

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.¹

Recently, speakers of this language in Myanmar have begun a movement to use the name [rəwɑŋ³¹] (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.²

¹The 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.

²The 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

(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* = [ʉ], *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 ¹	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	dø, í, kũ, wā
AGT	post-nominal Agent marker	í
AVS	post-verbal Adversative marker	ké, kē
BEN	post-verbal Benefactive marker	ā, v̄m
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 ²
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	l̄vm
INDTV	Indirect Directive “let ... V”	laq- ~ lv-
INST	post-nominal Instrument marker	í

¹This 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.

²Of 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	̄, ýng, kaq, taq
NEG	Negative prefix	mv- ~ ma- ~ m̄-
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	b̄ ~ b̄
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")	n̄
PURP	Purpose marker (= COM)	n̄ng
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	l̄v-
REM	Reminder particle	lè
R/M	Reflexive/Middle marker	shì
SL	Song (Mangrung) Language (literary) word	
TM	Topic Marker	n̄
TMdys	Past tense marker, 2-3 days to up to a year ago	ap ~ vp
TMhrs	Past tense marker, within last 24 hrs	dár ~ d̄r
TMyrs	Past tense marker, years ago	yàng ~ ỳng
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 wē¹ 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).

¹It 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 dvz̄m̀ b̀v̀nlì taq
(dvz̄m̀sh̀ì wē) tiq̀pè í yàng.
Ch̀v̀ngn̄v̀ngpè n̄, c̀vnsh̀ì wē vn̄ípè
wāpè íē, ch̀v̀ngz̀ngpè taq
n̄vmsh̀ì r̀v̀ngsh̀ìpè íē. Àngn̄í(í)
n̄, b̀v̀nlì sh̀vlē taq dvz̄p̄:mò n̄,
àngn̄íí dvz̄m̀ 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 dvz̄m̀ b̀v̀nlì taq,*
 ch̀v̀ngz̀ng-pè n̄ c̀vn-sh̀ì² s̀orí dvz̄m̀ b̀v̀nlì taq
 changzong-GMm TM follow-R/M while serve work LOC
 Changzong is the first one who learns while

² *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 bõ-ò tvlu taq dvmshà nø wàyàng:ngì.*
 àng-ní-í dvzøm bõ-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. Svingzàwàngcè 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 vshaqwàngvnríí 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 vshít n̄*
 s̀ng-zà-wàng-cè³ dv̄-bóng-shì yàng v̀ng vshít 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 dvt̀plún daqē; shá lúnshìē, wà ráì.*
 g̀n dv̄-t̀p-lún daq-ē shá lún-shì-ē wàrá-ì⁴
 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 dv̄bū:ngò wē m̄-í,*
 ngà-í ḡ ngà n̄t k̀nì dv̄bōng-ò wē m̄-í
 1sg-AGT also 1sg mind from originate-TNP NOM NEG-be
 This does not come from me,
- 19 *dā̀rì vshaqwàngv̄nrìí dv̄mshàrìí g̀ng ráà 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,

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

⁴The 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-rì⁵ sh̀hòn-ò wē í-ē
 hear-1sg TMyrs(1stperson)-TP-PM say-TNP NOM be-NP
 I (simply) retell what I heard (from them).
- 21 *Iwē, t̀pni t̀prāng n̄*
 í-wē t̀pni t̀prāng 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 *dvd̀m̀r̀shì (d̀vngtē) wā íē.*
 dvd̀m̀r̀shì 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 m̀p̀vng tiq̀pè
 dvtú sh̀vng̀ontshì ỳang d̄ cà:nò
 tvl̀eshì n̄ wà ỳ:ngì. D̀vmshà
 wā wē taq ḡ, d̀vmshàz̄ kwēshì
 lūshì n̄ wà ỳ:ngì. Ǹvmlat
 ǹvmp̀vng dvgvp, Vp̀vng Pūng
 wā wē tiq̀pè v̀l ỳ:ngì, wāē.
 Vp̀vng wākà n̄, pū:ngò pà:ngò
 wē kà d̄ n̄ ínìḡ, dvsón z̄tnáí
 zā lōng wē vs̀vng rì kaq p̀,
 vp̀:ngò n̄ dvz̄m dvbān ỳ: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.

⁵Here 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 *Dùmshà ch̀vngwà-rì kà n̄ k̀m̀v̀m daq wē.*
 dùmshà ch̀vngwà-rì kà n̄ k̀m̀v̀m daq wē
 shaman chief-PM word TM reliable-DIR possible NOM
 The words of the damsha changwas are reliable.
- 25 *Dùmshà tiq-pè mèp̄vng tiq-pè dvtú shvngøntshì yàng d̄*
 dùmshà tiq-pè mèp̄vng tiq-pè dvtú shvngønt⁶-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 *Dùmshà wā wē taq ḡ.*
 dùmshà wā wē taq ḡ
 shaman do NOM LOC also
 When the damsha did their jobs (perform the rites),
- 28 *d̀v̀mshà-z̄ kwēshì lūshì n̄ wà yà:ngì.*
 d̀v̀mshà-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 *Ǹv̀mlat ǹv̀mp̄vng dvgvp,*
 ǹv̀mlat ǹv̀mp̄vng dvgvp
 beginning beginning when
 (They would say): In the beginning,
- 30 *'Vp̀vng Pūng' wā-wē tiq-pè v̄l yà:ngì, wā-ē.*
 vp̀vng pūng wā-wē tiq-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".

⁶This 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 kaq⁷
 sickness disease-INST sick-DIR-NOM person-PM LOC
 he was one who could, on a sick person
- 33 *pù vp̄:ngò n̄ dv̄z̄m dv̄bān*
 pù vp̄ang-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 b̄nl̄m í wē shvmè ȳngshì n̄ wā, vs̄ng wē ḡ s̄ng nú:ngā k̄ōā 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 *munwat* 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.

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

Analysis:

- 35 *Vs̀vng zā rì dvbān dvzǝm b̀vnlì.*
 vs̀vng-zā-rì dv-bān dv-zǝm b̀vnlì
 person-sick-PM CAUS-heal CAUS-heal work/job
 The job of healing sick persons.
- 36 *Vs̀vng tiqgǝ zālōng nì-nǝ,*
 vs̀vng tiq-gǝ zā-lōng nì-nǝ
 person one-CL sick-DIR if-TM
 When a person became ill,
- 37 *pà cáng pà mvsháí zā wē s̀vng,*
 pà cáng pà mv-shá-í zā wē s̀vng
 which spirit which NEG-know⁸-AGT sick NOM LOC
 which spirit, which is not known, caused the illness,
- 38 *m̀nwwt shvmèwa:tnò nǝ lá yàngà;*
 m̀n-wwt⁹ shvmè-wwt-ò¹⁰ nǝ 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 *Pà cá:ngí zā wē s̀vng shá bǝò kvt,*
 pà cáng-í zā wē s̀vng shá-bǝ-ò kvt
 which spirit-AGT sick NOM LOC know-PF-TNP time
 When the spirit that caused the illness was known,

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

⁹When 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. *M̀nwwt* refers to the practice of tying and reading leaves (*wwt* literally means “blossom”). There is another practice called *m̀nl̀vm* (*l̀vm* 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 *dvgor* “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.

¹⁰By “tear” here is meant the splitting and tying of the *m̀n* leaves in order to do the divination; *wwt* also means “bloom”.

- 40 *nìnà shvn̄ò n̄,*
nìnà shvn̄-ò¹¹ n̄
 animal inquire.indirectly-TNP PS
 Inquiring indirectly about animals,
- 41 *pà shòng wē s̀ng d̀n̄-à n̄, r̄t yà:ngà.*
pà shòng wē s̀ng d̀n̄-à 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 k̀n̄í mv-shá cáng ḡ l̄ n̄,*
nvngwà shòng nìn̄ nvngwà zí-ò k̀n̄í 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 k̄¹²-ā yàng-à
 person that-CL LOC offer-BEN sacrifice-BEN TMyrs-TP
 would sacrifices be offered for that person.
- 46 *Yā lvp̄t n̄ mv-l̀ng b̄shà.*
yā lvp̄t n̄ mv-l̀ng b̄-shà
 this generation TM NEG-use PF-1plpast
 Nowadays we don't practice this any more.

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

¹²There 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, pélvm, b̀nlvm p̀nríi, dvg̃ dvc̃pshì dá:ngí, j̀ngt̀ng lá:ngò n̄, àng vdè vyā dāng vz̀ng sh̄nshì yàng; "Pó. . ." wā, vz̀ng vkiq n̄ mvr̄n dá:ngí, "Mvl̄n n̄ mv-rip; shvngà:ní mv-rip, Vp̀ng Pūng mvnūng sh̀:loh̄," wā, vdè c̀vshì n̄, shvngønt [sh̀] yà:ngà. Dùmshàpè b̀ng vrá t̄ò n̄, "À:ngí, tūmn̄m bèlaq ègwāshì, shvz̄l vm̄oi doq nàdvngshì, vw̄n n̄gō èb̀vshì, shvyv̄n d̄nggàng èp̄shìn` ø, j̀ngt̀ng èlvng n̄, k̀rz̄ èrip, èvlrà:ngà rvt, dènī tvnècè ìgūng rvnāshìap n̄, mv-shá ǹng tvnècè m̀rdvng taq j̀ngt̀ng líng(ò) n̄, k̀rz̄ ri:pmē" wā n̄, dùmshàz̄ kwēshì yàng. Vp̀ng Pū:ngí shvngønt dvtú yà:ngà mvsh̄l svng cà:nò n̄ dvtut dvtut tvnù:ngò n̄ wā yà:ngì wē dāmshà 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 *D̀v̀mshà ch̀v̀ngwàpè n̄ gwá-l̀m, pé-l̀m,*
 d̀v̀mshà ch̀v̀ngwà-pè n̄ gwá-l̀m pé-l̀m
 damsha chief-GMm TM wear-INF put.on-INF
- 49 *b̀v̀n-l̀m p̀v̀n-rì-í, d̀v̀g̃ d̀v̀c̃p-shì dá:ngí,*
 b̀v̀n-l̀m p̀v̀n-rì-í d̀v̀g̃ d̀v̀c̃p-shì d̀v̀ng-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 *j̀v̀ng-t̀ng lá:ngò n̄, àng vdè vyā dāng vz̀ng sh̄n-shì yàng;*
 j̀v̀ng-t̀ng l̀ng-ò n̄ àng vdè vyā dāng vz̀ng sh̄n-shì yàng
 jang-bundle¹³ 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, vz̀ng vk̃q n̄ mvr̃n dá:ngí,*
 pó wā vz̀ng vk̃q n̄ mvr̃n d̀v̀ng-í
 po say first shout PS call.out after-ADV
 After first calling out "Po. . ."
- 52 *Mvl̃n n̄ mv-rip; sh̀v̀ngà:ní mv-rip,*
 mvl̃n n̄ mv-rip sh̀v̀ngà-í mv-rip
 be.higher.than.others PS NEG-stand agitated¹⁴-ADV NEG-stand
 This person who is higher than anyone else would not stand up in haste,
- 53 *Vp̀ng P̃ng mvñng sh̀:l̄ē, wā,*
 Vp̀ng P̃ng mvñng sh̀-ò-ē wā
 Apang Pung path follow-TNP-NP say
 following the teaching of Apang Pung, he says,
- 54 *vdè c̃v̀n-shì n̄, sh̀v̀ng̃ntshì yà:ngà,*
 vdè c̃v̀n-shì n̄ sh̀v̀ng̃ntshì yàng-à
 self learn-R/M TM teach-R/M TMyrs-TP
 he has learned on his own (and from his teacher)

¹³This is a bundle of a special kind of leaf for performing damsha-ka.

