<sup>st</sup>person)-1plpast  
 we flatten them (to bake), and ate (them).
- 110 *Wēlòng tǒp gǒ, wēdǒ íē,*  
 wē-òng tǒp gǒ wē-dǒ í-ē  
 that-CL teup also that-ADV be-NP  
 That teup also, is like that,

- 111 *shóngcìt tiqpòn íē. Tøp, tiqpòn íē.*  
 shóngcìt tiq-pòn í-ē tøp tiq-pòn í-ē  
 sheungcit one-kind be-NP teup one-kind be-NP  
 same kind as sheungcit. Teup is the same kind.
- 112 *J Vtøp nø b̀vngghó v̄l má?*  
 v-tøp nø b̀vngghó v̄l má  
 PREF-teup TM thorn exist Q  
 Does teup have thorns?
- 113 *M ø, è.*  
 ø è  
 Uh eh  
 Uh- Eh. . .
- 114 *J Vtøp nø b̀vngghó m̄a-v̄l?*  
 v-tøp nø b̀vngghó m̄a-v̄l  
 PREF-teup TM thorn NEG-exist  
 Teup doesn't have thorns?

### 3. Mènóng

*M Wèong shóngcìt nø tømòng ní, wēkvtní nø, vshòmp̀v̀nwāp̀v̀n nø, mènóng.*

**M** Sheungcit and teup are two types of plants, the third one is called meneung.

*J Mènóng nø, kādø íp̀v̀n íē? Mènóng tiqpòn. . .*

**J** Meneung, there is a kind of tree called meneung, what kind of tree is that?

*M Mènóng òng nø, tøp íd̀v̀ngwā dvchá íē. Tiqpòn íē.*

**M** That meneung, it is the same, just like teup. The same kind.

*J Kādø èwà nõngē?*

**J** How do you make it?

*M Wèrì gø, wēdø vza:tnì wē èyà:ngò, cekòrrì chaqì.*

**M** Those too, we beat them like that, you see, then we peel off the bark.

*J Mènóng n̄, shóngtòng  
vdòngrúm kèní?*

*M Ø, vdòngrúm ítùng, wēd̄  
chaq á:mì n̄, á:mì, wēd̄  
vzatná:mì a:mì wē èyà:ngò.  
Wēd̄ nī tōlvng shóngcitnòng  
rúid̄ nī rúi, b̄plōng kvtn̄  
wēd̄ nī dvh̄:mò kvtnòng  
íd̄vngwā, wēd̄ wà a:mì n̄ v̄m  
ȳvngshà.*

*J Shóngcit n̄ àngpūngpūng  
íwē m̄-í? Akvt, nài èsh̄:nò  
lòng, k̄pàlòng íē?*

*M Vt̄pmòng . . .*

*J Vt̄plòng n̄, ànggùng.*

*M Ȳvnggúng ȳvnggúng*

*J Eróm nòng n̄, vdòngrúm  
ílòng s̄vng èv̄l nòng má?*

*M E, kvtnòng íē. Wēkvtní n̄,  
ø, mènóng wāòng n̄, t̄pmòng  
ó, wēd̄ ȳvnggúng íwē shóng  
íē, øm kv̄t d̄ íē.*

*J Shóng vdòng rúm ílòng?*

*M Ø, vdòngrúm ílong chaq  
á:mò n̄, wēd̄ nī á:mò wē,  
b̄vnggh̄.*

*J Wēlòng s̄vng k̄ad̄ ègō  
nòngē?*

**J** Meneung is from inside the tree trunk?

**M** Yes, it is a long piece from inside the plant, we peel off like that, and we eat them, we beat them, then we eat them, you see. Just like what I said about seungcit a while ago, we beat them like the way we beat seungcit, when they have fermented, we also gather them just like that, we make/process them, and ate them.

**J** Isn't seungcit a round-like object? Now, what is that you were saying?

**M** The teup.

**J** The trunk of the teup is. . .

**M** Tall, tall.

**J** You cut down the plant and you call the inside part teup?

**M** Yes, that thing. And then, we call that thing meneung, like teup, it is a tall plant. Yes, it is like that.

**J** The thing that is inside of the tree?

**M** Yes, they peel off the skin of that thing that is inside the tree, and they eat it just like that, it has thorns though.

**J** How do you call that?

*M Akvtnòng mènóng ā:lòē.*

M It's called meneung.

*J Mènóng ā:lòlá?*

J It is called meneung?

*M Ø, mènóng íē. Wēkvtní n̄, è, t̄p̄ tiqòng íē, è, shóngcit tiqòng íē.*

M Yes, meneung. Then there was one called teup and there was one called seungcit.

### Analysis

- 115 *M Wèòng shóngcit n̄ t̄pmòngní, wēkvtní n̄,*  
 wē-òng shóngcit n̄ t̄p-òng-ní wē-kvt-í n̄  
 that-CL seungcit TM teup-CL-dl that-time-ADV TM  
 Sheungcit and teup are two things, then
- 116 *vshòm-p̄v̄n-wā-p̄v̄n n̄, mènóng.*  
 vshòm-p̄v̄n-wā-p̄v̄n n̄ mènóng  
 third-kind-say-kind TM meneung  
 the third kind is called meneung.
- 117 *J Mènóng n̄, kād̄ ìp̄v̄n íē? Mènóng tiq̄p̄v̄n. . .*  
 mènóng n̄ kā-d̄ ì-p̄v̄n í-ē mènóng tiq̄-p̄v̄n  
 meneung TM WH-ADV be-kind be-NP meneung one-kind  
 Meneung, there is a kind (called) meneung? What is it like?
- 118 *M Mènóng òng n̄, t̄p̄ íd̄v̄ngwā dvchá íē. Tiq̄p̄v̄n íē.*  
 mènóng òng n̄ t̄p̄ í-d̄v̄ng-wā dvchá í-ē tiq̄-p̄v̄n í-ē  
 meneung CL TM teup be-like-ADV the.same be-NP one kind be-NP  
 That meneung, it is the same, just like teup. The same kind.
- 119 *J Kād̄ èwà n̄ngē?*  
 kā-d̄ è-wà n̄ng-ē  
 WH-ADV NF-make 2pl-NP  
 How do you make (it)?
- 120 *M Wēri ḡ, wēd̄ vza:tnì wē èyà:ngò,*  
 wē-rì ḡ wē-d̄ vzvt-ì wē è-yv̄ng-ò  
 that-PM also that-ADV beat-1pl NOM NF-see-TNP  
 Those too, we beat them like that, you see,

- 121 *cekòrrì chaqì.*  
 cekòr-rì chaq-ì  
 bark/skin-PM peel.off-1pl  
 we peel off the bark.
- 122 *J Mènóng n̄, shóngtòng vdòngrúm kèní?*  
 mènóng n̄ shóng-tòng vdòng-rúm kèní  
 meneung TM wood-plant inside-inside from  
 Meneung is from inside the tree?
- 123 *M Ø, vdòngrúm ítùng, wēd̄ chaq á:mì n̄,*  
 ø vdòng-rúm í-tùng wē-d̄ chaq-úm-ì n̄  
 uh inside-inside be-CL that-ADV peel.off-BEN-1pl PS  
 Yes, that long piece from inside (the plant), we peel it off like that,
- 124 *á:mì, wēd̄ vzatná:mì á:mì wē èyà:ngò.*  
 úm-ì wē-d̄ vzat-úm-ì úm-ì wē è-yvng-ò  
 eat-1pl that-ADV pound-BEN-1pl eat-1pl NOM NF-see-TNP  
 and we eat (them), we beat (them), we eat them, you see.
- 125 *Wēd̄ nī tōlvng shóngcitnòng rúi d̄ nī rúi,*  
 wē-d̄ nī tō-lvng shóngcit-òng rúi-ì d̄-nī rúi-ì  
 that-ADV also moment-CL seungcit-CL knock-1pl ADV-just knock-1pl  
 Just like (what I said about sheungcit) a while ago, we beat them just like the way  
 we beat sheungcit,
- 126 *b̄plōng kvtn̄ wēd̄ nī dvh̄:mò*  
 b̄p-lōng kv̄t n̄ wē-d̄ nī dv-h̄m-ò  
 rot-DIR time TM that-ADV just CAUS-come.together-TNP  
 when it is fermented, (we) also gather
- 127 *kvtnòng íd̀vngwā, wēd̄ wà a:mì n̄,*  
 kv̄t-òng í-d̀vng-wā wē-d̄ wà-úm-ì n̄  
 that-CL be-like-just that-ADV make-BEN-1pl PS  
 that thing just like that, we make/process (them), and
- 128 *úm ỳvngshà.*  
 úm ỳvng-shà  
 eat Tmyrs(1<sup>st</sup>person)-1plpast  
 ate (them).

- 129 *J Shóngcit n̄ àngpūngpūng íwē m̄-í?*  
 shóngcit n̄ àng-pūng-pūng í-wē m̄-í  
 shóngcit TM PREF-CL-CL be-NOM NEG-be (Q intonation)  
 Isn't seungcit a round-like object?
- 130 *Ākvt, nài èsh̄:nò lòng, k̄pàlòng íē?*  
 ākvt nài-í è-sh̄n-ò lòng k̄pà-lòng í-ē  
 now you-AGT NF-say-TNP CL WH-thing-CL be-NP  
 Now, what is that thing that you are saying?
- 131 *M Vt̄pmòng . . .*  
 v-t̄p-òng . . .  
 PREF-teup-CL  
 The teup. . .
- 132 *J Vt̄plòng n̄, ànggùng*  
 v-t̄p-lòng n̄ àng-gùng  
 PREF-teup-CL TM PREF-CL(stalk/trunk)  
 The stalk of ateup is . . .
- 133 *M Ȳvnggúng ȳvnggúng*  
 ȳvnggúng ȳvnggúng  
 long/tall long/tall  
 very tall.
- 134 *J Er̄óm n̄ng n̄, vdòng-r̄m ílòng s̄ng è-v̄l n̄ng má?*  
 è-r̄m n̄ng n̄ vdòng-r̄m í-lòng s̄ng è-v̄l n̄ng má  
 NF-cut.down 2pl PS inside-inside be-CL LOC NF-call 2pl Q  
 You cut down (the plant), you call that thing that is inside (ateup)?
- 135 *M E, kvtnòng íē.*  
 è- kvt-òng í-ē  
 eh that-CL be-NP  
 Eh, that thing is (Yes).
- 136 *Wēkvtní n̄,ò, mèn̄ng wāòng n̄,*  
 wē-kvt-í n̄ ò mèn̄ng wā-òng n̄  
 that-time-ADV TM uh meneung call-CL TM  
 And then, uh, the thing called meneung,
- 137 *t̄pmòng ó, wēd̄ ȳvnggúng íwē shóng íē,*  
 t̄p-mòng ó wē-d̄ ȳvnggúng í-wē shóng í-ē  
 teup-CL COM that-ADV long be-NOM plant be-NP  
 it is a kind of long (tall) plant, like teup,

- 138 *ø̄m kv̄t d̄ø̄ íē̄.*  
 ø̄m kv̄t-d̄ø̄ í-ē̄  
 yes that-ADV be-NP  
 yes, it is like that.
- 139 *J Sh̄õng vdòng r̄vm ílòng?*  
 sh̄õng vdòng-r̄vm í-lòng  
 tree inside-inside be-CL  
 The thing that is inside the tree?
- 140 *M Ø, vdòng r̄vm ílong chaq á:mò n̄ø̄,*  
 ø̄ vdòng-r̄vm í-long chaq-vm-ò n̄ø̄  
 uh- inside-inside be-CL peel-BEN-TNP PS  
 Uh, (they) peel off the skin (of) the thing that is inside (the tree),
- 141 *wēd̄ø̄ n̄ī á:mò wē, b̄v̄ngh̄ø̄.*  
 wē-d̄ø̄-n̄ī vm-ò wē b̄v̄ngh̄ø̄  
 that-ADV-just eat-TNP NOM thorn  
 and eat it just like that, though (it has) thorns.
- 142 *J Wēlòng s̄v̄ng k̄ā d̄ø̄ èḡõ n̄õng-ē̄?*  
 wē-lòng s̄v̄ng k̄ā-d̄ø̄ è-ḡõ n̄õng-ē̄  
 that-CL LOC WH-ADV NF-call 2pl-NP  
 How do you call that thing?
- 143 *M Akv̄tnòng mènõng ā:lòē̄.*  
 ā-kv̄t-òng mènõng v̄l-ò-ē̄  
 this-time-CL meneung call-TNP-NP  
 It's called meneung.
- 144 *J Mènõng ā:lòlá?*  
 mènõng v̄l-ò-lá  
 meneung call-TNP-Q  
 It is called meneung?
- 145 *M Ø, mènõng íē̄.*  
 ø̄ mènõng í-ē̄  
 uh menõng be-NP  
 Uh, it is meneung.

146 *Wēkvtní nǒ, è, tǒp tiqòng íē,*  
 wē-kvt-í nǒ è tǒp tiq-òng í-ē  
 that-time-ADV TM eh teup one-CL be-NP  
 At that time, teup was one,

147 *è, shǒngcit tiqòng íē.*  
 è shǒngcit tiq-òng í-ē  
 eh sheungcit one-CL be-NP  
 eh, sheungcit was one (another).

#### 4. Vlè

*J Vlè na!*

**J** How about ale?

*M Vlè gǒ tiqòng íe.*

**M** There is also one called ale.

*J Ló, vlè nǒ, kādǒ, kāyǐng  
 kèní íe.*

**J** Now, how is it like, and where is it from?

*M Akvt dǐngtē shīnǐrá,  
 wēdǐngtē kèní nǒ yāòng bikshòó.*

**M** Now, about this much, let's close this subject.

*J Vlè nǒ, kādǒ íòng zǐndvtut  
 shǒn dǐng íē.*

**J** Well, go ahead and continue to talk about what ale is like.

*M Vlè nǒ, vlè nǒ, vlè èrǒm bǒd  
 kèní nǒ. . .*

**M** Ale, ale, after you cut ale down, then. . .

*J Vlétǒng má?*

**J** The ale tree?



*M E-lè, vlétòng, vlétòng nò,  
nóng yvngò mvnuq kèní, àngzān  
àngzān èróm èróm:mò nò, wēdò  
gwùr gwùr tèrìò nò, sòmrií nī  
wēdò gwùr gwùr tvrìò nò,  
sòmrií nī wēdò gwùr gwùr tvrìò  
nò, sòmrií taqò chúnghì nò  
rò:mò kvtní, àngdōng àngdōng  
dvjá daqò nò, wēdò dvjádaqò  
dōng dvjádaqò dōng, ādò  
vbìbàng yādò tākākā wàò nò, ò.  
Vbìbàng wàbòò kvtní, ādò  
vhwèò nò, yādò shóngí dvshá  
dvré, yādò, shóngdòngkái vhwèò  
nò, wēdò wà bòà kvtní nò,  
vlépòr nī íwē tikūngdōr tiqòng  
wēdò wàò kvtní, wēlòng gílàrìí rá,  
wēlòng àngbaq, wēdò nī zá:lò  
nò, lá:mò kvtní nò, ē lè, àngshī  
wà bòò, shóngí rú bòò lòng rá.  
Wēdò gílàrì vshòmpèí dǎng nò,  
híí lā:mò, pònī pònī lā:mò  
lā:mò, àngbaq òng nò,  
pǎngyǎngò. E, pǎngdāngò rá,  
wēdò hì bō wē èyà:ngò. Àngkè  
dvsòrshì bōkvtní nò, vzī bèlaq  
sǎng rá, wēdò mv-ngà:mò. . .  
Lùò, vzībùlaq sǎng ngù:mò,  
lùbòò kvtní rá, wēdò àngchǎng  
chǎng wēòng bùlaqí rá, shvláwā  
mvcheq bòò kvtní nò, è,  
lú:ngí nū:ngò nò, adò dvsòr bòò  
kvtní tì sòrshì bō kvtní, àngmaq  
nò, kādǎngrvp ínī wē dǎngrvp,  
ínī wē dǎngrvp, ínī wē dǎngrvp  
vwálá:mò nò, yādò tākā tākā gā  
á:mò nò, wēdò vwá:lá:mò nò,  
ríá:mò, rí vǎm bòò wē nò.*

**M** Yes, the ale tree, the ale tree. You cut it section by section from the top all the way up, cutting round in a circle. The person cutting just ties his body with a rope, cutting round and round in a circle by hanging down with a rope tied around him, and then cuts short pieces which drop down. They then cleave the ones that drop down each into four parts. After cleaving them into four parts, they scrape them laboriously using a wooden scraper. After scraping they use the skin to make a water pipe. Then, three or four strong men wash the crumbs that came out of scraping and then they trample them with their feet all day long, and then, with a piece of wood, smash and beat them into small pieces. The residue stays down there. Eh, down there, again are the good ones, you see. After sifting the solid ones out using a hemp shirt, nothing is left, put everything on the hemp shirt. . . Take them out, sweep them on to a hemp shirt. After taking them out, again chunk by chunk, after nicely wrapping them with that shirt, press them with a rock. After letting them drain like this, after the water has drained off, the families divide the ale up among themselves like this and carry it back.

*J Wēdō tì dvsōr d'vng bōò kē kāpāshī wá rāē kōtrā má? Kāpā wárāē?*

**J** After the water is sifted, what else needs to be done, do you cook it? What else do you do?

*M Wēdō tì dvsōr d'vng bōò kvtní nō, vrvmá:mì wēdō vrvmám à. Vrvámám rvtnō ó vwálvím rāwē èyà:ngò.*

**M** After the water is gone, the work is finished, so they must divide it among themselves, you see.

*J Vwáí dá:ngí nō vdè nō vdè...*

**J** After they divide it each gets one's portion. . .

*M Vbìrvp ínì wēdō vbìkā vwá:lá:mò nō, ríá:mòē.*

**M** If there are four families they make it four parts, then carry them back home.

*J Vlè tiqtòng nō kād'vngtē í lōng kēwā rōm lúnshìē, wāē?*

**J** How big does an ale tree have to be before you can cut it?

*M Vlè tiqtòng àngshí shí lú:ngò kēwā nà ó. Vbì pvngwà, àngcézān, èróm lú:ngò kvtní, yādō tiqdōng dōng, wēd'vngtē tiqcézān, dèjá bōò kvtní wā, bē nō. Wēd'vngtē yvngē.*

**M** Only when an ale tree bears fruit, When being cut into four, five, tens of parts, you cut it, part by part like this, as many as ten parts, only after cutting down that many parts then the tree is gone. It's that long.

*J Kād'vng nōng d'vng vsā:rē?*

**J** About how many years since it was planted?

*M Tiqcé nōng nōng àngshí shí bōò kvtní wāwā dvrómvmē. Wēd'vngtē dvshà rvgaqē té yvngshà wē ínō wēdō, írì dvdvmòē. Gvray Gvsvngpè jējú kèní íē.*

**M** Ten years, only after it bears fruit, can it be cut down. Growing up in a place with that much hardship, I remember those things. Only by God's grace did I survive.

*J Wēdō ínì nō, wēlòng vlè wēdō dvsōr d'vng bōà. Akvt nō, nàmaqí nō, àngrvp àngrvp, gèrvnvm bō shào. Wēdō ger'vnnvm bōshà mēp'vng, kāpāshī wárāē vml'vmrvt nō?*

**J** And then, after the water has drained off, you divide it among your families, after dividing it up like that, what else do you do in order to eat it?

*M* Wēdǒ vbìrvp, gvrínv̄m bǒò kvtní nǒ, rívm a:tnò kèní nǒ, wēdǒ nī àngshī àngshī shīnī wào nǒ, è, svngá:mò kūm taqǒ ó, wēdǒ svngá:mò nǒ èsvngv̄m bǒò kvtní nǒn̄vm nǒ v̄m shvlāē. E wēkvtní nǒ, àngchv̄ng òng gǒ, svmitaq dvgángá:mò dvga:pmí ādǒ àngrvdūl àngrvdūlcè wào dvgáng èmā:nò, nǒnlōng òng nǒnlōng òng, yādǒ rēdū:lò nǒ, kādv̄ng chv̄ng gǒ wēdǒ wá lónshīē kvtnòng vn̄ipv̄n, wēkvtnín̄, è èsvngngv̄m bǒò kv̄t wā, shvlāē. Wēkvtní nǒ wēdǒ tīi shvlá wā èwà bǒò kèní àngkǒm yādǒ, tiqkǒm gǒ, wēdǒ yēvm shvlāē. Vshò̄m p̄v̄n é (íamì), wēdǒ v̄m shvlāē. Wēkvtní vbì p̄v̄n wāp̄v̄n nǒ, ó, yādv̄ngtē laqí wā nǒ. Gwìntaq èzv̄ngv̄m bǒò kvtní nǒ, tiqka:tní, wēdǒ wēdǒcè nārǒng á:mò, ò yādǒ nǒnlōng kèní nǒ, vbaq ílōngē, àngkè ílōngē. Wēdǒ gǒ vrǒngv̄m shvlāē. E, wēdv̄ngtē è. Wēdǒ írvgaqǒ té yv̄ngshà nǒ yādǒ shǒ:nòē.

**M** After the four families divide it among themselves, when they carry them home, we have yet to make it into a powder and fry it in a pan. When the frying is done, then it is ready to eat. Eh, and then, you can also roast the big chunks as is. When roasting them on the fire, you peel off the outside part like this, you keep on roasting until it is done, roll them up like this, and do that also to all the rest. Those are two ways of processing. It tastes better after frying. And then, after mixing it nicely with water, it can be flattened to about this size. That's three ways of eating it. And then, the fourth way, after putting about this much ale flour into a cup, mix it a little at a time. When it becomes cooked it becomes solid. You can also prepare it like that. That's all, we grew up in a place like that, so I can tell you.

### Analysis

- 148 *J* Vl̄é na!  
 Vl̄é na  
 Vle how.about  
 How about ale? (Vle is a bigger tree)

- 149 *M* Vl̄é gǒ tiqòng íē.  
 vl̄é gǒ tiq-òng í-ē  
 vle also one-CL be-NP  
 There is also one (called) ale.

- 150 *J* *Ló, vlé n̄, kād̄, kāȳng kèní íē.*  
 ló vlé n̄ kā-d̄ kā-ȳng kèní í-ē  
 now vle TM WH-ADV WH-LOC from be-NP  
 Now, ale, how (is it like) and where is it from?
- 151 *M* *Akvt d̄vngtē shīnīrá, wēd̄vngtē kèní n̄,*  
 ā-kvt d̄vngtē shīnī-rá wē-d̄vngtē kèní n̄  
 this-time this/that much yet-again that-much from TM  
 Now, about this much, and again from this much
- 152 *yā̀ng bikshòó.*  
 yā̀-̀ng bik-shò-ó  
 this-CL close-R/M-EXCL  
 let's close this (subject).
- 153 *J* *Vlé n̄, kād̄ ì̀ng z̀ndvtut sh̄n d̀ng íē.*  
 vlé n̄ kā-d̄ í-̀ng z̀n-dvtut sh̄n d̀ng í-ē  
 ale TM WH-ADV be-CL follow-join.together say just be-NP  
 How ale is like, go ahead, just continue to talk about it.
- 154 *M* *Vlé n̄, vlé n̄, vlé è̀m b̄ò kèní n̄. . .*  
 vlé n̄ vlé n̄ vlé è̀m b̄-ò kèní n̄  
 ale TM ale TM ale NF-cut.down PF-TNP from TM  
 Ale, ale, after you cut down ale, then . . .
- 155 *J* *Vlét̀ng má?*  
 vlé-t̀ng má  
 ale-CL(plant) Q  
 The ale tree?
- 156 *M* *E-lè, vlét̀ng, vlét̀ng n̄, n̄ng ỳnḡ mvnuq kèní,*  
 è-lè vlé-t̀ng vlé-t̀ng n̄ n̄ng ỳng-̄ mvnuq kèní  
 eh-REM ale-CL vle-CL TM high.up LOC-LOC the.top from  
 Yes, ale tree, ale tree, from the top all the way up,
- 157 *àngzān àngzān è̀m è̀:mò n̄,*  
 àng-zān àng-zān è̀m è̀-m-ò n̄  
 one-part one-part NF-cut NF-cut-TNP PS  
 you cut section by section,

- 158 *wēdǒ gwùr gwùr tèrìò nǒ,*  
 wē-dǒ gwùr gwùr è-tvri-ò nǒ  
 that-ADV round round NF-rotate.around-TNP PS  
 and you (cut) round in a circle
- 159 *sǒmrìí nī wēdǒ gwùr gwùr tvriò nǒ,*  
 sǒmrì-í nī wē-dǒ gwùr gwùr tvri-ò nǒ  
 rope-INST just that-ADV round round rotate.around-TNP PS  
 just by (tying his body) with rope, they (cut) round and round in a circle
- 160 *sǒmrì taqǒ chúnghì nǒ rǒ:mò kvtní,*  
 sǒmrì taq-ǒ chúngh-ì nǒ rǒm-ò kvtn-í  
 rope LOC-LOC hang-R/M PS cut-TNP time-ADV  
 by hanging, with rope tied around, and then cut,
- 161 *àngdōng àngdōng dvjá daqò nǒ,*  
 àng-dōng àng-dōng dv-já daq-ò nǒ  
 PREF-CL(small.pieces) PREF-CL CAUS-drop DIR-TNP PS  
 short pieces, were made to drop down,
- 162 *wēdǒ dvjádaqò dōng dvjádaqò dōng,*  
 wē-dǒ dv-já-daq-ò dōng dv-já-daq-ò dōng  
 that-ADV CAUS-drop-DIR-TNP CL CAUS-drop-DIR-TNP CL  
 let the thing drop down, let the thing drop down like that,
- 163 *ādǒ vbìbàng yādǒ tākākā wàò nǒ, ò.*  
 ā-dǒ vbì-bàng yā-dǒ tākākā wà-ò nǒ ò  
 this-ADV four-part this-ADV parts do-TNP PS VOC  
 then cleave each one into four parts like this.
- 164 *Vbìbàng wàbǒò kvtní, ādǒ vhwēò nǒ,*  
 vbì-bàng wà-bǒ-ò kvtn-í ā-dǒ vhwē-ò nǒ  
 four-parts make-PF-TNP time-ADV this-ADV scrape-TNP PS  
 after cleaving into four parts, (then) scrape (them) like this,
- 165 *yādǒ shǒngí dvshá dvré,*  
 yā-dǒ shǒng-í dvshá-dvré  
 this-ADV wood-INST ADV-poor  
 by using a piece of wood (scrape) laboriously like this,
- 166 *yādǒ, shǒngdǐngkài vhwēò nǒ,*  
 yā-dǒ shǒng-dǐngkài vhwē-ò nǒ  
 this-ADV wood-scaper-INST scrape-TNP PS  
 by using a wooden scraper, scrape like this

- 167 *wēdǝ wà bǝà kvtní nǝ,*  
 wē-dǝ wà bǝ-à kv-t-í nǝ  
 that-ADV do PF-TP time-ADV TM  
 after doing this,
- 168 *vlépòr nī íwē tìkūngdōr tiqòng wēdǝ wàò kv,*  
 vlé-pòr nī í-wē tì-kūngdōr tiq-òng wē-dǝ wà-ò kv  
 vle-skin just be-NOM water-pipe one-CL that-ADV make-TNP time  
 then they make ale skin (and only the ale skin) into a water pipe,<sup>2</sup>
- 169 *wēlòng gilàrìí rá, wēlòng àngbaq,*  
 wē-lòng gilà-rì-í rá wē-lòng àng-baq  
 that-CL strong.man-PM-AGT again that-CL PREF-crumbs/dregs  
 then, by strong men, that thing, the crumbs (solid stuff that came out of scraping),
- 170 *wēdǝ nī zá:lò nǝ, lā:mò kvtní nǝ, è lè,*  
 wē-dǝ nī zǎ-l-ò nǝ lǎm-ò kv-t-í nǝ è lè  
 that-ADV just wash-TNP PS step.on-TNP time-ADV TM eh REM  
 after being washed, and then trampled on,
- 171 *àngshī wà bǝò, shǝngí rú bǝò lòng vrá.*  
 àng-shī wà bǝ-ò shǝng-í rú bǝ-ò lòng vrá  
 PREF-small.piece do PF-TNP wood-INST beat/scratch NF-TNP CL again  
 then with a piece of wood, they smash and beat them into small pieces.
- 172 *Wēdǝ gilàrì vshǝmpèí dǝng nǝ,*  
 wē-dǝ gilà-rì vshǝm-pè-í dǝng nǝ  
 that-ADV strong.man-PM three-GMm-AGT about TM  
 About three strong men,
- 173 *híí lā:mò, pònī pònī lā:mò lā:mò,*  
 hí-í lǎm-ò pò-nī pò-nī lǎm-ò lǎm-ò  
 foot-INST trample-TNP all-day all-day step.on-TNP step.on-TNP  
 with their feet, trample all day long,
- 174 *àngbaq òng nǝ, pǝngyǝngǝ.*  
 àng-baq òng nǝ pǝng-yǝng-ǝ  
 PREF-crumbs/dregs CL TM down-LOC-LOC  
 the residues (stay) down there.

<sup>2</sup>After scraping the ale, they would make the skin into a pipe for transporting water.

- 175 *E, p'vngdāngø rá,*  
 è p'vng-dāng-ø rá  
 eh- down-slope/downwards-LOC again  
 Eh, down there, again,
- 176 *wēdø hì bø wē èyà:ngò.*  
 wē-dø hì bø wē è-yvng-ò  
 that-ADV dregs(good.ones) PF NOM NF-see-TNP  
 are the good ones, you see.
- 177 *Àngkè dvsørshì bøkvtní nø,*  
 àng-kè dv-sør-shì bø-kvt-í nø  
 PREF-solid CAUS-drain-R/M PF-time-ADV TM  
 After sifting the solid ones,
- 178 *vzī bèlaq s'vng rá, wēdø mv-ngà:mò. . . ,*  
 vzī bèlaq s'vng rá wē-dø mv-ngàm-ò  
 hemp shirt LOC again that-like NEG-be.left.over-TNP  
 on hemp shirt, nothing is left, (put everything on the hemp shirt). . .
- 179 *Lùò, vzī bùlaq s'vng ngù:mò,*  
 lù-ò vzī bùlaq s'vng ngùm-ò  
 take.out-TNP hemp shirt LOC sweep.with.hand-TNP  
 take them out, sweep them on to a hemp shirt.
- 180 *lùbøò kvtní rá, wēdø àngch'vngch'vng*  
 lù-bø-ò kvtní rá wē-dø àng-ch'vng-ch'vng  
 take-PF-TNP time-ADV again that-ADV PREF-CL-CL  
 after taking them out, again chunk by chunk,
- 181 *wēòng bùlaqí rá, shvláwā mvcheq b'øò kvtní nø, è,*  
 wē-òng bùlaq-í rá shvlá-wā mvcheq b'ø-ò kvtní-nø è  
 that-CL shirt-INST again good-ADV wrap PF-TNP time-ADV-TM eh  
 again after wrapping nicely with that shirt,
- 182 *lú:ngí nū:ngò n'ø, ādø dvsør b'øò kvtní*  
 lóng-í nōng-ò n'ø ā-dø dv-sør b'ø-ò kvtní  
 stone-INST press-TNP PS this-ADV CAUS-drain PF-TNP time  
 press them with a rock, and after letting them drain like this,
- 183 *tì s'ør shì bø kvtní, àngmaq nø,*  
 tì s'ør-shì bø kvtní àng-maq nø  
 water drain-R/M PF time-ADV 3sg-PM TM  
 after water drained off, they

- 184 *kād́vng-rvp ínī wē d́vng-rvp, ínī wēd́vng-rvp,*  
 kā-d́vng-rvp ínī wē d́vng-rvp ínī wē-d́vng-rvp  
 WH-many-family be-just that many-family be-just that-many-family  
 how many families be just that many families,
- 185 *ínī wē d́vng-rvp vwá:lá:mò n̄,*  
 ínī wē-d́vng-rvp vwá-vm-ò n̄  
 be-just that-many-family divide-BEN-TNT PS  
 divide among just that many families,
- 186 *yād̄ tākā tākā gā:mò n̄,*  
 yā-d̄ tākā tākā gā-vm-ò n̄  
 this-ADV split split divide/break.apart-BEN-TNP PS  
 split and divide them up among themselves like this,
- 187 *wēd̄ vwá:lá:mò n̄,*  
 wē-d̄ vwá-vm-ò n̄  
 that-ADV divide-BEN-TNP PS  
 divide among themselves like that
- 188 *rí:mò, rívm b̄ò wē n̄.*  
 rí-vm-ò rí-vm b̄-ò wē n̄  
 carry-BEN-TNP carry-BEN PF-TNP NOM TM  
 carry for themselves, carry for themselves.
- 189 *J Wēd̄ tì d̄vs̄r d́vng b̄ò kē*  
 wē-d̄ tì dv-s̄r d́vng b̄-ò kē  
 that-ADV water CAUS-drain finish PF-TNP time  
 When the water has drained out,
- 190 *kāpàshī wá ràē k̄otrà má? Kāpà wáràē?*  
 kā-pà-shī wá rà-ē k̄otrà má kā-pà wá-rà-ē  
 WH-thing-else do must-NP cook-must Q WH-thing do-must-NP  
 What else needs to be done? Cook it? What else do you do?
- 191 *M Wēd̄ tì d̄vs̄r d́vng b̄ò kvtní n̄,*  
 wē-d̄ tì dv-s̄r d́vng b̄-ò kvtní n̄  
 that-ADV water CAUS-drain finish PF-TNP time-ADV TM  
 After the water drained off,



- 192 *vr̄vmá:mì wēd̄ø vr̄vmám à.*  
 vr̄vm-ám-ì wē-d̄ø vr̄vm-ám à  
 enough-DIR-IP that-ADV enough-DIR ah  
 (the work) is done, ah, (it is) done.
- 193 *Vrvám rvtn̄ø ó vwál-vm rà-wē è-ỳvng-ò.*  
 vr̄vm-ám rvt-n̄ø ó vwál-vm rà-wē è-ỳvng-ò  
 enough-DIR because-PS VOC divide-BEN must-NOM NF-see-TNP  
 Because (it is) done (enough), they must divide it among themselves, you see.
- 194 *J Vwál dá:ngí n̄ø vdè n̄ø vdè. . .*  
 vwál d̄vng-í n̄ø vdè n̄ø vdè  
 divide finish-ADV TM self TM self  
 after dividing, one's portion . . .
- 195 *M Vbìrvp ínī wēd̄ø vbìkā vwá:lá:mò n̄ø,*  
 vbì-rvp í-nī wē-d̄ø vbì-kā vwál-vm-ò n̄ø  
 four-family be-if that-ADV four-part divide-BEN-TNP PS  
 If (there are) four families, they divide among themselves into four parts
- 196 *ríá:mòē.*  
 rí-vm-ò-ē  
 carry-BEN-TNP-NP  
 and carry (them home) themselves.
- 197 *J Vlè tiqt̄ong n̄ø kād̄vngtē í lōng kēwā*  
 vlè tiq-t̄ong n̄ø k̄a-d̄vng-tē í lōng kē-wā  
 ale one-plant TM WH-much-big be DIR time-ADV  
 An vle plant, when it becomes how old
- 198 *r̄øm lúnshìē, wāē?*  
 r̄øm lún-shì-ē wā-ē  
 cut.down can-R/M-NP say-NP  
 can it be cut down?
- 199 *M Vlè tiqt̄ong àngshí shí lú:ngò kēwā nà ó.*  
 vlè tiq-t̄ong àng-shí shí lóng-ò kē-wā nà-ó  
 ale one-plant PREF-fruit bear DIR-TNP time-only can-EXCL  
 Only when an vle tree bears fruit.
- 200 *Vbì pvngwà, àngcézān, er̄øm lú:ngò kvtní,*  
 vbì pvngwà àng-cé-zān è-r̄øm lóng-ò kvtní  
 four five PREF-ten-part NF-cut DIR-TNP time-ADV  
 When being cut into four, five, tens of parts,

- 201 *yād̥ō tiqdōngdōng, wēd̥vngtē tiqcézān,*  
 yā-d̥ō tiq-dōng-dōng wē-d̥vng-tē tiq-cé-zān  
 this-ADV one-CL-CL that-many-big one-ten-part  
 you cut it, part by part like this, as many as ten parts,
- 202 *dèjá b̥ò kvtní wā, bē n̥.*  
 dv-è-já b̥-ò kvt-í wā bē n̥  
 CAUS-NF-drop.down PF-TNP time-ADV only be.gone PS  
 only after cutting down (that many parts) (then) the tree is gone.
- 203 *Wēd̥vngtē y̥vngē.*  
 wē-d̥vngtē y̥vng-ē  
 that-much long-NP  
 It's that long.
- 204 *J Kād̥vng n̥ng d̥vng vsā:rē?*  
 kā-d̥vng n̥ng d̥vng vs̥r-ē  
 WH-many years about be.apart-NP  
 About how many years apart (from the time it is first planted)?
- 205 *M Tiqcé n̥ng n̥ng*  
 tiq-cé n̥ng n̥ng  
 one-ten year year  
 About ten years,
- 206 *àngshí shí-b̥ò kvtní wāwā dvr̥óm̥mē.*  
 àngshí shí-b̥-ò kvt-í wāwā dv-r̥óm-vm-ē  
 PREF-fruit bear(fruit)-PF-TNP time-ADV only CAUS-be.cut.down-BEN-NP  
 only after it bears fruit, that it can be cut down.
- 207 *Wēd̥vngtē dvshà rvgaqē té y̥vngshà wē ín̥*  
 wē-d̥vngtē dvshà rvgaq-ē té y̥vng-shà wē í-n̥  
 that-much poor place-LOC grow Tmyrs(1<sup>st</sup>person)-1plpast NOM be-PS  
 Growing up in a place with that much hardship
- 208 *wēd̥ō, írì dvd̥vmòē.*  
 wē-d̥ō í-rì dv-d̥vm-ò-ē  
 that-ADV be-PM CAUS-remember/think-TNP-NP  
 I remember things like that. (I remember those things.)

- 209 *Gvray Gvs̀̀ngpè jējú kèní íē.*  
 gvray gvs̀̀ng-pè jējú kèní íē  
 God-GMm grace from be-NP  
 It is from God's grace. (By God's grace.)
- 210 *J Wēd̄ò ínì n̄ò, wēlòng vlé wēd̄ò dvs̄ór d̀̀ng b̄òà.*  
 wē-d̄ò í-nì n̄ò wē-lòng vlé wē-d̄ò dv-s̄ór d̀̀ng b̄ò-à  
 that-ADV be-if TM that-CL vlé that-ADV CAUS-drain finish PF-TP  
 And then, after the water has drained off the ale,
- 211 *Akvt n̄ò, nàmaqí n̄ò, àngrvp àngrvp,*  
 ā-kvt n̄ò nà-maq-í n̄ò àng-rvp àng-rvp  
 this-time TM 2sg-PM-AGT TM PREF-family PREF-family  
 now, you, among the families,
- 212 *gèrv́nm b̄ò shàó.*  
 è-gvŕn-vm b̄ò-shà-ó  
 NF-divide-BEN PF-R/M-EXCL  
 divide it among yourselves.
- 213 *Wēd̄ò geŕnnvm b̄òshà m̀̀p̄ng,*  
 wē-d̄ò è-gvŕn-vm b̄ò-shà m̀̀p̄ng  
 that-ADV NF-divide-BEN PF-1plpast after  
 after you have divided it up like that,
- 214 *kāpàshī wáràē vmĺmrvt n̄ò?*  
 kā-pà-shī wá-rà-ē vm-ĺm-rvt n̄ò  
 WH-thing-yet do-must-NP eat-INF-because PS  
 what else do you have to do in order to eat it?<sup>3</sup>
- 215 *M Wēd̄ò vb̀̀rvp, gvŕnvm b̄òò kvtní n̄ò,*  
 wē-d̄ò vb̀̀-rvp gvŕn-vm b̄ò-ò kvtn-í n̄ò  
 that-ADV four-family divide-BEN PF-TNP time-ADV TM  
 After the four families have divided among themselves,
- 216 *rív́m a:tnò kèní n̄ò,*  
 rí-vm at-ò kèní n̄ò  
 carry-BEN DIR-TNP from TM  
 when they carry it home,

<sup>3</sup>The order of clauses here is the reverse of the usual pattern.