¹⁴By "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 b̀elaq ègwāshì, shvz̀l vmōí doq nàdvngshì,*
 t̀umǹm b̀elaq è-gwā-shì shv-z̀l vmō-í doq è-vdvng-shì¹⁵
 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 ǹgō èb̀vnshì, shvỳn d̀onggàng èpēshì ǹ,*
 vẁn ǹgō è-b̀vn-shì shvỳn d̀onggàng è-pé-shì¹⁶ ǹ
 coral a.type.of.earring NF-wear-R/M button sheath¹⁷ NF-put.on-R/M PS
 wear coral earrings, put on a button sheath,
- 58 *j̀vngt̀ng èlvng ǹ, k̀urz̀ èrip,*
 j̀vng-t̀ng è-lvng¹⁸ 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.

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

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

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

¹⁸This form has a level tone because it is a second person form.

- 62 *Vp̀v̀ng Pũ:ngí shvngønt dvtú yà:ngà mvshól s̀v̀ng cà:nò nò*
 Vp̀v̀ng Pũng-í shvngønt dvtú yàng-à mvshól s̀v̀ng c̀v̀n-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; p̀v̀ngtøm mvshá wāwē tiqwál, vníwál vwā:lòē. D̀v̀mshà ǹv̀mlat p̀v̀ngshìrì nò, p̀v̀ngtøm mvshá s̀v̀ng wā toqshì nò, ch̀v̀ngwà d̀v̀mshà mvrúng m̀-í d̀v̀ngtē nò, p̀v̀ngtøm mvshá s̀v̀ngwā d̀v̀mshàē. D̀v̀mshàwá jāngv̄m nò d̀p̀ b̀ò nìgõ, wàngv̄npè írā dvgvp wā, ch̀v̀ngwà vyā s̀v̀ng z̀: mò nò, j̀v̀ngtùn baqòē. Shángb̀ngà, wā nò, vlàngré dvgvp taqtøm mvshá s̀v̀ng (Dvmø s̀v̀ng) d̀v̀mshà ǹnò, bat mv-ngaqsì, mv-g̀ng 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 mvshá¹⁹ 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

¹⁹The *taqtòm mvshá* include or are an alternate name for Dameu.

- 73 *j̀v̀ngt̀ung baq̀òē.*
j̀v̀ng-t̀ung baq̀-ò-ē
 jang-bundle carry-TNP-NP
 can they hold the *jang*-bundle.
- 74 "*Shángxòngà,*" *wā nò, vlàngré dvgvp*
shá-ng-bò-ng-à wā nò vlàng-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 *taqtòm mvshá s̀v̀ng dvm̀ò s̀v̀ng) d̀vmshà ǹiǹò,*
taq-tòm mvshá s̀v̀ng dvm̀ò s̀v̀ng d̀vmshà 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-ngaqs̀hì, m̄v-g̀óng nò shí svrēshì yàng.*
bat mv-ngaqs̀hì m̄v-g̀óng nò shí svrēshì yàng
 age²⁰ 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. *D̀vmshàkà v̄lē.*

Vshaq ḡò yòshì yàng. Kà ḡò
shíng shòn yàng ḡò, tá m̄:nò
vsà:ngí nò tásháshì yàng. Dvm̀ò
d̀vmshà ḡò, dvgá tiqáng s̀v̀ng
d̀vmshàò ǹig̀ò, wēdāng wēdāng í
wē, mvshól tiqỳv̀ng s̀v̀ng tv̀ǹung
yà:ngà. Dvm̀ò s̀v̀ngà nò,
"S̀v̀ngzò p̀v̀n dvm̀ò é. . . ,"
rũlt̀ong ng̀v̀ng m̀òmméé dvm̀òé. . .
A. . . gò. . . ā. . . rà. . . ,"
wānò, yòshì yà:ngì.

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.

²⁰ This "age" is the number of years one lives.

Analysis:

- 77 *D̀vmshàkà v̄lē.*
 d̀vmshà-kà v̄l-ē
 damsha-language exist-NP
 There is a damsha language.
- 78 *Vshaq g̃ō yōshì yàng.*
 vshaq g̃ō yō-shì yàng
 sound/voice also sing-R/M TMyrs
 It was also sung.
- 79 *kà g̃ō shíng shòn yàng g̃ō,*
 kà g̃ō shíng shòn yàng g̃ō
 word also different say TMyrs although
 Although the words are said differently,
- 80 *tá mū:nò vsà:ngí n̄ tasháshì yàng.*
 tá mūn-ò vs̀ng-í n̄ 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 d̀vmshà g̃ō, dvgá tiqáng s̀ng d̀vmshà-ò nìg̃ō,*
 dvm̄ d̀vmshà g̃ō dvgá tiq-cáng s̀ng d̀vmshà-ò nìg̃ō
 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 tiqỳng s̀ng tvǹng yà:ngà.*
 wē-dāng wē-dāng í-wē mvshól tiq-ỳng s̀ng tvǹng 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 s̀ngà n̄, "S̀ngzō p̀n dvm̄ é. . .*
 dvm̄ s̀ng n̄ s̀ng-zō p̀n 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 *rūltòng ngvng mòmèé dvmøé, A . . . gò . . . ā . . . rà . . . "*
rūltòng ngvng mòmè-é dvmø-é ā gò ā rà
 strong/not.moving firm mother.god²¹-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. *Dv̄mshàrìí shòn yà:ngà*
dāng kèní kà dv̄ha:t-ní vmø,
gv̄mø n̄vng dvmø wāwē n̄vng
vs̄vng tv̄nècè b̄ng rái dāng
àngdōng k̄ shònl̄vm íē. (Vmø,
gv̄mø n̄vng dvmø tiqlòng
íd̄vngwāē.) Dvmø n̄vmlat v̄l
yàng móng b̄ng n̄ø, (1) Vmø
vd̄vm ḡ v̄l yà:ngà, (2) Vmø
vz̄ìng ḡ v̄l yà:ngà, (3) Vmø
tìkù v̄lē, wà yàng, (4) Vmø
lóngyìn ḡ v̄lē, wà yàng,
(5) Vmø jèróng sh̄vmpùng v̄lē,
wàyàng, (6) Vmø tìmùngwàng
wà yàng, (7) Vmø tìshèwàng,
(8) Vmø tìnaqwàng, (9) Vmø
s̄vngcún dv̄shīyōē, wà yàng,
Tvnè vd̄vm dāng:
(1) Tvnè vd̄vm, (2) Tvnè vz̄ìng
(3)Tvnè sh̄vmpùng, (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 shvmpung (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)

²¹ *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.*
 d̄vmshà-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 tvnècè*
 vm̄ gvm̄ n̄ng dvm̄ wā-wē n̄ng vs̄ng tvnè-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 tiql̄ng íd̄ngwāē.*
 vm̄ gvm̄ n̄ng dvm̄ tiq-l̄ng 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 m̄ng b̄ng n̄.*
 dvm̄ n̄mlat v̄l yàng m̄ng 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 tik̄ v̄lē, wà yàng,*
 vm̄ tik̄ v̄l-ē wà yàng
 Ameu springhead²² exist-NP say TMyrs
 was known as Ameu tiku (God spring head),

²²This is a pool where one can dip water with a cup (< *tì* “water” + *kùdē* “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 sh̀v̀mp̀ùng v̄lè, wà yàng,*
 vmø jèróng sh̀v̀mp̀ùng v̄l-ē wà yàng
 Ameu jerong origin exist-NP say TMyrs
 also known as Ameu jerong origin,
- 96 (6) *Vmø tìm̀ung̀wàng wà yàng,*
 vmø tì-m̀ung̀- wàng wà yàng
 Ameu water-white-CL say TMyrs
 also known as Ameu timungwang (God's white river),
- 97 (7) *Vmø tìshèwàng,*
 vmø tì-shè- wàng
 Ameu water-red-CL
 Ameu tishewang (God's red river),
- 98 (8) *Vmø tìnaq̀wàng,*
 vmø tì-naq̀- wàng
 Ameu water-black-CL
 Ameu tinaqwang (God's black river),
- 99 (9) *Vmø s̀v̀ng̀cún dvshī yōē, wà yàng.*
 vmø-s̀v̀ng̀- cún 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- v̀d̀vm dāng
 human-plain regarding
 Regarding Tane adam (human plain), (it was also called)
- 101 (1) *Tvnè v̀d̀vm,*
 tvnè v̀d̀vm
 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 vnígø pvn mvn yà:ngà. Wēgóní sòng mvsúcèní, tòngmṽngcèní, wānø, tō yà:ngà, wāē. Vmø vdvm kèní tvnè vdvm taq vl límrvt vcíl yà:ngà. Wēkvt mvsúcè tòngmṽngcèní nō, tvnècè wānø, 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 vnígø*
 dvmø-pè-í nō sv mā lvngà shvgop tvnè-cè vní-gø
 Dameu-GMm-AGT TM woman man pair human-son two-CL

pʷn mʷn yà:ngà.

pʷn mʷn yàng-à
create create²³ 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, wāē.

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 ̀̀l l̄̀mrv̄̄t vc̄̀l yà:ngà,*
vm̄̄ vd̄̄m kèní tvnè vd̄̄m taq ̀̀l-l̄̀m-rv̄̄t 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, b̄̀ng vp̄̄ yà:ngì.*
tvnè-cè wā-n̄ b̄̀ng v-p̄̄ yàng-ì
human-son say-PS name PREF-changed TMyrs-IP
changed to *Tanece* (human son).