- 217 *wēdǒ nī àngshī àngshī shīnī wàò nǒ, è,*  
*wē-dǒ nī àng-shī àng-shī shīnī wà-ò nǒ è*  
 that-ADV just PREF-tiny.piece PREF-tiny.piece yet do-TNP PS eh  
 we have yet to make them into powder
- 218 *s̀vngá:mò kūm taqǒ ó, wēdǒ s̀vngá:mò nǒ*  
*s̀vng-vm-ò kūm taq-ǒ ó wē-dǒ s̀vng-vm-ò nǒ*  
 fry-BEN-TNP pan LOC-LOC EXCL that-ADV fry-BEN-TNP PS  
 and fry, fry them in a pan like that,
- 219 *ès̀vngvm bǒò kvtní nǒnvm nǒ vm shvlāē.*  
*è-s̀vng-vm bǒ-ò kvtn-í nǒn-vm nǒ vm shvlā-ē*  
 NF-fry-BEN PF-TNP time-ADV done-DIR PS eat good-NP  
 when the frying is done, (it is) ready to eat.
- 220 *E wēkvtní nǒ, àngch̀vng òng gǒ,*  
*è wē-kvt-í nǒ àng-ch̀vng òng gǒ*  
 eh that-time-ADV TM PREF-chunk CL also  
 Eh, and then, also big chunks,
- 221 *svmìtaq dvgángá:mòdvga:pmí*  
*svmì-taq dv-gáng-vm-ò dvgvp-í*  
 fire-LOC cause-hot-BEN-TNP when-ADV  
 when roasting them on the fire,
- 222 *āđǒ àngrvdūl àngrvdūlcè wàò*  
*ā-dǒ àng-rvdūl àng-rvdūl-cè wà-ò*  
 this-ADV PREF-roll.up PREF-roll.up-DIM do-TNP  
 (you peel off the outside part) like this, and make it into a rolled up thing,
- 223 *dvgáng èmā:nò, nǒnlǒng òng nǒnlǒng òng,*  
*dvgáng è-mvm-ò nǒn-lǒng òng nǒn-lǒng òng*  
 roast NF-continue-TNP done-DIR CL done-DIR CL  
 you keep on roasting, the parts that are done,
- 224 *yādǒ rēdū:lò nǒ, kāđvng ch̀vng gǒ wēdǒ wá lónshìē*  
*yā-dǒ è-rvdūl-ò nǒ kā-đvng ch̀vng gǒ wē-dǒ wá lón-shì-ē*  
 this-ADV NF-roll-TNP PS WH-many chunks also that-ADV do get-R/M-NP  
 roll up like this, and do that also to all the rest (as many as there are),
- 225 *kvtnòng vnípv̀n, wēkvtní nǒ, è*  
*kvt-òng vní-pv̀n wē-kvt-í nǒ è*  
 that-CL two-kind that-time-ADV TM eh  
 that's two kinds (two ways of processing), and then, eh

- 226 *ès̀v̀ngng̀v̀m b̀ò kvt wā, shvlāē.*  
 è-s̀v̀ng-ng-̀v̀m                      b̀ò-ò                      kvt                      wā                      shvlā-ē  
 NF-roast-1sg-BEN                      PF-TNP                      time                      only                      good-NP  
 it's good only after frying (it tastes better after frying).
- 227 *Wēkvtní n̄ wēd̄ tìí shvlá wā èwà b̀ò kèní*  
 wē-kvt-í                      n̄ wē-d̄                      tì-í                      shvlá                      wā                      è-wà                      b̀ò-ò                      kèní  
 that-time-ADV                      TM that-ADV                      water-INST                      good                      ADV                      NF-do                      PF-TNP                      from  
 And then, after you mix it with water nicely,
- 228 *àngk̄m yād̄, tiqk̄m ḡ, wēd̄ yēv̄m shvlāē.*  
 àng-k̄m                      yā-d̄                      tiq-k̄m                      ḡ                      wē-d̄                      yē-̀v̀m                      shvlā-ē  
 PREF-CL                      this-ADV                      one-CL                      also                      that-ADV                      flatten-BEN                      good-NP  
 It is good to be flattened about this big (into flat, round, thin object).
- 229 *Vsh̄m p̀v̀n é (íámì), wēd̄ v̄m shvlāē.*  
 vsh̄m                      p̀v̀n                      é                      (í-ám-ì)                      wē-d̄                      v̄m                      shvlā-ē  
 three                      kind                      VOC (be-DIR-IP)                      that-ADV                      eat                      good-NP  
 That's three ways of eating it.
- 230 *Wēkvtní vb̀p̀v̀n wāp̀v̀n n̄, ó, yād̀v̀ngtē laqí wā n̄.*  
 wē-kvt-í                      vb̀-̀p̀v̀n                      wā-̀p̀v̀n                      n̄                      ó                      yā-d̀v̀ngtē                      laq-í                      wā                      n̄  
 that-time-ADV                      four-kind                      that-kind                      TM EXCL                      this-much                      INDTV-be say                      PS  
 And then, the fourth kind, that kind, uh, let this be measured about this much.
- 231 *Gwìntaq èz̀v̀ngv̄m b̀ò kvtní n̄,*  
 gwìn-taq                      è-z̀v̀ng-̀v̀m                      b̀ò-ò                      kvt-í                      n̄  
 cup-LOC                      NF-put-BEN                      PF-TNP                      time-ADV                      TM  
 After putting (ale flour) into a cup
- 232 *tiq ka:tní, wēd̄ wēd̄cè n̄r̄ng á:mò,*  
 tiq                      kvt-í                      wē-d̄                      wē-d̄-cè                      è-vr̄ng                      v̄m-ò  
 one                      time-ADV                      that-ADV                      that-ADV-DIM                      NF-mix                      BEN-TNP  
 then mix it a little at a time
- 233 *ò yād̄ n̄nl̄ng kèní n̄,*  
 ò                      yā-d̄                      n̄n-l̄ng                      kèní                      n̄  
 uh                      this-ADV                      done-DIR                      from                      TM  
 when it becomes cooked,

- 234 *vbaq ílōngē, àngkè í lōngē.*  
*vbaq í-lōng-ē àng-kè í-lōng-ē*  
 solid.thing be-DIR-TNP PREF-solid be-DIR-NP  
 it becomes solid.
- 235 *Wēdō gō vrōngvīm shvlāē.*  
*wē-dō gō vrōng-vīm shvlā-ē*  
 that-ADV also mix-BEN good-NP  
 It can also be mixed like that.
- 236 *E, wēdvngtē è. Wēdō írvgaqō té yvng shà nō*  
*e wē-dvngtē è wē-dō í-rvgaq-ō té yvng-shà nō*  
 eh that-much eh that-ADV be-place-LOC big(grow) TMyrs-1plpast PS  
 That's all. We grew up in a place like that
- 237 *yādō shō:nōē.*  
*yā-dō shōn-ò-ē*  
 this-ADV say-TNP-NP  
 so I can tell you.

## 5. Lamzu

- J Dvgádō kápà shī vlē lé?*  
*Vmlvīm dvgá pvn nō, vlyà:ngī?*  
*Wē, yākv t èshhōn bōàrì, shvngbē*  
*nvng, dvgàrì kápà vlē?*  
**J** What else can you tell us? Were there other kinds of food? All the things you have told us, and what other foods are there?
- M Wēdvngtē wā vlē wēdō*  
*dvhàdvvgvp, vshhōm shvlá dvvgvp*  
*írā kèní nō, lámzūrì yōlōng nō,*  
*lvnzūrì. . .*  
**M** There is only that much in the Spring. When the third month comes the lamzu shoots would grow. Lamzu . . .
- J Rvmvngrì, tvyōrì. . .*  
**J** Ramangs, taye (another type of bamboo) . . .
- M Wēkvtní nō lámzūrì á:mì.*  
*Wēkvtní nō. . .*  
**M** And then we eat lamzu. And then . . .
- J Kápà íē, lvmzū nō?*  
**J** What is lamzu?

*M* Lvmzū n̄, paqká-gwìn wá ḡ shvlāē, t̄lōng dvgvp n̄.

*J* Lāmzūn̄ sh̄ngt̄ng ímá?

*M* Vwàt̄ng, vwàt̄ng íē. Wēkvt̄n̄ n̄ è wēd̄ n̄m̄vm̄ ḡ shvlāē. Loqloq̄ èkvt̄n̄ n̄n̄ n̄m̄vm̄ ḡ shvlāē. Vm̄ ḡ, shvlāē. Wēkvt̄ t̄lōng n̄n̄ paqká gwìn ḡ wá shvlāē. Vs̄ng sh̄v̄n̄ gbēí è, l̄vmzū gwìn yārì n̄ gvzà v̄v̄pd̄wà b̄ò k̄n̄ n̄ shù:ngòē.

*J* L̄vmzū n̄ èkvt̄ b̄ò dvgvp kād̄ kād̄ í shvlá dvga:pmí èr̄m̄ n̄ng wē ḡ vlē?

*M* Shvlá yād̄ngt̄é ídaq dvga:pmí èr̄m̄ b̄ò n̄n̄.

*J* Yād̄ng wākē kād̄ íē.

*M* Shvlá sv̄r ḡ íē. Yād̄ngt̄é n̄ vbì, yaq yaq, vsh̄m̄ yaq yaq írākē èr̄m̄ b̄ò kvtk̄n̄n̄ b̄d̄ng ḡ, mà-v̄m. Shvlá bvl̄ng sh̄r̄è. Wēkvt̄ n̄n̄ w̄r̄ n̄ shvlá vd̄m̄ dvgvp ād̄ laqbyiḡ āl̄òó s̄ng w̄ngzàríí, n̄ ó, n̄ngmaqí n̄ shvlá vd̄m̄ ā:liē. Wēdvgvpí k̄n̄n̄ bvl̄ngí, á:mò n̄, b̄idu:ngí a:mò n̄ mà-shvlā. Wēd̄ wēd̄ngt̄é, h̄oq shvlārì l̄vmzūíē òng wēkvt̄ n̄n̄.

*J* Wēd̄ l̄vmzū è kād̄ àngn̄ l̄vmzū wān̄n̄ è.

*M* Lamzu, when it grew big, it was also good for making tea cups.

*J* Is lamzu a kind of wood-tree?

*M* It is a bamboo bush. And you can also sell it. If you grow a lot, you can also sell them. You can also eat them. When it grew big, it can also be used to make tea cups. When the bamboo cups are made nicely, everyone likes them.

*J* After you grow lamsu what time of the month do you cut them?

*M* When it is about this much, it is time to cut.

*J* When you say this much, what do you mean?

*M* We called it the new moon. When I say this much it means three or four days. If you cut down the bamboo three or four days after the new moon it would not be eaten by worms. It will be free from insects. While during full moon time, which is called "laqbyig" by others, we call that "shvla adeum" (full moon), the worms will eat the bamboo and so it is not good to use. Like that, that much. Useful bamboo (lamzu) and then,

*J* That lamzu, what is it?

*M* Angbøng òng iē.

**M** It is a name.

*J* Mvnuq lòng wā èvm nòng  
wē íma?

**J** Do you only eat the shoots?

*M* Mò-í. Yārām ílōng kèníñø  
kādýngtē gø v̄m shvlāē.

**M** No. When it becomes this high, it is good to eat.

*J* Arām wākē arām wā  
mè-shønì wùrí shédú:nò.  
Kūyýngø shálv̄m kádýngtē yv̄ng  
kē tiq mvzá, yv̄ng kē má? Vnì  
mvzá yv̄ng kēmá?

**J** When you say this high, don't just say this high, you must measure it by hand to be understood by people who are watching. How long? One handspan high? Two handspans high?

*M* Dvtē v̄m ràē. Dvtē á:mò nø,  
dvtē v̄m bōò kvtní nø dvtē shaq  
nø èchaq bōò kvtní nø, yārvgaq  
mvsøpcèrì vsø:nò dø, mvsøpcèdø  
nàsø:nò nø. wēdø èjō á:mò, nìgø  
té shvlāē wēkvt kèní nø.  
Àngtv̄ng gø v̄mpà nvpmá:mò nø,  
àngtv̄ng gø v̄m shvlāē. Wē ó  
nø. . .

**M** It must be boiled, and after boiling, you peel off the skin of the ones that are boiled, then make them into long thin pieces of shoots like they do with bamboo here. Divide the shoots. It also tastes better if you fry it. It can also go with rice in chunks. It can also be eaten whole (without frying it). Right after that. . .

*J* Mvsat gø wá lúnshì má?

**J** Can you make sour ones too?

*M* Dvchō v̄m gø lúnshìē.  
Wēdýngtē.

**M** Can also dry them. That's all.

*J* Í nø lvmzū! Dvgá dø nø ká  
pà íá:mì?

**J** Yes, that's lamzu, what are there other than lamzu?

*M* Lvmzū, rvmv̄ng rvmv̄ng gvlè  
vlē.

**M** Lamzu, ramang, there is also ramang.

*J* Rvmv̄ng nø kápà íē.

**J** What is ramang?

*M* Rvmv̄ng nø wētøng wēdø  
rvmv̄ng íē. Rvmv̄ng, nø yādø  
tiq m̀v̄ng m̀v̄ng.

**M** Ramang, ramang is a plant just like lamzu. Ramang is a plant like this size.



*J Shóng tòng má? Vwàtòng?*

**J** Is it a big tree or a type of bamboo?

*M Lvmzū òng n̄ vwa tòng íē.  
Rvmvng òng n̄ yādø tiq gùng  
kèní n̄ mv-tè rvmvng n̄.*

**M** Lamzu is a bamboo. Ramang is not bigger than this one.

*J Wēlòng n̄ wēlòng g̃ kvtd̄.*

**J** That thing (ramang), that thing is also like that (like lamzu)

*M Wēlòng g̃ vwa íē.*

**M** That thing also is bamboo.

*J Vwa íē?*

**J** It is bamboo?

*M ø- Vwa íē.*

**M** Yes, it is bamboo.

*J Inì kād̄ wēlòng n̄ kād̄  
yōē?*

**J** How then, how does that thing grow?

*M Wēlòng g̃ kvtd̄ lamzū d̄  
nī dvtē á:mò n̄ á:mòē. Àngtvng  
g̃ còqò n̄ á:mòē.*

**M** That thing is also like that of lamzu, boil and eat it. It can also be eaten like sugar cane.

*J Kāmō kèní?*

**J** From what size?

*M Yāmō kèní.*

**M** From this size.

*F Vnībē?*

**F** Two feet.

*J Tiq mvzá, vní mvzá n̄  
yangon vsvngrií n̄, mvshád̄  
wēn̄ n̄ n̄ n̄ s̄vng dètā:n̄  
n̄ngg̃.*

**J** One handspan, two handspans, Yangon people do not know what is a hand span even though you are showing it to me.

*M Tiq mvzá Vnī mvzá ívm  
kèní n̄ ē lvmzūrió wēd̄ dvchá  
ím d̄vng dvtē á:mò g̃, wēd̄ ím  
d̄vng k̄rvt̄ g̃ ím d̄vng. è  
wēd̄ ím shvlāē. è wēòng.*

**M** When they had grown to be one or two handspan, boil them together with lamzu and eat it just like that. You can eat it anytime. It can be eaten like that.

*J Dvtē á:mòē. Dvgá k̄pà  
wávlún shìē?*

**J** Boil and eat it. What other ways can you cook it?

*M Jovm gō shvlāē. Angzìzìcè  
nàsò:nò nò ākvtnínō, àngwāwāg<sup>-</sup>  
ø wēdō vīm shvlāē.*

**M** It can also be fried. Cut into small string pieces and then eat it just like that.

*J Dvtē shaq vīm shvlāē.*

**J** It tastes better when boiled.

*M Vmān nō vní mvzá rām  
kèní nō wēdō té vīm byōē té wā  
shvlāē wē rvtō taq nō.*

**M** The truth is it is more delicious when it is about two handspans tall.

*J Kādō, kí má? Mvsat má?  
Kadō í kàíé?*

**J** How is it, sweet? Sour? How is it, bitter?

*M Kíē gvzà nō mvkílè zōēlē  
zōē ēò pvn Rvwang kài nō.  
Wēdvng wēdō wēdvng pvn nō,  
wēdō vīm shvlāē è.*

**M** It is very sweet, but not too sweet. It's a kind of sweet in Rawang language. That much about kinds of food that is good to eat.

*J Vmlvm pvnó cīng dō  
Rvwàngrì vmlvm wēdvngtē wā  
íá:má? Kāpàrì vlyàng?*

**J** Kinds of food that concern the Rawangs, is that all? What else is there?

*M Wē vsqē ló! Shōn  
mv-tómshì.*

**M** Many more I can't even tell.

## Analysis

- 238 *J Dvgádō kāpà shī vlē lé?*  
 dvgá-dō      kā-pà      shī      vl-ē      lé  
 other-ADV      WH-thing      yet/else      be-NP      Q  
 What else (can you tell us) yet?
- 239 *Vmlvm dvgá pvn nō, vlyà:ngī?*  
 vīm-lvm      dvgá      pvn      nō      vl-yàng-ì<sup>4</sup>  
 eat-INF      other      kind      TM      exist-LOC-IP  
 Other kinds of food existed?

<sup>4</sup>In this context the IP marker was pronounced in level rather than falling tone because it was a question.

- 240 *Wē, yākv̄t èshòn bǝàrì, shv̄ngbē ǹng,*  
wē yā-kvt è-shòn bǝ-à-rì shv̄ngbē ǹng  
that this-time NF-say PF-TP-PM all COM  
All the things you have told us, and
- 241 *dv̄gàrì k̄apà v̄lē?*  
dv̄gà-rì k̄a-pà v̄l-ē  
other-PM WH-thing exist-NP  
what other things are there?
- 242 *M Wēdv̄ngtē wā v̄lē wēdǝ dv̄hà dv̄gv̄p,*  
wē-dv̄ngtē wā v̄l-ē wē-dǝ dv̄hà dv̄gv̄p  
that-much only exist-NP that-ADV spring time  
There is only that much (in the) Spring time,
- 243 *vshǝm shvlá dv̄gv̄p írā k̀nì nǝ,*  
vshǝm shvlá dv̄gv̄p í-rā k̀nì nǝ  
three month time be-come from TM  
when the third month comes,
- 244 *lānzūrì yōlōng nǝ, lvmzūrì. . .*  
lānzū-rì yō-lōng nǝ lvmzū-rì  
lamzu-PM grow-DIR PS lamzu-PM  
lamzus would grow. Lamzus . . .
- 245 *J Rvm̄ng-rì, tvyǝrì*  
rvm̄ng-rì, tvyǝ-rì  
Ramang-PM tvyǝ-PM  
Ramangs, tayos.
- 246 *M Wēkv̄tní nǝ lamzūrì á:mì. Wēkv̄tní nǝ. . .*  
wē-kvt-í nǝ lamzū-rì v̄m-ì wē-kvt-í nǝ  
that-time-ADV TM lamzu-PM eat-1pl that-time-ADV TM  
And then, we eat lamzus. And then. . .
- 247 *J K̄apà íē, lvmzū nǝ*  
k̄a-pà í-ē lvmzū nǝ  
WH-thing be-NP lamzu TM  
What is lamsu?
- 248 *M Lvmzū nǝ, paqká-gwìn wá gǝ shvlā-ē, t̀lōng dv̄gv̄p nǝ,*  
lvmzū nǝ paqká-gwìn wá gǝ shvlā-ē t̀lōng dv̄gv̄p nǝ  
lamzu TM tea-cup do/make also good-NP big-DIR when TM  
Lamzu, when it grows big is also good for making tea cups.

- 249 *J Lāmzūnō shōngtòng ímá?*  
 lāmzū-nō shōng-tòng í-má  
 lamzu-TM wood-plant be-Q  
 Is lamzu a tree?
- 250 *M Vwàtòng, vwàtòng íē.*  
 vwà-tòng vwà-tòng í-ē  
 bamboo-plant bamboo-plant be-NP  
 It is bamboo bush, bamboo bush.
- 251 *Wēkvtní nō è wēdō nvmvm gō shvlāē.*  
 wē-kvt-í nō è wē-dō nvm-vm gō shvlā-ē  
 that-time-ADV TM eh that-ADV sell-DIR also good-NP  
 And then, eh, you can also sell it.
- 252 *Loqloq èkvtnò nìnō nvmvm gō shvlāē.*  
 loqloq è-kvt-ò nì-nō nvm-vm gō shvlā-ē  
 a.lot NF-grow-TNP if-TM sell-AM also good-NP  
 If you grow a lot, you can also sell them.
- 253 *Vm gō, shvlāē.*  
 vm gō shvlā-ē  
 eat also good-NP  
 It is also good to eat them.
- 254 *Wēkvt tēlōng nìnō paqká gwìn gō wá shvlāē.*  
 wē-kvt tē-lōng nì-nō paqká gwìn gō wá shvlā-ē  
 that-time big-DIR if-TM tea cup also do/make good-NP  
 When (it) becomes big, it can also (be used to) make tea cups.
- 255 *Vsvng shvngbēí è, lvmzū gwìn yārì nō*  
 vsvng shvngbē-í è lvmzū gwìn yā-rì nō  
 people all-AGT eh lamzu cup this-PM TM  
 By all people (everyone), these lamsu cups,
- 256 *gvzà vnvpdō wà bōò kèní nō shù:ngòē.*  
 gvzà vnv-pdō wà bō-ò kèní nō shùng-ò-ē  
 very beautiful-ADV make PF-TNP from TM like-TNP-NP  
 when they make bamboo cups out of it nicely, everyone likes them.

- 257 *J Lvmzū nō èkvt bṑò dvgvp*  
 lvmzū nō è-kvt bṑ-ò dvgvp  
 lamzu TM NF-grow PF-TNP time  
 After you grow lamsu
- 258 *kādō kādō í shvlá dvga:pmí*  
 kā-dō kā-dō í shvlá dvgvp-í  
 WH-ADV WH-ADV be month time-ADV  
 what time of the month
- 259 *èróm nòng wē gō vl-ē?*  
 è-róm nòng wē gō vl-ē  
 NF-cut 2pl that also exist-NP  
 do you cut them?
- 260 *M Shvlá yādvngtē ídaq dvga:pmí èróm bṑò nìnō.*  
 shvlá yā-dvngtē í-daq dvgvp-í è-róm bṑ-ò nì-nō  
 moon this-much be-DIR time-ADV NF-cut PF-TNP if-TM  
 When it is about this month, it is time to cut.
- 261 *J Yādvng wākē kādō íē.*  
 yā-dvng wā-kē kā-dō í-ē  
 this-much say-time WH-ADV be-NP  
 When you say this much, what do you mean?
- 262 *M Shvlá svr gō íē yādvngtē nō*  
 shvlá svr gō í-ē yā-dvngtē nō  
 moon new also be-NP this-much TM  
 (We can say) new moon, when I say this much
- 263 *vbì, yaq yaq, vshòm yaq yaq*  
 vbì yaq yaq<sup>5</sup> vshòm yaq yaq  
 four night night three night night be  
 (it means) about the 3rd or the 4th day (of the new moon),
- 264 *írākē èróm bṑò kvtkèní-nō bìdvng gō, mà-vm.*  
 í-rā-kē è-róm bṑ-ò kvtk-èní-nō bìdvng gō mà-vm  
 be-DIR-time NF-cut.down PF-TNP time-from-TM worm also NEG-eat  
 if you cut down the bamboo (it) would not be eaten by worms.

<sup>5</sup>Repetition of the measure of time, such as *yaq yaq* (night-night), *nòng nòng* (year year), and *shvlá lá* (month month), marks an indefinite number, here 'about four nights'.

- 265 *Shvlá bvløng shèrè. Wēkvt nínø wēri nø*  
 shvlá bvløng shèrè wē-kvt ní-nø wē-rì nø  
 moon insect clean that-time if-TM that-PM TM  
 It is clear of insects. Then in the full moon,
- 266 *shvlá vdø̄m dvgvp ādø̄ laqbyig ālòēó*  
 shvlá vdø̄m dvgvp ā-dø̄ laqbyig v̄l-ò-ē-ó  
 moon full time this-ADV full.moon(<Burmese) say-TNP-NP-EXCL  
 the time called laqbyig (in Burmese)
- 267 *s̀vng ẁvngzàríí, nø ó,*  
 s̀vng ẁvngzà-rí-í nø ó  
 people other.kind-PM-AGT TM VOC  
 by others (not Rawangs, something like the word gentiles).
- 268 *nø̄ngmaqí nø shvlá vdø̄m ā:lìē.*  
 nø̄ng-maq-í nø shvlá-vdø̄m v̄l-ì-ē  
 2pl-PM-AGT TM moon-full call-1pl-NP  
 We call that shala adeum (full moon).
- 269 *Wēdvgvpí kènínø̄ bvløngí, á:mò nø̄,*  
 wē-dvgvp-í kèní-nø̄ bvløng-í v̄m-ò nø̄  
 that-time-ADV from-TM insect-AGT eat-TNP PS  
 If (the bamboo is cut down during) that time the worms will eat (it),
- 270 *bìdu:ngí a:mò nø̄ mà-shvlā. Wēdø̄ wēd̀vngtē,*  
 bìdung-í v̄m-ò nø̄ mà-shvlā wē-dø̄ wē-d̀vngtē  
 worm-AGT eat-TNP PS NEG-good that-ADV that-much  
 the worms will eat (it) and it is not good (to use), like that, that much,
- 271 *høq shvlārì lvmzūíē ø̄ng wēkvtnínø̄*  
 høq shvlā-rì lvmzū-í-ē ø̄ng wē-kvt-í-nø̄  
 untill good-PM lamzu-be-NP yes that-time-ADV-TM  
 Useful bamboo (lamzu) and then,
- 272 *J Wēdø̄ lvmzū è kādø̄ àngnø̄ lvmzū wānìnø̄ è.*  
 wē-dø̄ lvmzū è kā-dø̄ àng nø̄ lvmzū wā-nì-nø̄ è  
 that-ADV lamzu eh WH-ADV it TM lamzu say-if-TM eh  
 That lamzu, what is it?
- 273 *M Àngbø̄ng ø̄ng íē.*  
 àng-bø̄ng ø̄ng í-ē  
 3sg-name CL be-NP  
 It is a name.

- 274 *J Mvnuq lòng wā è-vm nòng wē íma?*  
 mvnuq lòng wā è-vm nòng wē í-má  
 shoot CL only NF-eat 2pl that be-Q  
 Do you only eat the shoots?
- 275 *M Mò-í. Yārām ílōng kènínø kadvngtē gø vm shvlāē.*  
 mò-í yā-rām í-lōng kèní nø ka-dvngtē gø vm shvlāē  
 NEG-be this-high be-DIR from TM WH-much/many also eat good-NP  
 No. When it becomes this high, it is good to eat.
- 276 *J Arām wākē arām wā mē-shønì.*  
 ā-rām wā-kē ā-rām wā mv-è-shøn-ì  
 this-high say-time this-high only NEG-NF-say-1pl  
 When you say this high, don't just say this high,
- 277 *wùrí shèdú:nò. Kūyvingø shálvim*  
 wùr-í è-shvdún-ò kū-yving-ø shá-lvim  
 hand-INST NF-measure-TNP there-LOC-LOC know-INF  
 (you must) measure it by hand to be understood (or seen) (by people who are watching)
- 278 *kādvngtē yvng kē tiq mvzá, yvng kē má?*  
 kā-dvngtē yvng kē tiq mvzá yvng kē má  
 WH-much/many high/long time one handspan high time Q  
 How long? One handspan high?
- 279 *Vní mvzá yvng kēmá?*  
 vní mvzá yvng kē má  
 two handspan high/long time Q  
 Two handspans high?
- 280 *M Dvtē vm ràē. Dvtē á:mò nø,*  
 dvtē vm rà-ē dvtē vm-ò nø  
 boil BEN must-NP boil BEN-TNP PS  
 (It) must be boiled, boiled for oneself,
- 281 *dvtē vm bō-ò kvtní nø dvtē shaq nø*  
 dvtē vm bō-ò kvtní nø dvtē shaq nø  
 boil BEN PF-TNP time-ADV TM boil already TM  
 after boiling, the ones that were boiled

- 282 *èchaq b̄ò kvtní n̄,*  
 è-chaq b̄ò-ò kvt-í n̄  
 NF-peel off PF-TNP time-ADV TM  
 After you peel off (the skin),
- 283 *yārvgaq mvsøpcèrì vs̄:nò d̄,*  
 yā-rvgaq mvsøp-cè-rì vs̄n-ò d̄  
 this-place bamboo-DIM-PM divide-TNP ADV  
 make them into long thin pieces like they do with bamboo shoots here (Yangon),
- 284 *mvsøpcèd̄ nàs̄:nò n̄.*  
 mvsøp-cè-d̄ nàs̄n-ò n̄  
 bamboo-DIM-ADV divide-TNP PS  
 divide the shoots, and
- 285 *wēd̄ èj̄ ã:mò, nìḡ té shvlāē wēkvt kèní n̄.*  
 wē-d̄ è-j̄ ãm-ò nì-ḡ té shvlā-ē wē-kvt kèní n̄  
 this-ADV NF-fry-BEN-TNP if-also big(better) good-NP that-time from TM  
 they also taste better if you fry them.
- 286 *Àngt̀ng ḡ òmpà nvp-ã:mò n̄,*  
 àng-t̀ng ḡ òmpà nvp-ãm-ò n̄  
 PREF-whole also rice go.along.with-eat-TNP PS  
 It can also go with rice undivided (whole, without frying it),
- 287 *àngt̀ng ḡ ãm shvlāē. Wē ó n̄ . . .*  
 àng-t̀ng ḡ ãm shvlā-ē wē ó n̄  
 PREF-whole also eat good-NP that VOC TM  
 it can also (be) eaten whole. Right after that . . .
- 288 *J Mvsat ḡ wá lúnshì má?*  
 mvsat ḡ wá lún-shì má  
 sour also make can-R/M Q  
 Can (you) make sour (ones) too?
- 289 *M Dvchō ãm ḡ lúnshìē. Wēdvngtē.*  
 dvchō ãm ḡ lún-shì-ē wē-dvngtē  
 dry BEN also can-R/M-NP that-much  
 Can also dry (them). That's all.
- 290 *J Í n̄ lvmzū! Dvgá d̄ n̄ kápà íá:mì?*  
 í n̄ lvmzū dvgá d̄ n̄ kápà í-ãm-ì  
 be PS lamzu other ADV TM WH-thing be-DIR-IP  
 Yes, that's lamzu, what are others (that're) like lamzu?



- 291 *M Lvmzū, rvmvng rvmvng gvlè v̄lē.*  
 lvmzū rvmvng rvmvng gvlè v̄lē  
 lamzu ramang ramang also exist-NP  
 Lamzu, ramang, there is also ramang.
- 292 *J Rvmvng n̄ k̄pà íē.*  
 rvmvng n̄ k̄pà íē  
 ramang TM WH-thing be-NP  
 What is ramang?
- 293 *M Rvmvng n̄ wēt̄ong wēd̄ rvmvng íē.*  
 rvmvng n̄ wē-t̄ong wē-d̄ rvmvng íē  
 ramang TM that-plant that-ADV ramang be-NP  
 Ramang, ramang is a plant just like lamzu.
- 294 *Rvmvng, n̄ yād̄ tiq m̄ng m̄ng.*  
 rvmvng n̄ yā-d̄ tiq m̄ng m̄ng<sup>6</sup>  
 Ramang TM this-ADV one plant plant  
 Ramang is a plant like this (size).
- 295 *J Sh̄ng-t̄ong má? Vwà-t̄ong?*  
 sh̄ng-t̄ong má vwà-t̄ong  
 wood-plant Q bamboo-plant  
 Is it a tree or bamboo?
- 296 *M Lvmzū òng n̄ vwà-t̄ong íē. Rvmvng òng n̄*  
 lvmzū òng n̄ vwà-t̄ong íē rvmvng òng n̄  
 lamzu CL TM bamboo-plant be-NP ramang CL TM  
 Lamzu is a bamboo. Ramang is,
- 297 *yād̄ tiq gùng kèní n̄ mv-t̄è rvmvng n̄*  
 yā-d̄ tiq gùng kèní n̄ mv-t̄è rvmvng n̄  
 this-ADV one trunk from TM NEG-big ramang TM  
 not bigger than this size (one trunk)
- 298 *J Wēlòng n̄ wēlòng ḡ kvtd̄.*  
 wē-lòng n̄ wē-lòng ḡ kvtd̄  
 that-CL TM that-CL also that-ADV  
 That thing (ramang), that thing also like that (like lamzu).

<sup>6</sup>Use of the classifier *m̄ng*, as opposed to *t̄ong*, gives the hearer an idea of the size of the plant. The former is for smaller plants than the latter. The classifier *òng* can be used for shrubs and bamboo.

- 299 *M Wēlòng gǒ v wà íē.*  
 wē-lòng gǒ v wà í-ē  
 that-thing also bamboo be-NP  
 That thing (ramang) also is bamboo (like lamzu).
- 300 *J V wà íē?*  
 v wà í-ē  
 bamboo be-NP  
 It is bamboo?
- 301 *M ǒ- V wà íē.*  
 ǒ v wà í-ē  
 Uh bamboo be-NP  
 Yes, it is bamboo.
- 302 *J Inì kādǒ wēlòng nǒ kādǒ yōē?*  
 í-nì kā-dǒ wē-lòng nǒ kā-dǒ yō-ē  
 be-if WH-ADV that-CL TM WH-ADV grow-NP  
 How then, how does that thing grow?
- 303 *M Wēlòng gǒ kvtdǒ lamzū dǒ nī*  
 wē-lòng gǒ kv-t-dǒ lamzū dǒ nī  
 that-CL also that-ADV lamzu ADV just  
 That thing is also like that of lamzu in that (you can) just
- 304 *dvtē á:mò nǒ á:mòē.*  
 dvtē v m-ò nǒ v m-ò-ē  
 boil BEN-TNP PS eat-TNP-NP  
 boil and eat it.
- 305 *Àngtǜng gǒ cǒq-ò nǒ á:mòē.*  
 àng-tǜng gǒ cǒq-ò nǒ v m-ò-ē  
 PREF-whole also sip.and.eat-TNP PS BEN-TNP-NP  
 It can also be eaten (sipped and eaten, like sugar cane, only after it is cooked).
- 306 *J Kāmō kèní.*  
 kā-mō kèní  
 WH-size from  
 From what size can we eat it?

- 307 *M Yāmō kèní.*  
 yā-mō kèní  
 this-size from  
 From this size (about this tall).
- 308 *F Vníbē.*  
 vní-bē  
 two-feet  
 Two feet.
- 309 *J Tìq mvzá Vní mvzá n̄ yangon vs̀ng-rì-í n̄,*  
 tìq mvzá vní mvzá n̄ yangon vs̀ng-rì-í n̄  
 one handspan two handspan TM Yangon people-PM-AGT TM  
 One handspan, two handspans, Yangon people
- 310 *mv-sháò wēn̄ nài n̄ ngà s̀ng dètā:nà n̄ngḡ.*  
 mv-shá-ò wē-n̄ nài-í n̄ ngà s̀ng dv-è-vtān-à n̄-ng-ḡ  
 NEG-know-TNP that-TM 2sg-AGT TM 1sg LOC CAUS-NF-be.visible-TP if-1sg-also  
 do not know that, though you are showing it to me.
- 311 *M Tìq mvzá Vní mvzá ívm kèní n̄*  
 tìq mvzá vní mvzá í-vm kèní n̄  
 one handspan two handspan be-DIR from TM  
 When they had grown to be one or two handspans,
- 312 *ē l̄vmzūrìó wēd̄ dvchá ím d̀ng dvtē á:mò ḡ,*  
 ē l̄vmzū-rì-ó wē-d̄ dvchá ím d̀ng dvtē ím-ò ḡ  
 eh lamzu-PM-COM that-ADV together eat only boil BEN-TNP also  
 boil them together with lamzu (you can) eat it just like that,
- 313 *wēd̄ ím d̀ng kārvt̄ ḡ ím d̀ng.*  
 wē-d̄ ím d̀ng kārvt̄ ḡ ím d̀ng  
 that-ADV eat only WH-hour/time also eat only  
 (you can) eat it anytime.
- 314 *è wēd̄ ím shvlāē. è wḕng.*  
 e wē-d̄ ím shvlā-ē è wē-̀ng  
 eh that-ADV eat good-NP eh that-CL  
 Eh, that thing can be eaten like that.

- 315 *J Dvtē á:mòē. Dvgá kápà wávm lún shìē?*  
 dvtē v̄m-ò-ē dvgá k̄a-pà wá-v̄m lún-shì-ē  
 boil BEN-TNP-NP other WH-thing do/make-eat can-R/M-NP  
 Boil to eat. What other ways can you make (cook) them?
- 316 *M Jovm gø shvlāē.*  
 jo-v̄m gø shvlā-ē  
 fry-BEN also good-NP  
 It can also be fried.
- 317 *Angzìzicè nàsø:nò nø ākvtnínø,*  
 àng-zì-zì-cè nàsøn-ò nø ā-kvt-í-nø  
 PREF-small.string-small.string-DIM divide-TNP PS this-time-ADV-TM  
 Make (cut) it into small string pieces, and then
- 318 *àngwāwā gø wēdø v̄m shvlāē.*  
 àng-wā-wā gø wē-dø v̄m shvlā-ē  
 PREF-only-only also that-ADV eat good-NP  
 eat it just like that.
- 319 *J Dvtē shaq v̄m shvlāē.*  
 dvtē shaq v̄m shvlā-ē  
 boil already eat good-NP  
 It is good to eat when it is boiled first.
- 320 *M Vmān nø vní mvzá rām kèní nø*  
 vmān nø vní mvzá rām kèní nø  
 the.truth(<Burmese) TM two handspan about from TM  
 The truth is, from about two handspans
- 321 *wēdø té v̄m byōē té wā shvlāē*  
 wē-dø té v̄m byō-ē té wā shvlā-ē  
 that-ADV big(more) eat good(<B.)-NP big(more) only good-NP  
 it is more fun (to eat), more delicious
- 322 *wē rvtø taq nø.*  
 wē rvtø taq nø  
 that hour/time LOC TM  
 at that time.
- 323 *J Kādø, kí má? Mvsat má? Kadø í kàíē?*  
 k̄a-dø kí má mvsat má k̄a-dø í kà-í-ē  
 WH-ADV sweet Q sour Q WH-ADV be bitter-be-NP  
 How is it, sweet? Sour? How does it taste, bitter?