²³These 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 b̄à nìḡ, wàmwàm wān̄, mv-gá yvng, wāē. Wēd̄ mv-k̄m̄mv̄ḡ 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-sháò" 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 èsháòē," 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 rvgaq²⁴ í-yàng
 human plain TM the.world the.earth be-TMyrs
 Tane-adam was the world, the earth.

²⁴There 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 ídvngtē ṕvn ḿvn b̀ò-à nì-g̀ò,*
 ḿvn dvm̀ò-í v̄l wē ídvngtē 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 *wàm-wàm 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 ídvngtē ǹvng vrāshì vrā-shì lú:ngì, wā.*
 nìnà ídvngtē 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 n̄ kàshón mè-sháò" wān̄,*
 wē-kvt e nà-í n̄ kà-shón mv-è-shá-ò wā-n̄
 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 *lóngk̄:mí zat wā vzat yà:ngà, wā.*
 lóng-k̄m-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 n̄ wēnī kèní dvzèr yà:ngì, wāē.*
 wē-rvt naq-úng n̄ 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 *Vpúgō n̄, "E, lvd̄, lvgá laqwā," wà lú:ngì, wā.*
 vpú-gō n̄ é lv-d̄ 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 n̄ kàshón èsháòē," wā,*
 nà-í n̄ kà-shón è-shá-ò-ē wā
 2sg-AGT TM word-say NF-know-TNP-NP say
 "You know how to talk," (they said),
- 126 *shv̄ngbēí vgō vshvp̄mā yà:ngà. Rvt vpú vgō vd̄vmē, wāē.*
 shv̄ngbē-í vgō vshvp-ā²⁵ yàng-à rvt vpú vgō vd̄vm-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.

²⁵Although 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 *sv̄ng* here) is *vgō* "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 d̄vmyāng pá:nò n̄,
vs̀vng ǹvng nìnà v̄lá:mì nìḡ,
vǹvm mv-s̄vr, wàmwàm wā í-rvt,
"vǹvm w̄vnl̄vm 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 d̄vngtē n̄, yaqd̄:ngí
wād̄irì, vlāngrì íē, wāē Pvr̄
m̀vng n̄, d̄vtr̄í 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 dvgárí, "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 d̄vmyēang pá:nò n̄,*
 rvgaq d̄vm-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 *vǹvm mv-s̀vr, ẁmẁm ẁa í-rvt,*
 vǹvm mv-s̀vr ẁm-ẁm ẁa í-rvt
 sun NEG-shine dim-dim like be-because
 because sun didn't shine brightly,
- 131 *"Vǹvm ẁvn-l̀vm vǹmẁnzà doq̀ì," ẁa,*
 vǹvm ẁvn-l̀vm vǹmẁnzà doq̀ì ẁa
 sun buy-INF sun-buy-gold match.in.price-1plHORT say
 "Let' collect the amount to buy the sun."
- 132 *"Vs̀ng k̀nì g̀, ǹnà íd̀vngt̀ k̀nì g̀ rvk̀:l̀è," ẁa.*
 vs̀ng k̀nì g̀ ǹnà íd̀vngt̀ k̀nì g̀ rvk̀l̀-è ẁa
 human from also animal all from also collect-TNP-NP say
 "From all the animals and human beings as well" (they) said.
- 133 *Ǹnà p̀vn k̀nì, shv̀rì ǹng pvr̀ ǹ mv-g̀n.*
 ǹnà p̀vn k̀nì shv̀rì ǹng pvr̀ ǹ mv-g̀n
 animal kind from deer and bat TM NEG-contribute
 From among the animals, the deer and the bat did not contribute,
- 134 *Ẁrvt vǹmẁnzà mv-z̀ng d̀vngt̀ ǹ,*
 ẁrvt vǹmẁnzà mv-z̀ng d̀vngt̀ ǹ
 that-because sun-buy-gold NEG-put in all TM
 because of this, those who did not contribute to buy the sun,
- 135 *yaqd̀:ngí ẁa d̀rì, vl̀ngrì íè, ẁè*
 yaqd̀ng-í ẁa d̀rì vl̀ng-rì í-è ẁè-è
 night-ADV only walk-PM fly-PM be-NP say-NP
 it was said that (they) can only walk and fly at night.
- 136 *Pvr̀ m̀ng ǹ, d̀trìí g̀na:t̀nò ǹǹ,*
 pvr̀ m̀ng ǹ d̀trì-í g̀n-at-ò ǹǹ
 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 ǹ c̀ óngà-è," vyà, ch̀r dvtánshìè, ẁa.*
 ngà ǹ c̀ í-ng-à-è vyà ch̀r dv-tán-shì-è ẁa
 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 dvgárií, "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 w̄nzà doq b̄à kvt,
"Ló,vǹvm gō ǹng èdī," ā:lò n̄,
kāpv̄n dvzà:rò n̄ḡ, tiqpv̄n pv̄n
rvt túlshì n̄ dí mv-tá, wā.
Ỳngl̄ d̀nggú wā ǹvm gō
ǹngdí táē, wā. Ỳngl̄ d̀nggú
nōngs̄nzà nōngs̄:ní doqvd̀ng
b̄à, wā. Chērkúng n̄, zà lvwiq-í,
doqvdá:ngòē, wā. Sv́l̄ng n̄zō n̄
zàshv̄ryà:mí doqvd̀ng b̄à, wā.
Vhí n̄ zà lvka:pmí d̄vr dvsuq
b̄à kvt, sv́l̄ng n̄zō nḡv̄n l̀ngv̄n
vn̄vpmá:mì kvt, "Kàng k̀vròēē"
wān̄, taq mvtvp taq mvtvp
h̄v̄nshì n̄ ngāngá:mì wēí
mvr̄nā:mà n̄, Vm̄ v̀zìng k̀nì
vzāǹn̄mḡm s̀ng, "Lv́wáng N̄v̄ng
Vzān Nā:ngé, p̀ngd̀vm tv̄nè
vd̀vm s̀ng vzān b̀ng d̀shúrshì
daq, wāē" wān̄, gō daqà kvt,
vǹvm ḡm n̄, "ín̄n̄, m̀r̄n
dàngà," wā n̄, k̀gv̄diq z̄shì dái
kvt, ỳngb̄ng d̀nggú n̄ mèbaq
vẃng daqì, wā. Wēn̄k̀nì vǹvm
n̄ d̀nggúí 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 w̄nzà doq b̄à kvt,*
 vǹvm w̄n-zà doq b̄-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 *kāp̀n s̀ng dvzà:rò ǹḡ, tiq̀n p̀n rvt túlshì n̄*
 kā-p̀n s̀ng dvzà-r-ò ǹḡ tiq-p̀n-p̀n 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 nōngs̄nzà nōngs̄:ní doqvd̀ng²⁶ b̄à, wā.*
 ỳnglē²⁷ d̀nggú nōngs̄n-zà nōngs̄n-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.strings²⁸-INST adorn PF-TP say
 His tail was adorned with gold strings.

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

²⁷This 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.

²⁸This 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 n̄zō nḡv̄n l̄vnḡv̄n v̄nvpmá:mì kv̄t,*
 svlíng n̄zō 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 *Vm̄ ò v̄zìng k̄n̄í v̄zānn̄vmḡòm s̄v̄ng,*
 vm̄ ò v̄zìng k̄n̄í v̄zān-n̄vm-ḡòm s̄v̄ng
 Ameu multiply from sun-sun-CL LOC
 to the sun from Ameu azing,
- 159 *"Lv̄wáng N̄v̄ng, Vzān Nā:ngé,*
 lv̄wáng n̄v̄ng²⁹ vzān nāng-é
 sun(at noon) Nang sun Nang-EXCL
 "Oh, Nang the sun! Nang the sun!"

²⁹Nāng is used as the name of first-born females, corresponding to P̄ng for males.

- 160 *p̀vngd̀v̀m Tv̀nèvd̀v̀m s̀vng vzān b̀ang dèshúrshì daq,* " *wāē,*
 p̀vng-d̀v̀m tv̀nè vd̀v̀m s̀vng vzān b̀ang dè-shúr-shì daq³⁰ 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 gø̄m nø,*
 wā-nø gō daq-à kv̄t vǹvm gø̄m 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-à³¹ 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).

³⁰Here 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.

³¹The 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. *Vǹm cā yà:ngà wē.*
Vǹm w̄nzà vdoq shaq d̀ngtēí,
ǹmsv̄rlap kaq pōshì n̄ cāòē,
wā. Ǹmw̄nzà mà-dog d̀ngtē
n̄, ǹml̄p kaqsv̄ng pōshì
dvzà:ròē, wā. Vǹm ḡm
ǹmbàng n̄ ǹml̄p shìg̀ng taq
vz̀ng sv̄r daqà wē sv̄ng shvrìḡí
ngv̄r wā ỳng b̄à kv̄t dvb̀ n̄
chóngshì lú:ngì kv̄t d̀ngdè n̄
dvb̀p h́m ḡ zeq l̄m b̄à wā.
"Ǹm w̄nzà mè-dog wē nài
vz̀ng èyà:ngò e," "Vn̄ dvb̀p
h́m ḡ èl̄māòē," wā, ngv̄nké
yà:ngà, wā. Wērv̄t shvrìh̄í
n̄vn̄ dvb̀p sh̄ng vngà n̄,
vḡí t̄ pvn̄m b̄òē, wā.
Shvrì m̄vr̄ mvc̄t yàng wē ḡ wē
rv̄t 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 *Vǹm cā yà:ngà wē.*
 vǹm cā yàng-à wē
 sun wait TMyrs-TP NOM
 Waiting for the sun.

166 *Vǹm w̄nzà vdoq shaq d̀ngtēí,*
 vǹm w̄n-zà v-dog shaq d̀ngtē-í
 sun buy-gold PREF-give/put.in PART all-AGT
 All of those who already contributed to buy the sun,

167 *ǹmsv̄rlap kaq pōshì n̄ cāòē, wā.*
 ǹmsv̄r-lap kaq pō-shì n̄ 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 *Ǹvmw̃nzà mà-vdoq d̀vngtē n̄,*
 ǹvm-w̃n-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 *ǹvml̄p kaq-s̀vng p̄shì dvzà:ròē, wā.*
 ǹvml̄p kaq-s̀vng p̄shì 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 *V̀ǹvm ḡm ǹvmbàng n̄*
 v̀ǹvm ḡm ǹvm-bàng n̄
 sun flat sun-beam TM
 (When) the beams of the sun
- 171 *ǹvml̄p shìg̀ng taqzv̀ng s̄r daqà wē s̀vng*
 ǹvml̄p shìg̀ng taq vz̀ng s̄r daq-à wē s̀vng
 west mountain LOC first shine down-TP NOM LOC
 first appeared on the western mountain,
- 172 *shvrìgōí nḡr wā ỳng b̄à kvt*
 shvrì-gō-í nḡr wā ỳng b̄-à kvt
 barking.deer-CL-AGT notice ADV see PF-TP time
 when the barking deer noticed it,
- 173 *dvb̀ n̄ ch̀ngshì lú:ngì kvt*
 dvb̀ n̄ ch̀ng-shì lúng-ì kvt
 happy PS jump-R/M DIR(begin)-IP time
 when he jumped up with joy
- 174 *d̀vngdè n̄ dvb̀p h̀m ḡ zeq l̄m b̄à, wā.*
 d̀vngdè n̄ dv-b̀p h̀m³² ḡ zeq l̄m b̄-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 w̃nzà mè-doq wē nàí vz̀ng è:yàng-ò-ē,*
 ǹvm w̃n-zà mè-doq wē nà-í vz̀ng 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,

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

- 176 *vnō dvbøp h́vm gø èlvmāðē,* " wā,
 vnō dv-bøp h́vm gø è-lvm-ā³³-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 pvńm bōðē, wā.*
 vgī-í tō pvńm bō-ò-ē³⁴ 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.

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

³⁴Use 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 lù dvzvr yà:ngà, wāē.
 Wērvt vyò nò ākvt gò tì vríshaq
 íē. Vmò vzing Vmò tikù kèní
 vyòí tì rí daqà wē, shónghúng
 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, vròng vniq-á:mì, wā.
 Ngvpuq-í aq pà:ngò nìnò, vròng
 nò yūng mvyūngcè, m̀vrgàng 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 lù dvzvr yà:ngà, wāē.*
 vyò-í tì lù 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-hollow³⁵ 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 kurneng³⁶-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.

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

³⁶The 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.ox³⁷-AGT drink start-TNP when horn TM smooth long.-DIM³⁸
 When the Rawang ox started to drink, it's horn became smooth, long and cute,

192 *m̄vrgàng n̄ moq lvmoq cè vnvpmám.*
 m̄vrgàng³⁹ 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,

³⁷This is a kind of ox that exists only in the T' rung (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]).

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

³⁹*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 *Vshóng⁴⁰ 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

⁴⁰Here 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 ḡ
wēd̄ōnī lá:ngiē. Iwē Ivngà vlat
svmā vlat yāḡóní sv̄ng n̄ p̄uḡn̄
nzā sórí ḡvl daḡà rvt Sv̄ngzà
Pōng n̄vng Sv̄ngzà N̄vng wā, t̄
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 *Sv̄ngzàwàngcè vz̄ing p̄vngshì yàng dāng.*
 sv̄ngzàwàngcè vz̄ing p̄vng-shì yàng dāng
 Human being procreat start-R/M TMyrs regarding
 Regarding the procreation of human beings.
- 199 *Mvsú t̄ongm̄vngc̄enī n̄, tiḡ d̄ōngkū shvz̄ōngshì b̄òì n̄*
 mvsú t̄ongm̄vng-c̄enī n̄ tiḡ d̄ōngkū shvz̄ōngshì b̄òì n̄
 the.first original-son-dl TM one family CAUS-settle.down-R/M PF-IP PS
 The two children established one family, and
- 200 *miḡc̄vm̄ c̄vm̄ré vr̄iá:mì, wā.*
 miḡc̄vm̄ c̄vm̄ré v-rī-v̄m-ì wā
 baby child PREF-carry-DIR-IP say
 a child was conceived, it is said.
- 201 *Rvt̄ò v̄h̄óm ráì n̄, puḡn̄ōnzà lú:ngì, wā.*
 rvt̄ò v̄h̄óm rá-ì n̄ puḡn̄ōn-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 c̄vm̄ré tiḡḡ ḡvl daḡà kvt n̄,*
 wē-kvt c̄vm̄ré tiḡ-ḡ ḡvl daḡ-à⁴¹ kvt n̄
 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,

⁴¹ *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 záy'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'øn-ī
 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 *"Vn̄ng" wā bōng gō*
 vn̄ng wā bōng gō
 Anang say name also
 The name Anang was given, also
- 214 *n̄mlat gō taq r̄mshì n̄ngshì daqì gō írvt,*
 n̄mlat gō taq r̄m-shì n̄ng-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 *"Vn̄ng" wā bōng dēnī dèyaq gō wēdōnī lá:ngiē.*
 vn̄ng 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 svmā vlat yāgóní s̄ng nō*
 í-wē lvngà vlat svmā vlat yā-gō-ní s̄ng 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 *puqnōnzā sóri ḡvl daqà rvt*
 puqnōn-zā sóri ḡvl daq-à rvt
 womb-sickness while give.birth DIR-TP because
 because they were born out of womb pain while giving birth,
- 218 *"S̄ngzà Pūng" n̄ng*
 s̄ng-zà pūng n̄ng
 people-sick first.born.male COM
- 219 *"S̄ngzà N̄ng" wā, tō yà:ngà.*
 s̄ng-zà n̄ng wā tō 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. *Svngzàwàngcè vzing yàng wē.*

Mvsú tòngmṽngcèní àngcè vlat góní "Svngzà Pōng" nṽng "Svngzà Nṽng" ní nḡ, àngní nṽm tiq dōngkū shvzḡngshì nḡ lvngà dvlṽng dvgḡpè, zvmì dvgḡmè vđá yà:ngì, wāē. Angní àngcè-rì nḡ yādḡ íē.

(1) *Vlat Pùngkāng, Vpūng.*

(2) *Vtḡn gḡ nḡ Tḡndḡ, Vđḡ íē.*

(3) *Vshḡm gḡ nḡ, Vkwīn, Kwīnjūng íē.*

(4) *Vbì gḡ nḡ, Vsḡn, Sḡnseq íē.*

(5) *Pvngwà gḡ nḡ, Vnḡn, Nḡnchḡng íē.*

(6) *Vchuq gḡ nḡ, Vpī, Pìkḡ íē.*

(7) *Shvngḡt gḡ nḡ, Vyḡng, Yḡngkaq íē.*

(8) *Vshvt gḡ nḡ, Vyḡn, Yḡnrṽm Yḡnzì íē.*

(9) *Dvgḡ gḡ nḡ, Vtḡ, Tḡwá, Vrè, Tvṽrè íē.*

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 *Svngzàwàngcè vzing yàng wē.*
svngzàwàngcè vzing yàng wē
 human beings grow TMyrs NOM
 The growth of human beings.

221 *Mvsú tòngmṽngcèní àngcè vlat góní*
mvsú tòngmṽng-cè-ní àng-cè vlat gḡ-ní
 the.first original.people-son-dl 3-son first-born CL-dl

- 222 *"Svngzà Pōng" ǹvng "Svngzà Ǹvng" ní n̄,*
 svng-zà-pōng ǹvng svng-zà-ǹvng ní n̄
 people-sickness-first.male and people-sickness-first.female dl TM
 The first son and daughter of the "original children"
- 223 *àngní n̄m tiq d̀ngkū shvzōngshì n̄*
 àng-ní n̄m tiq d̀ngkū shv-zōng-shì n̄
 3sg-dl sibling one family CAUS-settle.down-R/M PS
 became husband and wife to establish one family,
- 224 *lvngà dvl̀vng dvgòpè,*
 lvngà dvl̀vng dvgòpè
 man/male strong⁴² nine-GMm
 They had nine sons
- 225 *zvmì dvgòmè vdá yà:ngì, wāē.*
 zvmì dvgò-mè vdá yàng-ì wā-ē
 girl nine-GMf have TMyrs-IP say-NP
 and nine daughters.
- 226 *Angní àngcè-rì n̄ yād̄ō íē.⁴³*
 àng-ní àng-cè-rì n̄ yā-d̄ō í-ē
 3sg-dl 3sg-son-PM TM this-ADV be-NP
 The sons were as follows:
- 227 (1) *Vlat P̀ngkāng, Vp̀ng.*
 vlat p̀ngkāng vp̀ng
 first.born (nick-name) Apung
 The first son, Pungkang, Apung.
- 228 (2) *Vt̄n ḡ n̄ T̄nd̄, Vd̄ íē.*
 vt̄n ḡ n̄ t̄nd̄ vd̄ í-ē
 later CL TM (nick-name) Adeu be-NP
 The second was Teunden, Adeu (Tindi, Atin).
- 229 (3) *Vsh̄m ḡ n̄, Vkwīn, Kwìnj̀ng íē.*
 vsh̄m ḡ n̄ vkwīn kwìnj̀ng í-ē
 three CL TM Akwin Kwinjung be-NP
 The third was Akwin, Kwinjung.

⁴²The word *dvl̀vng* refers to males that are strong, powerful, and handsome.

⁴³The Rawang are said to have descended from the first sone, 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, Vȳn, Ȳnr̄m Ȳnzi íē.*
 vshvt gó n̄ vȳn ȳnr̄m ȳnzi 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) *Mèp̄vngmè n̄ Vn̄n,*
Ǹnkuq;

(3) *Vk̄, Ch̀vngk̄;*

(4) *Vtì, Ǹntì;*

(5) *Vk̀r, K̀rzi;*

(6) *Vg̀n, G̀nzi;*

(7) *Vtám, Támzi.*

(8) *Vỳn, Ỳnr̄vm, Ỳnzi;*

(9) *Vnóng, Tònóng, wā, t̄*
yà:ngà.

Lvngà dvgò-pè, svmā dvgò-mè,
yārì n̄, s̀vngzàwàngcèrì iē. 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) *Mèp̄vngmè n̄ Vn̄n, Ǹnkuq,*
 mèp̄vng-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, Ỳ̀nr̄vm, Ỳ̀nzì,*
 vỳ̀n ỳ̀nr̄vm ỳ̀nzì
 Ayeun Yeunram Yeunzi
 Ayeun, Yeunram, Yeunzi (and)
- 246 (9) *Vnóng, Tònóng, wā, t̄̀ yà:ngà.*
 vnóng tònóng wā t̄̀ yàng-à
 Anong Tonong ADV name(v.) TMyrs-TP
 Anong, Tonong.
- 247 *Lvngà dvḡ̀-̀̀pè, svmā dvḡ̀-̀̀mè,*
 lvngà dvḡ̀-̀̀pè svmā dvḡ̀-̀̀mè
 boy nine-GMm girl nine-GMf
 The nine boys and nine girls,

248 *yārì n̄, s̀ngzàwàngcèrì íē.*
 yā-rì n̄ s̀ng-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 b̀ng vbáē.*
 gvzà luq wē í-rvt wàng⁴⁴-cè wā wē b̀ng 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. *Vs̀ng v̀ng vshit lú:ngì wē.*
Lvngà dvg̀pè, svmā dvg̀mèrì
vd̀ng v̀ng lú:ngì n̄ s̀ngzàcèrì
gvzà luq lú:ngì, wā. Rvgaq
d̀myāng g̀m lú:ngà, wā.