- 324 *M Kíē gvzà n̄ mvkílè.*  
 kí-ē gvzà n̄ mv-kí-lè  
 sweet-NP very TM NEG-sweet-REM  
 It is very sweet, but not too sweet.
- 325 *z̄ēlè z̄ē ēò p̄n Rvwang kái n̄.*  
 z̄ē-lè z̄ē ē-ò p̄n rvwang kà-í n̄  
 sweet-NP-REM sweet-NP call-TNP kind Rawang language-INST TM  
 It's a kind called sweet in Rawang language.
- 326 *Wēdvng wēd̄ wēdvng p̄n n̄, wēd̄ v̄m shvlāē è.*  
 wē-dvng wē-d̄ wē-dvng p̄n n̄ wē-d̄ v̄m shvlāē è  
 that-much that-ADV that-much kind TM that-ADV eat good-NP eh  
 That much (about) kinds of food that is good to eat. You can eat it like that.
- 327 *J Vml̄v̄m p̄nó cīng d̄ Rvwàngrì*  
 v̄m-l̄v̄m p̄n-ó cīng d̄ rvwàng-rì  
 eat-INF kind-COM concern ADV Rawang-PM  
 Kinds of food that concern the Rawangs,
- 328 *v̄ml̄v̄m wēdvngtē wā íá:má? Kāpàrì v̄lyàng?*  
 v̄m-l̄v̄m wē-dvngtē wā í-v̄m-á kā-pà-rì v̄l-yàng  
 eat-INF that-much only be-DIR-Q WH-thing-PM exist-TMys  
 Is that all? What else is there?
- 329 *Wē vsqē ló! Sh̄n mv-t̄mshì.*  
 wē vsqē ló sh̄n mv-t̄mshì  
 that many-NP EXCL say NEG-speak-R/M  
 Many more! I can't even tell.

## 6. Gwē (Taro)

- F Gwē ḡ ē.* **F** There is also taro.
- M Wērì ḡ z̄vng lúnshìē ó?* **M** Can I also record those things?
- J Kād̄ írì ḡ sh̄n d̄vng íē. Ló!* **J** You can say whatever you want  
*èsh̄:nò.* to. So, say something.

*M Inì n̄, n̄nqmaq Rvwàng  
rvgaq ̄ n̄ waqpà rvmá chūchū ì  
n̄, rvmáchū b̄i kvt n̄ wēd̄  
svmìí, shúng lōng kèní n̄ wá:rì.  
Svmìí w̄r b̄ò kèní n̄ ̄. . .*

*J Rvmá chūòē wā kē k̄pà èwà  
n̄ngē. Chvkwā rvmá chūòē wākē  
k̄pàrì íē chvkwā.*

*M Rvmá chūòē wā kèní mvl̄ng  
r̄:mò. E Dvngdē rvgaq ḡ chūò  
shúngv̄m kèní n̄ wá:rò Wēkvtní  
n̄ w̄r d̄ng b̄ò kvtní n̄. . .*

*J Kād̄ng shvlá d̄ngtē naqè?*

*M Vní shvlá v̄nì shvlá h̄q n̄  
dvshúng ràē. Wēd̄ngtē shúngv̄m  
kvt kèní n̄ w̄r è wá:rò. Wēd̄  
waqpàrì è ka:tnò, waqpàrì rá è kvt  
b̄ò kvtní n̄ à è sh̄nsh̄n ràē. E  
sh̄n v̄nì kvt èsh̄n v̄nì kvt èsh̄n  
b̄ò kvt kèní n̄, A, shvt shvlá  
dvgvp kèní n̄ è tiq h̄v̄n dà-v̄m rā  
n̄ kvt d̄ ̄ v̄m shvlāē. E  
lv̄gōngrì rá wēȳng, ka:tnì n̄.*

*J Waqpà n̄ngó s̄ng d̄.  
Waqpà-waqpàrì sv̄ng ḡ ̄ng t̄rì,  
c̄vmrì kād̄ ègō n̄ngē?*

*M Waqpàsh̄rì, gwētùngri, ā,  
àngsh̄icè sh̄m shvlē v̄lē.  
Waqwaqpàrì ḡ.*

**M** Well, in the place where the Rawangs live, we clean field for the taro (cut down the trees). After cleaning the field, when the woods and weeds become dry, we burn them. After burning them. . .

**J** When you say cleaning the field, what do you do? Say it exactly, when you say clean the field, what is it exactly?

**M** When I say clean the field, I mean cut the trees down. Eh, we also clean the place to get rid of reeds, when they become dry, we burn them. then, after burning. . .

**J** About how many months does it take? How many months do you wait for the place to get dry.

**M** Two months, we must wait two months for it to dry. After drying for that long, we burn them, then we grow taros, again after growing taros, we must pull the weeds. Eh, we pull the weeds twice. After pulling the weeds two times, ah, when the eighth month comes, it will be a little ripe and good to eat. And again on that place we grow corn.

**J** About taro, as for different taros, also the big ones, how do you call them.

**M** There are three levels, the small ones, the long, big and round ones and the tiny ones. Also different taros.

*J A, kādvng pvn dvingtē vlē lé?*

*M Waqpà nō waqpàyø nō, mvnvm̄yø gō vlē, àngtvngtvng shvlārì, vrá gwēpuq gō vlē. E, Gwēshè, gō vlē. Wēkvtní nō vrá øm- wē vbi pvn wā vlē, vbi pvn vlē. Gwēpuq gō mvnvm̄ gō, gwēshè gō, nvmbv̄n gō, vrá è ākvt ākvt ākvt tigpvn nō. Yangōn nà y wāwē, gō tigpvn vlē. Waqpa vmyú dvcì dvgøng nō pvngwà pvn vlē. Pvngrwà pvn vlē.*

*J Waqpà gō àngshí lòn g íē, ó. Vbā dòngrv̄m vl lòn g. Ànggùn g lòn g nō wagpà tøn g.*

*M ø Ànggùn g lòn g nō gwēløq lè-gwēløq wā nò tø, iē. Wēri nō svng gō v̄m shvlāē, svng gō v̄m shvlāē. Waq gō v̄m shvlāē. Pàgø v̄m shvlāē.*

*J Kāpà gō v̄m shvlāē nō mø-í wvngē lé.*

*M Kāgø gō wēdø iri nō v̄m shvlāē.*

*J Vmkē kādø kādø vyaqdā vlē? Uqbmā Rvwangrì í nō kādø èshøn nõngē? Haqē wā pvn lè.*

**J** About how many kinds of taro are there.

**M** There is wəqpa crop, and also manam crop, the long round good ones, again there is also brown taro. Eh, there is also red taro. And then again there are only four kinds, there are four kinds. Brown taro, also manam, also red taro, also nambong, again eh, now one kind one more kind. There is also one kind called Yangon taro. There are five kinds of family clans of taro. There are five kinds.

**J** That taro is the fruit, no? Right the one inside the dirt. The stem is called the taro plant.

**M** Uh- The stem is taro leaf, yes, we call it gweleuq. Those things are also good for people to eat, good for people to eat. Also good for pigs to eat. Good for whatever (man or animal) to eat.

**J** I say it can't be eaten by just anything.

**M** Those are also good for people to eat.

**J** When eaten what does it taste like? For example how do the Rawangs describe it? For example, the taste that is called "haq" (the taste one gets in the tongue after eating raw taro).

*M Waqpà èwv́rá:mò nìgò shvlāē.  
E, wēkvt nínò, èwv́rvm lú:ngò  
dvgvp nò gvzà v́m byò nò,  
ngórshōng vngàē. Wēkvtnínò  
dètēá:mò, nìgò v́m shvlāē è.*

*J Waqpà èv́m daq dvgvp vs̀vngri  
kāpà shònē! Haqē, wā nò shònē?  
Kādò íri haqē?*

*M Tiqpv́n yò nò haqē è gwēpuq  
yò nò haqē.*

*J Haqē wā kèní kāpà sv̀ng  
shòn mèyò káíē?*

*M Wèòng haqē wàòng nò  
nōngmaq dvgápv́n kái nò bvlē  
bvlē wākà. Haqē wāò nò bvlē  
wākà.*

*J Dvgádò kāpà vlē? Vs̀vngrií  
wédò v́mdaqkē waqpà ǹvngó s̀ing  
dò íri èshò:nò.*

*M Dvgá pv́n nò pàgò mv-shò:nò.  
Gv́mmē wā dvbù nò á:mòē.*

*J Paqē wā lòng nò pàs̀vng  
shò:nòē? Paqē wālòng.*

*M Paqē wā ò nò mvshaq kē nò  
wédò yārvgaq nò kvtdò nàmaqí  
nò bvlē lé, v́m mà-shvlāé, wāpv́n  
sv̀ng íwē, haqē wākà íē,  
Rvwàngrií nò.*

**M** Taro is also good baked. Eh, and then when it is baked, it is very tasty, and it smells good. But then, you can also boil and eat it.

**J** When you eat taro, what do people say! They say “haq”, which are “haq”?

**M** One kind of taro tastes “haq”. Gwepuq, the brown ones, have that taste.

**J** When they say “haq”, what do they mean?

**M** Well the thing we call “haq” in Rawang, in another language they call it “bal”. To say “haq” is the same as saying “bal”.

**J** What other kind is there? When people eat taro, tell us about the taste.

**M** Can't tell of any other kind. They eat gladly and say that it tastes good.

**J** What is the thing that is called (tastes) “paq” (astringent, like the taste of tea leaves)? The thing that is called “paq”.

**M** In this region, they say “paq” when it itches the tongue, like eating something that doesn't taste good, like pepper. Rawangs say “haq”.



*J Mìnkàí n̄ pānē wā kà íē.*

**J** In Burmese the word is “pan” (the taste of bitter tea).

*M Pānnē ā:lò wēd̄ vll̄m kū íē?*

**M** It should be called “pan”, like that?

*J Gv̄mmē ínī Rvwàngrìí n̄ ínìé!  
Vmgv̄m lòn̄g sv̄ng n̄ kād̄ èshòn  
n̄ngē?*

**J** Maybe it is said “gam” by Rawangs! How do you call things that are tasty?

*M Vmgv̄mmē wā kèní wēd̄  
pād̄rā mv-sh̄:nò, gv̄mmē wá d̄v̄n  
mvl̄mē.*

**M** There is no other word for delicious, we just say “gam” for “tasty”, or “maleum”.

*J Dvgá kápàkàrì vlē?*

**J** What other words are there?

*M Mvl̄mmē, gv̄mmē wēdv̄ngtē  
wā íē. Mvl̄mē, gv̄mmē.*

**M** Only “maleum” or “gam”. “Maleum” or “gam”.

*J Waqpà ò gwēl̄qrì n̄ kápà  
kápà , kād̄ èk̄t n̄m n̄ngē.*

**J** The taro stems and what else, how do you cook them?

*M Gwēl̄qrì wēd̄ mvs̄p dv̄ch̄  
ó ḡ, mvs̄p mvs̄atnó ḡ k̄tn̄m  
shvl̄āē. E wēkvt̄n̄n̄ àngwāwā  
d̄cè shv̄laq ó mvzāng ó ḡ  
b̄ngv̄m shvl̄āē. Àngkècè ḡ  
téwā gv̄mdaqē. Wēd̄ mvl̄mē.  
Akv̄t n̄ vr̄mè ó! Wēdv̄ngtē muq  
muq, shī shīnī shòn b̄:ngà.  
Oqà íē.*

**M** We cook taro stems with dried and sour bamboo shoots. And then, taro stems by themselves can be cooked with salt and chili. It also tastes better to cook them with only a little bit of liquid gravy or water. After the water cooks away, it tastes better. Now, this is enough, roughly I will only say this much. Thank you.

## Analysis

330 *F Gwē ḡ íē.*

gwē      ḡ      í-ē  
taro      also      be-NP

There is also taro.

- 331 *M Wē-rì gō zǔng lúnshìē ó.*  
 wē-rì gō zǔng lún-shì-ē ó  
 that-PM also put(record) can-R/M-NP right  
 Can I also record those things too?
- 332 *J Kādō í-rì gō shǒn dǔng íē.*  
 kā-dō í-rì gō shǒn dǔng í-ē  
 WH-ADV be-PM also say only be-NP  
 You can say whatever you want to.
- 333 *Ló! èshò:nò.*  
 Ló! è-shò:n-ò  
 Yeah NF-say-TNP  
 So, say something.
- 334 *M Inì-nō, nōngmaq Rvwàng rvgaq ð nō*  
 í-nì-nō nōng-maq Rvwàng rvgaq ð nō  
 be-if-TM 1sg-PM Rawang place LOC TM  
 Well, the place where Rawangs live,
- 335 *waqpà rvmá chūchūì nò, rvmáchū bǒì kv̄t nō*  
 waqpà<sup>7</sup> rvmá chūchū-ì nò rvmá chū bǒ-ì kv̄t nō  
 taro field clean-1pl PS field clean PF-IP time TM  
 we clean the taro field, after cleaning the field,
- 336 *wēdō sv̄mìí, shúng lōng kèní nō wá:rì.*  
 wē-dō sv̄mì-í shúng lōng kèní nō wá:r-ì  
 that-ADV fire-INST dry DIR from TM burn-1pl  
 when the woods and weeds become dry, we burn them by fire.
- 337 *Sv̄mìí wá:r bǒò kèní nō ò. . .*  
 Sv̄mì-í wá:r bǒ-ò kèní nō ò  
 fire-INST burn PF-TNP from TM uh  
 After burning by fire. . .

<sup>7</sup>Waqpà and gwē are the same thing; some people call it waqpà, some call it gwē

- 338 *J Rvmá chūòē wā kē kāpà èwà nòngē.*  
 rvmá chū-ò-ē wā kē kā-pà è-wà nòng-ē  
 field clean-TNP-NP say time WH-thing NF-do 2pl-NP  
 When you say cleaning the field, what do you do?
- 339 *Chvkwā rvmá chūòē wākē kāpàrì íē chvkwā.*  
 chvk-wā rvmá chū-ò-ē wā-kē kā-pà-rì í-ē chvk-wā  
 exact-ADV field clean-TNP-NP say-time WH-thing-PM be-NP exact-ADV  
 Say it exactly, when you say clean the field, what is it exactly?
- 340 *M Rvmá chūòē wā kèní mvlòng róm:ò.*  
 rvmá chū-ò-ē wā kèní mvlòng róm-ò  
 field clean-TNP-NP say from forest/jungle cut-TNP  
 When (I) say clean the field, (I mean) cut the trees down.
- 341 *E Dvngdē rvgaq gō chūò shúngv̀m kèní nō wá:rò*  
 è d̀vngdē rvgaq gō chū-ò shúng-v̀m kèní nō wá:r-ò  
 Eh reed place also clean-TNP dry-DIR from TM burn-TNP  
 Eh, (we) also clean the place to get rid of reeds, when they become dry, (we) burn them.
- 342 *Wēkvtní nō wárv́ d̀vng b̀òò kvtní nō. . .*  
 wē-kvt-í nō wárv́ d̀vng b̀òò kvt-í nō  
 that-time-ADV TM burn finish PF-TNP time-ADV TM  
 then, after burning. . .
- 343 *J Kād̀vng shvlá d̀vngtē naqē?*  
 kā-d̀vng shvlá d̀vngtē naq-ē  
 WH-many month much far(apart)-NF  
 About how many months apart (does it take to dry)?
- 344 *M Vní shvlá v́ní shvlá h̀òq nō dvshúng ràē.*  
 v́ní shvlá v́ní shvlá h̀òq nō dv-shúng rà-ē  
 two months two months until TM CAUS-dry must-NP  
 Two months, (we) must (wait) two months for it to dry.
- 345 *Wēd̀vngtē shúngv̀m kvtkèní nō wárv́ è wá:rò.*  
 wē-d̀vngtē shúng-v̀m kvtk-èní nō wárv́ è wárv́-ò  
 that-much dry-DIR time-from TM burn eh burn-TNP  
 After drying for that long dry, (we) burn (them).

- 346 *Wēdō waqpàrì è ka:tnò,*  
 wē-dō waqpà-rì è kvt-ò  
 that-ADV taro-PM eh grow-TNP  
 That way we grow taros,
- 347 *waqpàrì rá èkvt bó-ò kvtní nō à è shònshòn rà-ē.*  
 waqpà-rì rá è kvt bó-ò kvtní nō à è shòn-shòn rà-ē  
 taro-PM again eh grow PF-TNP time-ADV TM ah eh weeds-weed(v.) must-NP  
 again after growing taros, we must (pull the) weeds.
- 348 *E shòn vní kvt è shòn vní kvt èshòn bó-ò kvt kèní nō,*  
 è shòn vní kvt è shòn vní kvt è shòn bó-ò kvt kèní nō  
 eh weed two times eh weed two time eh weed PF-TNP time from TM  
 Eh, we pull the weeds two times, after pulling the weeds two times,
- 349 *A, shvt shvlá dvgvp kèní nō è*  
 a shvt shvlá dvgvp kèní nō è  
 ah eight month about from TM eh  
 Ah,when the eighth month comes,
- 350 *tiq hvn dà-vm rá nò kvt dō ø vm shvlā-ē.*  
 tiq hvn dà-vm rá nò kvt dō ø vm shvlā-ē  
 one little ripe-eat DIR PS that ADV uh eat good-NP  
 it will be a little ripened and good to eat.
- 351 *E lvgōng-rì rá wē-yvng, ka:tnì nò.*  
 è lvgōng-rì rá wē-yvng kvt-ì nò  
 eh corn-PM again that-place grow-1pl PS  
 And again on that place (we) grow corn.
- 352 *J Waqpà ǹvngó sīng dō. Waqpà-waqpà-rì sv̀ng g̃ø òng tē-rì,*  
 waqpà ǹvng-ó sīng dō waqpà-waqpà-rì sv̀ng g̃ø òng tē-rì  
 taro COM-COM concern ADV taro-taro-PM LOC also CL big-PM  
 About taro, for different taros, also the big ones,
- 353 *c̀vmrì kādō ègō nõngē?*  
 c̀vm-rì kā-dō è-gō nõng-ē  
 small-PM WH-ADV NF-call 2pl-NP  
 small ones, how do you call them?
- 354 *M Waqpàshīrì, gwēt̀ngri, ā, àngshīcè shòm shvlē vlē.*  
 waqpà-shī-rì gwē t̀ng-rì ā àng-shī-cè shòm shvlē vl-ē  
 taro-small-PM taro CL-PM ah PREF-tiny-DIM three level exist-NP  
 There are three types, the small taros; long, big and round taros (and), ah, the

tiny little ones.

355 *Waq waqpàrì gø. . .*

waq waqpà-rì gø  
taro taro-PM also  
Also different taros.

356 *J A, kādving pvn dvingtē vlē lé?*

a kā-dving pvn dvingtē vl-ē lé  
ah WH-many kinds much exist-NP Q  
Ah, about how many kinds are there?

357 *M Waqpà nø waqpàyø nø, mvnvm-yø gø vlē,*

waqpà nø waqpà-yø nø mvnvm-yø gø vl-ē  
taro TM taro-crop TM manam-crop also exist-NP  
There is waqpa crop, and also manam crop,

358 *àngtùngtùng shvlāri, vrá gwēpuq gø vlē.*

àng-tùng-tùng shvlā-rì vrá gwē-puq gø vl-ē  
PREF-CL-CL good-PM again taro-brown also exist-NP  
the long round good ones, again there is also brown taro.

359 *E, Gwēshè, gø vlē.*

è gwē-shè gø vl-ē  
Eh taro-red also exist-NP  
Eh, there is also red taro.

360 *Wēkvtí nø vrá øm wē vbì pvn wā vlē, vbì pvn vlē*

wē-kvt-í nø vrá øm wē vbì pvn wā vl-ē vbì pvn vl-ē  
that-time-ADV TM again uhm that four kind only exist-NP four kind exist-NP  
And then again there are only four kinds, there are four kinds.

361 *Gwēpuq gø mvnvm gø, gwēshè gø, nvmbvn gø,*

gwē-puq gø mvnvm gø gwē-shè gø nvmbvn gø  
taro-brown also manam also taro-red also flower.taro also  
Brown taro, also manam, also red taro, also nambong (flower taro),

362 *vrá è ākvt ākvt ākvt tiqpvn nø*

vrá è ākvt ākvt ākvt tiq-pvn nø  
again eh- now now now one-kind TM  
again eh, now one kind (one more kind).

- 363 *Yangōn nà y wāwē, gō tigpvn vlē.*  
 Yangōn-này wā-wē gō tig-pvn vl-ē  
 Yangon-taro(<B) say-NOM also one-kind exist-NP  
 There is also one kind called Yangon taro (in Burmese).
- 364 *Waqpa ýmyú dvcì dvgòng nō pvngwà pvn vlē.*  
 waqpa ým-yú dvcì dvgòng nō pvngwà pvn vl-ē  
 taro kind-PM clan family TM five kind exist-NP  
 There are five kinds of family clans of taro.
- 365 *Pvngwà pvn vlē.*  
 pvngwà pvn vl-ē  
 five kind exist-NP  
 There are five kinds.
- 366 **J** *Waqpà gō àngshí lòng íē, ó.*  
 waqpà gō àng-shí lòng í-ē ó  
 taro also PREF-fruit CL be-NP VOC  
 That taro is the fruit, no?
- 367 *Vbā dòngrým vl lòng. Ànggùng lòng nō wagpà tòng.*  
 vbā dòngrým vl lòng àng-gùng lòng nō wagpà tòng  
 right dirt-inside exist CL PREF-stem CL TM taro plant  
 Right, the one inside the dirt. The stem is called the taro plant.
- 368 **M** *ø Ànggùng lòng nō gwēløq lè-*  
 ø àng-gùng lòng nō gwē-løq lè  
 Uh PREF-stem CL TM taro-leaf REM  
 Uh, the stem is taro leaf,
- 369 *gwēløq wā nò tởiē.*  
 gwēløq wā nò tở-i-ē  
 gweleuq say PS call-1pl-NP  
 we call it "gweleuq".
- 370 *Wēri nō s̀vng gō ým shvlāē, s̀vng gō ým shvlāē.*  
 wē-rì nō s̀vng gō ým shvlā-ē s̀vng gō ým shvlā-ē  
 that-PM TM people also eat good-NP people also eat good-NP  
 Those things are also good for people to eat, good for people to eat.
- 371 *Waq gō ým shvlāē. Pàgō ým shvlāē.*  
 waq gō ým shvlā-ē pà-gō ým shvlā-ē  
 pig also eat good-NP what-also eat good-NP  
 also good for pigs to eat. Good for whatever (man or animals) to eat.

- 372 *J Kāpà gō v̄m shvlāē nō m̄-í w̄ngē lé.*  
 kā-pà gō v̄m shvlā-ē nō m̄-í w̄-ng-ē lé  
 WH-thing also eat good-NP TM NEG-be say(1<sup>st</sup>person)-1sg-NP EXCL  
 I say it can't be eaten by just anything.
- 373 *M Kāgō gō wēdō írì nō v̄m shvlāē.*  
 kā-gō gō wē-dō í-rì nō v̄m shvlā-ē  
 WH-CL(people) also that-ADV be-PM TM eat good-NP  
 Whoever (anyone) can eat those things.
- 374 *J Vmkē kādō kādō vyaqdā v̄lē?*  
 v̄m-kē kā-dō kā-dō vyaqdā v̄l-ē  
 eat-time WH-ADV WH-ADV taste(n.) exist-NP  
 When eaten, how is the taste?
- 375 *Uq̄vmā, Rvwangrìí nō kādō èshòn n̄ngē?*  
 uq̄vmā Rvwang-rì-í nō kā-dō è-shòn n̄ng-ē  
 for.example Rawang-PM-AGT TM WH-ADV NF-say 2pl-NP  
 For example, how do the Rawang say it (call that taste)?
- 376 *"Haqē" wā p̄vnlè.*  
 haq-ē wā p̄vn-lè  
 haq-NP call kind-REM  
 The kind that is called "haq" (the feeling on the tongue one gets from eating raw taro).
- 377 *M Waqpà èw̄vrá:mò nìgō shvlāē. E, wēkvtnínō,*  
 waqpà è-w̄vr-v̄m-ò nì-gō shvlā-ē è- wē-kvt-í-nō  
 taro NF-bake-BEN-TNP if-also good-NP eh that-time-ADV-TM  
 Taro is also good if you bake it. Eh, and then
- 378 *èw̄vr̄v̄m lú:ngò dvgvp nō gvzà v̄m byō n̄,*  
 è-w̄vr-v̄m lúng-ò dvgvp nō gvzà v̄m byō n̄  
 NF-bake-BEN DIR-TNP when TM very eat nice PS  
 when it is baked, it is very tasty, and
- 379 *ngórshōng vngàē.*  
 ngór-shōng vngà-ē  
 taro.like-smell smell-NP  
 it smells good.

- 380 *Wēkvtnínō dètēá:mò, nìgō v̄m shvlāē è.*  
 wē-kvt-í-nō è-dvtē-v̄m-ò nì-gō v̄m shvlā-ē è  
 that-time-ADV-TM NF-boil-BEN-TNP if-also eat good-NP eh  
 But then, you can also boil and eat it.
- 381 *J Waqpà èv̄m daq dvgvp vsv̄ngrì k̄apà shònē!*  
 waqpà è-v̄m daq dvgvp vsv̄ng-rì k̄a-pà shòn-ē  
 taro NF-eat DIR when people-PM WH-thing say-NP  
 When you eat taro, what do people say!
- 382 *"Haqē", wā n̄ shònē? Kād̄ò írì "haqē"?*  
 haq-ē wā n̄ shòn-ē k̄a-d̄ò í-rì haq-ē  
 haq-NP say PS say-NP WH-which be-PM haq-NP  
 They say "haq"? Which are "haq"?
- 383 *M Tiqp̄v̄n ȳ n̄ haqē è gwēpuq ȳ n̄ haqē.*  
 tiq-p̄v̄n ȳ n̄ haq-ē e gwē-puq ȳ n̄ haq-ē  
 one-kind crop TM haq-NP eh taro-brown crop TM haq-NP  
 One kind of crop tastes haq, brown taro crop tastes haq.
- 384 *J Haqē wā kènì k̄apà sv̄ng shòn mèȳó káíē?*  
 haq-ē wā kènì k̄a-pà sv̄ng shòn è-mvȳó ká-í-ē  
 haq-NP say from WH-thing LOC say NF-want word-be-NP  
 When you say "haq", what is it you want to say?
- 385 *M Wèòng haqē wāòng n̄*  
 wē-òng haq-ē wā-òng n̄  
 that-CL haq-NP say-CL TM  
 The thing we call "haq",
- 386 *n̄ngmaq dvgáp̄v̄n k̄aí n̄ "b̄vlē b̄vlē" wākà.*  
 n̄ng-maq dvgá-p̄v̄n k̄a-í n̄ b̄vl-ē b̄vl-ē wā-kà  
 1pl-PM other-kind language-INST TM bvl-NP bvl-NP say-word  
 in another language, they use the word "bal" (tastes like pepper)
- 387 *Haqē wā ò n̄ b̄vlē wākà.*  
 haq-ē wā ò n̄ b̄vl-ē wā-kà  
 haq-NP say uh PS bvl-NP say-word  
 to say "haq", uh, (it is the same as) saying the word "bal".
- 388 *J Dvgád̄ò k̄apà v̄lē?*  
 dvgá-d̄ò k̄a-pà v̄l-ē  
 other-ADV WH-thing exist-NP  
 What other kind is there?



- 389 *Vsv̀ngrìí wēd̄ ñmdaqkē*  
 vs̀ng-rì-í wē-d̄ ñm-daq-kē  
 people-PM-INST that-ADV eat-DIR-time  
 when people eat (taro),
- 390 *waqpà ǹngó sīng d̄ írì èsh̄:nò.*  
 waqpà ǹng-ó sīng d̄ í-rì è-sh̄n-ò  
 taro COM-COM concern ADV be-PM NF-say-TNP  
 tell us things about taro (what it is like to eat taro).
- 391 *M Dvgá p̀n n̄ pàḡ mv-sh̄:nò.*  
 dvgá p̀n n̄ pà-ḡ mv-sh̄n-ò  
 other kind TM thing-also NEG-say-TNP  
 Can't tell of any other kind.
- 392 *Gv̄mmē wā d̀b̀ n̄ á:mòē.*  
 gv̄m-ē wā d̀b̀ n̄ ́m-ò-ē  
 tasty-NP say gladly PS eat-TNP-NP  
 They eat gladly and say that it tastes good.
- 393 *J Paqē wā l̀ng n̄ pàsv̀ng sh̄:nòē? Paqē wāl̀ng.*  
 paq-ē wā l̀ng n̄ pà-s̀ng sh̄n-ò-ē paq-ē wā l̀ng  
 paq-NP say CL TM thing-LOC say-TNP-NP paq-NP say CL  
 What is the thing that is called (tastes) “paq” (astringent—the taste of tea leaves)? The thing that is called “paq”.
- 394 *M Paqē wā ò n̄ mvshaq kē n̄ wēd̄ yārvgaq n̄*  
 paq-ē wā ò n̄ mvshaq kē n̄ wē-d̄ yā-rvgaq n̄  
 paq-NP say uh TM itch time PS that-ADV this-region TM  
 In this region, they say “paq” when it itches (the tongue),
- 395 *kvtd̄ nàmaqí n̄ b̀lē lé, ́m mà-shvlāé, wāp̀n sv̀ng íwē,*  
 kv-t-d̄ nà-maq-í n̄ b̀l-ē-lé ́m mà-shvlā-é wā-p̀n sv̀ng í-wē  
 that-ADV 2sg-PM-AGTTM peppery-NP-REM eat NEG-good-NP say-kind LOC be-NOM  
 like eating something that doesn't taste good, like pepper
- 396 *haqē wākà íē, Rvwàngrìí n̄.*  
 haq-ē wā-kà í-ē Rvwàng-rì-í n̄  
 haq-NP say-word be-NP Rawang-PM-AGT TM  
 Rawangs say “haq”.

- 397 *J Mìnkàí n̄ pānē wā kà íe.*  
 Mìn-kà-í n̄ pān-ē wā kà í-ē  
 Burmese-language-INST TM pan-NP say word be-NP  
 In Burmese, the word is “pan”.
- 398 *M Pānnē ā:lò wēd̄ v̄l̄m k̄ íē?*  
 pān-ē v̄l-ò wē-d̄ v̄l-l̄m k̄ í-ē  
 pan-NP say-TNP that-ADV call-INF ADV be-NP  
 It should be called “pan” like that.
- 399 *J Ḡvm̄mē ínī Rvwàngrìí n̄ ínìé!*  
 ḡvm-ē í-nī Rvwàng-rì-í n̄ í-nì-é  
 tasty-NP then Rawang-PM-AGT TM be-if-EXCL  
 Maybe the Rawangs say “gam”!
- 400 *Vmḡvm̄ lòng s̄ng n̄ kād̄ èshòn n̄ngē?*  
 v̄m-ḡvm̄ lòng s̄ng n̄ k̄-d̄ è-shòn n̄ng-ē  
 eat-tasty CL LOC TM WH-ADV NF-say 2pl-NP  
 How do you call things that are tasty?
- 401 *M Vmḡvm̄mē wā kèní wēd̄ pād̄rá mv-shò:nò,*  
 v̄m-ḡvm-ē wā kèní wē-d̄ p̄-d̄-rá mv-shòn-ò  
 eat-tasty-NP say from that-ADV thing-ADV-GRP NEG-say-TNP  
 There is no other word for “delicious”,
- 402 *ḡvm̄mē wá d̄ng mvl̄m̄.*  
 ḡvm-ē wá d̄ng mvl̄m-ē  
 tasty-NP say only tasty-NP  
 we just say “gam” for tasty, or “maleum”.
- 403 *J Dvgá k̄pàkàrì vl̄?*  
 dvgá k̄-pà-kà-rì vl̄-ē  
 other WH-thing-word-PM exist-NP  
 What other words are there?
- 404 *M Mvl̄mm̄, ḡvm̄mē wēd̄ngtē wā íē. Mvl̄m̄, ḡvm̄mē.*  
 mvl̄m-ē ḡvm-ē wē-d̄ngtē wā í-ē mvl̄m-ē ḡvm-ē  
 tasty-NP tasty-NP that-much only be-NP tasty-NP tasty-NP  
 Only “mleum” and “gam”, that’s all.

- 405 *J Waqpà ò gwēlòqri nò kàpà kàpà*  
 waqpà ò gwē-lòq-rì nò kà-pà kà-pà  
 taro uh taro-stem-PM TM WH-thing WH-thing  
 The taro and taro stems, what else,
- 406 *kādō èkòt ním nòngē.*  
 kà-dō è-kòt-úm nòng-ē  
 WH-ADV NF-cook-BEN 2pl-NP  
 how do you cook them?
- 407 *M Gwēlòqri nò wēdō mvsòp dvchō ó gō,*  
 gwē-lòq-rì nò wē-dō mvsòp dvchō ó gō  
 taro-stem-PM TM that-ADV bamboo.shoot dry COM also
- 408 *mvsòp mvsatnó gō kòtním shvlāē.*  
 mvsòp mvsat-ó gō kòt-úm shvlā-ē  
 bamboo.shoot sour-COM also cook-BEN good-NP  
 We cook taro stems together with dried and sour bamboo shoots.
- 409 *E wēkvtínò àngwāwā dōcè shvlaq ó*  
 è wē-kvt-í-nò àng-wā-wā dō-cè shvlaq ó  
 eh that-time-ADV-TM PREF-only-only ADV-DIM salt COM  
 And then, taro stems by themselves can be cooked with a little salt
- 410 *mvzāng ó gō bōngúm shvlāē.*  
 mvzāng ó gō bōng-úm shvlā-ē  
 chili COM also cook(with.only.a.little.water)-BEN good-NP  
 and chili with only a little bit of water (without gravy or water).
- 411 *Àngkècè gō téwā gvmdaqē. Wēdō mvlōmē.*  
 àngkè-cè gō té-wā gvmdaq-ē wē-dō mvlōm-ē  
 solid(without.liquid)-DIM also big-ADV tasty-DIR-NP that-ADV tasty-NP  
 Without water (after the water is gone by cooking), it tastes better.
- 412 *Akvt nò vrvmè ó! Wēdvngtē muq muq,*  
 ā-kvt nò vrvmè ó wē-dvngtē muq muq  
 this-time TM enough right that-much rough rough  
 Now, it is enough, roughly that much
- 413 *shī shīnī shòn bō:ngà. Oqà íē.*  
 shī shīnī shòn bō-ng-à oqà í-ē  
 yet yet say PF-1sg-TP thank.you be-NP  
 I say that much yet. Thank you.

7. Markú

*M* Akvt n̄ vb̄ lòn̄g sh̄n̄  
l̄m̄ íē.

**M** Now I'm going talk about rice.

*J* Waqp̄a m̄-í d̄ dv̄gád̄ tiqp̄v̄n  
p̄v̄n èsh̄n̄ daq̄ò. Markúri ḡ  
èsh̄n̄n̄ò n̄! Markúri ḡ k̄ād̄  
íē?

**J** Talk about something else other than taro. Tell us something about marku. What is marku like?

*M* N̄ngmaq̄ m̄nḡ rv̄gaq̄ ē n̄  
v̄m̄ sh̄vl̄a p̄v̄n n̄ gv̄zà v̄coq̄ē,  
markúri ḡ v̄lē.

**M** In our region, there are so many kinds of things good to eat. Marku is one of them.

*J* Markú n̄ k̄ap̄a íē n̄i  
èsh̄n̄:n̄òrì?

**J** Tell us what is marku.

*M* Markú w̄a n̄i n̄ nv̄mb̄nḡ cì  
ḡ íē.

**M** Marku is also said to be medicine for curing stomachache caused by air.

*J* K̄ap̄a íē? Angt̄nḡ?

**J** What is it? The plant?

*M* Sh̄ngm̄v̄nḡ íwē wēd̄,  
markúcv̄pc̄è laqlaq̄ dv̄h̄a dv̄ga:pm̄í.  
Pv̄ngw̄a sh̄vl̄a dv̄gv̄p̄ k̄ení n̄  
rv̄m̄m̄ lú:nḡò n̄, sv̄nḡ sh̄v̄nḡb̄ēí  
sh̄n̄:nḡò n̄ vn̄a:m̄ò n̄ wē m̄arkú  
íē. Nv̄mb̄nḡcì íe w̄a n̄, gv̄zà  
à- b̄vl̄ n̄ wēd̄ gv̄zà sh̄vl̄ād̄ ø í  
wē, gv̄m̄ wē sh̄nḡ v̄nḡaē wēnḡ  
ḡvl̄è wēd̄ írì.

**M** It is a trunk tree. During summer, marku leaves sprout so much. From the time of the fifth month, it starts to sprout, and everyone likes it, and pick the marku sprouts. It is said to be medicine for curing illnesses caused by air, and has some, ah. . .peppery like. . . It has a kind of good and tasty smell, that also things like that.

*J* Angsh̄nḡ lòn̄g n̄ k̄ād̄ èsh̄n̄  
n̄nḡē?

**J** How do you call the smell of it?

*M* Angsh̄nḡ lòn̄g n̄ v̄nḡaē  
èòp̄v̄n markú, markú sh̄nḡ  
v̄nḡaē ø.

**M** The smell of it, marku kind of smell, smell the smell of marku, uh. . .

Analysis

- 414 *M Akvt n̄ vb̄ lòng sh̄n l̄m íē.*  
 ā-kvt n̄ vb̄ lòng sh̄n l̄m í-ē  
 this-time TM rice CL say INF be-NP  
 Now, (I'm) going to talk (about) rice.
- 415 *J Waqpà m̄-í d̄ dvgád̄ tiqp̄np̄n èsh̄n daq-ò.*  
 waqpà mv-í d̄ dvgá-d̄ tiq-p̄n-p̄n è-sh̄n daq-ò  
 taro NEG-be ADV other-ADV one-kind-kind NF-say DIR-TNP  
 Say something else other than taro.
- 416 *Markúri ḡ èsh̄nā-ò nà! Markúri ḡ kād̄ íē?*  
 markú-rì ḡ è-sh̄n-ā-ò nà markú-rì ḡ kā-d̄ í-ē  
 marku-PM also NF-say-BEN-TNP Q marku-PM also WH-ADV be-NP  
 Tell them also about marku (Lit: Why not talk also about marku for them)! How  
 is marku like?
- M N̄ngmaq m̄ng rvgaq è n̄*  
 n̄ng-maq m̄ng rvgaq è n̄  
 1pl-PM country region eh TM  
 Our region, eh,
- 417 *ím shvlā p̄n n̄ gvzà vcoqē,*  
 ím shvlā p̄n n̄ gvzà vcoqē  
 eat good kind TM plenty bountiful(plenty)  
 (there are) so many kinds (of things) (that are) good to eat,
- 418 *markúri ḡ v̄lē.*  
 markú-rì ḡ v̄l-ē  
 marku-PM also exist-NP  
 there is also marku.
- 419 *J Markú n̄ kāpà íe nàí èsh̄:nòrì?*  
 markú n̄ kā-pà í-ē nà-í è-sh̄n-ò-rì  
 marku TM WH-thing be-NP 2sg-AGT NF-say-TNP-PM  
 (Can) you tell us what marku is?
- 420 *M Markú wā nì n̄ n̄mb̄ng cì ḡ íē.*  
 markú wā nì n̄ n̄mb̄ng cì ḡ í-ē  
 marku say then TM air medicine also be-NF  
 Marku is also said to be medicine for curing stomachache caused by air.