20. The beginning of the multiplying of human beings.
 The nine boys and nine girls began to multiply and the number of humans began to grow, it is said. The earth was covered (with humans).

Analysis:

250 *Vs̀ng v̀ng vshit lú:ngì wē.*
 vs̀ng v̀ng vshit lúng-ì wē
 human multiply (= v̀ng) DIR(begin)-IP NOM
 The beginning of the multiplying of human beings.

251 *Lvngà dvg̀pè, svmā dvg̀mèrì vd̀ng v̀ng lú:ngì n̄,*
 lvngà dvg̀pè svmā dvg̀mè-rì vd̀ng v̀ng lúng-ì n̄
 man/male nine-GMm girls nine-GMf-PM get.bigger⁴⁵ multiply DIR(begin)-IP PS
 The nine boys and nine girls began to multiply,

252 *s̀ngzàcèrì gvzà luq lú:ngì, wā.*
 s̀ng-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.

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

⁴⁵ The word *vd̀ng* is used for something increasing in size or number, e.g. *svmī vd̀ngē* “the fire is getting bigger”, and can be used in a causative form (*dvd̀ngòē*) to mean “make bigger” or “make (e.g. a fire)”: *svmī d̀d̀ngò* “Make a fire!”.

253 *Rvgaq dǎmyāng góm lú:ngà, wā.*
 rvgaq dǎmyāng góm 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 tiqgō gvl daqà, wā.
Chēr gō vdāē wā, nīgūng gō
yōē, wā. Kūdō kūdō té mǎnshì
lú:ngì nìnō, hí wūr nōl gō sūr
lú:ngì, wā. Té mǎnshì nō vlāng
gō shá lú:ngà, wā. Wērvt, àng
sǎng nō "Vlāng Pōng," wā nō tō
yà:ngà.

Vlāng Pū:ngì nō sǎngzàwàngcè
rì taqkèní sǎng vnvprì sǎng tǎm
vbūn baq kéd nō, lónggápā
lóngshǎgà tiqrǎm sǎng yèn kéd
nō, dvbé ké lú:ngà, wā.

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

"E, angkōpèi cìnggú bōy
laqshvtiqò. Wēyǎng sǎng gōi
nō shvràng taqdǒng shvrú:ngì nō,
sha:tnì," wānō, wàmùn vráá:mì,
wā. Wēkvt àng sǎng gōd nō,
toqtíp lǎmpàí gō mvrō:nò, wā.
Svrì tiqchǎng bē nō hōq bōà kv̄t.

"Vlāng Pū:ngé, nvkō gāmzaq
mvgà:mí cìnggú bōy shvtiq bōà
yǎng laqlúm rā, wāē," wā gōdē,
wā. Wēkvt Vlāng Pōng vlāngrái
nō ngámlē zòngmuq 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 *cìng* (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 tìngō rúng daqì, wā.

"Wēsíng Vlāng Pū:ngé, shvràng taqtìng èrūng lōng", ā:lò nò, rúng lú:ngì kvt,

"Vlāng Póngé, nà nìgōng nīgūng nò, miqcv̄m gvjà:ngí nàyatnvtñē. Dōndùng dvpuq sùng dō dvchū:ngì, ā:lòē, wā. Dvchūng bóa kvt taqdōng kèní gilà dvgòpè, sōmpv̄ngrv̄m kèní gilà dvgòpèí, rō:nò nò taqlap kèní ninaq wūrdīí vbuq vbuqò nò, shv̄m nò m̄vngjō:ngí vzù:rò nò, dvshíyé, shvmāl yé bóa, 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 *Svngzàwàngcè dōngkū vdòng kèní*
 svng-zà-wàng-cè dōngkū vdòng kèní
 people-sickness-many-son family inside from
- 256 *cvmré tiqgò gvl daqà, wā.*
 cvmré tiq-gò gvl daq-à wā
 child one-CL give.birth DIR-TP say
 A son was born in a family, it is said.
- 257 *Chēr gō vdáē wā, nīgūng gō yōē, wā.*
 chēr gō vdá-ē wā nīgūng gō yō-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 m̄nshì lú:ngì nìnō,*
 kū-dō kūdō té m̄n-shì lúng-ì nìnō
 that-ADV that-ADV⁴⁶ 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 long⁴⁷ DIR(begin)-IP say
 his finger nails and toe nails began to grow long.
- 260 *Té m̄nshì nō vlāng gō shá lú:ngà, wā.*
 té m̄n-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 s̄ng nō "Vlāng Pūng," wā nō tō yà:ngà.*
 wē-rvt àng s̄ng 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 s̄ngzàwàngcèrì taqkèní*
 vlāng pūng-í nō s̄ngzàwàngcè-rì taq-kèní
 Vlang Pung-AGT TM human.beings-PM LOC-from
 Alang Pung, from the humans,
- 263 *s̄ng vnvprì s̄ng t̄m vbūn baq kéò nō,*
 s̄ng vnvpr-ì s̄ng t̄m 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 tiqr̄m s̄ng*
 lónggá-pā lóng-shv̄gà tiq-r̄m s̄ng
 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),

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

⁴⁷This refers to the nails being long and pointed.

- 266 *dvbé ké lú:ngà, wā.*
 dv-bé ké⁴⁸ lúng-à wā
 CAUS-be.gone AVS DIR(begin)-TP say
 (and so) there were less people than before.
- 267 *"E, s̀vngzà dvkoqrvt l̀vm pà íē,*
 e s̀vngzà dvkoq-rvt⁴⁹ l̀vm pà⁵⁰ í-ē
 Eh human last.one-cut INF thing be-NP
 "He might finish us all,"
- 268 *s̀vngnì dvkoq dvbé l̀vmpà íē,*
 s̀vngnì dvkoq dv-bé l̀vm pà í-ē
 humans the.last.one CAUS-be.gone INF thing be-NP
 (he might) destroy all humans,
- 269 *shvmà:lì," wā gvcvt vjøn lú:ngà, wā.*
 shv-m̀l-ì wā gvcvt vjøn 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-tiq⁵¹-ò
 Eh 3sg-father.in.law⁵²-GMm-AGT gong celebration INDTV-CAUS-circle-TNP
 "Let his father-in-law make a festival of cing (gong).
- 271 *Wēỳvng s̀vng gōì nø,*
 wē-ỳvng s̀vng gō-ì nø
 that-place LOC invite-1plHOR PS
 Let's invite him to come to that place,

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

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

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

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

⁵²*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.room⁵³ 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 wàmùn⁵⁴ 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.

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

⁵⁴*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 nò*
wē-kvt vlāng pūng vlāng-rá-ì nò
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.roof⁵⁵ LOC alight/sit DIR-IP say
and landed on the front of the roof.
- 281 *Wēkvt kàngrày t̀vng-ø rúng daq-ì, wā.*
wē-kvt kàngrày⁵⁶ t̀vng-ø rúng 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 *"Wēs̀vng Vlāng Pū:ngé! Shvràng taqt̀vng èr̀vng lōng,"*
wē-s̀vng vlāng pūng-é shvràng taq-t̀vng è-r̀vng lōng
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 nò, rúng lú:ngì kvt,*
v̀l-ò nò rúng lúng-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 nìg̀óng nīgūng nò,*
vlāng pūng-é nà nìg̀óng⁵⁷ nīgūng nò
Alang Pung-EXCL 2sg long.lived/precious tail TM
- 285 *miq̀v̀m gvjà:ngí nàyatnvtne.*
miq̀v̀m 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.

⁵⁵ *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".

⁵⁶ *kàngrày* is the side of the fireplace closest the door in a Rawang house.

⁵⁷ *nìg̀óng*, *miq̀v̀m* and *ninaq* (*wūrdi*) are also Damsha (poetic, literary) words, used here to sound more elegant.

- 286 D̄ōndùng dvpuq s̀vng d̄ø dvchū:ngì,"
 d̄ōndùng dvpuq s̀vng d̄ø 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 b̄òà kv̄t
 v̄l-ò-ē wā dv-chūng b̄ò-à kv̄t
 tell-TNP-NP say CAUS-hang PF-TP when
 when he hung his tail through the floor,
- 288 taqđóng kèní gilà dvḡòpè, s̄omp̄v̄ngr̄vm kèní
 taq-đóng kèní gilà dvḡò-pè s̄om-p̄v̄ng-r̄vm kèní
 upper-room from strong.male nine-GMm house-under-inside from
 from the upper floor nine strong men and from underneath the house
- 289 gilà dvḡòpèí, r̄ø:nò n̄ø taqlap kèní
 gilà dvḡò-pè-í r̄øn-ò n̄ø taq-lap kèní
 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 n̄inaq w̄urdīí vbuq vbuqò n̄ø,
 n̄inaq w̄urdī-í vbuq-ò n̄ø
 big(axe) axe-INST strike.downwards-TNP PS
 struck downward with axes
- 291 sh̀vm n̄ø m̄v̄ngj̄ø:ngí v̀zù:rò n̄ø,
 sh̀vm n̄ø m̄v̄ngj̄øng-í v̀zùr-ò n̄ø
 iron.sword TM spear-INST stab-TNP PS
 and stabbed him with spears and swords,
- 292 dvshíyé, shvmāl yé b̄òà, wāē.
 dv-shí-yé shv-māl yé b̄ò-à wā-ē
 CAUS-die-complete⁵⁸ CAUS-disappear complete PF-TP say-NP
 and they killed him.