- 421 *J Kāpà íē? Àng-tòng?*  
 kā-pà í-ē àng-tòng  
 WH-thing be-NF PREF-CL(plant)  
 What is it? The plant?
- 422 *M Shóngm̀v̀ng íwē wēd̄d̄,*  
 shóng-m̀v̀ng í-wē wē-d̄d̄  
 tree-trunk be-NOM that-ADV  
 (It) is a trunk tree,
- 423 *markúcvpcè laqlaq dvhà dvga:pmí.*  
 markú-cvp-cè laq-laq dvhà dvgvp-í  
 marku-leave-sprout so.much/many summer time-ADV  
 during summer, marku leaves sprout so much.
- 424 *Pvngwà shvlá dvgvp kèní n̄ rvm̄m lú:ngò n̄,*  
 pvngwà shvlá dvgvp kèní n̄ rvm̄m lóng-ò n̄  
 five month when from TM germinate DIR-TNP PS  
 From the time of the fifth month, (the marku plant) starts to sprout, and
- 425 *s̀v̀ng sh̀v̀ngbēí sh̀ù:ngò n̄ vná:mò n̄ wē markú íē.*  
 s̀v̀ng sh̀v̀ngbē-í sh̀ung-ò n̄ vnám-ò n̄ wē markú í-ē  
 people all-AGT like-TNP PS pluck-TNP TM that marku be-NP  
 everyone like it, and (they) pick the marku sprouts, that is marku.
- 426 *Ǹv̀mb̀ngcì íē wā n̄, gvzá à- b̀vl n̄ wēd̄d̄*  
 ǹv̀mb̀ng-cì í-ē wā n̄ gvzá à b̀vl n̄ wē-d̄d̄  
 air-medicine be-NP say PS much ah peppery TM that-ADV  
 It is said to be medicine for curing illnesses caused by air, and has some, ah . . . ,  
 peppery like taste,
- 427 *gvzà shvlā-d̄d̄ ø í wē, g̀vm̄ wē sh̀ōng vngàē*  
 gvzà shvlā-d̄d̄ ø í-wē g̀vm̄ wē sh̀ōng vngà-ē  
 much good-ADV uh be-NOM tasty NOM smell(n.) smell(v.)-NP  
 it has a kind of good and tasty smell,
- 428 *wḕng g̀vlè wēd̄d̄ írì.*  
 wḕng g̀vlè wē-d̄d̄ í-rì  
 that-CL also that-ADV be-PM  
 that also things like that.

- 429 *J Angshōng lòng n̄ kād̄ èshòn n̄ngē?*  
 àng-shōng lòng n̄ k̄-d̄ è-shòn n̄ng-ē  
 PREF-smell(n.) CL TM WH-ADV NF-say 2pl-NP  
 How do you call the smell of it?
- 430 *M Angshōng lòng n̄ vngàē èòp̄v̄n markú,*  
 àng-shōng lòng n̄ vngà-ē è-ò-p̄v̄n markú  
 PREF-smell(n.) CL TM smell(v.)-NP NF-TNP-kind marku  
 The smell of it, marku kind of smell,
- 431 *markú shōng vngàē ø*  
 markú shōng vngà-ē ø  
 marku smell(n.) smell(v.)-NP uh  
 smell the smell of marku, uh. . .

## 8. Rice

*M Wē kvtní n̄ wēd̄ vb̄rì  
 n̄ pvngwà shvlá kènì ka:tnì n̄  
 p̄vngwà shvlá kènì kv̄t b̄rì  
 kvtní n̄ shvt shvlá, dvḡø shvlá  
 dvgvp n̄ ø.*

**M** And then, the rice, we plant rice in the fifth month. After we have planted rice in the fifth month, when it's about the eighth and the ninth month. . .

*J Kāpà èwà n̄ngē?*

**J** What do you do?

*M Zū b̄rì n̄, zū b̄rì kvtní n̄  
 zū b̄rì, pvngwà shvláí zū b̄rì  
 kvtní n̄ è shvt shvlá dvgvp  
 kènì n̄ vk̄mrì gōngrā dvgvpmí  
 n̄ ím mv-dvngshì.*

**M** We planted, and planted and planted. After we have planted on the fifth month, from about the eighth month, we work on the corn crop, while at the same time, cucumbers and pumpkins ripen. We cannot finish eating them all.

*J E. . . Rvmá èwà n̄ng  
 dvga:pmí èzū b̄n̄ngē.  
 Dvgá kāpà wá rà ē? Zūdá:ngí  
 wēd̄ shrvtn̄m l̄m n̄  
 mv-b̄n̄ m̄-í zūdá:ngí,  
 kāpàshì wáràē?*

**J** Eh. . . when you work in the field, you plant the crops. What else do you do? After planting, you're going to harvest, after planting you cannot harvest, what else yet you have to do?

*M Zūbōi kvtní nō vrá pvngwà shvlái zūbōi kvtní nō, chuq shvlá shvt shvlá rā:mí nō shōnshō:nì. Shōnshōn bōi kèní nō lvgōngrì gōngrā, dvgò shvlá tiqcé rām dvgvp kèní nō d̀vngwàrì, vkōmrì gōngrā nò wēdō d̀vkōm má:mì. Tìqcé shvlá dvgvp kèní nō vbōrì yō:mì, vbōrì d̀vkō:mì vzàrì s̀vng wēdō yà:nì. Rīvm bōi kèní nō Wē rvgaq kèní lùá:mì ǹvmtaqō lá:mì, wēdō d̀jō:rì wū:rí. Akvt d̀jō wàá:mì nò ǹngmaq nō.*

*J Pàtaq èd̀jōr ǹngē?*

*M Shvp̀vng taqō d̀jōrìē wū:rí d̀vngwì. . .*

*J Shvp̀vng kàpàí èd̀jōr ǹngē?*

*M D̀vngwìí d̀jō:rì nò shōng d̀vngwìrìí d̀jō:rì nò, wà-ým j̀vngshà.*

*J Wēdō èd̀jōr ǹng dvgvp kà kādō èshōn ǹngē? E, wēlòng nō è vbō íwē mō-í. Vbō ỳvng kèní tiq d̀vt̀vng, kādō èwà ǹngē?*

*M D̀jōr bōi kèní nō rá ra:pmì, rap bōi kèní nō yálá:mì wēdō ỳl̀vm d̀vng bōi kèní nō.*

**M** After planting, then again in the fifth month, after planting, about the sixth or eighth month, we weed the weeds. After weeding, the corn will ripen, and then when it is about the ninth or tenth month, cucumbers, pumpkins ripen, and we gather them. Then about the tenth month, we put the rice away, we gather the rice and take them into the barn, we carry them for ourselves. From that place the barn we take some out carry them and lay them out under the sun, then we pounded them by hand. Now we do the pounding for ourselves.

**J** In which thing do you pound it?

**M** We pound it in a “shapang” (a big, short mortar) by hand with a “dangwi” (long pestle).

**J** What do you use to pound it in the mortar?

**M** We pound with a dangwi (a long and round piece of wood), with a wooden “dangwi” we pound and worked for ourselves.

**J** After you have pounded it, what do you call it? Eh, that thing, isn't that rice yet? From rice what else do you do to get to the next step?

**M** After pounding, then we separate the grains from the husk, after separating the grains from the husk,



*J Kāpàrì v̄lē wē ývngø? Kāpà rì èshòn nòngē?*

**J** What those that are there? What do you call them?

*M E, kāshítrì tutnì. Kāshitrì tutd́vng b̄òì kv̄t kènì n̄, vb̄ong sv̄ng źvngá:mì n̄ wēývng kènì lùá:mì n̄ á:mìē è.*

**M** Eh! Separating out broken rice. After separating out the broken rice, we keep the rice in a container called an “abong”. From that container we take out as much as we need to cook.

*J Wēd̄ø kāshitrì ètutn̄ong wēd̄ø èwà b̄on̄ong dv̄gv̄p k̄a e ech́ing n̄ongē? Wē dá:ngī n̄ kād̄ø è k̄a kād̄ø kād̄ø èd̄aī n̄ongē? Kāpà èz̄òm n̄ongē wē rv̄gaq? Tìqb̄ong èwà n̄ong má? Kād̄ø èshòn n̄ongē? B̄ong wānì k̄apà íē?*

**J** After you have done that (separating the broken ones and the whole grain) how do you measure it? In that area, what do you use for measuring? Do you say one bong (a container that is about the size of 64 cans of sweetened condensed milk). How do you say it? What indeed is a bong?

*M B̄ong wānì ḡø mv-ĺvng yà:ngī rv̄gaq cúnshì ỳvngshà wēín̄ wēd̄ø d̄òrv̄m b̄òì kènì n̄ r̄isāngrì taq̄ø p̄erì taq̄ g̀vlá:mì n̄ źvngá:mì ývng kènì wāwā lùv̄m ỳvngshà. Dv̄shá dv̄ré rv̄gaqē sv̄r̄óúg ỳvngshà.*

**M** We didn’t just use those bongs in the place where we lived. After pounding the grains, then we put and keep the rice in “risang” (a big, light woven basket used for storing grains) or “pe” (a small basket carried at the back) baskets. From the basket we took out only the amount we needed. We grew old in a place like that where life was hard.

### Analysis

432 *M Wē kv̄tnì n̄ wēd̄ø vb̄òrì n̄*  
 wē-kv̄t-í      n̄      wē-d̄ø      vb̄ò-rì      n̄  
 that-time-ADV      TM      that-ADV      rice-PM      TM  
 And then, the rice

433 *pv̄ngwà shvlá kènì ka:tnì n̄*  
 pv̄ngwà      shvlá      kènì      kv̄t-ì      n̄  
 five      month      from      plant-1pl      PS  
 we plant rice from the fifth month.

- 434 *p̀vngwà shvlá k̀ení kv́t bóì kv́tní n̄*  
 p̀vngwà shvlá k̀ení kv́t bó-ì kv́t-í n̄  
 five month from plant PF-1pl time-ADV TM  
 After we planted (rice) from the fifth month,
- 435 *shvt shvlá, dvg̀è shvlá dvgvp n̄ ø. . .*  
 shvt shvlá dvg̀è shvlá dvgvp n̄ ø  
 eight month nine month time TM uh  
 about the eighth and the ninth months, uh. . .
- 436 *J Kāpà èwà n̄ngē?*  
 kā-pà è-wà n̄ng-ē  
 WH-thing NF-do 2pl-NP  
 What do you do?
- 437 *M Zū bóì n̄, zū bóì kv́tní n̄ zū bóì,*  
 zū bó-ì n̄ zū bó-ì kv́t-í n̄ zū bó-ì  
 plant(v.) PF-1pl TM plant PF-1pl time-ADV TM plant PF-1pl  
 We plant, and then we plant, we plant
- 438 *p̀vngwà shvláí zū bóì kv́tní n̄*  
 p̀vngwà shvlá-í zū bó-ì kv́t-í n̄  
 five month-ADV plant PF-1pl time-ADV TM  
 after we have planted in the fifth month,
- 439 *è shvt shvlá dvgvp k̀ení n̄*  
 è shvt shvlá dvgvp k̀ení n̄  
 eh eight month when from TM  
 eh. . . from about the eighth month,
- 440 *lv̀gōng-rì taq rá d̀vngwà-rì- d̀vngwà-rì gōng-rā,*  
 lv̀gōng-rì taq rá d̀vngwà-rì d̀vngwà-rì gōng-rā  
 corn-PM LOC again cucumber-PM cucumber-PM ripe-DIR  
 (we work) on the corns (corn crop), again cucumbers ripen,
- 441 *vk̀òm-rì gōng-rā dvgvp-í n̄ v̄m mv-d̀vngshì.*  
 vk̀òm-rì gōng-rā dvgvp-í n̄ v̄m mv-d̀vng-shì  
 pumpkin-PM ripe-DIR time-ADV TM eat NEG-finish-R/M  
 pumpkins ripen, we can't finish eating (them).

- 442 *J E- Rvmá èwà nòng dvgap:pmí*  
 è rvmá è-wà nòng dvgap-í  
 eh field NF-do 2pl when-ADV  
 Eh. . .when you work in the field,
- 443 *èzū bònòngē. Dvgá kápà wá rà ē?*  
 è-zū bònòng-ē dvgá kápà wá rà ē  
 NF-plant PF-2pl-NP other WH-thing do must NP  
 you plant the crops. What else do you do?
- 444 *Zūdá:ngí wēdθ shvrvtnúm lúm nθ*  
 zū-dvng-í wē-dθ shvrvt-úm lúm nθ  
 plant-after-ADV that-ADV harvest-BEN INF TM  
 After planting, (you're) going to harvest,
- 445 *mv-bòn mθ-í zūdá:ngí, kápàshī wáràē?*  
 mv-bòn mθ-í zū-dvng-í kápà-shī wá-rà-ē  
 NEG-possible NEG-be plant-after-ADV WH-thing-yet do-must-NP  
 after planting you cannot harvest, what else do you still have to do?
- 446 *M Zūbòì kvtní nθ vrá pvngwà shvláí*  
 zū-bò-ì kvtn-í nθ vrá pvngwà shvlá-í  
 plant-PF-IP time-ADV TM again five month-ADV  
 After planting, then again in the fifth month,
- 447 *zūbòì kvtní nθ,*  
 zū-bò-ì kvtn-í nθ  
 plant-PF-IP time-ADV TM  
 after planting,
- 448 *chuq shvlá shvt shvlá rā:mí nθ shònshθ:nì.*  
 chuq shvlá shvt shvlá rām-í nθ shòn-shòn-ì  
 six month eight month about-ADV TM weed(n.)-weed(v.)-1pl  
 about the sixth or eighth month, we weed the weeds.
- 449 *Shònshθn bòì kèní nθ lvgōngrì gōngrā, wē kvtn nθ,*  
 shòn-shòn bò-ì kèní nθ lvgōng-rì gōng-rā wē kvtn nθ  
 weed(n.)-weed(v.) PF-IP from TM corn-PM ripe-DIR that time TM  
 After weeding, corns will ripen, and then

- 450 *dvgø shvlá tiqcé rām dvgvp kèní nø*  
dvgø shvlá tiqcé rām dvgvp kèní nø  
nine month ten about when from TM  
when (it is) about the ninth or tenth month,
- 451 *d̀vngwàrì, vkømrì gøngrā nø wēdø d̀vkømmá:mì.*  
d̀vngwà-rì vkøm-rì gøng-rā nø wē-dø d̀v-køm-vm-ì  
cucumber-PM pumpkin-PM ripe-DIR PS that-ADV CAUS-gather-BEN-1pl  
cucumbers, pumpkins ripen, (and we) gather them.
- 452 *Tiqcé shvlá dvgvp kèní nø vbøri yø:mì,*  
tiqcé shvlá dvgvp kèní nø vbø-rì yø-m-ì  
ten month when from TM rice-PM put.away-1pl  
Then about the tenth month, (we) put the rice away
- 453 *vbøri d̀vkø:mì vzàri s̀vng wēdø yà:nì,*  
vbø-rì d̀vkø-m-ì vzà-rì s̀vng wē-dø yàn-ì  
rice-PM gather-1pl barn-PM LOC that-ADV take-1pl  
we gather the rice and take them into the barn,
- 454 *Rívm bøì kèní nø*  
rí-vm bø-ì kèní nø  
carry-BEN PF-IP from TM  
we carry them for ourselves.
- 455 *Wē rvgaq kèní lùá:mì ǹvmtaqø lá:mì,*  
wē rvgaq kèní lù-vm-ì ǹvm taq-ø lvm-ì  
that place from take.out-BEN-1pl sun LOC-LOC lay.out-1pl  
From that place (the barn) we take (some) out carry them and lay them out under  
the sun,
- 456 *wēdø dør:rì wūrì.*  
wē-dø dør-ì wūr-í  
that ADV pound-1pl hand-INST  
(then) we pound them by hand.
- 457 *Akvt dø wàá:mì nø nøngmaq nø.*  
ā-kvt dø wà-vm-ì nø nøng-maq nø  
this-time ADV work-BEN-1pl PS 1p-PM TM  
Now we do the work for ourselves.

- 458 *J Pàtaq èdór nòngē?*  
 pà-taq è-dór nòng-ē  
 (which)thing-LOC NF-pound 2pl-NP  
 In which thing do you pound it?
- 459 *M Shvpvng taq̄ dōriē wūr-í dvingwī. . .*  
 shvpvng taq̄-ō dōr-ì-ē wūr-í dvingwī  
 mortar LOC-LOC pound-1pl-NP hand-INST pestle  
 We pound it in a “shapang” (a big, short mortar) by hand with a dangwi (long pestle)
- 460 *J Shvpvng kàpàí èdór nòngē?*  
 shvpvng kà-pà-í è-dór nòng-ē  
 mortar WH-thing-INST NF-pound 2pl-NP  
 What do you use to pound it in the mortar?
- 461 *M Dvingwīí dōr-ì nò shóng dvingwīrīí dōr-ì nò,*  
 dvingwī-í dōr-ì nò shóng dvingwī-rī-í dōr-ì nò  
 pestle-INST pound-1pl PS wood pestle-PM-INST pound-1pl PS  
 We pound it with a pestle, with a wooden pestle we pound it, and
- 462 *wà-vm jvng shà.*  
 wà-vm jvng-shà  
 work BEN TMyrs-1plpast  
 worked for ourselves.
- 463 *J Wēdō èdór nòng dvgvp kā kādō èshòn nòngē?*  
 wē-dō è-dór nòng dvgvp kā kā-dō è-shòn nòng-ē  
 that-ADV NF-pound 2pl when WH WH-ADV NF-say 2pl-NP  
 After you have pounded, what do you call it?
- 464 *E, wēlòng nō è vbō íwē mō-í*  
 è wē-lòng nō è vbō í-wē mō-í  
 eh that-CL TM eh rice be-NOM NEG-be  
 Eh, that thing (when) isn't that rice?
- 465 *Vbō yvng kèní tiq dvtvng, kādō èwà nòngē?*  
 vbō yvng kèní tiq dvtvng kā-dō è-wà nòng-ē  
 rice LOC from one step WH-ADV NF-do 2pl-NP  
 From rice what else do you do to get to the next step?

- 466 *M Dór bói kèní nǝ rá ra:pmì,*  
 dór bói-ì kèní nǝ rá rap-ì  
 pound PF-past from TM again winnow-1pl  
 After pounding, then we separate the grains from the husk
- 467 *rap bói kèní nǝ*  
 rap bói-ì kèní nǝ  
 winnow PF-past from TM  
 after separating the grains from the husk,
- 468 *yálá:mì wēdǝ yíllím dǝng bói kèní nǝ.*  
 yí-l-ím-ì wē-dǝ yí-l-ím dǝng bói-ì kèní nǝ  
 round<sup>8</sup>-BEN-1pl that-ADV round-INF finish PF-IP from TM  
 after we have rounded it, rounded it for ourselves,
- 469 *J Kāpàrì vlē wē yǝngǝ? Kāpàrì èshǝn nǝngē?*  
 kā-pà-rì vl-ē wē yǝng-ǝ kā-pà-rì è-shǝn nǝng-ē  
 WH-thing-PM exist-NP that LOC-LOC WH-thing-PM NF-say 2pl-NP  
 What are those that are there? What do you call them?
- 470 *M E, kāshít-rì tut-ì kāshit-rì tut-dǝng bói kv-t kèní nǝ,*  
 è kāshít-rì tut-ì kāshit-rì tut-dǝng bói kv-t kèní nǝ  
 eh broken.rice-PM separate-1pl broken.rice-PM separate-finish PF-IP time-from TM  
 Eh . . . separating out broken rice. After separating out the broken rice,
- 471 *vbǝng sǝng zǝngá:mì nǝ*  
 vbǝng sǝng zǝng-ím-ì nǝ  
 container LOC put.in-BEN-1pl PS  
 we put them into a container called “abong” (a large tin container for rice; the volume equals 64 sweetened condensed milk cans)
- 472 *wēyǝng kèní lùá:mì nǝ á:mìē è.*  
 wē-yǝng kèní lù-ím-ì nǝ ím-ì-ē è  
 that-LOC from take.out-BEN-1pl TM eat-1pl-NP EXCL  
 then from that place (the container), we take out (the amount we need) to eat.
- 473 *J Wēdǝ kāshit-rì ètut-nǝng*  
 wē-dǝ kāshit-rì è-tut-nǝng  
 that -ADV broken.rice-PM NF-separate-2pl  
 You separate the broken rice,

<sup>8</sup>What is translated as ‘to round’ here means ‘to shake the grains in a winnowing tray in a circular fashion so that the unseparated grains end up in the center’.

- 474 *wēd̄ə̀ èwà b̄on̄ng dvgvp k̄ā è èchíng n̄ongē?*  
 wē-d̄ə̀ è-wà b̄ə-n̄ong dvgvp k̄ā è è-chíng n̄ong-ē  
 that ADV NF-do PF-2pl when WH eh NF-weigh(<B.) 2pl-NP  
 after you have done that, how, eh . . . do you weigh them?
- 475 *wē dá:ngí n̄ə k̄ād̄ə̀ è k̄ā k̄ād̄ə̀ k̄ād̄ə̀ èdaí n̄ongē?*  
 wē d̄vng-í n̄ə k̄ā-d̄ə̀ è k̄ā k̄ā-d̄ə̀ k̄ā-d̄ə̀ è-daí n̄ong-ē  
 that finish-ADV TM WH-ADV eh WH WH-ADV WH-ADV NF-measure(<B.) 2pl-NP  
 when you finish that, how do you measure (weigh)them?
- 476 *K̄āpà èz̄əm̄ n̄ongē wē rvgaq? T̄iqb̄ong èwà n̄ong má?*  
 k̄ā-pà è-z̄əm̄ n̄ong-ē wē rvgaq t̄iq-b̄ong è-wà n̄ong má  
 WH-thing NF-use 2pl-NP that place/area one-bong NF-say 2pl Q  
 In that area what do you use? Do you say one “bong”?
- 477 *K̄ād̄ə̀ èsh̄on̄ n̄ongē? B̄ong w̄ānì k̄āpà íē?*  
 k̄ā-d̄ə̀ è-sh̄on̄ n̄ong-ē b̄ong w̄ā-nì k̄ā-pà í-ē  
 WH-ADV NF-say pl-NP bong say-if WH-thing be-NP  
 How do you say it? Just what is a “bong”?
- 478 *M B̄ong w̄ānì ḡə̀ mv-l̄vng yà:ngí*  
 b̄ong w̄ā-nì ḡə̀ mv-l̄vng ȳvng-ì  
 bong say-if also NEG-use TMhrs-IP  
 We didn’t just use the “bong”
- 479 *rvgaq cúnshì ȳvngshà wèín̄ə̀*  
 rvgaq cún-shì ȳvng-shà wè-í-n̄ə̀  
 place live-R/M TMhrs-1plpast NOM-be-PS  
 in the place where we lived,
- 480 *wēd̄ə̀ d̄ór-vm̄ b̄ə̀ì kènì n̄ə̀*  
 wē-d̄ə̀ d̄ór-vm̄ b̄ə̀-ì kènì n̄ə̀  
 that-ADV pound-BEN PF-IP from TM  
 after pounding like that,
- 481 *r̄īsāngrì taq̄ə̀ pé-rì taq̄ ḡvlá:mì n̄ə̀*  
 r̄īsāng-rì taq̄-ə̀ pé-rì taq̄ ḡvl-vm̄-ì n̄ə̀  
 big.basket-PM LOC-LOC basket-PM LOC keep-BEN-1pl PS  
 we put and keep it for ourselves in “risang” (large, light woven basket used for storing grains) and “pe” (small basket carried on the back) baskets,

482 *z'vngá:mì y'vng k'èní wāwā lù'vm y'vngshà.*  
 z'vng-vm-ì y'vng k'èní wā-wā lù-vm y'vng-shà  
 put.in-BEN-1pl LOC from only-only take.out-BEN TMyrs-1plpast  
 from there (the baskets) we took out only (the amount we needed).

483 *Dvshá dvré rvgaqē svrøng y'vngshà.*  
 dvshá-dvré rvgaq-ē svrøng y'vng-shà  
 ADV-poor place-NP get.old TMyrs(1<sup>st</sup>person)-1plpast  
 We grew old in a place like that where life was hard.



## ON WEAVING

**J = Dvkøm Yosep (Joseph Dakhum)**

**M = Mvná Niní (Joseph's Mother)**

*M Rvwàngrií nø nvm̄lat nø zī  
ka:tñi nø, wēkvtní gōngrā kèní nø,  
è kāngshài nø, káng dýngbōi  
kvtní nø yìi nø, yì dýngbōi kvtní  
nø tì taq dvtèi nø, wēkvt vcércè  
wāshì bōi kvtní vrá dø:pmì nø,  
døp dýngbōi kvtní nø, rā:nì nø,  
svrí dýngkài zá:ngì nø, wēdø  
àngdùng, vshømpuq raqbōi kv  
kèní nø, pāi nø, àngdùng wāshài  
nø wēdø cúnshì jýngshà.  
Wēkvtní nø wēdø pāshì bōi  
kvtní nø. . . Àng nø bøtnvm̄ nìnø  
vziyi òng nø nvm̄bøng yímshì  
nigø, èzømé, èbānē, wā nø. Zi  
gø iē, wānø. Wēdø líng jýngshà  
wē iē. Akvt nø yādýngtē kèní  
yāòng è, svrí raq wē tvràrì nø è  
làngøē. Vrvm̄á:mì.*

*J Nài èzø:mòrì èshø:nò.*

*M Wēri ākvt shøn daqngò nøngé.  
Wēdýngtē shøn bø:ngà kv kèní  
tiqciq mà-nārshì vrá mà-shvlā rvt,  
wēdø nārvtná ká iē.*

**M** First the Rawangs grow hemp plants, then, when the plants ripen, we pull them out of the ground. After we have pulled them up, we make thread by twisting the hemp fibers between our palms. Then, we clean the thread by boiling and soaking it in ash water. Then we shape the cleaned thread into balls. After we have shaped the thread into balls, we set the loom up, then run the threads through the loom using a shuttle. When we have made three long pieces of cloth, we sew the sides together to become a big piece of cloth. When a piece of hemp cloth is old, that piece of cloth is also used to pat on a painful spot on the body caused by a chill, it is said that you can be cured. It is also said to be medicine. That was how we used it in the past. Now, enough about this thing, I'll stop talking about weaving. It's enough.

**J** Tell us about the things you use in weaving.

**M** I'm going to talk about those things now. When I say that much at a certain point I'm going to stop because it is not nice to keep on talking.

*J Dvrè èzò:mòrìó, ākvt ngàó  
kàtvng keshì dō shòn d̀vng íē.*

**J** Things you use in weaving, just talk about them, like the way you are talking to me now.

*M E, shòn dakngò nōng má?*

**M** Well, shall I go on talking?

*J Dvrè èzò:mòrìó, ākvt ngàó  
kàtvng keshì dō íd̀vng wāē. Nàí  
èzò:mò dvrèrì, svrí èraq daqò  
dvga:pmí zò:mò dvrèrì èshò:nò.*

**J** Things that you use in weaving, tell me just like the way you and I are talking to each other now. Things you use, tell us about things you use when you weave.

*M Akvt nō svrí raqdaqò dvgvp nō  
è, dvról tiqòng ràē. E, wēkvtní  
nō, dvsā gō ràē. E, wēkvt nō è  
sāngtèrì àngp̀vnp̀vn mvmē ràē.  
Cipmà gō ràē. Wēdvngtē kòmm nō  
wāwā raq shvlāē.*

**M** When we weave cloth we need a “dareul” (a piece of round, long bamboo). Then we need a “dasa” (a piece of leather about six inches wide and 30 inches long), and we need a “sangte” (a piece of bamboo, just like “dareul” but the position is different). We also need a “cipma” (a board about 1/2 inch thick and three inches wide and about 20-24 inches long). Only when we’ve gathered all these things together can we be ready to weave.

*J Àngp̀vnp̀vn wā dvga:pmí kāpàrì  
íē? Akvt vbì, pvngwà p̀vn d̀vngtē  
èshòn bōà wē mō-í? E bōngrì  
chvkwā vl má?*

**J** When you say these various kinds of things, what are they? You have now mentioned as many as four, or five kinds of things, isn’t that so? Are there specific names?

*M Vló*

**M** Yes, there are.

*J Wèrì èshò:nò.*

**J** Tell us those names.

*M Dvrólrì íē, vl bō:ngà, cipmà íē  
vl bōngà, dvsā íē, ēng bōngà,  
sāngtèrì íē ēng bōngà.  
Wēkvtní nō dvpōmrì, ēng bōngà.*

**M** I have mentioned “dareuls”, I mentioned “cipma”, “dasa”, “sangtes”, and then “dapeums” (long pieces of bamboo one inch in diameter, placed between the “sangte” and “dareul”).

*J Yāỳvng.*

**J** Here, this.

*M Dvsā̀ng íē. Wḗvngtḕ k̀m̀ ǹ wā̀ svŕraq shvlā̀ē.*

M That is “dasa”. Only when all those things are complete are we ready to weave.

*J Wḗd̄ ǹn̄ wḗl̀ng svr̀i èraq èwà̀ ǹngḕ wā̀ tvr̀r̀ìó, shvláwā̀ tìqhv̀ncèrá. Kād̄ b̀vnl̀i èwà̀ ǹngḕ wā̀ tvr̀r̀ì èsh̄:ǹ.*

J Explain a little bit more about the ways you weave. Tell us how you do your work, the ways you do it.

*M Wḗd̄ ỳvnggúng rān b̀oi kvtǹi ǹ raq̀ì wḗd̄ í ǹ wā̀ wḗd̄ raqsh̀ì raq̀ì ǹ wā̀. . . V̀l ỳvngshà.*

M We set up the long thread to weave, only then we start weaving. That was the way we used to live.

*J Tìqpà̀ íē kād̄ è shè́dún ỳvngshà? Iǹn̄ nàmaq kāpà̀ bèlaq iǹn̄ kād́vngtḕ íē, kād̄ shè́dún ǹngḕ.*

J There is one thing, how did you measure? Then, if it was a sort of upper garment, how big was it? How did you measure?

*M E! Vz̀i bvlaq̀í kèní ǹ vsh̀m mvzá taq̄ rān j̀vngshà. Dvzáng í kèní ǹ è wḗd̄ ǹngàré dvzáng, . . . Svmaré dvzáng í kèní ǹ è shvt mvzá taq̄ rān j̀vngshà. Ang mvzà̀r̀ì íē. Wḗl̀ng ò kv́t d́vngtḕ taq èrā:ǹ ǹ wā̀ raq shvlā̀ē ẁng ǹ.*

M Well, if it is a “azibelaq” (short sleeve shirt made of hemp), we set it up to weave with bamboo stick measuring three handspans. If it is for a men's longyi . . . If it is women's clothes, we set it up with a stick measuring eight hand spans. It's by handspans. Only after setting the loom with the right measurement is it OK for me to weave.

*J Wḗd̄ ín̄n̄, wḗkv́t wḗd̄ bèlaq raqsh̀ìdaq dvga:pm̀í è bèlaqr̀ì sv̀ng ǹ kād̄ èsh̀n ǹngḕ. Wūrlap kaq ǹ kād̄ èsh̀n ǹngḕ. Wḗd̄ ín̄ b̀ng ḡ vlē má?*

J If it is like that, when you weave “belaq”, what do you call them? What do you call the ones with sleeves? Is there also a name for that?

*M* E! v̄lò, wūr[dúng]bèlaqrì n̄, wūryvnggúng í kèní n̄ wūrdúng íē wān̄ t̄p̄ yvngshà. Wūrciq yvnggh̄q í kèní n̄ àngdōng bèlaq íē, wūrdōng bèlaq wā n̄ t̄p̄ jvngshà. E, wēdvngtē shīnī laqvr̄m.

*M* Mv̄ngrùnkà n̄ sv̄r̄ong rá:ngà n̄, v̄jōngsh̄ong lōng kv̄t mv̄-jò rā wv̄ng.

*J* Mv̄-ràlè, wēd̄p̄ írì í wē sh̄on daq̄ò dv̄ga:pmí, t̄p̄nì t̄p̄rāng r̄arì sh̄v̄ngbē n̄aí sh̄on r̄a ká íē. Kād̄p̄ wàòē, kād̄p̄ raq̄òē, wēdv̄ga:pmí wē d̄p̄ b̄ongrì kū kèní kutwā sh̄on r̄aē. E lā vs̄v̄ng gvb̄à ínì n̄, kād̄v̄ngtē mv̄zá wáràē, sv̄ngtérì n̄, kād̄p̄ írì wēd̄p̄ írìó . . .

*M* Rvwàng kū kèní n̄, sv̄ng gvb̄à mà-gvb̄à wēd̄p̄ gwaq n̄ raq̄ò kèní n̄, yà:ngò ḡp̄ té ḡp̄ mv̄-tē, wēm̄ wà yà:ngà wē. Ākv̄t wēd̄p̄, yv̄nggúng raq̄iē, vȳà ākv̄t twī a:tnà rvt íē.

*J* Sv̄ng gvb̄à ínì dōngrì wēd̄p̄ gwāshì yà:ngì.

*M* ò Wēlè wēd̄p̄ wā tiqmaq í n̄ gwāā yà:ngà.

*J* Vm̄éí n̄ dv̄gá p̄à wá èshád̄ē?

*M* Dv̄gá n̄ ngàí n̄ sv̄ngp̄ón raq, sv̄rì raq wāwā shá:ngòē.

*M* Oh yes, there is, they are called “wurdung belags”. If the sleeves are long, we called it “wurdung”, if the sleeves are up to the elbow, it is a short sleeve upper garment, we called it “wurdong belag”. Well, that much, so far is enough.

*M* I am getting old and when I say Mangrung words I am afraid I might say them wrong.

*J* Don't worry, when you say those things you must say everything in detail. How you make them, how you weave, when you name them, you must name them all. Well, for example, if the person is big, how many handspans are needed for a big man? How are those kinds of things. . .

*M* For the Rawang people, whether a person is big or not doesn't matter, we only make one size. When you look at it from the point of view of weaving, it doesn't matter whether the person is big or small, we only made that size. Now we weave long ones because long ones have been invented.

*J* If the person was big, did he wear short ones too?

*M* Of course, some did wear it like that.

*J* What else can does Mother know how to do?

*M* Others, I weave “sangpeun” (blanket), I only know how to weave.

## Analysis

- 1 *M Rvwàngrìí nǒ nǚmlat nǒ zī ka:tǎnì nǒ,*  
 Rvwàng-rì-í nǒ nǚmlat nǒ zī kvt-ì nǒ  
 Rawang-PM-AGT TM first TM hemp grow-1pl PS  
 First, the Rawangs grow hemp,
- 2 *wēkvtní gōngrā kèní nǒ,*  
 wē-kvt-í gōng-rā kèní nǒ  
 that-time-ADV ripe-DIR from TM  
 then, when (the hemp plants) ripen,
- 3 *è kāngshàì nǒ káng dǚngbǒì kvtní nǒ,*  
 è kāng-shà-ì nǒ káng<sup>1</sup> dǚng-bǒ-ì kvt-í nǒ  
 eh pull.out-R/M-1pl PS pull.out finish-PF-1pl time-ADV TM  
 well, we pull up (the azi plant from the ground), after we have finished pulling it up
- 4 *yì nǒ, yì dǚngbǒì kvtní nǒ,*  
 yì-ì nǒ yì dǚng-bǒ-ì kvt-í nǒ  
 make.thread-1pl PS make.thread finish-PF-1pl time-ADV TM  
 we make thread (by twisting hemp fibers between the palms), and when we have finished making thread,
- 5 *tì taq dvtèì nǒ,*  
 tì taq dvtè-ì nǒ  
 water LOC boil-1pl PS  
 we boil (the thread) in water,
- 6 *wēkvt vcércè wāshì bǒì kvtní*  
 wē-kvt vcércè wā-shì bǒ-ì kvt-í  
 that-time clean.thread make-R/M PF-1pl time-ADV  
 and then we clean the threads by boiling and soaking them in ash water,
- 7 *vrá dǒ:pmì nǒ,*  
 vrá dǒp-ì nǒ  
 again shape.into.ball-1pl PS  
 then, again, we shape (the clean thread) into balls,

<sup>1</sup>In this line *káng* 'pull out (from the ground)' appears twice, once in the level tone, because of the reflexive/middle marker, and once in the high falling tone, because of the completive and perfective markers.

- 8 *døp dýngbòì kvtní nø, rā:nì nø,*  
 døp dýng-bø-ì kvtn-í nø rān-ì nø  
 shape.into.ball finish-PF-1pl time-ADV TM set.up-1pl PS  
 when we have shaped the thread into balls, we set (the loom) up,
- 9 *svrí dýngkài zá:ngì nø,*  
 svrí dýngkài-í zýng-ì nø  
 thread shuttle(of.loom)-INST shuttle(v.)-1pl PS  
 we shuttle the thread (through the loom) using the shuttle,
- 10 *wēdø àngdùng,*  
 wē-dø àng-dùng  
 that-ADV PREF-CL(big.piece.of.cloth/blanket)  
 in that way (make) one big piece,
- 11 *vshømpuq raqbøì kvtn kèní nø,*  
 vshøm-puq raq-bø-ì kvtn kèní nø  
 three-CL weave-PF-1pl time from TM  
 when we have wooven three pieces,
- 12 *pāi nø, àngdùng wā shài nø.*  
 pā-ì nø àng-dùng wā-shài-ì nø  
 sew-1pl PS PREF-CL make-R/M-1pl PS  
 we sew (them together) and we make one piece.
- 13 *Wēdø cúnshì jýngshà.*  
 wē-dø cún-shì jýng-shà  
 that-ADV live-R/M TMyrs(1st.person)-1pl past  
 That was how we lived in the past.
- 14 *Wēkvtní nø wēdø pāshì bøì kvtní nø. . .*  
 wē-kvtn-í nø wē-dø pā-shì bø-ì kvtn-í nø  
 that-time-ADV TM that-ADV sew-R/M PF-1pl time-ADV TM  
 And then, when we sew (them together) like that. . .
- 15 *Àng nø bøtnv̄m nì nø vzīyì òng nø,*  
 àng nø bøt-v̄m nì nø vzī-yì òng nø  
 3sg TM old-DIR then TM hemp-thread CL TM  
 When it (the cloth) became old, that piece of hemp cloth
- 16 *nùmboṅg yímshì nìgø,*  
 nùmboṅg yím-shì nì-gø  
 air pat-R/M if-also  
 (is) also used to pat on a painful spot in the body caused by a chill,

- 17 *èzòmē, èbānē, wā n̄.*  
 è-zòm-ē            è-bān-ē            wā    n̄  
 NF-heal(vi.)-NP    NF-heal(vi.)-NP    say    PS  
 (it is) said that you can be cured.
- 18 *Zì ḡō íē wā n̄.*  
 zì            ḡō            í-ē            wā            n̄  
 medicine    also            be-NP        say            PS  
 It is also said to be medicine.
- 19 *Wēd̄ō l̄vng j̄vngshà wē íē.*  
 wē-d̄ō    l̄vng    j̄vng-shà            wē    í-ē  
 that-ADV    use    TMyrs(1st.person)-1plpast NOM    be-NP  
 That was how we use (it) in the past.
- 20 *Akvt n̄ yād̄vngtē kèní yā̀ng è,*  
 ā-kvt        n̄        yā-d̄vngtē        kèní            yā̀ng        è  
 this-time    TM        this-much        from            this-CL        eh  
 Now, enough about this thing (weaving),
- 21 *svr̄íraq wē tvr̄à-rì n̄ è l̄àng-ò-ē.*  
 svr̄í-raq        wē        tvr̄à-rì        n̄        è        l̄àng-ò-ē  
 thread-weave    NOM        way-PM        TM        eh        drop.out/stop/leave-TNP-NP  
 (I'll) stop (talking) about weaving.
- 22 *Vr̄vmá:mì.*  
 vr̄vm-ám-ì  
 enough-DIR-IP  
 (It's) enough.
- 23 *J Nàí èz̄ò:mòrì èsh̄ò:nò.*  
 nà-í            è-z̄ò-m-ò-rì            è-sh̄ò-n-ò  
 2sg-AGT        NF-use-TNP-PM        NF-say-TNP  
 Tell us about (the things) you use (in weaving).
- 24 *M Wē-rì ākvt sh̄òn daqngò n̄ngé.*  
 wē-rì        ā-kvt        sh̄òn        daq-ng-ò        n̄ng-é  
 that-PM        this-time        say        DIR-1sg-TNP        will-1sg-EXCL  
 I'm going to talk about those (things) now.