⁵⁸The 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 d'vng b'òà, shvmāl yé b'òà,
wā. "Ló, k'ò:mì, "wā n'ò, ch'òmp'vñ
g n'vms'hvng'ò k'òmb'òà, wāē.
Vsháng gá daqì n'ò yà:ngò n'ìn'ò,
Vlāng Pūng shìvnàng taqlap
vhárshì a:pmì, wā. "Ch'òmtaq
n'vms'hvng y'vng k'ò:mì," wā,
n'ònggūn vrá n'ò k'òm b'òà, wā.
Vsháng gá daqì n'òdvjà á:mà,
y'vng á:mà, wānī, Vlāng Pūng
shìvnàng n'ò taqlap vyálshì
a:pmì, wā. "Ló, Vlāng Pūng
shìvnàng k'òm màshvlá á:mì wē
n'ò wālì wālái rìn vrá Vlāng
Pūng shāchēk'èi. Mèz'ò shāchē
vtuq'ò n'ò vwalk'èi t'ùnk'èi," wā,
wàmùn vráē, wā. Wàyá vrá
á:mì, wā. Vlāng Pūng shìvnàng
mèz'òshvnm'vñ vtuq lú:ngà, wā
n'ìn'ò, gwēsh'è z'vnràng g'ò
mv-z'òngá:mì, wā. "E, Vlāng
Pūng shāchē n'ò vpvt d'vngtē
wāí n'ò ké mv-daq. Mv-lúnshì.
N'ònggūn mà-pvt wēn'òkād'ò lvwài
nī?" wā, vriq vrùng wālú:ngì kvt,
"R'òmètì s'vng shvlá:ngì,
b'vngsh'òtì s'vng shvlá:ngì." wā,
rìn vráá:mì kvt, r'òmètì s'vng
shvláng b'òà kvt, t'ìjúm naqràng
bvtsh'ò b'òà. T'ìbvt l'óngl'vng
bvtsh'ò b'òà kvt, r'òmèsh'ò wā r'ón
lú:ngì, wā. Wēkvt g'òmgōy shíù
z'òng lú:ngì, wā. Mvshvng shíù
z'òng lú:ngì n'ò, mvz'ò tvrū vdaq
tvrū sh'vngbē lúm lú:ngà, wā. Wē
kvt s'vngzà dvy'ò rvt b'òà, wā. Wē
kvt m'vshvngsh'ícè ní n'ò, 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 shvzøl
vmō chiprím bòa yvng lōng-shì
yà:ngì, wāē.

Analysis:

- 293 *22. Vlāng Pūng shā-chē-í gømgøy shíù,*
 vlāng pūng shā-chē-í gømgøy shí-ù
 Alang Pung flesh-chunk-AGT plague death-epidemic
- 294 *mvshvng shíù zøng yàng wē.*
 mvshvng shí-ù zøng 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 *chømpvng nvshvngø kòm bòa, wāē.*
 chøm-pvng nvshvng-ø 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 nìnø,*
 vsháng gá daq-ì nò yvng-ò nìnø
 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-shì⁵⁹ ap-ì wā
 Alang Pung dead-corpse upper-side come.to.surface-R/M TMyds-IP say
 they found out the body had come to the surface, it is said.

⁵⁹ *vharshì* is derived from *hàrøē* "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 nø kóm bóa, wā.*
 nønggūn vrá nø kóm bóa wā
 the.multitude agree PS bury PF-TP say
 everyone agreed, and they buried him (again).
- 302 *Vsháng gá daqì nø dvjà á:mà, yvng á:mà, wānī,*
 vsháng gá daq-ì nø 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 nø taqlap vyálshì a:pmì, wā.*
 vlāng pūng shì-vnàng nø 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 nø*
 ló vlāng pūng shì-vnàng kóm mà-shvlá ám-ì wē nø
 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 kéì.*
 wālì wālā-í rìn vrá vlāng pūng shā-chē ké-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 nø*
 mèzò shā-chē vtuq-ò nø
 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 mèzòshvnm̄vn vtuaq lú:ngà,*
 vlāng pūng shì-vnàng mèzò-shvnm̄vn 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. Nōnggūn mà-pvt wēnō*
 mv-lún-shì nōnggūn mv-vpvt wē-nō⁶⁰
 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 nī⁶¹ 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,

⁶⁰ *wēnō* is used here to mean "what if" or "if-so".

⁶¹ *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,*
 ròmè⁶²-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 *r̀ìn vráá:mì kv̄t,*
 r̀ìn vrá-vm-ì kv̄t
 the.same agree-DIR-IP time
 and when they agreed,
- 319 *ròmètì s̀vng shvláng b̀òà kv̄t,*
 ròmè-tì s̀vng shv-láng b̀ò-à kv̄t
 big.river-water LOC CAUS-flow.away PF-TP time
 (but) when they caused it to flow in the river,
- 320 *t̀ìjùm naqràng bvtshō b̀òà.*
 t̀ì-jùm⁶³ naqràng⁶⁴ bvt-shō b̀ò-à
 water-drain deep drain-be.blocked.up PF-TP
 it blocked the place where the water drains.
- 321 *T̀ìbvt lóngl̄vng bvtshō b̀òà kv̄t,*
 t̀ì-bvt lóng-l̄vng bvt-shō b̀ò-a kv̄t
 water-recede/drain rock-flat drain-block.up PF-TP time
 When the drain was blocked,
- 322 *ròmèshō wā r̀òn lú:ngì, wā.*
 ròmè-shō wā r̀òn lúng-ì wā
 big.river-rain only increase DIR(begin)-IP say
 the water began to swell.

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

⁶³*t̀ìjùm* is the place where water flows into the ground, from *t̀ì* "water" and *jùm-ē* "to be stuck in the mud".

⁶⁴*r̀vnag* is the usual word for "deep", *naqràng* means "wide and very deep".

- 323 *Wēkvt gòmgōy shíu zǒng lú:ngì, wā.*
 wē-kvt gòmgōy shí-ù zǒng 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 zǒng lú:ngì nǝ,*
 mvshvng shí-ù zǒng 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 svngzà dvyǝ rvt bǝà, wā.*
 wē-kvt svngzà dvyǝ rvt⁶⁵ bǝ-a wā
 that-time human seed cut(off) PF-TP say
 Then the human were all killed.
- 327 *Wēkvt mvshvngshícè ní nǝ,*
 wē-kvt mvshvng-shí-cè ní nǝ⁶⁶
 that-time human-seed-son dl TM
 At that time two humans
- 328 *vháng shìgùng kwīng wā vzú nǝ*
 vháng shìgùng kwīng wā vzú nǝ⁶⁷
 high mountain little.bit ADV protrude(be.pointy) PS
 a little bit of a high mountain was protruding (sticking out of the water),

⁶⁵Here *rvt* is said to mean “be gone”.

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

⁶⁷In 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-ē⁶⁸
 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 shiù
gǝmgōy shiùí shvzəl vmō
kànglá vmō chip rím bǝà
yǐng íǝ. Mvshvngshí gǝmgōy
shícèní lōngshì ráì yǐngǝ,
dvǝ nǝm svrrái kv̄t, gǝmgōy
shiù tìtvnǝm zǝr wē tì nǝ,
ròrò wā bvt daqì, wā. Wēkv̄t
nǝmsv̄r nǝmlop kaq cētúngshì nǝ
vsǝng láò nìǝ lá mv-lún
bǝà kv̄t Svngbvn Kwīnzū
raqsǝng kèní mvshvngshícèní
dvbvnshì daqì, wā. Dvtvng
dvtvng léshì daqì nǝ, Shàzìng
Vdvm taq chǝm wāshì nǝ, v̄l
yǐng kèní Shàzìng Vdvm taq
sǐngzàwàngcè dvzǐngshì 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

⁶⁸The *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 bǝà yv̄ng íē.*
 kàng-lá vmō chip-rím bǝ-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 ráì yv̄ngǝ,*
 mvshv̄ng-shí gòmgoy shí-cè-ní lōng-shì rá-ì yv̄ng-ǝ
 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 *dvgǝ nvm sv̄rráì kv̄t,*
 dvgǝ 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 zǝr wē tì nǝ,*
 gòmgōy shí-ù tìtv̄nvm zǝr wē tì nǝ
 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 n̄vmlǝp kaq cētúngshì nǝ*
 wē-kv̄t n̄vmsv̄r n̄vmlǝp kaq cētúng-shì⁶⁹ nǝ
 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 *vs̄v̄ng láò nìgǝ lá mv-lún bǝà kv̄t,*
 vs̄v̄ng lá-ò⁷⁰ nì-gǝ lá mv-lún bǝ-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,

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

⁷⁰ This sentence means “look down east and west for human beings”.

- 339 *S̀vngb̀vn Kwīnzū raqs̀ung k̀ení*
 s̀vng-b̀vn kwīnzū⁷¹ raqs̀ung k̀ení
 people-migrated peak slope/hill from
 from the Sangban Kwinzu (people-migrated mountain)
- 340 *mvsh̀vngshíc̀ení dvb̀vnshì daq̀ì, wā.*
 mvsh̀vng-shí-c̀e-ní dv-b̀vn-shì⁷² daq̀-ì wā
 human-seed-son-dl CAUS-migrate-R/M DIR-IP say
 the two humans migrated down, it is said.
- 341 *Dvt̀vng dvt̀vng léshì daq̀ì ǹø,*
 dvt̀vng dvt̀vng lē-shì daq̀-ì ǹø
 step step go.through-R/M DIR-IP PS
 They passed down many steps of mountain ranges,
- 342 *Shàz̀ing Vd̀vm taq ch̀øm wāshì ǹø, v̄l ỳvng k̀ení*
 shà-z̀ing⁷³ vd̀vm taq ch̀øm wā-shì ǹø v̄l ỳvng k̀ení
 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 s̀vngzàwàngc̀è dvz̀ingshì yàng, wāē.*
 shàz̀ing vd̀vm taq s̀vngzàwàngc̀è dv-z̀ing-shì yàng wā-ē
 Shazing plain LOC human.beings CAUS-multiply-R/M TMyrs say-NP
 On Shazing Plain human beings procreated.

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

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

⁷³*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. Vs̀vng vrá tiqkvt
dvbóngshì nò v̀zìng yà:ngì wē.

Mvsh̀vngshìcèní s̀vng
Dvmòpèí Shàzìng Vd̀vm taq sh̀l
dvtú yà:ngà wē mvsh̀ól v̄lē. Iwē
"Dvmò" mv-wā, "Shìwànvng vlat
pè íē", wà yàng; wēkà nò àngwà
nvmlat kèní v̄lpè, wā wē lvjōm
v̄lē. "Shìwànvng vlat" à:ngì nò
vs̀vng wēgóní s̀vng tiqd̀ngkū
shvz̀ōng dvz̀vr yà:ngà. wēkvt c̀vm
ré tiqg̀ō vdá dagì,wā. Wē g̀ō nò
Shìwànvng vlatpèí

"Ló! vkà:ngì c̀vmré g̀ō rokngvt
nònōng, rvmá tv̄mū èwàvm sh̀ò",
wā dvz̀vr b̀òà kē, c̀vmré g̀ō s̀vng
shvt d̀vng àngshī vza:tnò dá:ngì,
ch̀ōmpvng ǹvmsh̀vng s̀vng b̀vng
shī:nò, ch̀ōmtaq ǹvmsh̀vng s̀vng
b̀vng shī:nò dvgup b̀òà, wā.
Mvsh̀ōn l̀ōng nò dvtē d̀vng
"Kāmb̀ōng svr̀ò cè d̀ōng d̀vrà",
wā nò, mvsh̀vngshìcèní s̀vng
dvkèòē, wā. Wē dá:ngì, "vkà:ngé,
c̀vmré g̀ō èwà dagò," ā:l̀ònìnò,
"Nvc̀ō mvsh̀ōn nvc̀è mvsh̀ōn nò,
tō lè kēshì b̀òshà," vl l̀úngà kv̄t,
dvyórshì nò ng̀ōē, wāē. Wēkvt
"Ngà pvlíníé, m̀èng̀ōshìnī, nvc̀èrì
gvzà v̄lē v̄mpà gvzà èk̀òtsh̀ò, kv̄n
gvzà èk̀òtsh̀ò wē mècheqsh̀ò"
v̄ll̀úngà, wā "lò, k̀òt d̀vng
b̀òshà", v̄lb̀òà wā nī, "ch̀ōmpvng
ǹvmsh̀vng ch̀ōmtaq ǹvmsh̀vng
kèní el̀ōrá ǹōngé, wā, mèr̀īnsh̀ò,"
ā:l̀ò d̀ō tiqdvchá, mvr̀īn b̀òà kv̄t
ch̀ōm taq g̀ō mv-c̀vng, v̄mpà nvp
pàí g̀ō mà-pvt h̀òq l̀óráì, wā
v̄ml̀vm pà:ní màpvt d̀vngtē nò,
z̀ōmwàng nìnà vp̀ō yà:ngì, wāē.
Wērvtnò Shàzìng Vd̀vm ā:l̀òē.
Vs̀vng g̀ō Shàzìngcè v̄l 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 d̀̀bóngshì ǹ̀ v̀̀ng yà:ngì wē*
 vs̀̀ng vrá tiq-kvt d̀̀bóng-shì ǹ̀ 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 Dvm̀̀pèí*
 mvsh̀̀ng-shí-cè-ní s̀̀ng dvm̀̀pè-í
 human-seed-son-dl LOC God/Gameu-GMm-AGT
- 346 *Shàzìng Vd̀̀m taq sh̀̀l dvtú yà:ngà wē mvsh̀̀l v̄l-ē.*
 shà-zìng vd̀̀m taq sh̀̀l dvtú yàng-à wē mvsh̀̀l v̄l-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 "Dvm̀̀" mv-wā, "Shìwà̀̀ng vlatpè íē", wà yàng;*
 í-wē dvm̀̀ mv-wā shìwà̀̀ng 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 ǹ̀ "àngwà nvmlat kèní v̄lpè", wā wē lvj̀̀m v̄l-ē.*
 wē-kà ǹ̀ àngwà nvmlat kèní v̄l-pè wā wē lvj̀̀m v̄l-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 *Shìwà̀̀ng vlat à:ngì ǹ̀ vs̀̀ng wēg̀̀nì s̀̀ng*
 shìwà̀̀ng vlat" àng-í ǹ̀ vs̀̀ng wē-g̀̀nì s̀̀ng
 original.first.born 3sg-AGT TM human that-CL-dl LOC
 Shiwanang Alat had the two humans

- 350 *tiqdøngkū shvzøng dvzvr yà:ngà.*
 tiq-døngkū shv-zøng dvzvr yàng-à
 one-family CAUS-settle.down CAUS TMyrs-TP
 establish a family.
- 351 *Wēkvt cvmré tiqgǒ vdá dagì,wā.*
 wē-kvt cvmré tiq-gǒ vdá daq-ì wā
 that-time child one-CL have DIR-IP say
 At that time they had one child, it is said.
- 352 *Wē gǒ nǒ Shìwànvng vlatpèí*
 wē-gǒ nǒ shìwànvng vlat-pè-í
 that-CL TM original first.born-GMm-AGT
 Shiwang Alatpe sent the couple away, saying
- 353 *"Ló! vkàngí cvmré gǒ rokngvtnònǒng,*
 ló vkàng-í cvmré gǒ rok⁷⁴-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 èwàvm shò", wā.*
 rvmá tvmū è-wà-vm shò wā
 field work NF-do-DIR 2dl say
 you two should work in the field."
- 355 *Dvzvr bǒà kē, cvmré gǒ sǜng shvt dǜng*
 dvzvr bǒ-à kē cvmré gǒ sǜng shvt dǜng
 send PF-TP when child CL LOC kill then
 After sending them away, (he) killed the child and
- 356 *àngshī vza:tnò dá:ngí,*
 àng-shī vza-tò dǜng-í
 PREF-pieces chop-TNP finish-ADV
 after he had chopped it into small pieces,

⁷⁴Here 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 n̄vmshv̀ng sv̀ng b̀vng shī:nò,*
 chòm-p̄vng n̄vmshv̀ng sv̀ng b̀vng shī:n-ò
 house-lower village.entrance LOC ADV scatter-TNP
 (he) scattered (the pieces) around the lower village entrance,
- 358 *chòm-taq n̄vmshv̀ng sv̀ng b̀vng shī:nò dvgup b̄ò-à, wā.*
 chòm-taq n̄vmshv̀ng sv̀ng b̀vng shī:n-ò dvgup b̄ò-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 sv̄r̄cè dònḡ d̀vr-à", wā n̄,*
 kām-b̄ng sv̄r̄cè dònḡ d̀vr-à wā n̄
 kind.of.bamboo-section rat-DIM dig TMhrs-TP say TM
 saying "I dug up a bamboo rat,"
- 361 *mvsh̄vngshí:cèní sv̀ng dvkè:èē, wā.*
 mvsh̄vng-shí:cè-ní sv̀ng dvkè:è-ē wā
 human-seed-son-dl LOC CAUS-eat-TNP-NP say
 fed it to the two humans.
- 362 *Wē dá:ngí, "vkà:ngé, c̀vmré ḡò è-wà daq-ò," ā:lònìn̄,*
 wē d̄vng-í vkà:ng-é c̀vmré ḡò è-wà daq-ò v̄l-ò nìn̄
 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 *"Nvc̄ó mvsh̄n nvc̄è mvsh̄n n̄,*
 nv-s̄ó mvsh̄n nv-c̄è mvsh̄n n̄
 2-son liver 2-child liver TM
 he said, "Your son's liver, your child's liver
- 364 *tōlèkēshì b̄òshà,"*
 tō-lv-è-kē-shì b̄ò-shà
 just.a.while.ago-INDIV-eat-R/M PF-1plpast
 you just ate."

- 365 *v̄l lúngà kvt, dvyórshì n̄ nḡē, wāē.*
 v̄l lúng-à kvt 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 *Wēkvt "Ngà pvlíníé, m̀nḡshìní,*
 wē-kvt 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 m̀cheqshò" 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 *"Ch̀mp̄vng ǹmsh̀vng ch̀mtaq ǹmsh̀vng k̀nì*
 ch̀m-p̄vng ǹmsh̀vng ch̀m-taq ǹmsh̀vng k̀nì
 house-lower village.entrance house-upper village.entrance from
- 371 *èl̄r̀á n̄ngé, wā, m̀r̄nshò."*
 è-l̄-r̀á n̄ng-é wā è-mvr̄n-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, mvr̄n b̄à kvt*
 v̄l-ò d̄ tiq̄-dvchá mvr̄n b̄-à kvt
 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 ló-rá-ì, wā.*
 ýmjà nvppà⁷⁵-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 pà:ní màpvt d̀vngtē nø,*
 ým-lým p̀vn-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 vpō yàng-ì, wā-ē.*
 zømwàng nìnà vpō 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 shà-í-ē.*
 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).

⁷⁵ This expression is composed of the word *nv* “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 lú:ngì kv̄t,
"vzū tvnà:mí mv-r̄:ò:wē
muqlàng daqtū lónggùng chòm
wài," wā, vriq vrúng wā lú:ngì.
Vrvng bòa nìn̄, cē vtūng n̄,
vshīnà:mì kv̄t vsvng dvcìrì vp̄o
n̄ kà màtá kē b̄oì kv̄t vkāng
yà:ngì wāē. Shàzìng Vdvm kènì
p̄vngkaq ȳotshì daqì kē,
tòngm̄vng d̄vnggv̄p dvḡò gv̄p
ga:pm̄òē, wāē. Vrá n̄ n̄vm̄c̄o
l̄vngdūn dvḡò gv̄p gv̄p b̄oà ȳvng
ȳvng, léshì kē chat wā vdv̄pshì
daq kē, kà n̄, "akgá" wā ḡó n̄
Rvwàng, "vgálo" wā ḡó n̄ vpuq,
"álalé" wā ḡó n̄ Lvshī vp̄o n̄
vsvng àngp̄v̄n ídv̄ngtē vkà n̄
wēȳvng kènì v̄lyàng, wà rái.
Inìḡo d̄vm̄shà kài n̄ "lónggùng
chòm" wā l̄ong, sh̄òn̄oē.

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 lú:ngì 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-rǝ:nò wē*
 vzū tvnǝm-í mv-rǝn-ò wē
 peak flood.water-AGT NEG-reach-TNP NOM
- 382 *muqlàng daqtū lónggùng chòm wàì," wā,*
 muqlàng daqtū lóng-gùng 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 lú:ngì. Vrǝng bǝà nìnǝ,*
 vriq-vrúng⁷⁶ wā lúng-ì vrǝng bǝ-à nìnǝ
 discuss say DIR(begin)-IP stack PF-TP when
 When (the stones) were stacked,
- 384 *cē vtūng nǝ, vshīnámì kv̄t*
 cē vtūng nǝ vshīn-ǝm-ì kv̄t
 ADV fall.over PS spread.out/scattered-DIR-IP time
 they fell down and scattered all over,
- 385 *vsǝng dvcìrì vpō nǝ kà màtá-kē bǝì kv̄t*
 vsǝng dvcì-rì vpō nǝ kà mv-v-tá-kē bǝ-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 yàngì wāē.*
 vkāng yàng-ì wā-ē
 split.up TMyrs-IP say-NP
 so they split up from there.
- 387 *Shàzìng Vdǝm kèní pǝngkaq yǝtshì daqì kē,*
 shàzìng vdǝm kèní pǝng-kaq yǝt-shì daq-ì kē
 shazing plain from lower-LOC come/go-R/M DIR-IP time
 when they came down from Shazing Plain,
- 388 *tòngmǝng dǝnggvp dvǝǝ gvp ga:pmòē, wāē.*
 tòngmǝng dǝnggvp dvǝǝ 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.