- 25 *Wēdvngtē shòn bō:ngà kvt kèní,*  
 wē-dvngtē shòn bō-ng-à kvt kèní  
 that-much say PF-1sg-TP time from  
 When I say that much,
- 26 *tiqciq mà-nārshì vrá mà-shvlā rvt,*  
 tiq-ciq mv-nār-shì vrá mv-shvlā rvt  
 one-joint NEG-stop/rest-R/M again NEG-good because  
 it is not nice (to talk a long time and) not stop at a certain point, therefore,
- 27 *wēdō nārvtnà ká íē.*  
 wē-dō nār-vt-à ká í-ē  
 that-ADV stop-DIR(1st.person)-TP NOM be-NP  
 I'm going to stop.
- 28 *J Dvrè èzò:mòrió,*  
 dvrè e-zòm-ò-rì-ó  
 thing NF-use-TNP-PM-VOC  
 Things you use (in weaving),
- 29 *ākvt ngàó kàtvng keshì dō shòn dving íē.*  
 ā-kvt ngà-ó kà-tvng ké-shì dō shòn dving í-ē  
 this-time 1sg-COM word-talk RECIP-R/M ADV say just be-NP  
 just talk about them, like the way (you) and I are talking to each other (now).
- 30 *M E, shòn dakngò nōng má?*  
 é shòn dak-ng-ò nī-ng má  
 eh say DIR(1sg)-1sg-TNP will-1sg Q  
 Well, shall I go on talking?
- 31 *J Dvrè èzò:mòrió,*  
 dvrè è-zòm-ò-rì-ó  
 thing NF-use-TNP-PM-VOC  
 Things that you use (in weaving),
- 32 *ākvt ngàó kàtvng keshì dō ídving wāē.*  
 ā-kvt ngà-ó kà-tvng<sup>2</sup> ké-shì dō í-dving wā-ē  
 this-time 1sg-COM word-talk RECIP-R/M ADV be-just say-NP  
 say it, just like the way (you) and I talk to each other (now).

<sup>2</sup>The expression *kàtvng* means 'to talk back and forth'.



- 33 *Nàí èzò:mò dvrèrì,*  
 nà-í è-zòm-ò dvrè-rì  
 2sg-AGT NF-use-TNP thing-PM  
 Things you use,
- 34 *svrí èraq daqò dvga:pmí zò:mò dvrèrì èshò:nò.*  
 svrí è-raq daq-ò dvgvp-í zòm-ò dvrè-rì è-shò:n-ò  
 cloth NF-weave DIR-TNP time-ADV use-TNP thing-PM NF-say-TNP  
 tell (us) (about) things you use when you weave.
- 35 *M Akvt nò svríraq daqò dvgvp nò è,*  
 ā-kvt nò svrí-raq daq-ò dvgvp nò è  
 this-time TM cloth-weave DIR-TNP when TM eh  
 Now, when (we) weave cloth,
- 36 *dvról tiqòng ràē. E wēkvtní nò, dvsā gò ràē.*  
 dvról tiq-òng rà-ē è wē-kvt-í nò dvsā gò rà-ē  
 dareul one-CL need-NP eh that-time-ADV TM dasa also need-NP  
 (we) need a “dareul”, eh. . . and then, we also need a “dasa”.
- 37 *E, wēkvt nò è sāngtēri, àngp̀̀np̀̀n mvmē ràē.*  
 è wē-kvt nò è sāngtē-rì àng-p̀̀n-p̀̀n mvmē rà-ē  
 eh that-time TM eh sangte-PM PREF-kind-kind several need-NP  
 Eh. . . and then . . . eh. . . (we also need) “sangtes”, (we) need several kinds.
- 38 *Cipmà gò ràē.*  
 cipmà gò rà-ē  
 thread.packing.board also need-NP  
 (We) also need a “cipma” (packing board).
- 39 *Wēdvngtē kòmm nò wāwā raq shvlāē.*  
 wē-dvngtē kòmm nò wā-wā raq shvlā-ē  
 that-much complete.in.number PS only-only weave good-NP  
 Only when all of these are complete that we'll be ready to weave.
- 40 *J Àngp̀̀np̀̀n wā dvga:pmí kāpàrì íē?*  
 àng-p̀̀n-p̀̀n wā dvgvp-í kā-pà-rì í-ē  
 PREF-kind-kind say when-ADV WH-thing-PM be-NP  
 When you say various kinds, what are they?
- 41 *Akvt vbì, pvngwà p̀̀n dvngtē èshòn b̀̀à, wē m̀̀-í?*  
 ā-kvt vbì pvngwà p̀̀n dvngtē è-shòn b̀̀-à wē m̀̀-í  
 this-time four five kind much/many NP-say PF-TP that NEG-be  
 You have now mentioned as many as four or five kinds, isn't that so?

- 42 *E bõngrì chvkwā v̄l má?*  
 è bõng-rì chvkwā v̄l má  
 eh name-PM exact/specific have Q  
 Are there specific names?
- 43 *M Vló*  
 v̄l-ó  
 have-EXCL  
 Yes, there are.
- 44 *J Wēri èshò:nò.*  
 wē-rì è-shò-n-ò  
 that-PM NF-say-TNP  
 Tell us those (names).
- 45 *M Dvròlrì íē, v̄l bõ:ngà, cipmà íē, v̄l bõ:ngà,*  
 dvròl-rì í-ē v̄l bõ-ng-à cipmà í-ē v̄l bõ-ng-à  
 dareul-PM be-NP say/call PF-1sg-TP cipma be-NP say/call PF-1sg-TP  
 I have mentioned “dareuls”, I have mentioned “cipma”,
- 46 *dvsā íē, ēng bõ:ngà, sangtèrì íē, ēng bõ:ngà,*  
 dvsā í-ē ēng bõ-ng-à sangtè-rì í-ē ēng bõ-ng-à  
 dasa be-NP call PF-1sg-TP sangte-PM be-NP call PF-1sg-TP  
 I have mentioned “dasa”, I have mentioned “sangtes”,
- 47 *wēkvt nìnō dvpōmrì, ēng bõ:ngà.*  
 wē-kvt nì-nō dvpōm-rì ēng bõ-ng-à  
 that-time if-TM dapeum-PM call PF-1sg-TP  
 and then I mentioned “dapeums”...
- 48 *J Yāyng.*  
 yā-yng  
 this-LOC  
 Here, this.
- 49 *M Dvsāòng íē. Wēdýngtē kòm nõ wā svríraq shvlāē.*  
 dvsā-òng í-ē wē-dýngtē kòm nõ wā svrí-raq shvlā-ē  
 dasa-CL be-NP that-much complete PS only thread-weave good-NP  
 (That) is dasa. Only when all those things are complete are we ready to  
 weave.

- 50 *J Wēdō nìnō wēlòng svrí èraq*  
 wē-dō nì-nō wē-lòng svrí è-raq  
 that-ADV if-TM that-CL thread NF-weave
- 51 *èwà nòngē wā tvrà-rì-ó, shvláwā tiqh̄vncè rá.*  
 è-wà nòng-ē wā tvrà-rì-ó shvlá-wā tiq-h̄vncè rá  
 NF-do 2pl-NP do way-PM-VOC detail-ADV one-bit-DIM again  
 Explain how you do the weaving a little bit more (in detail/nicely).
- 52 *Kādō b̄vnlì èwà nòngē wā tvrà-rì èshòn-ò.*  
 kā-dō b̄vnlì è-wà nòng-ē wā tvrà-rì è-shòn-ò  
 WH-ADV work NF-do 2pl-NP do way-PM NF-tell-TNP  
 Tell us how you do your work, the way you do it.
- 53 *M Wēdō yv̄nggúng rān b̄-ì kvtní nō*  
 wē-dō yv̄nggúng rān b̄-ì kvtní nō  
 that-ADV long set.up PF-1pl time-ADV TM  
 When we have set up the loom with long thread,
- 54 *raqì wēdō í nō wā, wēdō raqshì raqì nō wā. . .*  
 raq-ì wē-dō í nō wā wē-dō raq-shì raq-ì nō wā  
 weave-1pl then-ADV be PS only that-ADV weave-R/M weave-1pl PS only  
 only then that we (start) weaving, only then we weave. . .
- 55 *VI yv̄ngshà.*  
 v̄l yv̄ng-shà  
 exist TMyrs(1st.person)-1plpast  
 (That was the way) we lived in the past.
- 56 *J Tiqpà í-ē, kādō è shèdún yv̄ngshà?*  
 tiqpà í-ē kā-dō è è-shvdún (nàlòt) yv̄ng-shà  
 one-thing be-NP WH-ADV eh NF-measure (measure) TMyrs-2plpast  
 There is one thing, how did you measure?
- 57 *Inìnō nàmaq kāpà bèlaq ínìnō*  
 í-nì-nō nà-maq kā-pà bèlaq í-nì-nō  
 be-if-TM 2sg-PM WH-thing upper.garment be-if-TM  
 Then, if it is some sort of upper garment,
- 58 *kādv̄ngtē í-ē? Kādō shèdún nòngē?*  
 kā-dv̄ngtē í-ē kā-dō è-shvdún nòng-ē  
 WH-much be-NP WH-ADV NF-measure 2pl-NP  
 how many (handspans) are there? How did you measure?

- 59 *ME! Vzī bvlaq í kèní nǝ*  
 è vzī-bvlaq í kèní nǝ  
 eh hemp-upper.garment be from TM  
 Well, if it is “azi belag” (a type of short sleeve upper garment made of hemp)
- 60 *vshǝm mvzá taqǝ rān jǝngshà.*  
 vshǝm mvzá taq-ǝ rān jǝng-shà  
 three handspan LOC-LOC set.up TMyrs(1st.person)-1plpast  
 we set it up (to weave) with (a bamboo stick measuring) three handspans
- 61 *Dvzáng í kèní nǝ è wēdǝ nǝngàré dvzáng, . . .*  
 dvzáng í kèní nǝ è wē-dǝ nǝngà-ré dvzáng  
 dazang be if TM eh that-ADV man-GRP dazang  
 If it is “dazang” (a kind of longgyi, a single big piece of cloth, not sewn together),  
 well, the “dazang” for men, then. . .
- 62 *Svmāré dvzáng í kèní nǝ,*  
 svmā-ré dvzáng í kèní nǝ  
 woman-GRP dazang be if TM  
 If it is a “dazang” for women,
- 63 *è shvt mvzá taqǝ rān jǝngshà.*  
 è shvt mvzá taq-ǝ rān jǝng-shà  
 eh eight handspan LOC-LOC set.up TMyrs-1plpast  
 well, we set it up (to weave) with (bamboo stick measuring) eight handspans.
- 64 *Àngmvzá-rì íē.*  
 àng-mvzá-rì í-ē  
 PREF-handspan/measurement-PM be-NP  
 It's (by) handspans.
- 65 *Wēlòng ǝ kv̄t dǝngtē taq èrā:nò nǝ wā*  
 wē-lòng ǝ kv̄t dǝngtē taq è-rān-ò nǝ wā  
 that-CL oh that much/many LOC NF-set.up-TNP PS only  
 Only after setting the loom with the right measurement,
- 66 *raq shvlāē wǝng nǝ.*  
 raq shvlā-ē wǝ-ng nǝ  
 weave good-NP say(1sg)-1sg PS  
 is it good (for) me to weave.

- 67 *J Wēdō ínì-nō,*  
 wē-dō í-nì-nō  
 that-ADV be-if-TM  
 If it is like that,
- 68 *wēkvt wēdō bèlaq raqshìdaq dvga:pmí,*  
 wē-kvt wē-dō bèlaq raq-shì-daq dvgvp-í  
 that-time that-ADV upper.garment weave-R/M-DIR when-ADV  
 when you weave that type of upper garment,
- 69 *è bèlaqrì s̀vng nō,*  
 è bèlaq-rì s̀vng nō  
 eh upper.garment-PM LOC TM  
 eh, . . . the upper garments
- 70 *kādō èshòn nòngē?*  
 kā-dō è-shòn nòng-ē  
 WH-ADV NF-say 2pl-NP  
 how do you call them?
- 71 *Wūrlap kaq nō kādō èshòn nòngē?*  
 wūr-lap kaq nō kā-dō è-shòn nòng-ē  
 hand-side LOC TM WH-ADV NF-say 2pl-NP  
 How do you call the ones with sleeves at the hand-side?
- 72 *Wēdō ínì b̀ong gō v̄l-ē má?*  
 wē-dō í-nì b̀ong gō v̄l-ē má  
 that-ADV be-if name also exist-NP Q  
 Then, is there also name for that?
- 73 *M E! v̄l-ó, wūr[dúng]bèlaqrì nō,*  
 è v̄l-ó wūr-[dúng]-bèlaq-rì nō  
 eh exist-EXCL hand-[long]-upper.garment-PM TM  
 Oh, yes, there is, (it's called) "wurdungbelaq",
- 74 *wūryv̄nggúng í kèní nō,*  
 wūr-yv̄nggúng í kèní nō  
 hand-long be from TM  
 if the sleeves are long,
- 75 *wūrdúng í-ē wā-nò t̄ò ỳvngshà.*  
 wūr-dúng í-ē wā-nò t̄ò ỳvng-shà  
 hand-long be-NP say-PS call/name TMyrs(1st.person)-1plpast  
 we called it a "wurdung".

- 76 *Wūrciq yǐnghòq í kèní nǒ àngdōng bèlaq íē,*  
 wūr-ciq yǐng-hòq í kèní nǒ àng-dōng bèlaq í-ē  
 hand-joint LOC-up.to be from TM PREF-short upper.garment be-NP  
 if the sleeves are up to the elbow, it is a short (sleeve) upper garment,
- 77 *wūrdōng bèlaq wā nǒ tǒ jǐngshà.*  
 wūr-dōng bèlaq wā nǒ tǒ yǐng-shà  
 hand-short shirt say PS call TMyrs(1<sup>st</sup>person)-1plpast  
 we called it a “wurdong belaq.”
- 78 *E, wēdǐngtē shīnī laqvrǐm.*  
 è wē-dǐngtē shīnī laq-vrǐm  
 eh that-much yet INDTV-enough  
 Well, that much, so far, let that be enough.
- 79 *Mǐngrùnkà nǒ svrǒng rá:ngà nǒ,*  
 Mǐngrùnkà nǒ svrǒng rá-ng-à nǒ  
 Mangrung-word TM old DIR-1sg-TP PS  
 I'm getting old, Mvngrung words,
- 80 *vjǒngshǒng lōng kvǐ mv-jò rā wǐng.*  
 vjǒng-shǐ-ng lōng kvǐ mv-jò rā wǐ-ng  
 mumble-R/M-1sg DIR time NEG-right DIR say(1st.person)-1sg  
 when I say (them), I might say (them) wrong.
- 81 *J Mv-ràlè, wēdǒ írì í wē shǒn daqò dvga:pmí,*  
 mv-rà-lè wē-dǒ í-rì í wē shǒn daq-ò dvgvǐ-í  
 NEG-need-REM that-ADV be-PM be NOM say DIR-TNP when-ADV  
 Don't worry, when you say those (things),
- 82 *tǒpnì tǒprāng rà-rì shǐngbē nà-í shǒn rà ká íē.*  
 tǒpnì tǒprāng rà-rì shǐngbē nà-í shǒn rà ká í-ē  
 detail complete need-PM all 2sg-AGT say must word be-NP  
 you need to say everything in detail.
- 83 *Kādǒ wàdè, kādǒ raqòē,*  
 kā-dǒ wà-d-ē kā-dǒ raq-ò-ē  
 WH-ADV make-TNP-NP WH-ADV weave-TNP-NP  
 How you make them, how you weave them,

- 84 *wēdvga:pmí wēd̄ b̄ng-rì k̄ k̄nì kutwā sh̄n ràē.*  
 wē-dvgrp-í wē-d̄ b̄ng-rì k̄ k̄nì kutwā sh̄n rà-ē  
 that-when-ADV that-ADV name-PM ADV from all say must-NP  
 when you name them, you must say them all (you must name them all).
- 85 *E lā vs̄ng gvbà ínì n̄,*  
 é lā vs̄ng gvbà í-nì n̄  
 eh maybe person big be-if TM  
 Well, for example, if the person is big,
- 86 *kād̄ngtē mvzá wáràē, s̄ngtérì n̄,*  
 kā-d̄ngtē mvzá wá-rà-ē s̄ng-té-rì n̄  
 WH-much/many handspans make-must-NP person-big-PM TM  
 how many handspans are needed (for) a big man,
- 87 *kād̄ írì wēd̄ írìó . . .*  
 kā-d̄ í-rì wē-d̄ í-rì-ó  
 WH-ADV be-PM that-ADV be-PM-VOC  
 how are those kinds of things.
- 88 *M Rvwàng k̄ k̄nì n̄, s̄ng gvbà mà-gvbà wēd̄ gwaq n̄,*  
 Rvwàng k̄ k̄nì n̄ s̄ng gvbà mv-gvbà wē-d̄ gwaq n̄  
 Rawang that from TM person big NEG-big that-ADV wide PS  
 For the Rawang people, whether a person is big or not (doesn't matter), (we  
 only make) one size,
- 89 *raqò k̄nì n̄, yà:ngò ḡ té ḡ mv-tē,*  
 raq-ò k̄nì n̄ ȳng-ò ḡ té ḡ mv-tē  
 weave-TNP from TM see-TNP also big also NEG-big  
 to see it from (the point of view) of weaving, (it doesn't matter) whether a  
 person is big or not big,
- 90 *wēmō wà yà:ngà wē,*  
 wē-mō wà yàng-à wē  
 that-size make TMyrs-TP NOM  
 (only) one size is made.
- 91 *Ākvt wēd̄ ȳnggúng raqìē,*  
 ā-kvt wē-d̄ ȳnggúng raq-ì-ē  
 this-time that-ADV long weave-1pl-NP  
 Now we weave long ones,

- 92 *vyà ākvt twī a:tnà rvt íē.*  
 vyà ā-kvt twī at-à rvt í-ē  
 say this-time invent DIR-TP because be-NP  
 because they have invented long ones now.
- 93 *J Svng gvbà ínì dōng-rì wēdǝ gwāshì yà:ngì.*  
 svng gvbà í-nì dōng-rì wē-dǝ gwā-shì yàng-ì  
 person big be-if short-PM that-ADV wear-R/M TMyrs-IP  
 If the person was big, did he wear short ones (too)?
- 94 *M ǝ Wēlè wēdǝ wā tiqmaq í nǝ gwáā yà:ngà.*  
 ǝ wē-lè wē-dǝ wā tiq-maq í nǝ gwá-ā yàng-à  
 oh that-REM that-ADV ADV one-PM be TM wear-BEN TMyrs-TP  
 Oh, of course, some wore it like that.
- 95 *J Vmèí nǝ dvgá pà wá èsháòē?*  
 vmè-í nǝ dvgá pà wá è-shá-ò-ē  
 Mother-AGT TM other thing do NF-know-TNP-NP  
 What else does Mother know how to do (other than weaving)?
- 96 *M Dvgá nǝ ngàí nǝ svngpǝn raq,*  
 dvgá nǝ ngà-í nǝ svngpǝn raq  
 other TM 1sg-AGT TM sangpeun weave  
 Others, I weave sangpeun (blanket),
- 97 *svrí raq wāwā shá:ngòē.*  
 svrí raq wā-wā shá-ng-ò-ē  
 thread weave only-only know-1sg-TNP-NP  
 I only know how to weave.



## HOW TO MAKE THE RAWANG CROSSBOW

**J = Dvkø̃m Yosep (Joseph Dakhum)**

**F = Dvkø̃m Pi (Dakhum Pi, Joseph's Father)**

*J Tvlī tvlī ǹ̀ngó cīng wē tvrà  
kād̃ èwà yà:ngà?*

**J** Concerning the crossbow, how did you make them?

*F Rvwàng tvlī ǹ̀ngó cīng wē  
tvrà n̄, ngái n̄ tvlī wàlv̄m n̄,  
sh̀ngmè gvbà sàt̀ngí sàt̀ng  
r̄:mìn̄ wēỳng kèní vtutnì n̄,  
sàt̀ng sàt̀ng r̄:mì n̄, sàt̀ng  
kèní vtutnì n̄, wēỳng gāi n̄,  
gà dá:ngí rá shà:mí sá:ngì n̄,  
shà:mí sv̄ng dá:ngí ch̀mkaq ríi  
n̄, ch̀mkaq rí dá:ngí n̄, k̀tnì  
k̀t dá:ngí wēl̀ng ngøqì.*

**F** Concerning the Rawang crossbow, to make the crossbow, I cut down the big sateung tree, and from there, cut the tree into short pieces. We cut down the sateung tree, and then we cut it into small pieces, and then we split the wood, and after splitting it, we shape it with a knife, after scraping the side with a knife, we carry them home, and after carrying them to the house, we cook them. After cooking we bend them.

*J Kād̃ èk̀t ǹngē wēl̀ng?*

**J** How do you boil that thing?

*F Titaq̃ k̀t dá:ngí n̄.*

**F** Boil them in water.

*J Ek̀t ǹng dvga:pmí n̄ k̄pà  
èsh̀n ǹngē? Taq n̄ wēd̃  
àngkw̄ng íwēi?*

**J** When you boil it, what do you call it? Is that pot round?

*F Taq taq gwàng taq vd̀ng  
ỳng zá:ngì n̄ ād̃ ngøqì.  
Ngøqì dá:ngí k̄d̄ng yād̄ng n̄ vl̄  
a:mí cā:nì n̄ ngøqì ngøqì  
dá:ngí ngøq dá:ngí. . .*

**F** We put them inside a big round pot, and bend them like this. After we bend them this and that way, with a bamboo strip we fasten it, we bend it, after bending, after bending. . .

*J Kād̃ èngøq ǹngē?*

**J** How do you bend them?

F *Yādō wā rvwè yvng nō  
shóng ādō vhang dō gā:lì nō, í,  
ādō ngōq dá:ngí nō tiqlvbán  
dvingí rākèní nō ādō sá:ngí  
vrádō shut dá:ngí. Akvt nō íbōiō  
wā dá:ngí nō í, mvsurì gō shvlá  
dvingwā wádá:ngí nō ó,  
àngzvinglvm tvlī zvinglvím í wē  
pvn zvinglvím àngtòng nō bai ā:lì  
wēí, wēpvn taq taq rá sá:ngì nō,  
wēpvn shvlá dvingwà yèbòí tú  
dá:ngí wēlòng taq záz:ngiē.  
Wēkvtnō ādō chō dá:ngí nō chō  
bōò mēpvngō nō chō dá:ngí nō  
tvlī yēí tvlī yēr wā tvlī. . .*

J *Kāpa èzòm nòngē wēlòng yēr  
wàlvím?*

F *Tvlī yēr wàlvím nō yì tònvm  
shòn bōā. Yì yì wēlòng taq yì  
wēlòngí yōq yōq ì nō dvzā:nì.*

J *Kāpārì èzòm nòngnò èyōq  
nòngē.*

F *Yōq nō. . .*

J *Akvt nō kādō èwà nòngē?  
Yì lvn bōā?*

F *Yì lvn bōā?*

J *Yì lvn bōā nìnō wēlòng svng  
kādō èwà nòngē.*

F Like this, in the middle we place a piece of wood high up like this, right, after bending like this, after about one week, we scrape off the unwanted parts, smoothen and even it out with a plane. Now, when you think it is the right shape or size, after finishing the ends nicely, to insert it, insert it through the crossbow, the tree is what we called "bai", that kind of tree we shape, that kind, after we make it smooth and nice with a plane, we insert it into the other piece. Then after making a hole like this, after making a hole, when the hole is done, with string we make the crossbow string.

J What do you use to make that string?

F To make the crossbow string, we use hemp, like I said a while ago. We use hemp on that thing, it's hemp, we twist the hemp string to make it stretch.

J What do you use to twist it?

F Twist. . .

J Now, how do you make it? Do you call it hemp?

F Is it called hemp?

J Then, if that's called hemp, how do you make it?

*F* Wēlòng s̀vng n̄ k̀vl̄l̄ē, v̄l̄t̄n̄i  
pvngwà baq ǹvnḡō ād̄ō tiq wūr  
kaq tiqtut k̀vl̄ b̄ō k̄ē wēlòng ȳoq̄i.  
Ȳoq̄ dá:ngí n̄ í dvzā:n̄i dá:ngí  
n̄ t̄ōd̄ō tvl̄i kaq vr̄ài.

*J* Kād̄ō kād̄ō d̀ez̄v̄n n̄ngē?

*F* Vshèbē sh̄ōng tiqlòng taq  
dvzā:n̄i n̄ gvzà ng̀vnḡ d̄ō w̄ài  
n̄ k̄:t̄n̄iē. K̄ōt dá:ngí n̄ lá:m̄i  
n̄ l̄vm̄ dá:ngí n̄, shú b̄ōi wā  
k̄erá wēd̄ō gūngūnn̄i n̄, í! Tvl̄i  
lòng taq t̄ōd̄ō àngkwāng w̄ài.  
Dvcaql̄vm̄ òm, wēpv̄n wā w̄ài n̄  
wēkvt dá:ngí. . .

*J* Kād̄ō èwà n̄ngē wēd̄ō?

*F* Kā:l̄ò dá:ngí ād̄ō. Rvwàngkài  
n̄ mvsá:ngòō k̄apà. Angkw̄vnḡ  
méi ād̄ō mvtú lòng taq wēlòngí  
àng àngyēr w̄ài. Àngyēr wá  
dá:ngí n̄ tvl̄i lòng taq yà:ngòí,  
yādv̄ngtē wá vd̄ūē wà n̄, yād̄ō  
tvl̄i lòng taq à wá dá:ngí wēlòng  
taq taq rá shvgvpwā. Shvdún  
dá:ngí àngk̄òm taq̄ō tvl̄i wēlòng  
wá dá:ngí tá shvgvpw̄ài. Wēlòng  
wēmé dá:ngí n̄ wēȳvnḡ poq̄òē.  
Shvgvp ȳvnḡ scrúllí wēlòng  
wàl̄vm̄ poq̄ò. Wēmé dá:ngí. . .

*J* K̄apà èt̄ō n̄ngē-- wēd̄ō ír̄i--

*F* That thing, we make many tiny strings, we measure five times, and we hold one half in one hand like this, then this thing we twist. After twisting, right, after stretching, then just like before we stretch it on the crossbow.

*J* How do you make it stretch?

*F* We stretch the string on a piece of wood we make it very strong, then cook it. After cooking it, we lay it out in the sun to dry. After laying it out in the sun, it will dry, then we remove it from the sun, right, on the crossbow, just like before, we make a circle to attach the string to the crossbow, umm, umm, when we are done with that. . .

*J* How do you make it like that?

*F* After holding it like this, I don't know what it is called in the Rawang language. The circle, we put through the end of the crossbow like this, with that make the string of the crossbow. After making the string, we put it on the crossbow, and look if it is the right size, after marking like this on the crossbow, on that thing again make a mark. After measuring on that flat piece, after making the crossbow we make a mark up there. After making the mark, make a hole there. On the mark, make a hole with a scrull. After that. . .

*J* What do you call those kinds of things?

F Wēlòng taq nō taq rá  
shvgvpwā rá shvgvp wā, tvlī  
kōkōmlè, wēlòng dá:ngí nō wēlòng  
taq scrullí vdòng taq scrullí  
wēlòng pvtlvm loṅg lè wēlòng wá  
dá:ngí. Tvlī pvtlvm wēlòng wá  
dá:ngí nō tvlikōshūng tvlikōshūng  
roqì. Roq dá:ngí gāi pyauk bōi ó  
wā dvga:pmí nō ādō tōdō lēò nōi  
léò nō yà:ngòē. Tvmárá wēlòng  
kōshvng taq tvmárá wàò nō tvmá  
krvk íbōiò wā kē.

J Tvmá zvnglvím shvrà. . .

F Tvmá zvnglvím kōshūng tvlī  
kōshū:ngí wēlòng wá dá:ngí tvmá  
lòng krvk íbōiò wā kèní nō  
kōshūng lòng kaq vràòē. Vrá  
dá:ngí nō ākvt nō í bōi. Wākvtní  
wvp vràòēlè í. Mvnggá, bvnggá  
taq vràò nō wvp dvdā:mòē.  
Wēlòng wvp dá:ngí wā ākvt nō  
íbōi wā lòng kèní nō zōmwàng  
kaq lá:ngò wē tvmá nṅng tvrē  
nṅng. . .

J Tvmá nō kāpà yvng kèní èwà  
nṅngē?

F Tvmá nō vwà vwà yvng kèní  
yādō shutnò wē shutshutnò nō  
wēlòng wē mvdu:ngòē. Angchēr  
chēròē. Wēlòng chēr dá:ngí  
za:pmòē. Wēkvtní wēlòngí shvlá  
bōi ó, wā dvgvp. . .

J Kāyvng èzap nṅngē?

F We make a mark on that thing again, after making the string holder, you know, after that, in that one with a scrull inside, with a scrull the one that is to release, of course, after finishing making that one. Crossbow release, after finishing making that one, we make the arrow holder. After making it, when you think it is very straight, like this, cock it, cock it, and look. Then the arrow is placed on the holder when it is perfect.

J The place to put the arrow. . .

F The arrow is put on the arrow holder, after we have done that, when the arrow is perfect, we make the arrow holder smooth. When we have finished smoothening it, now it is perfect. When the arrow holder is perfect, shoot to see if it is right. Shoot at a target, try shooting it to see if it is straight. Only after shooting and seeing that it is alright now, then it is taken to the woods, the arrow and its bamboo container.

J The arrow, what you make it from?

F The arrow, it's made out of bamboo that is smoothened like this, bamboo that is smoothened and straightened. We make wings for the arrow. After making the wings, stick them on the arrow, and then that is good enough.

J Where do you stick them?

*F* *Tvmá mvtú yúng àngchēr*  
*àngchēr mvdùm dāng kaq zapmì.*  
*Wèlòng wá dá:ngí nō íbōi wā*  
*kèní vrá dá:ngí nō shā wvplím í.*

*J* *Kādō shvrá nōngē?*

*F* *Mvnggá taq shvráìē. Mvnggá*  
*taq. . .*

*J* *Mō-í lè, tvamá lòng kādvingte*  
*shèvng nōngē?*

*F* *Tvmá lòng nō kādvingte vrá*  
*má? Wēyúng tvlī kōshūng vlyúng*  
*kèní vníhìm vníhìm wà nōngē.*

*J* *Tvmá lòng shutshut dá:ngí*  
*chēr wá dá:ngí, wēdō wvp dving*  
*má?*

*F* *Mō-í tutnòē tut vrádō tut*  
*mvdú:ngòē. Tōngwà svmītaq*  
*svmītaq ādō svmī tō wà nōng nòm*  
*vdú:ngòē.*

*J* *Svmītaq shèwàr nōngē?*

*F* *Svwár rà dvgágrà wē dá:ngí*  
*wā shvlá dvingwā mvdóng bō*  
*kvtwā. Cā wvplím nō dī rà wē*  
*wēkvt wēyúng dī nō. Zōmwàng*  
*tuqbōi kēnō dvdā:mì nō ādō*  
*taqrām kaq ànggō rūng nìnō*  
*ādòng sving vdòng sving kōt*  
*èngō:mò nìnō āyúng teqteq wā*  
*rā kéò. Wēdō wēpvn wā wa:pmì*  
*wē mvdùm taqō. . .*

*F* At the end of the arrow, we stick the feather above. After we have done that, then after we have smoothened it, it is ready to shoot animals.

*J* How do you smoothen/straighten it out?

*F* We straighten it out by the target. On the target. . .

*J* No, how much do you true the arrow?

*F* How straight is the arrow? From the crossbow holder, we make the arrow two-fingers long.

*J* After making the arrow smooth and putting the feather on, did you shoot just like that?

*F* No, we cut it, cut it to make it even and straight. To make it stronger on the fire, like what I said a while ago, and make it straight.

*J* You put it on the fire to bake it?

*F* It must be baked. Only after it gets hot can it be straightened well. Only then can we go shoot birds. When we have arrived in the woods, we must think about if up above a bird is sitting; you bend your body and to see the place where they can be shot, and “tek-tek”, they get it! We shot most of them that way. . .

## Analysis

- 1 *J Tvli tvli ǹngó cing wē tvrà*  
 tvli tvli ǹng-ó cing wē tvrà  
 crossbow COM-COM concern NOM way  
 Concerning the crossbow,
- 2 *kād̄ èwà yà:ngà?*  
 kā-d̄ è-wà yàng-à  
 WH-ADV NF-make TMyrs-TP  
 how did you make (them)?
- 3 *F Rvwàng tvli ǹngó cing wē tvrà n̄,*  
 Rvwàng tvli ǹng-ó cing wē tvrà n̄  
 Rawang crossbow COM-COM concern NOM way TM  
 Concerning the Rawang crossbow,
- 4 *ngái n̄ tvli wàlv̄m n̄, sh̀ngmè gvba sàt̀ngí*  
 ngà-í n̄ tvli wà-lv̄m n̄ sh̀ng-mè gvba sà-t̀ng-í  
 1sg-AGT TM cross bow make-INF TM tree-big huge sa-tree-INST  
 to make the crossbow, I (took) the big sateung tree
- 5 *sàt̀ng r̄:mì n̄ wēỳng k̀nì vtut̀nì n̄,*  
 sà-t̀ng r̄m-ì n̄ wē-ỳng k̀nì vtut̀-ì n̄  
 sa-tree cut.down-1pl PS that-LOC from cut.up-1pl PS  
 we cut down sateung tree, and from there, cut (the tree) into short pieces, and
- 6 *sàt̀ng sàt̀ng r̄:mì n̄, sàt̀ng k̀nì vtut̀nì n̄,*  
 sà-t̀ng sà-t̀ng r̄m-ì n̄ sà-t̀ng k̀nì vtut̀-ì n̄  
 sa-tree sa-tree cut.down-1pl PS sa-tree from cut.up-1pl PS  
 we cut down the sateung tree, and then we cut it into small pieces,
- 7 *wēỳng gāi n̄, gà dá:ngí rá shà:mí sá:ngì n̄,*  
 wē-ỳng gā-ì n̄ gà d̀ng-í rá sh̀m-í s̀ng-ì n̄  
 that-LOC split-1pl PS split finish-ADV again knife-INST carve-1pl PS  
 and then we split (the wood), and after splitting, we shape it with knife,
- 8 *shà:mí s̀ng dá:ngí ch̀mkaq ríi n̄,*  
 sh̀m-í s̀ng d̀ng-í ch̀m-kaq rí-ì n̄  
 knife-INST carve finish-ADV house-DIR carry-1pl PS  
 after scraping the side with knife, we carry them home,

- 9 *chòmkaq rí dá:ngí n̄, k̄t̄nì, k̄t̄ dá:ngí*  
 chòm-kaq rí d̄ng-í n̄ k̄t-ì k̄t d̄ng-í  
 house-LOC carry finish-ADV TM boil/cook-1pl boil finish-ADV  
 after carrying them to the house, we cook them, after cooking
- 10 *wēlòng nḡq̄ì.*  
 wē-lòng nḡq̄-ì  
 that-CL bend-1pl  
 we bend them.
- 11 *J Kād̄ òk̄t n̄ngē wēlòng?*  
 kā-d̄ ò-k̄t n̄ng-ē wē-lòng  
 WH-ADV NF-boil 2pl-NP that-CL  
 How do you boil that thing?
- 12 *F Titaq̄ k̄t dá:ngí n̄.*  
 tí-taq-̄ k̄t d̄ng-í n̄  
 water-LOC-LOC boil finish-ADV TM  
 Boil them in water.
- 13 *J Ek̄t n̄ng dvga:pmí n̄ k̄pà èsh̄n n̄ngē?*  
 ò-k̄t n̄ng dvgap-í n̄ k̄-pà è-sh̄n n̄ng-ē  
 NF-boil 2pl when-ADV TM WH-thing NF-say 2pl-NP  
 When you boil it, what do you call it?
- 14 *Taq n̄ wēd̄ àngkw̄ng íwēí?*  
 taq n̄ wē-d̄ àng-kw̄ng í-wē-í  
 pot TM that-ADV PREF-round be-like-ADV  
 Is that pot round?
- 15 *F Taq taq gwàng taq vdòng ýng zá:ngì n̄ ãd̄ nḡq̄ì.*  
 taq taq gwàng taq vdòng ýng źng-ì n̄ ã-d̄ nḡq̄-ì  
 pot pot round LOC inside LOC put.in-1pl PS this-ADV bend-1pl  
 We put (them) inside a (big) round pot, and bend (them) like this.
- 16 *Nḡq̄ì dá:ngì kūdāng yādāng n̄*  
 nḡq̄-ì d̄ng-ì k̄-dāng yā-dāng n̄  
 bend-1pl finish-ADV that-way this-way TM  
 After we bend them this and that way,
- 17 *vlà:mí cā:nì n̄*  
 vl̄m-í c̄n-ì n̄  
 bamboo.strip-INST fasten-1pl PS  
 with a bamboo strip (we) fasten,

- 18 *ngøqì ngøqì dá:ngí ngøq dá:ngí. . .*  
 ngøq-ì ngøq-ì dǎng-í ngøq dǎng-í  
 bend-1pl bend-1pl finish-ADV bend/press.to.bend finish-ADV  
 (we) bend it, after bending, after bending. . .
- 19 *J Kādō èngøq nõngē?*  
 kā-dō è-ngøq nõng-ē  
 WH-ADV NF-bend 2pl-NP  
 How do you bend (them)?
- 20 *F Yādō wā rvwè yǎng nõ*  
 yā-dō wā rvwè yǎng nõ  
 this-ADV do middle LOC TM  
 Like this, in the middle
- 21 *shóng ādō vhang dō gǎ:lì nõ,*  
 shóng ā-dō vhang dō gǎl-ì nõ  
 wood this-ADV high ADV place(v.)-1pl PS  
 we place (a piece of) wood high up like this,
- 22 *í, ādō ngøq dá:ngí nõ*  
 í ā-dō ngøq dǎng-í nõ  
 right this-ADV bend finish-ADV TM  
 right, after bending like this,
- 23 *tiqlvbán dǎng írākèní nõ*  
 tiq-lvbán dǎng í-rā-kèní nõ  
 one-week about be-DIR-from TM  
 after about one week,
- 24 *ādō sǎ:ngí vrádō shut dá:ngí.*  
 ā-dō sǎng-ì vrá-dō shut dǎng-í  
 this-ADV carve/scrape-1pl even-ADV smoothen finish-ADV  
 we scrape off (the unwanted parts), smoothen and even it out (with a plane).
- 25 *Akvt nõ íbǒió wā dá:ngí nõ í*  
 ā-kvt nõ í-bǒ-ì-ó wā dǎng-í nõ í  
 this-time TM be-PF-IP-VOC say/think finish-ADV TM right  
 Now, when you think it is the right (shape or size),



- 26 *mvsurì gḡ shvlá d̀vngwā wá dá:ngí nḡ ó*  
 mvsu-rì gḡ shvlá d̀vngwā wá d̀vng-í nḡ ó  
 end.point-PM also good/nice just.like do/make finish-ADV TM right  
 after finishing the ends nicely,
- 27 *àngz̀vngl̀vm tvlī z̀vngl̀vm í wē p̀vn z̀vngl̀vm*  
 àng-z̀vng-l̀vm tvlī z̀vng-l̀vm í wē p̀vn z̀vng-l̀vm  
 PREF-put.in-INF crossbow put.in-INF be NOM kind put.in-INF  
 to insert it, insert it through the crossbow,
- 28 *àngt̀ng nḡ bai ā:lì wēí,*  
 àng-t̀ng nḡ bai v̄l-ì wē-í  
 PREF-CL TM bai call-1pl that-be  
 the tree is what we called “bai”,
- 29 *wēp̀vn taq taq rá sá:ngì nḡ,*  
 wē-p̀vn taq taq rá s̀vng-ì nḡ  
 NOM-kind LOC LOC again carve/scrape-1pl PS  
 that kind (of tree) we shape,
- 30 *wēp̀vn shvlá d̀vngwà yèb̀òí tú dá:ngí*  
 wē-p̀vn shvlá-d̀vngwà yèb̀ò-í tú d̀vng-í  
 that-kind good/nice-ADV plane-INST smooth finish-ADV  
 that kind, after we make it smooth and nice with a plane,
- 31 *wēl̀ng taq zá:ngiē.*  
 wē-l̀ng taq z̀vng-ì-ē  
 that-CL LOC put.in-1pl-NP  
 we insert it into the other piece.
- 32 *Wēkvtḡ ādḡ chḡ dá:ngí nḡ*  
 wē-kvt-nḡ ā-dḡ chḡ d̀vng-í nḡ  
 that-time-TM this-ADV make.hole finish-ADV TM  
 Then after making a hole like this,
- 33 *chḡ bḡò mèp̀vngḡ nḡ chḡ dá:ngí nḡ*  
 chḡ bḡ-ò mèp̀vng-ḡ nḡ chḡ d̀vng-í nḡ  
 make.hole PF-TNP after-LOC TM make.hole finish-ADV TM  
 after making a hole, when the a hole is done,
- 34 *tvlī yērí tvlī yēr wā tvlī. . .*  
 tvlī yēr-í tvlī yēr wā tvlī  
 crossbow string-INST crossbow string make crossbow  
 with crossbow string make the crossbow string. . .

- 35 *J Kāpà èzòm nòngē wēlòng yēr wàlvím?*  
 kā-pà è-zòm nòng-ē wē-lòng yēr wà-lvím  
 WH-thing NF-use 2pl-NP that-CL string make-INF  
 What do you use to make that string?
- 36 *F Tvli yēr wàlvím nō yì tònvm shòn bōà.*  
 tvli yēr wà-lvím nō yì tònvm shòn bō-à  
 crossbow string make-INF TM hemp while.ago say PF-TP  
 To make crossbow string, (we use) hemp, (like) I said a while ago.
- 37 *Yì yì wēlòng taq yì*  
 yì yì wē-lòng taq yì  
 hemp hemp that-CL LOC hemp  
 (We use) hemp on that thing, hemp,
- 38 *wēlòngí yøq yøq ì nō dvzā:nì.*  
 wē-lòng-í yøq yøq ì nō dv-zvn-ì  
 that-CL-INST twist twist be PS CAUS-stretch-1pl  
 we twist the hemp string to make it stretch.
- 39 *J Kāpàrì èzòm nòngnō èyøq nòngē.*  
 kā-pà-rì è-zòm nòng nō è-yøq nòng-ē  
 WH-thing-PM NF-use 2pl PS NF-twist 2pl-NP  
 What do you use to twist it?
- 40 *F Yøq nō. . .*  
 yøq nō . . .  
 twist TM . . .  
 Twist . . .
- 41 *J Akvt nō kādō èwà nòngē? Yì lvn bōā?*  
 ā-kvt nō kā-dō è-wà nòng-ē yì lvn bō-ā  
 this-time TM WH-ADV NF-make 2pl-NP hemp call PF-Q  
 Now, how do you make it? Do you call it hemp?
- 42 *F Yì lvn bōā?*  
 yì lvn bō-ā  
 hemp call PF-Q  
 Is it called hemp?

- 43 *J Yi lvn bǝ̀à nìnǝ̀ wḕlǝ̀ng s̀vng kǎdǝ̀ èwà nǝ̀ngē.*  
 yì lvn bǝ̀-à nì-nǝ̀ wḕ-łǝ̀ng s̀vng kǎ-dǝ̀ è-wà nǝ̀ng-ē  
 hemp call PF-TP if-TM that-CL DIR WH-ADV NF-make 2pl-NP  
 Then, if that's called hemp, how do you make it?
- 44 *F Wḕlǝ̀ng s̀vng nǝ̀ k̀v̀l̀l̀ē,*  
 wḕ-łǝ̀ng s̀vng nǝ̀ k̀v̀l̀-ì-lē  
 that-CL DIR TM make.many.tiny.strings-1pl-EXCL  
 That thing, we make many tiny strings,
- 45 *v̀lǝ̀tǹì p̀vngwà baq ǹvngǝ̀*  
 v̀lǝ̀t-ì p̀vngwà baq ǹvng-ǝ̀  
 measure-1pl five times COM-LOC  
 we measure five times, and
- 46 *ǎdǝ̀ tiq wūr kaq tiqtut*  
 ǎ-dǝ̀ tiq wūr kaq tiq-tut  
 this-ADV one hand LOC one-section  
 we hold one half in one hand like this,
- k̀v̀l̀ bǝ̀ kē wḕlǝ̀ng yǝ̀q̀ì.*  
 k̀v̀l̀ bǝ̀ kē wḕ-łǝ̀ng yǝ̀q̀-ì  
 make.many.tiny.strings PF time this-CL twist-1pl  
 then this thing we twist.
- 47 *Yǝ̀q dǎ:ngí nǝ̀ í*  
 yǝ̀q d̀vng-í nǝ̀ í  
 twist finish-ADV TM right  
 After twisting, right,
- 48 *dvzǎ:ǹì dǎ:ngí nǝ̀ tǝ̀dǝ̀ tvlī kaq vrá:ì.*  
 dv-zǎn-ì d̀vng-í nǝ̀ tǝ̀-dǝ̀ tvlī kaq vrá-ì  
 CAUS-stretch-1pl finish-ADV TM while.ago-ADV crossbow LOC smooth-1pl  
 after stretching, then just like before (stretch it) on the crossbow.
- 49 *J Kǎdǝ̀ kǎdǝ̀ d̀èzǎn nǝ̀ngē?*  
 kǎ-dǝ̀ kǎ-dǝ̀ dv-è-zǎn nǝ̀ng-ē  
 WH-ADV WH-ADV CAUS-NF-stretch 1pl-NP  
 How (do you make it) stretch?

- 50 *F Vshèbē shǒng tiqlòng taq dvzā:nì nǒ*  
 vshèbē shǒng tiq-lòng taq dv-zv̄n-ì nǒ  
 (??)<sup>1</sup> wood one-CL LOC CAUS-stretch-1pl PS  
 we stretch (the string) on a piece of wood
- 51 *gvzà ngvng dǒ wài nǒ kǒt:miē.*  
 gvzà ngvng dǒ wà-ì nǒ kǒt-ì-ē  
 very strong ADV do-1pl PS cook-1pl-NP  
 (we) make (it) very strong, (then) cook (it).
- 52 *Kǒt dá:ngí nǒ lá:mì nǒ lǐm dá:ngí nǒ,*  
 kǒt dǐng-í nǒ lǐm-ì nǒ lǐm dǐng-í nǒ  
 cook finish-ADV TM dry-1pl PS dry finish-ADV PS  
 After (we) cooking, (we) lay (them) out in the sun to dry, after laying (them) out in the sun,
- 53 *shú bǒi wā kērá wēdǒ gūngūnnì nǒ, í!*  
 shú bǒ-ì wā kē-rá wē-dǒ gūngūn-ì nǒ í  
 dry PF-TP say time-again that-ADV remove(from.sun)-1pl PS right  
 (they will) dry, then we remove them (from the sun), right,
- 54 *tvlī lòng taq tǒdǒ àngkwāng wài.*  
 tvlī lòng taq tǒ-dǒ àng-kwāng wà-ì  
 crossbow CL LOC while.ago-ADV PREF-circle make-1pl  
 on the crossbow just like before (we) make circles.
- 55 *Dvcaqlǐm òm, wēpvn̄ wā wài nǒ wēkvt dá:ngí.*  
 dvcaq-lǐm òm wē-pvn̄ wā wà-ì nǒ wē-kvt dǐng-í  
 attach-INF umm that-kind only make-1pl PS that-time finish-ADV  
 We make them to attach (the string to the crossbow), umm, when we are done with that.
- 56 *J Kādǒ èwà nǒngē wēdǒ?*  
 kā-dǒ è-wà nǒng-ē wē-dǒ  
 WH-ADV NF-make 2pl-NP that-ADV  
 How do you make it like that?
- 57 *F Kā:lò dá:ngí ādǒ.*  
 kvl-ò dǐng-í ā-dǒ  
 hold-TNP finish-ADV this-ADV  
 After holding (it) like this,

<sup>1</sup>This word was said by the informants to not have any meaning.

- 58 *Rvwàngkàí n̄ mvsá:ngòò k̄pà.*  
 rvwàng-kà-í                      n̄      mv-sá-ng-ò-ó                      k̄-pà  
 rawang-language-INST          TM      NEG-know-1sg-TNP-VOC      WH-thing  
 In the Rawang language I don't know what (it is called).
- 59 *Àngkwāng méí ād̄ mvtú lònq taq*  
 àng-kwāng      mé-í      ā-d̄              mvtú      lònq      taq  
 PREF-circle      CL-INST      this-ADV      end      CL      LOC  
 The circle, (we put through) the end (of the crossbow) like this,
- 60 *wēlòngí àng àngyēr wàì.*  
 wē-lòng-í              àng      àng-yēr              wà-ì  
 that-CL-INST              3sg      PREF-string              do/make-1pl  
 with that make the string (of the crossbow).
- 61 *Àngyēr wá dá:ngí n̄*  
 àng-yēr              wá      d̄ng-í              n̄  
 PREF-string              make      finish-ADV      TM  
 After making the string,
- 62 *tvlī lònq taq yà:ngò í, yād̄ngtē wá vdūē wà n̄*  
 tvlī              lònq      taq      ỳng-ò      í      yā-d̄ngtē      wá      vdū-ē              wà      n̄  
 crossbow      CL      LOC      look-TNP      right      this-much      make      right.size-NP      say      PS  
 (we put it) on the crossbow, and look if it is the right size,
- 63 *yād̄ tvlī lònq taq à wá dá:ngí*  
 yā-d̄              tvlī              lònq      taq              à      wá              d̄ng-í  
 this-ADV      crossbow      CL      LOC              ah do/make      finish-ADV  
 after making like this on the crossbow,
- 64 *wēlòng taq taq rá shvgvpwā.*  
 wē-lòng      taq      taq      rá              shvgvp-wā  
 that-CL      LOC      LOC      again              mark-do/make  
 on that thing again make a mark.
- 65 *Shvdún dá:ngí àngk̄m taq̄*  
 shvdún      d̄ng-í              àng-k̄m              taq̄  
 measure      finish-ADV      PREF-flat              LOC-LOC  
 After measuring on that flat piece,
- 66 *tvlī wēlòng wá dá:ngí tá shvgvpwàì.*  
 tvlī              wē-lòng      wá      d̄ng-í              tá              shvgvp-wà-ì  
 crossbow      that-CL              make      finish-ADV      up              mark-do/make-1pl  
 after making crossbow we (make) a mark (up there).

- 67 *Wēlòng wēmé dá:ngí nǒ wēyíng poqòē.*  
wē-lòng wē-mé dǎng-í nǒ wē-yíng poq-ò-ē  
that-CL that-CL finish-ADV TM that-LOC make.hole-TNP-NP  
After that thing (making the mark), make a hole there.
- 68 *Shvgvp yíng scrúllí wēlòng wàlím poqò.*  
shvgvp yíng scrúll-í wē-lòng wà-lím poq-ò  
mark LOC scrull-INST that-CL do-INF make.hole-TNP  
On the mark, make a hole with a scrull.
- 69 *Wēmé dá:ngí. . .*  
wē-mé dǎng-í  
that-CL finish-ADV  
After that . . .
- 70 *J Kāpà ètǒ nǒngē-- wēdǒ írì--?*  
kā-pà è-tǒ nǒng-ē wē-dǒ í-rì  
WH-thing NF-call 2pl-NP that-ADV be-PM  
What do you call those kinds of things?
- 71 *F Wēlòng taq nǒ taq rá shvgvpwā rá shvgvp wā,*  
wē-lòng taq nǒ taq rá shvgvp wā rá shvgvp wā  
that-CL LOC TM LOC again mark make again mark make  
We make a mark on that thing again,
- 72 *tvlíkōkōm lè wēlòng dá:ngí nǒ*  
tvlí-kōkōm lè wē-lòng dǎng-í nǒ  
crossbow-string.holder REM that-CL finish-ADV TM  
after making the string holder, you know, after that,
- 73 *wēlòng taq scrúllí vdòng taq scrúllí*  
wē-lòng taq scrúll-í vdòng taq scrúll-í  
that-CL LOC scrull-INST inside LOC scrull-INST  
in that one with a scrull inside, with a scrull
- 74 *wēlòng pvtlím loṅg lè wēlòng wá dá:ngí.*  
wē-lòng pvt-lím loṅg lè wē-lòng wá dǎng-í  
that-CL release-INF CL REM that-CL make finish-ADV  
the one that is to release, of course, after finishing making that one.

- 75 *Tvlī pvtlím wēlòng wá dá:ngí nǝ*  
 tvlī pvt-lím wē-lòng wá dǝng-í nǝ  
 crossbow release-INF that-CL do/make finish-ADV TM  
 Crossbow release, after finishing making that one,
- 76 *tvlikōshūng tvlikōshūng roqì.*  
 tvlī-kōshūng tvlī-kōshūng roq-ì  
 crossbow-arrow.holder crossbow-arrow.holder make-1pl  
 we make the arrow holder.
- 77 *Roq dá:ngí gāi pyauk bǝi ó wā dvga:pmí nǝ*  
 roq dǝng-í gāi pyauk bǝ-ì-ó wā dvgap-í nǝ  
 make finish-ADV very straight PF-IP-VOC say when-ADV TM  
 After making, when it is very straight,
- 78 *ādǝ tǝdǝ lēò nǝi léò nǝ yà:ngòē.*  
 ā-dǝ tǝ-dǝ lē-ò nǝ í lé-ò nǝ yǝng-ò-ē  
 this-ADV while.ago-ADV cock-TNP PS VOC cock-TNP PS look-TNP-NP  
 like this like before cock it, cock it, and look.
- 79 *Tvmára wēlòng kōshūng taq tvmára wàò nǝ*  
 tvmá rá wē-lòng kōshūng taq tvmá rá wà-ò nǝ  
 arrow again that-CL arrow.holder LOC arrow again make-TNP PS  
 Then the arrow is placed on the holder
- 80 *tvmá krvk íbǝi ó wā kē.*  
 tvmá krvk í-bǝ-ì-ó wā kē  
 arrow perfect be-PF-IP-VOC say time  
 when it is perfect.
- 81 *J Tvmá zǝnglvím shvrà. . .*  
 tvmá zǝng-lvím shvrà  
 arrow put-INF place  
 The place to put the arrow. . .
- 82 *F Tvmá zǝnglvím kōshūng tvlī kōshū:ngí*  
 tvmá zǝng lím kōshūng tvlī kōshūng-í  
 arrow put INF arrow.holder crossbow arrow.holder-INST  
 The arrow is put on the arrow holder,
- 83 *wēlòng wá dá:ngí*  
 wē-lòng wá dǝng-í  
 that-CL make finish-ADV  
 after we have done that,

- 84 *tvmá lòng krvk íbǒìó wā kèní nǒ*  
 tvμά lòng krvk í-bǒ-ì-ó wā kèní nǒ  
 arrow CL perfect be-PF-IP-VOC say from TM  
 when the arrow is perfect,
- 85 *kōshūng lòng kaq vráòē.*  
 kōshūng lòng kaq vrá-ò-ē  
 arrow.holder CL LOC straighten-TNP-NP  
 make the arrow holder straight (smooth).
- 86 *Vrá dá:ngí nǒ ākvt nǒ í bǒì.*  
 vrá dǎng-í nǒ ā-kvt nǒ í bǒ-ì  
 smooth finish-ADV TM this-time TM be PF-IP  
 Finished smoothening, now it is perfect.
- 87 *Wēkvtní wvp vráòēlè í.*  
 wē-kvt-í wvp vrá-ò-ē-lè í  
 that-time-ADV shoot straighten-TNP-NP-REM right  
 When (the arrow holder is perfect) shoot (to see if it is) right
- 88 *Mvnggá, bǐnggá taq vráò nǒ wvp dvdā:mòē.*  
 mvnggá bǐnggá taq vrá-ò nǒ wvp dvdā-m-ò-ē  
 target target LOC straighten-TNP PS shoot try.out-TNP-NP  
 (shoot) at a target, try out shooting (to see if it is) straight.
- 89 *Wēlòng wvp dá:ngí wā ākvt nǒ íbǒì*  
 wē-lòng wvp dǎng-í wā ā-kvt nǒ í-bǒ-ì  
 that-CL shoot finish-ADV only this-time TM be-PF-IP  
 Only after shooting that it is alright now,
- 90 *wā lōng kèní nǒ zǒmwàng kaq lǐng-ò wē*  
 wā lōng kèní nǒ zǒmwàng kaq lǐng-ò wē  
 say DIR from TM woods/forest LOC take-TNP NOM  
 then it is taken to the woods,
- 91 *tvmá nǐng tvrē nǐng. . .*  
 tvμά nǐng tvrē nǐng  
 arrow COM bamboo.container COM  
 the arrow and (its) bamboo container.



- 92 *J* *Tvmá n̄ k̄pà ýng kèní èwà n̄ngē?*  
 tvmá n̄ k̄-pà ýng kèní è-wà n̄ng-ē  
 arrow TM WH-thing LOC from NF-make 2pl-NP  
 The arrow, from what do you make it?
- 93 *F* *Tvmá n̄ vwà vwà ýng-kèní yā-d̄ō shut-ò wē*  
 tvmá n̄ vwà vwà ýng-kèní yā-d̄ō shut-ò wē  
 arrow TM bamboo bamboo LOC-from this-ADV smooth-TNP NOM  
 The arrow, it's made out of bamboos that are smoothed like this,
- 94 *shutshut-ò n̄ wēlòng wē mvdú:ngòē.*  
 shut-shut-ò n̄ wē-lòng wē mvdúng-ò-ē  
 smooth-smooth-TNP PS that-CL NOM adjust-TNP-NP  
 bamboos that are smoothed and straightened.
- 95 *Àngchēr chēr-òē. Wēlòng chēr dá:ngí za:pmòē.*  
 àng-chēr chēr-ò-ē wē-lòng chēr d́ng-í zap-ò-ē  
 PREF-wing make.wing-TNP-NP that-CL wing finish-ADV stick-TNP-NP  
 Make wings. After making wings, stick (them on the arrow),
- 96 *Wēkvtí wēlòngí shvlá b̄-ì-ó, wā dvgvp. . .*  
 wē-kvt-í wē-lòng-í shvlá b̄-ì-ó wā dvgvp  
 that-time-ADV that-CL-INST good PF-IP-VOC say when  
 and then that is good enough.
- 97 *J* *Kāýng èzap n̄ngē?*  
 k̄-ýng è-zap n̄ng-ē  
 WH-LOC NF-stick 2pl-NP  
 Where do you stick it?
- 98 *F* *Tvmá mvtú ýng àngchēr àngchēr mvd̀m dāng kaq zap-ì.*  
 tvmá mvtú ýng àng-chēr àng-chēr mvd̀m dāng kaq zap-ì  
 arrow end LOC PREF-wing PREF-wing above DIR LOC stick-1pl  
 At the end of the arrow, we stick the feather above.
- 99 *Wēlòng wá dá:ngí n̄ íb̄-ì wā kèní*  
 wē-lòng wá d́ng-í n̄ í-b̄-ì wā-kèní  
 that-CL do finish-ADV TM be-PF-IP say-from  
 After we have done that, then
- 100 *v́rá dá:ngí n̄ shā wvp-l̀m í*  
 v́rá d́ng-í n̄ shā wvp-l̀m í  
 straighten finish-ADV TM meat(animal) shoot-INF right  
 after we have straightened it, (it is ready) to shoot animals.

- 101 *J Kādō shvrá nòngē?*  
 kā-dō shv-vrá nòng-ē  
 WH-ADV CAUS-straighten 2pl-NP:Q  
 How do you smoothen/straighten it out?
- 102 *F Mvnggá taq shvráìē. Mvnggá taq. . .*  
 mvnggá taq shv-vrá-ì-ē mvnggá taq  
 target LOC CAUS-straighten-1pl-NP target LOC  
 We straighten it out by the target. On the target. . .
- 103 *J Mø-ìlè, tvmálòng kādvngtē shèvng nòngē?*  
 mō-ì-lè tvmá-lòng kā-dvngtē shv-è-ṽng nòng-ē  
 NEG-be-REM arrow-CL WH-much CAUS-NF-aim 2pl-NP  
 No, how much do you true the arrow?
- 104 *F Tvmálòng nō kādvngtē vrá má?*  
 tvmá-lòng nō kā-dvngtē vrá má  
 arrow-CL TM WH-much straighten Q  
 How straight is the arrow?
- 105 *Wēyving tvlī kōshūng vlyving kèní*  
 wē-yving tvlī-kōshūng v̄l-yving kèní  
 that-LOC crossbow-arrow.holder be-LOC from  
 From the crossbow holder,
- 106 *vníhìm vníhìm wà nòngē.*  
 vní-hìm vní-hìm wà nòng-ē  
 two-finger two-finger make 2pl-NP  
 we make (the arrow) two fingers long.
- 107 *J Tvmálòng shutshut dá:ngí chēr wá dá:ngí,*  
 tvmá-lòng shut-shut dving-í chēr wá dving-í  
 arrow-CL smooth-smooth finish-ADV wing/feather do/make finish-ADV  
 After making the arrow smooth and putting the feathers on,
- 108 *wēdō wvp dving má?*  
 wē-dō wvp dving má  
 that-ADV shoot only Q  
 did you shoot just like that?

- 109 *F Mø-í tutnòē tut vrádø tut mvdú:ngòē.*  
 mø-í tut-ò-ē tut vrá-dø tut mvdóng-ò-ē  
 NEG-be cut-TNP-NP cut straight(even)-ADV cut straight-TNP-NP  
 No, (we) cut it, cut it to make it even and straight.
- 110 *Tøngwà svmītaq svmītaq ādø*  
 tøng-wà svmī-taq svmī-taq ā-dø  
 hard-do/make fire-LOC fire-LOC this-ADV  
 (To) make (it) stronger on the fire like this
- 111 *svmī tō wà nòng nø mvdú:ngòē.*  
 svmī tō wà nòng nø mvdøng-ò-ē  
 fire while.ago say 2pl PS straight-TNP-NP  
 what I said a while ago, (and make it) straight.
- 112 *J Svmitaq shèwàr nòngē?*  
 svmi-taq shv-è-wàr nòng-ē  
 fire-LOC CAUS-NF-warm(bake.in.fire.place) 2pl-NP  
 You put it on the fire to bake it?
- 113 *F Svwár rà dvgángrà wē dá:ngí wā*  
 sv-wár rà dv-gáng rà wē dving-í wā  
 CAUS-warm must CAUS-warm must NOM finish-ADV only  
 It must be baked. Only after it gets hot
- 114 *shvlá dvingwā mvdóng bø kvtwā.*  
 shvlá dvingwā mvdóng bø kvtwā  
 good just.like straight PF only  
 can it be straightened well.
- 115 *Cā wvplím nø dī rà wē wēkvt wēyíng dī nø.*  
 cā wvp-lím nø dī rà wē wē-kvt wē-yíng dī nø  
 bird shoot-INF TM go must NOM that-time that-LOC go PS  
 Only then can we go shoot birds.
- 116 *Zømwàng tuqbøi kēnø dvdā:mì nø*  
 zømwàng tuq-bø-i kē nø dvdām-i nø  
 woods arrive-PF-1pl time TM think-1pl PS  
 When we have arrived in the woods, we (must) think about
- 117 *ādø taqrām kaq ànggō rüng nìnø*  
 ā-dø taqrām kaq àng-gō rüng nì-nø  
 this-ADV above LOC PREF-body sit if-TM  
 if up above a bird is sitting

- 118 *ā̀dòng s̀vng vdòng s̀vng kòt èngó:mò nì-n̄*  
 ā̀-̀dòng s̀vng vdòng s̀vng kòt è-ngóm-ò nì-n̄  
 this-inside LOC inside LOC ADV NF-bend-TNP if-TM  
 bend (your body) and put (your head) down
- 119 *ā̀ỳvng teqteq wā rā ké-ò.*  
 ā̀-̀ỳvng teqteq wā rā ké-ò  
 this place (the sound of getting shot) say come AVS-TNP  
 this place “tek-tek”, they get it.
- 120 *Wēd̄ wēp̀v̀n wā wa:p̀m̀ì wē mvd̀v̀m taq̄.* . .  
 wē-d̄ wē-p̀v̀n wā wvp-ì wē mvd̀v̀m taq̄-̄  
 that-ADV that-kind only shoot-1pl that above/more,than LOC-LOC  
 Moreover, like that we shot that kind. . .

## ON HUNTING

**J = Dvkøm Yosep (Joseph Dakhum)**

**F = Dvkøm Pi (Dakhum Pi, Joseph's Father)**

*J Kāpàrì èwvp yà:ngà nàí?*

**J** What did you shoot?

*F Wēkvt nō ngàí nō. . .*

**F** At that time I . . .

*J Nìnà, kāpòn kādōírì èwvp yà:ngà?*

**J** What kind of animals did you shoot?

*F Ngàí nō shvtm̀vng kāpàí pà shò:nò ló é vgòm̀rì lè, vgòm̀rì, vcārì wvpmòē. Vgòm̀rì wēỳvng kènì waqsh̀vng wá. Waqsh̀vng wvpl̀vm, sh̀ywí wvp l̀vm nō pvlā la:tnòē.*

**F** I killed whatever is, what is that called? what is that called?, eh, pigeons of course. I shot pigeons and birds, and after that wild boars. To shoot boar, to shoot bear, we must spread poison on the arrow.

*J Pvlā kāpā ỳvng kènì èwà nòngē?*

**J** Where did you get the poison?

*F Pvlā nō Vnòng rvmè kènì ǹvmrā, àngsònsòn wē m̀óng t̀ungtú:ngò nō.*

**F** The poison, namra, is from the Anong River. They cut that pile into small pieces.

*J Wēlòng kāpà l̀ong íē?*

**J** What is that thing?

*F Pvlā rippō mvrà. Àngsòt kù tá shìgùng.*

**F** The strong poison, we bring down short pieces from the mountain.

*J Sh̀óng í má?*

**J** Is it a tree?

*F Mø-í lè. Sh̀óng àngtòng r̀vng wēí shìgung kènì rí rāē. Àngsòt ādō àngsòt vlē wēp̀v̀n í wē d̀órdòr.*

**F** No. They climb the tree, it is from the mountain, and get it out from there. That kind is short then they pound it.

*J Shóng ē vbādòng rým kèní?*

*F Vbādòng rým kèní àngrōmé àngchvng vlē. Wēpvn vsit wēpvn wēpvn dórdòrì nò, wēpà:ní shvlā wēí nò tiq mvnītní shiē.*

*J Kādō èwà nòngē lé wèlòng?*

*F Wèlòng pvlāmé nò tvamá taq wēdō wàiē.*

*J Shìgùng yvng kèní lù ráò wē, mō-í? Lù ráò dvgvp wēdō dvcaq d̀vng nò mō-í wē nò.*

*F Mō-í, dórdòrì nò, āyvng tvamá ādvngtē d̀vng sv̀n.*

*J Dórdvng wēdà:ngí l̀vng d̀vng má?*

*F Mō-íē, tvamá taq nò yādō rvdū:lì pvlā í b̀òì. Wèlòng nī í wē nò. Wèlòng nī í wē tvamá kaq rvdū:lòē. Tvmá kaq rvdū:lò nò wèlòng rvdūl dá:ngí nò, wēdō ríiē tvrētaq í, vshú mv-rà b̀òì wēmé wēdō rvdū:lì nò, ríi nò kūyvng nò, wēdō tvamátaq rvdul b̀òà l̀:ngí nò. Waqshvng vl dānì waqshvng wvpl̀vm, waqshvng g̀ō wē lā:ngí wvp b̀òò kèní nò pvngwà mìnītní shìwē vlē. Tìqnī d̀ō nò shìwē vlē. Wēyvng kèní rvshàrí nò āyvng èwa:pmò nò, ādvgvng kaq dīvm wèò ch̀àng vjāē. Wēdō íwē vlē.*

**J** Tree, eh, from under the ground?

**F** From under the ground, it has big vines and round bulbs. We pound that kind, the real kind, and with the good kind, the animals die in one minute.

**J** How do you make that?

**F** That poison, we put it like that on the arrows.

**J** It's brought down from the mountain, isn't it? When it's brought down, you don't just stick it to the arrow.

**F** No, we pound it, here on the arrow put about this much.

**J** You just use it right after pounding?

**F** No, on the arrow, we wrap the poison like this. It is just that one. It is just that one, they wrap the arrow. After wrapping it on the arrow, we carry it (the arrow) in a bamboo container, no need to mix it, we wrap it like that, carry it there, wrap it like that on the arrow. If there is a boar, then we shoot, from the time that the boar was shot, it takes five minutes to die. Sometimes it takes one day to die. Monkeys from that place, if you shoot this place, they fall at once when they jump to the next branch. It is like that.

*J Nàí èwvp yà:ngà rì n̄ k̄pàrì íē?*

*F Ngái wvp yvngà wē k̄gòrì, rvshàrì wēyíng kèní waqshvng waqshvng, vzuq vzuq n̄, k̄ād̄ ã:lòē? Wēyíng kèní waqshvng, vzuq, svrì, wēyíng kèní wēdívngtē wā íē. C̀vmrì wē dívngtē wā c̀vmrì wā, tērìn̄ shvna:tní wvp yà:ngà. Wēdívngtē wā íē rvshà, waqshvng, shvwí ḡ wvp yvngà tiqḡ. Shvwí shvwí wēyíng kèní n̄ dvgá p̀vn n̄ mà-bá dvgá p̀vn n̄ rvshà, waqshvng wēd̄.*

*J Anggòcèrì?*

*F Anggòcèrì n̄ gaí loqē.*

*J K̄ād̄ írì íē c̄arì k̄pàcèrì íē.*

*F C̄arì n̄ vgòm, wēyíng kèní svngngù wāwēí, wēyíng kèní p̀ngtv́róng wāwē, c̄as̄on wāwē.*

*J K̄aḡ!*

*F K̄aḡon̄ r̄ong b̄ó:ngà. K̄aḡ n̄ rvshà, k̄aḡ íē rvshà.*

*J Ȳarì n̄ k̄pà íē? Angḡ ỳvnggúng nīgūng?*

*F Nīgūng ó pvtvngrì, pvtvng, svrerì, wēyíng kèní, k̀p̀vn pà v̄l b̄òà má m̄v-sháng b̄ó:ngà è.*

**J** The animals that you shot at, what were they?

**F** I shot gibbons, monkeys, and also boars, goats, how do you call them? And then boar, goat, deer, and then that's all. Only small animals, the big one were shot by gun. That's all, monkey, boar, also I had shot a bear. Bears, and then other kinds not included, other kinds are monkey and boar.

**J** The small ones?

**F** There are many small ones.

**J** What are those things? Those little birds?

**F** The birds were pigeon, then one called "sangngu" (a kind of bird that makes the sound "sangngu"), then one called "pongtarong", and a small bird called "caseun".

**J** And then gibbons!

**F** I have mentioned gibbons. Gibbon is a kind of monkey.

**J** What are these? Do they have long tails?

**F** The ones with tails, right, the squirrels, and the "sare" bird (a kind of big bird), and then, that kind, I don't know what it is called.

*J Vlāng p̀v̀n g̀ò v̄lē má?*

*F Vlāng p̀v̀n mā-v̄l. Vlāngp̀v̀n n̄ò tv̄m̄òr̄i l̄eó. Tv̄m̄òr̄i tv̄m̄òr̄i, w̄ēȳv̄ng k̄eńi k̄ū k̄āp̄à í b̄ōi. Liqyūng w̄āp̀v̀n è k̄ād̄ō í b̄ōi. W̄ēp̀v̀n l̄eí. W̄ēp̀v̀n n̄ò nḡai g̀ò mv-s̄áng b̄ó:nḡà.*

*J Rvwàng b̄ōngr̄i.*

*F Rvwàng b̄ōngr̄i m̄à-v̄l. W̄ēdv̄ngt̄e w̄ā íē s̄á:ngò w̄ē n̄ò.*

*J W̄ēd̄ō é w̄ēd̄ō í w̄ē tv̄l̄i èw̄ā èw̄àò n̄ò, èw̄a:p̄m̄ò n̄ò p̄vl̄ār̄i èz̄òm ȳà:nḡà?*

*F Z̄òm ȳà:nḡà p̄vl̄ā.*

*J P̄vl̄āt̄ōngr̄i n̄ò v̄l má? K̄ād̄ō?*

*F P̄vl̄āt̄ōngr̄i n̄ò vr̄á ȳādv̄ngt̄e sh̄ìḡùng rv̄gaq v̄lē. Ȳādv̄ng dv̄ngt̄e t̄ēē.*

*J K̄ād̄ō z̄ōngn̄ò v̄lē?*

*F Z̄ōng n̄ò p̄vl̄āt̄ōng w̄āw̄ā. P̄vl̄ānaq, p̄vl̄ām̄ùng, w̄ēȳv̄ng k̄eńi p̄vl̄āmv̄sh̄é í vs̄òm̄p̀v̀n v̄lē vs̄òm̄p̀v̀n.*

*J K̄ād̄ō íē. W̄ēd̄ō vs̄òm̄p̀v̀n èsh̄òn n̄ōngē. K̄ād̄ō í rvt n̄ò?*

**J** Are there also ones that fly?

**F** There isn't any kind that fly. The ones that fly are eagles. The eagles, the eagles, and then that what is it? It is called "liqyung". What is it! That kind, that kind I don't know.

**J** How about Rawang names?

**F** There are no names in Rawang. I only know that much.

**J** You made a crossbow, and used the poison and shot?

**F** Yes, I used poison.

**J** Are there poison plants? What are they like?

**F** The poison plants grew up this size in the mountain regions. It's this big.

**J** Is there a name for that?

**F** It's only called poison plant. There are three kinds, black, white and then red poisons, three kinds.

**J** How are they? Why do you consider them three kinds?



*F Naqpv̀n n̄ té k̀vngē té mvdaqē. Ad̄ waq d̄ írì shvt k̄ z̄mwàng ỳvnḡí té mvdaq mvdaqrì shvtl̀m n̄ t̄rì n̄ pvlā gv̀bà íē. Wē vn̄íó, vpyū n̄ c̀vmrì wvpl̀m íē.*

*J M̀ng wēó, mvshè wēó pvlām̀ng?*

*F M̀ngrì ǹngó pvlā m̀ngó, pvlā mvshèó rì n̄ rvshà d̄ írì wvp l̀m wēkvt wēkvt wē tíq mvnit ḡ m̄-í dvgvprá ākvt èwa:pmò wēó chàngshìē. Wēpv̀n n̄ lvw̄n rvt n̄ lvw̄n rvt n̄ mvshè wē m̀ng wē t̄òē. Yā vn̄íp̀n n̄ gaí lvw̄nnē. Pvlānaq n̄ tíqh̄v̄n ỳvng wēí g̀nshaq rvt mvdaq rvt n̄ pvlānaq t̄òē. Yā vs̄mp̀n vlē.*

*J In̄ nài shvna:tní èwvp yà:ngà wē nìnàrì n̄ kād̄ írì vlē?*

*F Ngàí shvna:tní wvp ỳvngà nìnà n̄ byōng lè. Rvwàng nìnà n̄ ǹm ngāpuq, òm, wēỳvng kèní ǹm ng̀vns̄, ng̀vns̄, wēỳvng kení shvtngā, wāl̀ng n̄, Rvwàng kài kād̄ v̀lvín íwē mà-shá, shvtngā í d̀vngwā.*

*J Poql̀mrì n̄*

*F Poql̀mrì n̄ t̄ǹm sh̄n̄b̄:ngà.*

*J Poql̀m.*

**F** The black one is stronger, like this, the kind that is for killing things like pigs, to kill stronger ones (animals) in the woods, for the big ones there is stronger poison. The red and white are used to shoot small animals.

**J** How about the white and the red poisons?

**F** The white and the red poisons are for shooting animals like monkeys. They die instantly in one minute. Not even one minute yet, they die right after you shoot them, at once. That kind works very fast, that's why they are called red and white. These two kinds work very fast. The black poison takes a little bit longer, because it can kill, we call it the black poison. These are the three kinds.

**J** What were the animals that you shot by guns?

**F** I shot animals with a gun like gaur, Rawang animals, the wild Rawang cow. Uhm, and then wild cows, then deer, I don't know how to say it in Rawang. It is like a deer.

**J** The gaurs . . .

**F** I had mentioned gaurs earlier.

**J** Gaur.

*F Poqlvm wānì n̄, ̄ Rvwàngrìí n̄ poqlvm íd̀ngwā wēó. Rvwàng kà n̄ vzuq wá d̀ng wāló vzuq wá d̀ng wāē.*

F “Poqlvm” (gaur), the Rawangs just call it “poqlvm”. In the Rawang language it is called “azuq”, we only say “azuq”.

*J Poqlvm wānì n̄ vzuq s̀ng wā má?*

J Do we call it “poqlam” and also “azuq”?

*F Vzuq s̀ng vníp̀n vlē, daōng s̄iek wāmé ḡ d̀ngchè íē, ǹm d̀ngchè z̄mwàng d̀ngchè. Wēd̀ngtē wā wvp yā:ngàé, dvgá n̄ mv-wvpmò.*

F There are two kinds of “azuq”, the big one called “daong siek” (wild goat), and the forest goat. I only shot this many, I did not shoot others.

*J Ló! Tvli ǹngó c̀ng d̄ dvgá d̄ kārì vlē? Rvwàngrìí wēd̄ z̄:mòrì.*

J Concerning the crossbow, what others are there? The ones the Rawang people used.

*F Rvwàngrìí z̄:mò wē n̄ tvli vlē.*

F There is this crossbow that the Rawangs used.

*J Kād̄ írì z̄m yā:ngà wēd̄ írì. . .*

J What things did they use? Tell us about those things.

*F Rvwàngrìí z̄:mò wēn̄ tvli vlē, k̄p̀n í lvpoqc̀rì*

F There was this crossbow that the Rawangs used, kind of like small slingshots.

*J Kād̄ t̄d̄ē?*

J What do you call that?

*F B̀ngdaq wāmá? Kāpà wā má íē. Rvwàng kái sh̄:nò wē yād̄ lóngí wa:pmòó lóngí wa:pmòp̀n wēp̀n z̄mē.*

F Was it called “bangdaq”? What was it called? In the Rawang language they say like this “shoot by the stone”, “shoot by the stone”, they use that kind.

*J E, kād̄ t̄ b̄à wēlòng ē yād̄ lóngí wa:pmò p̀n.*

J What do you call that, eh the kind that you shoot with a stone.

*F B̀nd̄n, b̀nd̄n*

F “Bandan”, “bandan”.

*J Lóng lòng n̄ kād̄ èt̄ n̄ngē?*

J What do you call that stone?



- 8 *Waqsh̀ng wvpl̀m, sh̀wí wvpl̀m n̄ pvl̄ la:tn̄ē*  
 waqsh̀ng wvp-l̀m sh̀wí wvp-l̀m n̄ pvl̄ lvt-ò-ē  
 boar shoot-INF bear shoot-INF TM poison spread-TNP-NP  
 To shoot boar, to shoot bear, (we must) spread poison (on the arrow).
- 9 *J Pvl̄ k̄pà ỳng k̀nì èwà n̄ngē?*  
 pvl̄ k̄-pà ỳng k̀nì è-wà n̄ng-ē  
 poison WH-thing LOC from NF-do/make 2pl-NP  
 Where did you get the poison?
- 10 *F Pvl̄ n̄ Vn̄ng rvm̄ k̀nì n̄mr̄,*  
 pvl̄ n̄ vn̄ng rvm̄ k̀nì n̄mr̄  
 poison TM Anong river from namra(the.name.of.the.poison)  
 The poison, namra, is from the Anong River,
- 11 *àngs̄ns̄n wēmóng t̀ngt̀:ngò n̄.*  
 àng-s̄ns̄n wē-móng t̀ng-t̀ng-ò n̄  
 PREF-portion that-pile cut.into.small.pieces-TNP PS  
 They cut that pile into small pieces.
- 12 *J Wēlòng k̄pà l̀ng íē?*  
 wē-l̀ng k̄-pà l̀ng í-ē  
 that-CL WH-thing CL be-NP  
 What is that thing?
- 13 *F Pvl̄ ripp̄ mv-rà. Àngs̄t k̄ tá sh̀g̀ng.*  
 pvl̄ ripp̄ mv-rà àng-s̄t k̄ tá sh̀g̀ng  
 poison strong.poison NEG-need PREF-short that way mountain  
 The strong poison, we bring down a short piece (from) mountain.
- 14 *J Sh̀ng í má?*  
 sh̀ng í má  
 tree be Q  
 Is it a tree?
- 15 *F M̄-í l̄.*  
 m̄-í l̄  
 NEG-be REM  
 No.

- 16 *Shóng àngtòng rǔng wēí shìgùng kèní rí rāē.*  
 shóng àng-tòng rǔng wē-í shìgùng kèní rí rā-ē  
 tree PREF-trunk climb NOM-be mountain from carry DIR-NP  
 (they) climb the tree, (it is from) the mountain, (and) get (it) out from there.
- 17 *Àngsət ādō àngsət v̄lē wēpvn í wē dǒrdǒr*  
 àng-sət ā-dō àng-sət v̄l-ē wē-pvn í wē dǒr-dǒr  
 PREF-short this-ADV PREF-short exist-NP that-kind be NOM pound-pound  
 That kind is short (then they) pound (it).
- 18 *J Shóng ē vbādòng rvm kèní?*  
 shóng ē vbādòng rvm kèní  
 tree eh- ground inside from  
 Tree, eh, from under the ground.
- 19 *F Vbādòng rvm kèní àngrōmé àngchvng v̄lē.*  
 vbādòng rvm kèní àng-rōmé àng-chvng v̄l-ē  
 ground inside from PREF-big.vine PREF-round/bulb exist-NP  
 From under the ground, it has big vines and round bulbs.
- 20 *Wēpvn vsit wēpvn wēpvn dǒrdǒrì n̄*  
 wē-pvn vsit wē-pvn wē-pvn dǒr-dǒr-ì n̄  
 that-kind genuine that-kind that-kind pound-pound-1pl PS  
 We pound that kind, the real kind, and
- 21 *wēpà:ní shvlā wēí n̄ tiq mvnitní shiē.*  
 wē-pvn-í shvlā wē-í n̄ tiq mvnit-í shi-ē  
 that-kind-INST good NOM-be TM one minute-ADV die-NP  
 with the good kind, (animals) die in one minute.
- 22 *J Kādō èwà n̄ngē lé wēlòng?*  
 kā-dō è-wà n̄ng-ē lé wē-lòng  
 WH-ADV NF-make 2pl-NP Q that-CL  
 How do you make that?
- 23 *F Wēlòng pvlāmé n̄ tvma taq wēdō wàiē.*  
 wē-lòng pvlā-mé n̄ tvma taq wē-dō wà-ì-ē  
 that-CL poison-CL TM arrow LOC that-ADV make-1pl-NP  
 That poison, we put it like that on arrows.

- 24 *J Shìgùng yíng kèní lù ráò wē mǒ-í?*  
 shìgùng yíng kèní lù rá-ò wē mǒ-í  
 mountain LOC from bring DIR-TNP NOM NEG-be  
 It's brought down from the mountain, isn't it?
- 25 *Lù ráò dvgvp wēdǒ dvcaq dǜng nǒ mǒ-í wē nǒ*  
 lù rá-ò dvgvp wē-dǒ dvcaq dǜng nǒ mǒ-í wē nǒ  
 bring DIR-TNP when that-ADV stick only TM NEG-be NOM TM  
 When it's brought down, you don't just stick it (to the arrow).
- 26 *F Mǒ-í, dǒrdǒrì nǒ*  
 mǒ-í dǒr-dǒr-ì nǒ  
 NEG-be pound-pound-1pl PS  
 No, we pound it,
- 27 *āyíng tvmá ādǜngtē dǜng sǜn.*  
 ā-yíng tvmá ā-dǜngtē dǜng sǜn  
 this-place arrow this-much only about  
 here (on) the arrow (put) about this much.
- 28 *J Dǒr dǜng wēdá:ngí líng dǜng má?*  
 dǒr dǜng wē-dǜng-í líng dǜng má  
 pound only that-finish-ADV use only Q  
 You just use it right after pounding?
- 29 *F Mǒ-íē, tvmá taq nǒ yādǒ rvdū:lì pvlā í bǒ-ì.*  
 mǒ-í-ē tvmá taq nǒ yā-dǒ rvdūl-ì pvlā í bǒ-ì  
 NEG-be-NP arrow LOC TM this-ADV wrap-1pl poison be PF-IP  
 No, on the arrow, we wrap the poison like this.
- 30 *Wēlòng nī í wē nǒ.*  
 wē-lòng nī í wē nǒ  
 that-CL just be NOM TM  
 It is just that one.
- 31 *Wēlòng nī í wē tvmá kaq rvdū:lòē.*  
 wē-lòng nī í wē tvmá kaq rvdūl-ò-ē  
 that-CL just be NOM arrow LOC wrap-TNP-NP  
 It is just that one, they wrap the arrow.

- 32 *Tvmá kaq rvdū:lò nò wēlòng rvdūl dá:ngí nò*  
 tvmá kaq rvdūl-ò nò wē-lòng rvdūl dǎng-í nò  
 arrow LOC wrap-TNP PS that-CL wrap finish-ADV TM  
 After wrapping it on the arrow,
- 33 *wēdø ríiē tvrētaq í,*  
 wē-dø rí-i-ē tvrē taq í  
 that-like carry-1pl-NP tare(bamboo container) LOC right  
 we carry it (the arrow) in a bamboo container,
- 34 *vshú mv-rà bǒi wēmé wēdø rvdū:lì nò,*  
 vshú mv-rà bǒ-i wē-mé wē-dø rvdūl-i nò  
 mix NEG-need PF-IP that-CL that-ADV wrap-1pl PS  
 no need to mix , we wrap it like that,
- 35 *ríi nò kūyǎng nò,*  
 rí-i nò kū-yǎng nò  
 carry-1pl PS that-LOC TM  
 carry it there,
- 36 *wēdø tvamá taq rvdul bǒà lù:ngí nò.*  
 wē-dø tvamá taq rvdul bǒ-à lùng-í nò  
 that-ADV arrow LOC wrap PF-TP CL-INST TM  
 wrap it like that on the arrow,
- 37 *waqshǎng v̄l dānì waqshǎng wvp-lǎm,*  
 waqshǎng v̄l dānì waqshǎng wvp-lǎm  
 boar exist if boar shoot-INF  
 if there is boar, then shoot,
- 38 *waqshǎng gǒ wē lǎ:ngí wvp bǒò kèní nò*  
 waqshǎng gǒ wē lǎng-í wvp bǒ-ò kèní nò  
 boar also that very.hour/time-ADV shoot PF-TNP from TM  
 from the time that the boar was shot,
- 39 *pvngwà minitní shìwē v̄le.*  
 pvngwà minit-í shì wē v̄l-ē  
 five minute-ADV die NOM exist-NP  
 it takes five minutes to die.

- 40 *Tiqnī dḥ nḥ shìwē v̄lē.*  
 tiq-nī dḥ nḥ shì-wē v̄l-ē  
 one-day dark PS die-NOM exist-NP  
 (Sometimes) it takes one day to die.
- 41 *Wēyǎng kèní rvshàrí nḥ*  
 wē-yǎng kèní rvshà-rí nḥ  
 that-place from monkey-PM TM  
 Monkeys from that place,
- 42 *āyǎng èwa:pmò nḥ,*  
 ā-yǎng è-wvp-ò nḥ  
 this-LOC NF-shoot-TNP PS  
 (if) you shoot this place,
- 43 *ādvǎng kaq dīvm wèó chàng vjāē.*  
 ā-dvǎng kaq dī-vm wè-ó chàng vjā-ē  
 this-branch LOC go-DIR just-VOC at.once fall-NP  
 (they) fall at once (when they) jump onto the next branch.
- 44 *Wēdḥ íwē v̄lē.*  
 wē-dḥ í-wē v̄l-ē  
 that-ADV be-NOM exist-NP  
 It is like that.
- 45 *J Nàí èwvp yà:ngà rì nḥ kápàrì íē?*  
 nà-í è-wvp yàng-à rì nḥ kā-pà-rì í-ē  
 2sg-AGT NF-shoot TMyrs-TP PM TM WH-thing-PM be-NP  
 The (animals) that you shot at, what are they?
- 46 *F Ngàí wvp yǎng wē kāgòrì,*  
 ngà-í wvp yǎng-à wē kāgò-rì  
 I-AGT shoot TMyrs(1stperson)-TP NOM gibbon-PM  
 I shot gibbons,
- 47 *rvshàrì wēyǎng kèní waqshǎng waqshǎng,*  
 rvshà-rì wē-yǎng kèní waqshǎng waqshǎng  
 monkey-PM that-LOC from boar boar  
 monkeys, and also boars,



Hunting

- 48 *vzuq vzuq n̄ kād̄ ã:lòē?*  
 vzuq-vzuq n̄ kã-d̄ ñl-ò-ē  
 goat-goat TM WH-ADV call-TNP-NP  
 goats, how do you call (that)?
- 49 *Wēyǎng kèní waqshǎng, vzuq, svrì,*  
 wē-yǎng kèní waqshǎng vzuq svrì  
 that-LOC from boar goat deer  
 And then boar, goat, deer,
- 50 *wēyǎng kèní wēdǎngtē wā íē.*  
 wē-yǎng kèní wē-dǎngtē wā í-ē  
 that-LOC from that-much only be-NP  
 and then that's all.
- 51 *Cǎmrì wēdǎngtē wā cǎmrì wā,*  
 cǎm-rì wē-dǎngtē wā cǎm-rì wā  
 small-PM that-much only small-PM only  
 Only small (animals),
- 52 *tē-rì n̄ shvna:tní wvp yà:ngà.*  
 tē-rì n̄ shvnt-í wvp yàng-à  
 large-PM TM gun-INST shoot TMyrs-TP  
 the big ones were shot by gun.
- 53 *Wēdǎngtē wā íē rvshà, waqshǎng,*  
 wē-dǎngtē wā í-ē rvshà waqshǎng  
 that-much only be-NP monkey boar  
 That's all, monkey, boar,
- 54 *shvwí ḡ wvp yǎngà tiqḡ.*  
 shvwí ḡ wvp yǎng-à tiq-ḡ  
 bear also shoot TMyrs-TP one-CL  
 also (I had) shot a bear.
- 55 *Shvwí shvwí wēyǎng kèní n̄ dvgá p̄n n̄ mà-bá*  
 shvwí shvwí wē-yǎng kèní n̄ dvgá p̄n n̄ mv-vbá  
 bear bear that-LOC from TM other kind TM NEG-include  
 Bears, and then other kinds not included,

- 56 *dvǵá p̀v̀n n̄ rvshà, waqsh̀v̀ng wēd̄.*  
 dvǵá p̀v̀n n̄ rvshà waqsh̀v̀ng wē-d̄  
 other kind TM monkey boar that-ADV  
 other kinds are monkey and boar.
- 57 *J Ànggōcèrì?*  
 àng-gō-cè-rì  
 PREF-CL-DIM-PM  
 The small ones?
- 58 *F Ànggōcèrì n̄ gaí loq̄.*  
 àng-gō-cè-rì n̄ gaí loq̄-ē  
 PREF-CL-DIM-PM TM very many-NP  
 There are many small ones.
- 59 *J Kād̄ írì íē cārì kāpàcèrì íē.*  
 kā-d̄ í-rì í-ē cārì kā-pà-cè-rì í-ē  
 WH-ADV be-PM be-NP bird-PM WH-thing-DIM-PM be-NP  
 What are those things? Those little birds?
- 60 *F Cārì n̄ vgòm, wēỳv̀ng kènì sv̀ngngù wāwē í,*  
 cārì n̄ vgòm wē-ỳv̀ng kènì sv̀ngngù wā-wē í  
 bird-PM PM pigeon that-LOC from sv̀ngngù call-NOM be  
 The birds were pigeon, then one called “sv̀ngngu” (a kind of bird that makes the sound sv̀ngngu),
- 61 *wēỳv̀ng kènì p̀ngtv̀róng wāwē, cās̄n wāwē.*  
 wē-ỳv̀ng kènì p̀ngtv̀róng wā-wē cās̄n wā-wē  
 that-LOC from pongtarong call-NOM small/tiny bird call-NOM  
 then one called “pongtarong”, one called “caseun”.
- 62 *J Kāḡ!*  
 kāḡ  
 gibbon  
 (And then) gibbon!
- 63 *F kāḡ n̄ r̄ng b̄:ngà.*  
 kāḡ n̄ r̄ng b̄-ng-à  
 gibbon TM number PF-1sg-TP  
 I have mentioned gibbon.

- 64 *Kāgø nø rvshà, kāgø íē rvshà.*  
 kāgø nø rvshà kāgø í-ē rvshà  
 gibbon TM monkey gibbon be-NP monkey  
 Gibbon is (a kind) of monkey.
- 65 *J Yārì nø kápà íē? Ànggō yvnggúng nīgūng?*  
 yā-rì nø kā-pà í-ē àng-gō yvnggúng nīgūng  
 this-PM TM WH-what be-NP PREF-CL long tail  
 What are these? Do they have long tail?
- 66 *F Nīgūngó pvtvngri, pvtvng, svrēri, wēyving kèní,*  
 nīgūng-ó pvtvng-rì pvtvng svrē-rì wē-yvng kèní  
 tail-VOC squirrel-PM squirrel bird-PM that-LOC from  
 The ones with tail, right, the squirrels, and “sare” bird (a kind of big bird),  
 and then,
- 67 *kūpvn pà vl bōà má mv-sháng bō:ngà è.*  
 kū-pvn pà vl bō-à má mv-shá-ng bō-ng-à è  
 that-kind what call PF-TP Q NEG-know-1sg PF-1sg-TP eh  
 that kind, I don’t know what it is called.
- 68 *J Vlāngpvn gø vlē má?*  
 vlāng-pvn gø vl-ē má  
 flying-kind also exist-NP Q  
 Are there also the ones that fly?
- 69 *F Vlāngpvn mà-vl. Vlāngpvn nø tvmøri lèó.*  
 vlāng-pvn mà-vl vlāng-pvn nø tvmø-rì lè-ó  
 flying-kind NEG-exist flying-kind TM eagle-PM REM-EXCL  
 There isn’t any kind that fly. Oh, the ones that fly are eagles.
- 70 *Tvmøri tvmøri, wēyving kèní kū kápà í bōi.*  
 tvmø-rì tvmø-rì wē-yvng kèní kū kā-pà í bō-i  
 eagle-PM eagle-PM that-LOC from that WH-thing be PF-1pl  
 The eagles, the eagles, and then that what is it?
- 71 *Liqyung wāpvn è kādø í bōi. Wē pvn lèí.*  
 liqyung wā-pvn è kā-dø í bō-i wē pvn lè-í  
 eagle all-kind e WH-ADV be PF-1pl that kind REM-right  
 It is called liqyung. What is it! That kind,

- 72 *wēp̀v̀n n̄ ngáí ḡ mv-sáng b̄:ngà.*  
 wē-p̀v̀n n̄ ngá-í ḡ mv-sá-ng b̄-ng-à  
 that-kind TM 1sg-AGT also NEG-know-1sg PF-1sg-TP  
 that kind I don't know.
- 73 *J Rvwàng b̄ng-rì.*  
 rvwàng b̄ng-rì  
 Rawang name-PM  
 (How about) Rawang names?
- 74 *F Rvwàng b̄ng-rì mà-̄vl.*  
 rvwàng b̄ng-rì mà-̄vl  
 Rawang name-PM NEG-exist  
 There are no names in Rawang.
- 75 *Wēdvngtè wā í-ē s̄ng-ò wē n̄.*  
 wē-dvngtè wā í-ē s̄ng-ò wē n̄  
 that-much only be-NP know-TNP NOM TM  
 I only know that much.
- 76 *J Wēd̄ é wēd̄ í wē tvlī èwā èwà-ò n̄.*  
 wē-d̄ é wē-d̄ í wē tvlī è-wā è-wà-ò n̄  
 that-ADV eh that-ADV be NOM crossbow NF-make NF-make-TNP PS  
 You made crossbow,
- 77 *èwa:pmò n̄ pvlārì èzòm yà:ngà?*  
 è-wvp-ò n̄ pvlā-rì è-zòm yàng-à  
 NF-shoot-TNP PS poison-PM NF-use TMyrs-TP  
 use the poison and shot?
- 78 *F Zòm yà:ngà pvlā.*  
 zòm yàng-à pvlā  
 use TMyrs-TP poison  
 (Yes, I) used poison.
- 79 *J Pvlāt̄ng-rì n̄ vl má? Kād̄?*  
 pvlā-t̄ng-rì n̄ vl má kā-d̄  
 poison-bush-PM TM exist Q WH-ADV  
 Are there poison plants? How are they?

- 80 *F Pvlātòngrì nō vrá yādvngtē shìgùng rvgaq v̄lē.*  
 pvlā-tòng-rì nō vrá yā-dvngtē shìgùng rvgaq v̄-lē  
 poison-bush-PM TM again this-much/many mountain region exist-NP  
 The poison plants grew up to this size in the mountain regions.
- 81 *Yādvng dvngtē tē ē.*  
 yā-dvng dvngtē tē ē  
 this-only much big NP  
 It's this big.
- 82 *J Kādō zòngnō v̄lē?*  
 kā-dō zòng nō v̄l-ē  
 WH-ADV name TM exist-NP  
 Is there a name (for that)?
- 83 *F Zòng nō pvlātòng wāwā. Pvlānaq, pvlamùng,*  
 zòng nō pvlā tòng wā-wā pvlā-naq pvlā-mùng  
 name TM poison bush only-only poison-black poison-white  
 It's only called poison plant.
- 84 *wēyving kèní pvlāmvshéí vsòmpv̄n v̄lē vsòmpv̄n.*  
 wē-yving kèní pvlā-mvshé í vsòm-pv̄n v̄lē vsòm-pv̄n  
 that-LOC from poison-red be three-kinds exist three-kind  
 There are three kinds, black, white and then red poisons.
- 85 *J Kādō íē. Wēdō vsòmpv̄n èshòn nòngē. Kādō í rvt nō*  
 kā-dō í-ē wē-dō vsòm pv̄n è-shòn nòng-ēkā-dō í rvt nō  
 WH-ADV be-NP that-ADV three kind NF-talk 2pl-NP that-ADVbe because TM  
 How are they? Why do you consider them three kinds?
- 86 *F Naqp̄v̄n nō té kvingē té mvdaqē,*  
 naq pv̄n nō té kving-ē té mvdaq-ē  
 black kind TM more strong-NP more strong-NP  
 The black one is stronger.
- 87 *Adō waq dō írì shvt*  
 ā-dō waq dō í-rì shvt  
 this-ADV pig ADV be-PM kill  
 like this, the kind that is like pig,

- 88 *kū zōmwàng yǐngōí té mvdaq mvdaqrì shvtlým nō*  
 kū zōmwàng yǐng-ō-í té mvdaq mvdaq-rì shvt-lým nō  
 that woods LOC-LOC-ADV more strong strong-PM kill-INF TM  
 to kill stronger ones (animals) in the woods,
- 89 *tērì nō pvlā gvbà íē.*  
 tē-rì nō pvlā gvbà í-ē  
 big-PM TM poison big be-NP  
 (for) the big ones it is big poison.
- 90 *Wē vnīó, vpyū nō cǐmrì wvplým íē.*  
 wē vnīó vpyū nō cǐm-rì wvp-lým í-ē  
 that red(<Burmese) white(<Burmese) TM small-PM shoot-INF be-NP  
 The red and white (are used) to shoot small (animals).
- 91 *J Mùng wē ó, mvshè wēó pvlāmùng?*  
 mùng wē-ó mvshè wē-ó pvlā-mùng  
 white that-COM red that-COM poison-white  
 How about the white and the red poisons?
- 92 *F Mùngrì nǐngó pvlā mùngó, pvlāmvshèó rì nō*  
 mùng-rì nǐng-ó pvlā mùng-ó pvlā-mvshè-ó rì nō  
 white-PM COM-COM poison white-COM poison-red-COM PM TM  
 The white and the red poisons are
- 93 *rvshà dō írì wvplým wēkvt wēkvt wē tiq mvnit gō*  
 rvshà dō í-rì wvp-lým wē-kvt wē-kvt wē tiq mvnit gō  
 monkey ADV be-PM shoot-INF that-time that-time NOM one minute also  
 for shooting (animals) like monkeys, (they) die instantly in one minute.
- 94 *mø-í dvgvp rá ākvt èwa:pmò wēó chàngshìē.*  
 mō-í dvgvp rá ā-kvt è-wvp-ò wē-ó chàng-shì-ē  
 NEG-be time again this-time NF-shoot-2pl NOM-VOC at.once-die-NP  
 Not even one minute yet, they die right after you shoot, at once.
- 95 *Wēpǎn nō lvwǎn rvt nō lvwǎn rvt nō*  
 wē-pǎn nō lvwǎn rvt nō lvwǎn rvt nō  
 that-kind TM fast because PS fast(<Jingphaw) because PS  
 That kind works fast, that's why

- 96 *mvshè wē mùng wē tǒ-ò-ē.*  
 mvshè wē mùng wē tǒ-ò-ē  
 red NOM white NOM call-TNP-NP  
 they are called red and white.
- 97 *Yā vní-pv̀n nǒ gaí lvwv̀n-ē.*  
 yā vní-pv̀n nǒ gaí lvwv̀n-ē  
 this two-kind TM very fast-NP  
 These two kinds (work) very fast.
- 98 *Pvlānaq nǒ tiqh̄v̀n yv̄ngwē í*  
 pvlā-naq nǒ tiqh̄v̀n yv̄ng-wē í  
 poison-black TM one-bit long-NOM be  
 The black poison takes a little bit long,
- 99 *gǒnshaq rvt mvdaq rvt nǒ pvlānaq tǒ-ò-ē.*  
 gǒnshaq rvt mvdaq rvt nǒ pvlā naq tǒ-ò-ē  
 life cut strong because PS poison black call-TNP-NP  
 because it can kill (we) call it the black poison.
- 100 *Yā vsǒmpv̀n v̄l-ē*  
 yā vsǒm-pv̀n v̄l-ē  
 this three-kind exist-NP  
 These are the three kinds.
- 101 *J Inī nàí shvna:tní èwvp yà:ngà wē nìnàri nǒ*  
 ínī nà-í shvnt-í è-wvp yàng-à wē nìnà-ri nǒ  
 be-if 2sg-AGT gun-INST NF-shoot TMyrs-TP NOM animal-PM PM
- 102 *kādǒ írì v̄l-ē?*  
 kā-dǒ í-rì v̄l-ē  
 WH-ADV be-PM exist-NP  
 What were the animals that you shot with guns?
- 103 *F Ngàí shvna:tní wvp yv̄ngà nìnà nǒ byōng lè.*  
 ngà-í shvnt-í wvp yàng-à nìnà nǒ byōng lè  
 1sg-AGT gun-INST shoot TMyrs-TP animal TM gaur REM  
 I shot with a gun animals like gaur,
- 104 *Rvwàng nìnà nǒ nvm ngāpuq,*  
 rvwàng nìnà nǒ nvm ngāpuq  
 Rawang animal TM forest(<Jingphaw) Rawang.cow  
 Rawang animals, the wild Rawang cow.

- 105 *òm, wēyíng kèní nùm ngv̀nsò, ngv̀nsò,*  
 òm wē-yíng kèní nùm ngv̀nsò ngv̀nsò  
 uhm that-LOC from forest cow cow  
 Uhm, and then wild cows,
- 106 *wēyíng kèní shvtngā, wālòng n̄*  
 wē-yíng kèní shvtngā wā-lòng n̄  
 that-LOC from deer say-CL TM  
 then deer,
- 107 *Rvwàng kài kād̄ò v̄llím íwē mà-shá shvtngā í d̀ngwā.*  
 rvwàng kài kād̄ò v̄l-lím í-wē mà-shá shvtngā í d̀ngwā  
 Rawang language-AGT WH-ADV call-INF be-NOM NEG-know deer be like  
 something like deer, I don't know how to say it in Rawang.
- 108 *J Poqĺm̀rì n̄*  
 poqĺm̀rì n̄  
 gaur-PM TM  
 The gaurs. . .
- 109 *F Poqĺm̀rì n̄ t̄n̄v̄m sh̄n̄b̄:ngà.*  
 poqĺm̀rì n̄ t̄n̄v̄m sh̄n̄b̄-ng-à  
 gaur-PM TM while.ago say-PF-1sg-TP  
 I had mentioned gaurs earlier.
- 110 *J Poqĺm̀.*  
 poqĺm̀  
 gaur  
 Gaur.
- 111 *F Poqĺm̀ wānì n̄,*  
 poqĺm̀ wā-nì n̄  
 gaur say-if TM  
 "Poqlam" (gaur),
- 112 *ō Rvwàngrìí n̄ poqĺm̀ íd̀ngwā wēó.*  
 ō rvwàng-rì-í n̄ poqĺm̀ í d̀ng wā wē-ó  
 oh Rawang-PM-AGT TM gaur be also say NOM-VOC  
 oh, the Rawangs just call it "poqlam".



- 113 *Rvwàng kà n̄ vzuq wá d̀ng wāló,*  
 rvwàng kà n̄ vzuq wá d̀ng wā-ló  
 Rawang language TM wild.goat say also/only call-EXCL  
 In the Rawang language it is called “azuq”,
- 114 *vzuq wá d̀ng wāē.*  
 vzuq wá d̀ng wā-ē  
 wild.goat say also/only call-NP  
 (we) only say “azuq”.
- 115 *J Poqlvím wānì n̄ vzuq s̀ng wā má?*  
 poqlvím wā-nì n̄ vzuq s̀ng wā má  
 gaur call-if TM wild.goat LOC say Q  
 Do (we) call it “poqlam” and also “azuq”?
- 116 *F Vzuq s̀ng vníp̀n vlē,*  
 vzuq s̀ng vní-p̀n vl-ē  
 wild.goat LOC two-kind exist-NP  
 There are two kinds of “azuq” (wild goat),
- 117 *daōng s̄iek wāmé ḡ d̀ngchè íē,*  
 daōng s̄iek wā-mé ḡ d̀ngchè í-ē  
 wild.goat(Burmese) call-CL also goat be-NP  
 the animal called “daong siek” is also a goat,
- 118 *ǹm d̀ngchè z̄mwàng d̀ngchè.*  
 ǹm d̀ngchè z̄mwàng d̀ngchè  
 forest goat forest goat  
 a forest goat, a forest goat.
- 119 *Wēdvngtē wā wvp yà:ngàé, dvgá n̄ mv-wvpmò.*  
 wē-dvngtē wā wvp yàng-à-é dvgá n̄ mv-wvp-ò  
 that-much only shoot TMyrs-TP-EXCL other TM NEG-shoot-TNP  
 I only shot this many, I did not shoot others.
- 120 *J Ló! Tvli ǹngó c̀ng d̄ dvgá d̄ kārì vlē?*  
 ló tvli ǹng-ó c̀ng d̄ dvgá d̄ kārì vl-ē  
 yeah crossbow COM-COM concern ADV other ADV WH-PM exist-NP  
 Concerning crossbows, what others are there?

- 121 *Rvwàngrií wēd̥ z̥mòrì.*  
 Rvwàng-rì-í wē-d̥ z̥m-ò-rì  
 Rawang-PM-AGT that-ADV use-TNP-PM  
 The ones the Rawang people used.
- 122 *F Rvwàngrií z̥mò wē n̥ tvlī vlē.*  
 Rvwàng-rì-í z̥m-ò wē n̥ tvlī vl-ē  
 Rawang-PM-AGT use-TNP NOM TM crossbow exist-NP  
 There is this crossbow that the Rawangs used.
- 123 *J Kād̥ írì z̥m yàng-à wēd̥ írì. . .*  
 kā-d̥ í-rì z̥m yàng-à wē-d̥ í-rì  
 WH-ADV be-PM use TMyr-TP that-ADV be-PM  
 What thing did they use (tell us) those things. . .
- 124 *F Rvwàngrií z̥mò wē n̥ tvlī vlē,*  
 rvwàng-rì-í z̥m-ò wē n̥ tvlī vl-ē  
 Rawang-PM-AGT use-TNP NOM TM crossbow exist-NP  
 There was this crossbow that the Rawangs used,
- 125 *kūp̥v̥n í lvpoq-cè-rì*  
 kū-p̥v̥n í lvpoq-cè-rì  
 that-kind be slingshot-DIM-PM  
 kind of like small slingshots.
- 126 *J Kād̥ t̥ò-è?*  
 kā-d̥ t̥ò-è-ē  
 WH-ADV call-TNP-NP  
 What do you call that?
- 127 *F B̥vngdaq wā má? Kāpà wā má í-ē.*  
 b̥vngdaq wā má kā-pà wā má í-ē  
 bangdaq call Q WH-thing call Q be-NP  
 Was it called bangdaq? What was it called?
- 128 *Rvwàng kài sh̥nò wē yād̥ lóngí wa:pmòó*  
 rvwàng kà-í sh̥n-ò wē yā-d̥ lóng-í wvp-ò-ó  
 Rawang language-INST say-TNP NOM this-ADV stone-INST shoot-TNP-EXCL  
 In Rawang language they say like this shoot by the stone,

- 129 *lóngí wa:pmòpvn wēpvn zòmē.*  
 lóng-í wvp-ò-pvn wē-pvn zòm-ē  
 stone-INST shoot-TNP-kind that-kind use or hold-NP  
 shoot by the stone (they) use that kind.
- 130 *J E, kādō tō bōà wēlòng ē*  
 è kā-dō tō bō-à wē-lòng ē  
 eh WH-ADV call PF-TP that-CL eh  
 What do you call, that, eh
- 131 *yādō lóngí wa:pmò pvn.*  
 yā-dō lóng-í wvp-ò pvn  
 this-ADV stone-INST shoot-TNP kind  
 the kind that shoot with stone.
- 132 *F Bvndvn, bvndvn*  
 bvndvn bvndvn  
 bandan(bow) bandan(bow)  
 Bandan (another kind of bow)
- 133 *J Lóng lòng nō kādō ètō nòngē?*  
 lóng lòng nō kā-dō è-tō nòng-ē  
 stone CL TM WH-ADV NF-call 2pl-NP  
 What do you call that stone?
- 134 *F Lóng lòng nō lóng í dving wā bvndvno lóng. . .*  
 lóng lòng nō lóng í dving wā bvndvn-ó lóng  
 stone CL TM stone be just say crossbow-COM stone  
 That stone, we just say “bandan” and stone.

## HOW TO MAKE TRAPS

**J = Dvkøm Yosep (Joseph Dakhum)**

**F = Dvkøm Pi (Dakhum Pi, Joseph's Father)**

*J Dvgá kápà v̄lē?*

J What else is there?

*F Wēyving kèní kúpvn gø lā v̄ló. Yādø tvli gø mø-íó kápà wà bþà má?*

F Then, there is also another kind. It's not like a crossbow, what do they call that?

*J Mvngkūng.*

J Trap

*F Mvngkūng, ø. . .*

F Trap, ø. . .

*J Mvngkūng èlē nõngká?*

J You do the setting of the trap?

*F Mvngkūng lē ì.*

F We set the trap.

*J Ló! èlē nõng wē tvrà kādø shīnī èshõn daqò.*

J Now tell us how you set the traps.

*F Mvngkūng lēì tvrà nõ yādø yvnggúng wài nõ shõng chø yādø wā wàò nõ í, āyving kèní lèðē, yāyving kèní kápà svkó wāmá? Tiqmé v̄lē. Yāmé kūkaq dùng yving tiqhõng wāwā nõ, yāhõng íbø kèní nõ ó. Amé vpvt nõ shìshìlvím dvpvt wēpvñ døt svtlívím dvpvt, wà yà:ngà wē mvngkūng.*

F About making a trap, first we find a long trunk of wood, then make a hole like this, then we set it, then, what do you call that? There is one. This string must be trapped at the end of the other hole, after setting this string, this one release, and the animal dies. That kind of trap is made to kill mice.

*J Wēdø í nõ kādø èshõn nõngē. Wēdø íri lèðē.*

J That kind, what do you call those kinds of trap setting.

*F Lèðē wádving mvngkūng lèðē.*

F Trap setting, we just say "mangkung".

*J Wēlòng vjā nì n̄ kād̄  
èshòn n̄ngē?*

*F Vjā nìn̄ vpvtnē vpvtnē.*

*J Dvgád̄ kāp̄v̄n v̄lē?*

*F M̀v̄ntv̄ng v̄lē ló! M̀v̄ntv̄ng.*

*J Kāp̄v̄n iē m̀v̄ntv̄ng wā nī?*

*F M̀v̄ntv̄ng wānì yād̄ . . .  
shvm̄ócèrì yād̄ lēlv̄m wàd̄ n̄  
yād̄ wàd̄ n̄ rá cā r̀ngrā nìn̄  
vpvt vpvt n̄ m̀v̄ntv̄ng wāē  
wēlòng m̀v̄ntv̄ng. . .*

*J Dvgá n̄ kāp̄à v̄lē?*

*F Dvgá n̄ m̀-vl, wēdv̄ngtē wā  
iē. O vgúr wāwē tiqp̄v̄n v̄lē.  
Vgúr vgúr vgúr wā l̀ng n̄ ād̄  
àngkw̄ngcè wàd̄ n̄ í! Taqkaq  
vshāí lēd̄ p̄v̄n vgúr wàì p̄v̄n  
tiqp̄v̄n v̄lē.*

*J Kād̄. . . kād̄ lēd̄ē?*

*F Cācèrì vd̀ng ỳnḡ v̄r̀m  
ỳnḡ yād̄ lēd̄ n̄, í ā dāng kènì  
cācè dī b̄ kènì, ād̄ vpvt n̄  
gwálv̄m p̄v̄n vpvt n̄ gwá gwá  
n̄, cācèrì gwá wēn̄ vgúr iē.  
Wēp̄v̄n iē.*

**J** When it falls down, what do you call that?

**F** If it falls down, it's because the other end of the string is released.

**J** Are there other kinds like this?

**F** There is another kind called "mantang".

**J** What kind of trap is mantang?

**F** Mantang is like this, using small flies like this, we make a trap to catch birds. When the bird comes near it, it releases, it's called a mantang trap, that's a mantang trap.

**J** What else is there?

**F** No more, that's all. Oh, there is one kind called "agur". The one called "agur", we make a small circle, right! Agur is a kind of trap that set using meat.

**J** How does it trap the prey?

**F** It is set near where the small birds are, the bird walks in from this side, it releases like this, it releases to catch the bird, and the bird is trapped. The one that traps small birds, that kind is "agur".

## Analysis

- 1 *J Dvgá kápà v̄lē?*  
 dvgá kápà v̄l-ē  
 other WH-thing exist-NP  
 What else there is?
- 2 *F Wēyǎng kèní kūp̄v̄n ḡō lā v̄l-ó.*  
 wē-yǎng kèní kū-p̄v̄n ḡō lā v̄l-ó  
 that-LOC from that-kind also INDTV exist-VOC  
 Then, there is also another kind.
- 3 *Yād̄ō tvlī ḡō m̄-í-ó kápà wà b̄-à má?*  
 yā-d̄ō tvlī ḡō m̄-í-ó kápà wà b̄-à má  
 this-ADV crossbow also NEG-be-VOC WH-thing say PF-TP Q  
 It's not like crossbow, what do they call that?
- 4 *J M̄v̄ngkūng.*  
 m̄v̄ngkūng  
 trap  
 Trap
- 5 *F M̄v̄ngkūng, ø. . .*  
 m̄v̄ngkūng ø  
 trap uh  
 Trap, uh. . .
- 6 *J M̄v̄ngkūng è-lē n̄-óng-ká?*  
 m̄v̄ngkūng è-lē n̄-óng-ká  
 trap NF-set(trap) 2pl-VOC  
 You do the setting of the trap?
- 7 *F M̄v̄ngkūng lē-ì.*  
 m̄v̄ngkūng lē-ì  
 trap set(trap)-1pl  
 We set the trap.
- 8 *J Ló! è-lē n̄-óng wē tvrà kād̄ō shīnī è-sh̄-òn daq-ò.*  
 ló è-lē n̄-óng wē tvrà kād̄ō shīnī è-sh̄-òn daq-ò  
 now NF-set(trap) 2pl NOM way WH-ADV yet NF-say DIR-TNP  
 Now tell us how you set the traps.

- 9 *F M̀̀ngkūng lēi tvrà n̄ yād̄ ỳnggúng wài n̄*  
 m̀̀ngkūng lē-ì tvrà n̄ yā-d̄ ỳnggúng wà-ì n̄  
 trap set(trap)-1pl way TM this-ADV long make-1pl PS  
 About making a trap, (first) we make (find) long like this
- 10 *sh̄ng ch̄ yād̄ wā wàò n̄ í,*  
 sh̄ng ch̄ yā-d̄ wā wà-ò n̄ í  
 wood make.hole this-ADV only make-TNP PS right  
 trunk of wood, then make hole like this,
- 11 *āỳng k̀nì lē-ò-ē,*  
 ā-ỳng k̀nì lē-ò-ē  
 this-LOC from set(trap)-TNP-NP  
 then we set it,
- 12 *yāỳng k̀nì kāpà svkó wāmá? Tiqmé v̄lē.*  
 yā-ỳng k̀nì kā-pà svkó wā má tiq-mé v̄l-ē  
 this-LOC from WH-thing red.ant call Q one-CL exist-NP  
 then, what do you call that? There is one.
- 13 *Yāmé kūkaq dùng ỳng tiqh̄ng wāwā n̄,*  
 yā-mé kū-kaq dùng ỳng tiq-h̄ng wā-wā n̄  
 this-CL that-LOC hole LOC one-string do-REDUP PS  
 This one string must trap at (the end of) the other hole,
- 14 *yāh̄ng íb̄ k̀nì n̄ ó.*  
 yā-h̄ng í-b̄ k̀nì n̄ ó  
 this-string be-PF from TM EXCL  
 after setting this string,
- 15 *Amé vpvt n̄ shìshìlv̄m dvpvt*  
 ā-mé vpvt n̄ shì-shì-lv̄m dvpvt  
 this-CL release PS die-R/M-INF for  
 this one releases, and (the animal) is to die,
- 16 *wēp̀n d̄t sv̄lv̄m dvpvt, wà yà:ngà wē m̀̀ngkūng.*  
 wē-p̀n d̄t sv̄-lv̄m dvpvt wà yàng-à wē m̀̀ngkūng  
 that-kind mice kill-INF for make TMyrs-TM NOM trap  
 that kind of trap is one made to kill mice.

- 17 *J Wēd̥ō í n̥ō kād̥ō èsh̥òn n̥òngē.*  
 wē-d̥ō í n̥ō kād̥ō è-sh̥òn n̥òng-ē  
 that-like be TM WH-ADV NF-say 2pl-NP  
 That kind what do you call
- 18 *Wēd̥ō írì lē-ò-ē.*  
 wē-d̥ō í-rì lē-ò-ē  
 that-like be-PM set(trap)-TNP-NP  
 those kinds of trap setting.
- 19 *F Lē-ò-ē wád̥vng m̥vngkūng lē-ò-ē.*  
 lē-ò-ē wád̥vng m̥vngkūng lē-ò-ē  
 set(trap)-TNP-NP say-only trap set(trap)-TNP-NP  
 Trap setting we just say “mangkung”.
- 20 *J Wēlòng vjā nì n̥ō kād̥ō èsh̥òn n̥òngē?*  
 wē-lòng vjā nì n̥ō kād̥ō è-sh̥òn n̥òng-ē  
 that-CL drop if TM WH-ADV NF-say 2pl-NP  
 When it falls down, what do you call that?
- 21 *F Vjā n̥ìn̥ō vpvt̥nē vpvt̥nē.*  
 vjā n̥ìn̥ō vpvt̥-ē vpvt̥-ē  
 drop if-TM release-NP release-NP  
 If it falls down, (it’s because the other end of the string is) released.
- 22 *J Dvgád̥ō k̥āp̥v̥n v̥l-ē?*  
 dvgá-d̥ō k̥ā-p̥v̥n v̥l-ē  
 other-ADV this-kind exist-NP  
 Is there another kind like this?
- 23 *F M̥v̥nt̥v̥ng v̥l-ē ló! M̥v̥nt̥v̥ng.*  
 m̥v̥nt̥v̥ng v̥l-ē ló m̥v̥nt̥v̥ng  
 trap exist-NP EXCL trap  
 There is “mantang”! Mantang.
- 24 *J K̥āp̥v̥n í-ē m̥v̥nt̥v̥ng wā n̥ī?*  
 k̥ā-p̥v̥n í-ē m̥v̥nt̥v̥ng wā-n̥ī  
 WH-kind be-NP mantang/trap say-if  
 What kind (of trap) is mantang?



- 25 *F M̀vnt̀vng wā̀nì yā̀d̄ . . . shvm̄̀cè̀rì yā̀d̄*  
 m̀vnt̀vng wā̀-nì yā̀-d̄ shvm̄̀cè̀-rì yā̀-d̄  
 trap say-if this-ADV fly-DIM-PM this-ADV  
 Mantang is like this, small flies like this,
- 26 *l̄l̀v̄m wà̀ ò n̄̀ yā̀d̄ wà̀ ò n̄̀*  
 l̄l̀v̄m wà̀-ò n̄̀ yā̀-d̄ wà̀-ò n̄̀  
 set(trap)-INF make-TNP PS this-ADV make-TNP PS  
 make trap to catch, make like this,
- 27 *rá cā̀ r̀ng-rā̀ nì n̄̀ vpvt vpvt n̄̀*  
 rá cā̀ r̀ng-rā̀ nì n̄̀ vpvt vpvt n̄̀  
 again bird sit-DIR if TM release release PS  
 when the bird comes near it, it releases,
- 28 *m̀vnt̀vng wā̀ ē wḕlò̀ng m̀vnt̀vng. . .*  
 m̀vnt̀vng wā̀-ē wḕ-lò̀ng m̀vnt̀vng  
 trap call-NP that-CL trap  
 it's called mantang trap, that's mantang trap.
- 29 *J Dvgá n̄̀ k̄̀pà v̄l̄ ē?*  
 dvgá n̄̀ k̄̀-pà v̄l̄-ē  
 other TM WH-thing exist-NP  
 What else is there?
- 30 *F Dvgá n̄̀ mà̀-̄v̄l, wḕd̀v̄ngtē wā̀ í ē.*  
 dvgá n̄̀ mà̀-̄v̄l wḕ-d̀v̄ngtē wā̀ í-ē  
 other TM NEG-be that-many only be-NP  
 No more, that's all.
- 31 *O vgúr wā̀ wḕ tiq̀p̀v̄n v̄l̄ ē.*  
 ó vgúr wā̀ wḕ tiq̀ p̀v̄n v̄l̄-ē  
 oh agur call NOM one kind exist-NP  
 Oh, there is one kind called "agur".
- 32 *Vgúr vgúr vgúr wā̀ lò̀ng n̄̀ ā̀d̄ à̀ngkw̄̀ngcè̀ wà̀ ò n̄̀ í!*  
 vgúr vgúr vgúr wā̀ lò̀ng n̄̀ ā̀-d̄ à̀ng-kw̄̀ng-cè̀ wà̀-ò n̄̀ í  
 agur agur agur call CL TM this-ADV PREF-circle-DIM make-TNP PS right  
 The one called "agur", we make a small circle, right!

- 33 *Taqkaq vshāí lēò p̀̀n vgúr wàì p̀̀n tiq̀̀p̀̀n v̄lē.*  
 taq-kaq vshā-í lē-ò p̀̀n vgúr wà-ì p̀̀n tiq̀̀p̀̀n v̄l-ē  
 up-LOC meat-INST set(trap)-TNP kind agur do-1pl kind one-kind exist-NP  
 Agur is a kind of trap that is set using meat.
- 34 *J Kād̄. . . kād̄ lēòē?*  
 kā-d̄ kā-d̄ lē-ò-ē  
 WH-ADV WH-ADV set(trap)-TNP-NP  
 How. . . how is it set?
- 35 *F Cācèrì vdòng ỳ̀nḡ v̀̀r̀m ỳ̀nḡ yā̀d̄ lēò n̄ ì*  
 cā-cè-rì vdòng ỳ̀nḡ-̄ v̀̀r̀m ỳ̀nḡ yā-d̄ lē-ò n̄ ì  
 bird-DIM-PM inside place-LOC near place this-ADV set(trap)-TNP PS right  
 It is set near where the small birds are,
- 36 *ādāng k̀̀nì cācè dī b̄ k̀̀nì,*  
 ā-dāng k̀̀nì cā-cè dī b̄ k̀̀nì  
 this-side from bird-DIM walk PF from  
 after the bird walks in from this side,
- 37 *ād̄ vpvt n̄ gwá̀l̀m p̀̀n vpvt n̄ gwá gwá n̄,*  
 ā-d̄ vpvt n̄ gwá-l̀m p̀̀n vpvt n̄ gwá gwá n̄  
 this-ADV release PS catch/trap-INF kind release PS catch/trap REDUP PS  
 it releases like this, it releases to catch, (and the bird is )trapped,
- 38 *cācèrì gwá wē n̄ vgúr íē. Wēp̀̀n íē.*  
 cā-cè-rì gwá wē n̄ vgúr í-ē wē-p̀̀n í-ē  
 bird-DIM-PM trap NOM TM agur be-NP that-kind be-NP  
 the one that traps small birds, that kind is “agur”.

## HOW TO MAKE THE ARROW FEATHERS

**J = Dvkøm Yosep (Joseph Dakhum)**

**F = Dvkøm Pi (Dakhum Pi, Joseph's Father)**

*J Kādō kādō chēr lōng kādō  
èwàdē? Wēlōng chēr wàd wē  
tvrà tvmachēr kādō èwàdē?*

**J** How are the arrow feathers made?  
Those arrow feathers, how do you  
make those arrow feathers?

*F Tvmachēr nō kāpvn vllým í  
vllým yādō bá wà kùlè kūkaq  
kèní yādō wài.*

**F** The arrow feather, how should it  
be called holding like this from (the  
other side) like this.

*J Kādō wēlōng vllým wākē  
kāyǐng kèní èlú:nòē.*

**J** When you say how that thing is  
called, from where do you get it?

*F Vwà, vwà yǐng kèní  
bábàwācè líd nō í wēyǐng  
kèní rá. . .*

**F** Bamboo, from bamboo, and then  
we make it thin and small with a  
knife. . .

*J Wēlōng vwà kālap kèní  
mvdvm yǐng kèní?*

**J** From which part of the bamboo?

*F Mvdvm yǐngō tiq, ní wālōng  
āyǐng kèní yādōcè wàd nō ādō  
vnídāng kèní wā yādō dvhò:mò  
. . . chēr wàd tvmachēr.*

**F** Up there, one, two, this from high  
here, do like this two ways, (the two  
ends) like this meet, and make the wing  
arrow wing.

*J Wēdō írì shōnràē chēr wàd.*

**J** You must tell us how to make  
wings like that.

*F Tvmachēr.*

**F** Arrow wing.

*J Tvmálōng ínìnō mvsór yǐng  
nō kādō èwà nōngē?*

**J** The pointed part of the arrow,  
what do you do?

*F Mvsú yǐng nō sò:ròē sò:ròē.*

**F** We make it pointy.

## Analysis

- 1 *J Kād̥ kād̥ chēr lònḡ kād̥ èwàòè?*  
 kā-d̥ k̄-d̥ chēr-lònḡ k̄-d̥ è-wà-ò-ē  
 WH-ADV WH-ADV wing/feather-CL WH-ADV NF-make-TNP-NP  
 How is the arrow feather made?
- 2 *Wēlònḡ chēr wà-ò wē tvrà tvmá chēr kād̥ èwàòè?*  
 wē-lònḡ chēr wà-ò wē tvrà tvmá chēr k̄-d̥ è-wà-ò-ē  
 that-CL wing make-TNP NOM way arrow wing WH-ADV NF-make-TNP-NP  
 That arrow feather, how do you make that arrow feather?
- 3 *F Tvmá chēr n̄ k̄p̄v̄n v̄l̄v̄m í v̄l̄v̄m yād̥*  
 tvmá chēr n̄ k̄-p̄v̄n v̄l-l̄v̄m í v̄l-l̄v̄m yā-d̥  
 arrow wing TM WH-kind call-INF be call-INF this-ADV  
 The arrow feather, how should it be called
- 4 *bá wà k̄lè k̄kaḡ k̄n̄í yād̥ wà-ì.*  
 bá wà k̄-lè k̄-kaḡ k̄n̄í yā-d̥ wà-ì  
 hold do that-LOC this-LOC from this-like make-1pl  
 holding like this from (the other side) like this.
- 5 *J Kād̥ wēlònḡ v̄l̄v̄m wākē kāȳv̄ḡ k̄n̄í èlú:nòè.*  
 kā-d̥ wē-lònḡ v̄l-l̄v̄m wā-kē kā-ȳv̄ḡ k̄n̄í è-lú-ò-ē  
 WH-ADV that-CL call-INF say-time WH-LOC from NF-get-TNP-NP  
 When you say how that thing is called, from where do you get it?
- 6 *F Vwà, vwà ȳv̄ḡ k̄n̄í*  
 vwà vwà ȳv̄ḡ k̄n̄í  
 bamboo bamboo LOC from  
 Bamboo, from bamboo
- 7 *bábàwācè líò n̄ í wēȳv̄ḡ k̄n̄í rá. . .*  
 bábà-wā-cè lí-ò n̄ í wē-ȳv̄ḡ k̄n̄í rá  
 thin-ADV-DIM smooth.by.small.knife-TNP PS right that-LOC from again  
 and then we make it thin and small (using a knife). . .
- 8 *J Wēlònḡ vwà k̄lap k̄n̄í mvd̄v̄m ȳv̄ḡ k̄n̄í*  
 wē-lònḡ vwà k̄-lap k̄n̄í mvd̄v̄m ȳv̄ḡ k̄n̄í  
 that-CL bamboo WH-side from above LOC from  
 From which part of the bamboo?

- 9 **F** *Mvd̀̀m ỳ̀ng̀̀ ò tiq, ní wā̀l̀ng̀ āỳ̀ng̀k̀ǹí*  
 mvd̀̀m ỳ̀ng̀̀-ò tiq ní wā̀-l̀ng̀ ā-ỳ̀ng̀-k̀ǹí  
 above LOC-LOC one two that -CL this-LOC-from  
 Up there one, two this from high here,
- 10 *yā̀d̀òc̀è wà̀ ò ǹ ã̀d̀ò v̀ǹí̀dā̀ng k̀ǹí wā̀*  
 yā̀-d̀ò-c̀è wà̀-ò ā̀-d̀ò v̀ǹí̀-dā̀ng k̀ǹí wā̀  
 this-ADV-DIM do-TNP this-ADV two-way from only  
 do like this two ways,
- 11 *yā̀d̀ò dvh̀̀m:ò . . . ch̀ērwà̀ ò tv̀má̀ch̀ē.*  
 yā̀-d̀ò dvh̀̀m-ò . . . ch̀ē wà̀-ò tv̀má ch̀ē  
 this-ADV combine-TNP wing make-TNP arrow wing  
 (the two ends) like this meet, and make the wing arrow wing.
- 12 **J** *Wḕd̀ò í̀rì sh̀óǹrà̀ē ch̀ērwà̀.*  
 wḕ-d̀ò í̀-rì sh̀óǹ-rà̀-ē ch̀ē wà̀-ò  
 that-ADV be-PM say/tell-must-NP wing make-TNP  
 You must tell us how to make wing like that.
- 13 **F** *Tv̀má̀ch̀ē.*  
 tv̀má ch̀ē  
 arrow wing  
 Arrow wing.
- 14 **J** *Tv̀má̀l̀ng̀ íǹì̀ǹ ò mvs̀́r ỳ̀ng̀ ǹ kā̀d̀ò è̀wà̀ ǹng̀ē?*  
 tv̀má̀-l̀ng̀ íǹì̀ǹ ò mvs̀́r ỳ̀ng̀ ǹ kā̀-d̀ò è̀-wà̀ ǹng̀-ē  
 arrow-CL then pointed LOC TM WH-ADV NF-make 2pl-NF  
 The pointed part of the arrow, what do you do?
- 15 **F** *Mvs̀́ ỳ̀ng̀ ǹ s̀́:r̀ò̀ē s̀́:r̀ò̀ē.*  
 Mvs̀́ ỳ̀ng̀ ǹ s̀́r̀-ò̀-ē s̀́r̀-ò̀-ē  
 end LOC TM point/make.point-TNP-NP point/make.point-TNP-NP  
 We make it pointy.

## MANGRUNG SONGS (Rvwàng Mvngrùng)<sup>1</sup>

by Damawang Nin

### 1. Welcoming Song

*E, vmólàé, vmólà mùn nàwāng  
Rvwàngmècèó ishòt p̀vngg̀v̀n  
Vmérìg̀v̀n wāpèó nìlōng mà-zā  
kèi kàlōng mà-zā kèi vwà:ngí  
dòngnònt mvsònn nàwāng  
nōngshòm shòml̀v̀m mà-v̀lé.  
Ǹvms̀v̀r gáyāng, ǹvml̀p gáyāng  
kèní dèdìshì ràshà wē s̀ind̀v̀ng  
vl̀un gàm̀ǹv̀ng á k̀v̀ngma l̀un  
gàm̀ǹv̀ngá! Kàlōng ǹp muqlàng  
mōng s̀ing, mà-s̀ing kèi ǹp  
dòngní, mvsò:ní kād̀v̀ngtē  
dòngr̀v̀m mvsò:ní, kàlōng ǹp  
dv̀bvt dúngt̀v̀ng, vt̀v̀ng kēl̀v̀m!  
Bōnggām zīdā èdì daqì  
dāng g̀p, Gvr̀ay jējú kèní ishòt  
p̀vngg̀v̀n Vmérìg̀v̀n mōngdàn  
kèní ǹp bōnggām zīdā ngámshì  
rā yaqí, dv̀rò bōnggwèi, dv̀rò  
bōnggwèi, dv̀rò bōnggwèi,  
tiq̀v̀ng l̀v̀ngyō ngv̀t̀nò ǹpngé!*

Yes, look, it is true, the Rawang girl, the blessed American man, the two of us, do not understand each other, we don't understand each other's words, there is no satisfaction of our innermost feelings using reason.

From the east flatlands and the west flatlands, we have come together, the blessed man, the exalted man! We cannot understand each other's words, but inside our hearts the words go back and forth between us!

Your coming on a full moon was also through the grace of God, from the blessed country America on the full moon you visited us, a poor old woman I will sing a song for you!

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<sup>1</sup>Rvwàng Mvngrùng is a traditional form of sung literature where the singer can either make up the song or sing songs created earlier. In the case of the songs here, they were made up on the spot. Many of the words used are not found in everyday Rawang, and so are often not understood by the younger generation (they are glossed as “SL” “song language”). One characteristic is the use of words that are used not for their lexical content, but for their sound, to rhyme with (or at least sound good together with) the content words (something like a literary Cockney rhyming slang), such as *nàwāng* to rhyme with *Rvwàng*, *ishòt p̀vngg̀v̀n* to rhyme with *Vmérìg̀v̀n* in the first two lines. The fact that many words are used for their sound rather than their meaning makes these songs very difficult to translate. The free translations given are then not as reliable as those for the narrative and procedural texts.

Vmù nàwāng Rvwàngmècèó  
 ishòt p̀vnggv̄n Vmèrìgv̄npèó,  
 kàlōng mà-síng kèi dāng ḡō,  
 cā língàyaq, sāmè língàyaq,  
 wēs̀vngcè dvg̀òng n̄ n̄ngmoq  
 rālā lāshì, Vkàng Gvrày  
 ỳvngsv̀ng n̄ shārà dvná vnáo,  
 ỳvngkèní roq Gvràyí n̄, "mvmù  
 l̀vngdūn dū:nì" vyà n̄,  
 "ch̀vngn̄n lóngshī vrā:ngòē,  
 mvmù l̀vngdūn dū:nì" vyà n̄,  
 ó n̄ngmoq rālā lāshì lú:ngì  
 ỳvng kèní, Vpè Gvràyí n̄  
 shārà dvná vná daqō pà íē  
 wān̄, Rvwàngmècèí n̄  
 Rvwàng kàlōng laql̀vng yà:ngò,  
 Ỳyēmèí n̄ Ỳyē b̀vnyú laqỳò,  
 wā, wà jà:ngà. ishòt p̀vnggv̄n  
 Vmèrìgv̄npèí n̄ Vmèrìgv̄n kà  
 laqlá:ngò, wān̄, m̀vn yà:ngà.  
 Wēs̀vngcèrì n̄ n̄ngmoq rālā  
 dvg̀òng lāshì ỳvngkèní,  
 wēs̀vngcèí n̄ mvr̄ot ỳvnglē  
 vlé ỳvng-shà.

The Rawang woman, the blessed American man, we don't understand each other's words, long ago, in days past, we humans were proud of our glory (arrogant). We forgot how to go to Lord God's place, from there God watched, we said "Let's make a ladder to God", "Let's pile stones and make a ladder to God", we said, Oh, Because of our pride (arrogance), I guess Father God forgot, this led to the Rawang woman using Rawang words, the Lisu woman singing the Lisu bamboo song, the American to using the American words. Because we humans were proud of our glory, we humans committed a sin.

### Analysis

- 1 *E, vmólàé, vmólà m̀unnàwāng Rvwàngmècèó*  
 è vmó-là-é, vmó-là m̀unnàwāng<sup>2</sup> Rvwàng-mè-cè-ó  
 Eh yes look it's true yes silver.earring Rawang-GMf-DIM-VOC  
 Yes, look, it is true, the Rawang girl,
- 2 *ishòt p̀vnggv̄n Vmèrìgv̄n wāpèó nìlōng mà-zā kèi*  
 ishòt p̀vnggv̄n Vmèrìgv̄n wā-pè-ó nì-lōng mà-zā kè-ì  
 blessing pile American say-GMm-VOC two-CL NEG-understand RECIP-1pl  
 the blessed American man, the two of us, do not understand each other,

<sup>2</sup>Large (3-4" across) silver loop earrings worn by the wealthy.

- 3 *kàlōng mà-zā kéì*  
 kà-lōng mà-zā ké-ì  
 word-CL not-understand RECIP-1pl  
 we don't understand each other's words,
- 4 *vwà:ngí dòngrønt mvsøñ nàwāng nōngshøm shøm-lým mà-vlé.*  
 vwàng-í dòngr-nønt mvsøñ nàwāng nōngshøm<sup>3</sup> shøm-lým mà-vlé  
 reason-INST inner-mind liver silver.earring breast satisfy-INF NEG-exist-EXCL  
 there is no satisfaction of our innermost feelings using reason.
- 5 *Nvmsv̄r gáyāng, nvm̄løp gáyāng kèní*  
 Nvmsv̄r gáyāng, nvm̄løp gáyāng kèní  
 east flatlands west flatlands from  
 From the east flatlands and the west flatlands,
- 6 *dèdíshì ràshà wē sìndv̄ng vlún gàm̄nv̄ng á*  
 dv-è-dí-shì rà-shà wē sìndv̄ng vlún gàm̄nv̄ng á  
 CAUS-NF-go-R/M DIR-1plpast NOM wealth rich/blessed man(SL) ah  
 we have come together, the blessed man,
- 7 *k̄v̄ngma lún gàm̄nv̄ngá!*  
 k̄v̄ngma lún gàm̄nv̄ng-á  
 higher.person blessed man(SL)-NVOC  
 the exalted man!
- 8 *Kàlōng n̄ø muqlàng mōng sīng, mà-sīng kéì n̄ø*  
 Kà-lōng n̄ø muqlàng mōng sīng, mà-sīng ké-ì n̄ø  
 word-CL TM sky (rhyming word) not-understand RECIP-1pl PS  
 We cannot understand each other's words,
- 9 *dòngrí, mvsø:ní kād̄v̄ngtē dòngrv̄m mvsø:ní,*  
 dòng-í mvsøñ-í k̄a-d̄v̄ngtē dòng-rv̄m mvsøñ-í  
 inside-ADV liver(heart/mind)-INST WH-much inside-inside liver-INST  
 but inside our hearts
- 10 *kàlōng n̄ø dvbvt dúngt̄v̄ng, vt̄v̄ng kēlým!*  
 kà-lōng n̄ø dvbvt dúngt̄v̄ng v-t̄v̄ng kē-lým  
 word-CL TM back.and.forth RECIP-talk RECIP-INF  
 the words go back and forth (between us)!

<sup>3</sup>The second syllable of this phrase literally means “be jealous” but is used here with “breast” in order to rhyme with *shøm* “satisfy” (*nōng* by itself means “breast”).



- 11 *Bōnggām zīdā èdì daqì dāng gǒ, Gvrày jējú kèní*  
 bōnggām zīdā è-dì daq-ì dāng gǒ Gvrày jējú kèní  
 full moon NF-came DIR-IP regarding also God grace from  
 Your coming on a full moon was also through the grace of God,
- 12 *ìshòt pǎnggǎn Vmérìgǎn mǒngdàn kèní nǒ*  
 ìshòt pǎnggǎn Vmérìgǎn mǒngdàn kèní nǒ  
 blessing pile American country from TM  
 from the blessed country America,
- 13 *bōnggām zīdā ngámshì rā yaqí, dvrò bònggwèí,*  
 bōnggām zīdā ngám-shì rā yaq-í  
 full moon visit-R/M DIR night-ADV  
 on the full moon you visited us,
- 14 *dvrò bònggwèí, tiqyǎng lǎngyō ngvtnò nǒngé!*  
 dvrò bònggwè-í tiq-yǎng lǎngyō ng-vt-ò nǐ-ng-é  
 poor old.woman-AGT one-section make.melody 1sg-DIR-TNP will-1sg-EXCL  
 a poor old woman (I) will sing a song (for you)!
- 15 *Vmù nàwāng Rvwàngmècèó ìshòt pǎnggǎn Vmérìgǎnpèó,*  
 Vmù nàwāng Rvwàng-mè-cè-ó ìshòt pǎnggǎn Vmérìgǎn-pè-ó  
 God(SL) silver.earring Rawang-GMf-DIM-VOC blessing pile American-GMm-VOC  
 The Rawang woman, the blessed American man,
- 16 *kàlōng mà-síng kèì dāng gǒ, cā lǎngàyaq,*  
 kà-lōng mà-síng kè-ì dāng gǒ cā lǎng-à-yaq  
 word-CL NEG-understand RECIP-1pl regarding also long.ago nights(days)(SL)  
 we don't understand each other's words, long ago,
- 17 *sāmè lǎngàyaq, wēsǎngcè dvgòng nǒ nǒngmoq rālà láshì,*  
 sāmè lǎng-à-yaq wē-sǎng-cè dvgòng nǒ nǒngmoq rālà<sup>4</sup> lá-shì  
 old nights(days)(SL) that-human-son(SL) glory TM black.male cat proud-R/M  
 in days past, we humans were proud of our glory (arrogant).
- 18 *Vkàng Gvrày yǎngsǎng nǒ shārà dvná vnáò,*  
 Vkàng Gvrày yǎng-sǎng nǒ shārà dvná<sup>5</sup> vná-ò  
 Lord God place-LOC TM rest spot forget-TNP  
 We forgot (how to go to) Lord God's place,

<sup>4</sup> *nǒngmoq rālà* is used here only to rhyme with *lá* "be proud".

<sup>5</sup> *shārà dvná* is used here only to rhyme with *vná* "forget".

- 19 *yǐng kèní roq Gvràiyí nǝ, "mvmù lǐngdūn dū:nì" vyà nǝ,*  
*yǐng kèní roq Gvràiyí nǝ mvmù lǐngdūn dūn-ì vyà nǝ*  
 place from watch God-AGT TM sky(SL) ladder make-1plHOR say/lie PS  
 from there God watched, we said "Let's make a ladder (to God)",
- 20 *"chvǐngnǝn lóngshī vrā:ngòē, mvmù lǐngdūn dū:nì" vyà nǝ,*  
*chvǐng-nǝn lóng-shī vrāng-ò-ē mvmù lǐngdūn dūn-ì vyà nǝ*  
 CL-small.things stone-small build-TNP-NP sky ladder make-1plHOR said/lie PS  
 "Let's pile stones and make a ladder (to God)", we said,
- 21 *ó nǝngmoq rālà lǎshì lúngì yǐng kèní,*  
*ó nǝngmoq rālà lá-shì lúng-ì yǐng kèní*  
 oh black.male cat proud-R/M DIR(begin)-IP LOC from  
 Oh, Because of our pride (arrogance),
- 22 *Vpè Gvràiyí nǝ shārà dvná vná daqō pà íē wānǝ,*  
*Vpè Gvràiyí nǝ shārà dvná vná daq-ō pà í-ē<sup>6</sup> wā-nǝ*  
 Father God-AGT TM rest spot forget DIR-? thing be-NP say-PS  
 I guess Father God forgot,
- 23 *Rvwàngmècèí nǝ Rvwàng kàlōng laqlǐng yà:ngò,*  
*Rvwàng-mè-cè-í nǝ Rvwàng kà-lōng laq-lǐng yàng-ò*  
 Rawang-GMf-DIM-AGT TM Rawang word-CL INDTV-use TMyrs-TNP  
 this led to the Rawang woman using Rawang words,
- 24 *Yòyēmèí nǝ Yòyē bǐnyú laqyōò, wā,*  
*Yòyē-mè-í nǝ Yòyē bǐnyú laq-yō-ò wā*  
 Lisu(Yoyin)-GMf-AGT TM Yoyin (bamboo song) INDTV-sing-TNP say  
 the Lisu woman singing the Lisu bamboo song,
- 25 *wà jàngà. ishǝt pǐnggǐn Vmèrìgǐnpèí nǝ*  
*wà jàng-à<sup>7</sup> ishǝt pǐnggǐn Vmèrìgǐn-pè-í nǝ*  
 make TMyrs-TP blessing pile American-GMm-AGT TM  
 the American

<sup>6</sup>The structure where a clause is nominalized by *pà* "thing" and then followed by *íē* "be" is used to express the sense of "I guess ..." or "Maybe ...".

<sup>7</sup>The form *jàngà* is an alternate form of *yàngà*, the past tense marker for distant past events (more than one year).

- 26 *Vmèrigv̄n kà laqlá:ngò, wānø, m̄vn yà:ngà.*  
Vmèrigv̄n kà laq-lv̄ng-ò wā-nø m̄vn yàng-à<sup>8</sup>  
American word(s) INDTV-use-TNP say-PS created TMyrs-TP  
to using the American words.
- 27 *Wēsívngcèrì nø nòngmoq rālà dvgùng láshì yv̄ngkèní,*  
wē-sv̄ng-cè-rì nø nòngmoq rālà dvgùng lá-shì yv̄ng-kèní  
that-human-son-PM TM black.male cat glory proud-R/M LOC-from  
Because we humans were proud of our glory,
- 28 *wēsívngcèí nø mvrøt yv̄nglē vlé yv̄ng-shà.*  
wē-sv̄ng-cè-í nø mvrøt yv̄nglē<sup>9</sup> vlé yv̄ng-shà  
that-human-son-AGT TM long.to pass commit.wrong TMyrs(1st.person)-1plpast  
we humans committed a sin.

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<sup>8</sup>The expression *m̄vn yà:ngà* here refers to “the situation that ... was created”.

<sup>9</sup>This word is used here only to rhyme with *vlé*.

## 2. Farewell Song

*O yàìé gānlat dvjà Rv̄mdv̄ngó,  
 mvzèlat dvjà Nv̄ngkoqó, ishòt  
 p̄v̄ngḡv̄n Vm̄érìḡv̄n móngdàn kèní  
 shìlōng shōnggùn Yānggūng laq  
 yv̄ngn̄, dokdī sv̄ngngù èngúshì  
 ráshà rv̄tn̄, shìzùn vmoq vmóé,  
 wàìē.*

*E, n̄v̄mbh̄ng sv̄ngyō tvrà,  
 n̄v̄mbh̄nglī tvrà h̄oq èlōvm̄shì nìḡ,  
 d̄órdv̄ng d̄v̄nggú leq lutv̄mshì.*

*Nv̄pn̄ng shv̄ḡp jèrí sòngrā  
 kēḡ dokdī sv̄ngngù leqngúshì  
 ráshì, yād̄ laq vh̄:mì.*

Oh yes, the old (male) friend, first born son, the old (female) friend, the first born daughter, from the American country in big Yangon (Rangoon), because you came to visit, yes, we say.

Eh, you will return by the path of the wind, of the airplane, you will go through this.

Next year when you come again when you come visit let us meet like this (again).

### Analysis

- 1 *O yàìé gānlat dvjà Rv̄mdv̄ngó,*  
 ó yà-ì-é gān-lat dvjà Rv̄mdv̄ng-ó  
 oh yes-IP-EXCL man-older friend 1st.born.son-VOC  
 Oh yes, the old (male) friend, first born son,
- 2 *mvzèlat dvjà Nv̄ngkoqó,*  
 mvzè-lat dvjà Nv̄ngkoq<sup>10</sup>-ó  
 woman-older friend 1st.born.daughter-VOC  
 the old (female) friend, the first born daughter,
- 3 *ishòt p̄v̄ngḡv̄n Vm̄érìḡv̄n móngdàn kèní*  
 ishòt p̄v̄ngḡv̄n Vm̄érìḡv̄n móngdàn kèní  
 blessing pile American country from  
 from the American country

<sup>10</sup>As we (Randy LaPolla and Dory Poa) are the first born daughter and son of our families respectively, Damawang Nin uses terms for us that evoke the Rawang names *Zānlat dvjà Pōng* “Elderly Pong who had seen the sun first” and *Mvzèlat dvjà Nv̄ngkoq* “Elderly Nang who had seen things first”.

- 4 *shìlōng shǒnggùng Yānggūng laq yǎngnǒ,*  
 shìlōng shǒng-gùng<sup>11</sup> Yānggūng laq yǎng-nǒ  
 big tree-CL Yangon where LOC-TM  
 in big Yangon (Rangoon),
- 5 *dokdī sǎngngù èngúshì ráshà rvtnǒ,*  
 dokdī sǎngngù<sup>12</sup> è-ngú-shì rá-shà rvt-nǒ  
 (sound of bird) sangngu.bird NF-visit<sup>13</sup>-R/M DIR-2plpast because-PS  
 because you came to visit,
- 6 *shìzùn vmoq vmóé, wàìē.*  
 shìzùn vmoq<sup>14</sup> vmó-é wà-ì-ē  
 hump.of.ox hat yes-EXCL say-1pl-NP  
 yes, we say.
- 7 *E, nǎmbǒng sǎngyō tvrà, nǎmbǒnglī tvrà hǒq èlǒvmshì nìgǒ,*  
 é nǎmbǒng sǎngyō tvrà nǎmbǒnglī<sup>15</sup> tvrà hǒq è-lǒ-vm-shì nì-gǒ  
 Eh air direction way airplane way through NF-return-DIR-R/M if-also  
 Eh, you will return by the path of the wind, of the airplane;
- 8 *dǒrdǎng dǎnggú leq lutnǎmshì.*  
 dǒrdǎng dǎnggú laq è-lut-vm-shì  
 (rhyming word) rooster INDTV NF-go.through-DIR-DL  
 you will go through this.
- 9 *Nvpnǒng shvgǒp jèrì sòngrā kēgǒ*  
 nvp-nǒng shvgǒp jèrì sòng-rā kē-gǒ  
 next-year one.cycle(1 yr) (SL) arrive-DIR time-also  
 Next year when you come again

<sup>11</sup>This expression is used here only to rhyme with *Yānggūng*.

<sup>12</sup>This expression is used here only to rhyme with *ngú* “drop”.

<sup>13</sup>This means literally “to come stick your neck out (into the door)”, i.e. “come visit”.

<sup>14</sup>This expression is used here only to rhyme with *vmó* “yes”.

<sup>15</sup>The word for airplane is made up of Rawang *nǎmbǒng* “wind” and Jinghpo *lī* “boat”.

- 10 *dokdì s̀vngngù leqngúshì ráshì, yād̄ laq vh̄m̀.*  
dokdì            s̀vngngù leq-ngú-shì            rá-shì    yā-d̄    laq-vh̄m̀-ì  
(sound.of.bird) sangngu    INDTV-NF-visit-R/M    DIR-DL    this-ADV    INDTV-meet-1pl  
when you come visit let us meet like this (again).

### 3. Cradling Song

*O é, vpèi n̄ "taqśng gùngrē  
rēngā̀vmlé", wà dári. M̄-ngóé.  
Vmèi n̄ "jēr̀ung jēt̀vng kèní  
d̀vnggwà mvgoqcè r̀ngā̀ngvtnēlé",  
wà dári. M̄-ngó, ỳzìr̀vmcèó,  
ó é, nvmèi n̄ò mibāng waqcè  
n̄ tiqnī niqshøq dvkà ḡ  
mv-l̀vǹvmòé, Nvmèi gwéò mvd̄  
d̀ongr̀nỳvng nī ẁvngēlé.*

Your father said "I will make a ladder for you!", Do not cry! Mother said, "From the fields, I will bring a small crooked cucumber for you!" Don't cry, my little seed, oh, eh, the piglet your mother raises, one day the excrement must be cleaned, this offence is not considered, I say it is just the madeu dongreun beads your mother wears.

#### Analysis

- 1 *O é, vpèi n̄ "taqśng gùngrē rēngā̀vmlé", wà dári.*  
ó é v-pè-í n̄ taqśng gùngrē-rē-ng-ā-v̄m-lé wà dári  
oh eh 1-father-AGT TM upper.stream ladder make.ladder-1sg-BEN-EXCL say TM24hrs  
Your father said "I will make a ladder for you!",
- 2 *M̄-ngóé. Vmèi n̄ "jēr̀ung jēt̀vng kèní*  
m̄-ngó-é v-mè-í n̄ jē-r̀ung-jē-t̀vng kèní  
NEG-cry-EXHORT 1-mother AGT TM outskirts.of.the.fields from  
Do not cry! Mother said, "From the fields,
- 3 *d̀vnggwà mvgoqcè r̀ngā̀ngvtnēlé!", wà dári.*  
d̀vnggwà mvgoq-cè r̀ng-ā-ng-vt-ē-lé wà dári  
cucumber crooked-DIM carry-1sg-BEN-1sg-DIR-NP-EXCL say TM24hrs  
I will bring a small crooked cucumber for you!"
- 4 *M̄-ngó, ỳzìr̀vmcèó,*  
m̄-ngó, ỳ-zì-r̀vm-cè-ó<sup>16</sup>  
NEG-cry seed-small-added.to-DIM-VOC  
Don't cry, (my) little seed,

<sup>16</sup>This expression is somewhat akin to English "sweetheart"; Rawang mothers often call their children *vmè ỳ*, literally "mother's seed".

- 5 *ó é, nvmèí nāò mibāng waqcè nǝ tiqnī niqshøq*  
*ó é nv-mè-í nā-ò mibāng waq-cè nǝ tiq-nī niq-shøq*  
 oh eh 2-mom-AGT raise-TNP (small) pig-DIM TM one-day excrement-clean.by.wiping  
 Oh, eh, the piglet your mother raises, one day the excrement (must be) cleaned,
- 6 *dvkà gǝ mv-lvn-vm-ò-é,*  
*dvkà gǝ mv-lvn-vm-ò-é*  
 offence even NEG-considered-DIR-TNP-EXCL  
 this offence is not considered,
- 7 *Nvmèí gwéò mvdǝ dòngrǝnyvng nī wvngēlé.*  
*nv-mè-í gwé-ò mvdǝ dòngrǝn<sup>17</sup>-yvng nī wā-ng-ē-lé*  
 2-mom-AGT wear(beads)-TNP (name of the beads)-LOC just.that say-1sg-NP-EXCL  
 I say it is just the madeu dongreun beads your mother wears.

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<sup>17</sup>*mvdǝ dòngrǝn* are the beads word by the Rawang women; *dòngrǝn* specifically is the large long bead in the middle of the necklace.



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