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

- 389 *Vrá n̄ n̄mçò l̄ngdūn dvḡ gvp*
 vrá n̄ n̄mçò⁷⁷ l̄ngdūn dvḡ 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-ȳng⁷⁸ 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, "vgálo" wā ḡ n̄ vpuq,*
 kà n̄ akga wā ḡ n̄ Rvwàng vgálo 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 vp̄ n̄,*
 áláé wā ḡ n̄ Lvshī vp̄ n̄
 alae say CL TM Lisu change PS
 and one who cried out "Alae" became Lisu,
- 394 *vs̄ng àngp̄n íd̄ngtē vkà n̄*
 vs̄ng àng-p̄n íd̄ngtē vkà n̄
 human PREF-kind all speech TM
- 395 *wēȳng kèní íyàng v̄lyàng sh̄nyàng, wà ráì.*
 wē-ȳng kèní í-yàng v̄l-yàng sh̄n-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.

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

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

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

397 *"lónggùng chòm" wā lòng, shòn-ò-ē.*
 lóng-gùng chòm wā lòng shòn-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*
Sǜngtǒng vdǔm sǜng bǎn yàngì,
wā.

(2) *Sǜngwál vdǔm ǒ vwálshì*
daqì.

(3) *Vnǜm vdǔm sǜng tuq*
yàng, vnǜm wā gǜm rvgaq
íyàng.

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

(5) *Rvwé vdǔm taq dvtǒngshì*
yǜng zàshǒt kǒm wē dvyǒ
kǒm wē wāmà shvzǒngshì nǒ
rvwé nǒngrùng rǜn 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 dvtvng⁷⁹ vcílshì nǒ*
 dvtvng dvtvng vcíl-shì nǒ
 (step by step) move-R/M PS

⁷⁹In 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 *ỳv̀mb̀v̀ǹ b̀v̀ǹ ỳà̀ng̀ì̀ wḕ tv̀rà̀ wḕ tv̀rà̀*
ỳv̀mb̀v̀ǹ b̀v̀ǹ ỳà̀ng̀-ì̀ wḕ tv̀rà̀
 migration migrate TMyrs-IP NOM path

400 *à̀ng̀ciq̀ à̀ng̀ciq̀ wā̀ dv̀tā̀ǹ l̀v̀m̀ ì̀ḕ*
à̀ng̀-ciq̀ à̀ng̀-ciq̀ wā̀ dv̀-vtā̀ǹ l̀v̀m̀ ì̀-ḕ
 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) *Shà̀zìng̀ Vd̀v̀m̀ k̀è̀nì̀ S̀v̀ng̀t̀òng̀ v̀d̀v̀m̀ s̀v̀ng̀ b̀v̀ǹ ỳà̀ng̀ì̀, wā̀.*
shà̀zìng̀ v̀d̀v̀m̀ k̀è̀nì̀ s̀v̀ng̀-̀t̀òng̀ v̀d̀v̀m̀ s̀v̀ng̀ b̀v̀ǹ ỳà̀ng̀-ì̀ wā̀
 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) *S̀v̀ng̀wá̀l̀ v̀d̀v̀m̀-̀-̀ v̀wá̀l̀shì̀ daq̀ì̀*
s̀v̀ng̀-̀wá̀l̀ v̀d̀v̀m̀-̀-̀ v̀wá̀l̀-̀shì̀ daq̀-ì̀
 human-divide plain-LOC divide-R/M DIR-IP
 At Sangwal (Human Divide) Plain they split up.

403 (3) *V̀ǹv̀m̀ v̀d̀v̀m̀ s̀v̀ng̀ tuq̀ ỳà̀ng̀, v̀ǹv̀m̀ wā̀ g̀v̀m̀ rv̀gaq̀ í̀ỳà̀ng̀*
v̀ǹv̀m̀ v̀d̀v̀m̀ s̀v̀ng̀ tuq̀⁸⁰ ỳà̀ng̀ v̀ǹv̀m̀ wā̀⁸¹ g̀v̀m̀ rv̀gaq̀ í̀-ỳà̀ng̀
 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) *M̀òng̀k̀ò̀m̀ v̀d̀v̀m̀ taq̀ dv̀k̀ò̀m̀shì̀ dár̀ì̀.*
m̀òng̀-̀k̀ò̀m̀ v̀d̀v̀m̀ taq̀ dv̀-̀k̀ò̀m̀⁸²-shì̀ dár̀-ì̀⁸³
 all-meet plain LOC CAUS-meet-R/M TMhrs-IP
 At Mongkom (All Meet) Plain they gathered everyone together.

⁸⁰*høq* would also be possible here.

⁸¹In this context, the word *wā* “only” is used to mean “always”; e.g. *vshø wā zaē* “always raining”.

⁸²Here the verb *kòme* “to meet” becomes high tone when the reflexive/middle marker is added. This is true also of *tòngē* “be many” in the line below this one. The second morpheme in *mòngkòme* (and also *svngkòme*, which has the same meaning) is also “to meet”. For *tòng* there is also the compound *tìtòng* “flood” (water-many).

⁸³The use of *dár* here means they arrived there within one day.

- 405 (5) *Rvwé vdým taq dvtóngshì yíng*
 rvwé vdým taq dv-tóng-shì yíng
 middle plain LOC CAUS-many-R/M LOC
 At Rawe (Middle) Plain, where they
- 406 *zàshòt kòm wēe dvyò kòm wē wāmà,*
 zàshòt kòm wē⁸⁴ 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 rūn⁸⁵ yàng-à⁸⁶
 CAUS-settle.down-R/M PS middle live.long live.together TMyrs-TP
 and they lived there for a long time.

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

⁸⁵*rūn* means “to live together in a longhouse”.

⁸⁶*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 vd̀m rvwé nõngr̀ng
rũ:nò nõ, v̀l dár:ì ỳng kènì,
vràtiq dvt̀ng Rvwàng (àngkop
àngkàng) d̀vbongrì nõ, Ǹvmsv̀r
kaq nõ Tìnaqwàng v̀l nõ,
Ǹvmløp kaq nõ Tìmùngwàng
vyø wē dvhø rvwè l̀ngwáng
nõ Tìshèwàng vyø nõ vdòng
Rvwèwàng shù:lò nõ Rvwé
b̀ngshōwàng shùl b̀òà, rvwè
tìmè tvl̀ng shvp b̀òì, wēa.
Rvwé b̀ngshēowàng shùl daqà
"Rvwèwàng" b̀ng kènì
Rvwèwàng "Rvwàng" íráshà
wē íē. Rvwèwàng k̀pā
yāpā s̀ng dvsám ǹvmsám
b̀ò nõ léshì wàng írvt
"Wàngbā" wā tø yàngà vbøng nõ
dènì 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 vd̀m rvwé nõngr̀ng rũ:nò nõ,*
 rvwé vd̀m rvwé nõngr̀ng rēun-ò nõ
 middle plain middle live.long live.together-TNP PS

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

- 411 *vrà tiq dvtvng Rvwàng àngkop (àngkàng) dvbóngri n̄,*
 vrà tiq dvtvng rvwàng àng-kop (àngkàng) dv-bóng-rì⁸⁷ n̄
 again one level Rawang ancestors (ancestor) CAUS-start-PM TM
 the ancestors of the Rawang again (migrated)
- 412 *n̄vms̄vr kaq n̄ Tinaqwàng v̄l n̄,*
 n̄vms̄vr 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 *N̄vml̄øp kaq n̄ Timùngwàng vȳø wē dvh̄ø*
 n̄vml̄øp 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 l̄vngwáng n̄ Tìshèwàng vȳø n̄,*
 rvwè l̄vng-wáng 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 b̄vngshōwàng shùl b̄ò-à,*
 rvwé b̄vngshō-wàng shùl b̄ò-à
 middle old.term.for.river-river follow PF-TP
 they followed this middle river,
- 417 *rvwè t̄imè tv̄l̄vng shvp b̄ò-ì, wā.*
 rvwè t̄imè tv̄l̄vng shvp b̄ò-ì wā
 middle water-big along follow.along.beside PF-IP say
 came down along this big middle river.
- 418 *Rvwé b̄vngshōwàng shùl daq̄à*
 rvwé b̄vngshō-wàng shùl daq̄-à
 middle old.term.for.river-river follow DIR-TP
 Having come down the middle river,

⁸⁷This 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 kŭpā yāpā s̀vng
 rvwè-wàng kŭ-pā yā-pā s̀vng
 middle-river that-side (other side) this-side LOC
 This side and that side of the middle river
- 421 dvsám ǹvmsám n̄ lés̀hì wàng írvt
 dvsám ǹvmsám bā-ò n̄ lé-shì⁸⁸ 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 h̄oq "Wàngbā", wā n̄ t̄-i-ē.
 dènī dèyaq⁸⁹ h̄oq wàng-bā wā n̄ t̄-i-ē
 today tonight until river-cross say PS name(v.)-1pl-NP
 we still call it today.

⁸⁸ *bācē* is to cross something by stepping over it; *lēs̀hì* 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".

⁸⁹ The expressions *dènī* "today" and *dèyaq* "tonight" seem to derive from a demonstrative *dē* (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 tǒshì yàng dǎ Wàngbā rvmè kèní Tìnǒng rvmè sǜng dǎbúnshì dár, wē. Tìbō tut nǎ múngdǜng wā vyǎo rvt Tímùngwàng lánò gǎ, pǜngtut kaq nǎ, Dárl Rvwàngrì tǒ yàngà wē vbǒnggrì mvrìng Puqǎdǜngwā nǒng rvt Tìnǒng rvmè lánòē Tìnǒng rvmè taq vlyàng; bǒng gǎ ākvt hǒq dǜgá sǜngpǜn tvlēshì vl yàngì gǎ vbǒ ng mv-lìngò. Mvrìng tǐqmaq bǒng yādǎ iē.*

- (1) *Tvraqǎdǜm*
 - (2) *Pǜngdǜm*
 - (3) *Dvmànglǒng*
 - (4) *Svkǒndǜm*
 - (5) *Yoqraqgàng*
 - (6) *Dāngdǜm*
 - (7) *Dānglāng*
 - (8) *Dāngchuq*
 - (9) *Rìngtǒngdǜm*
 - (10) *Rǜngzàdǜm*
 - (11) *Bùnglàngdǜm*
 - (12) *Kūngdǜm*
 - (13) *Chuqwàng*
 - (14) *Sǜngmāgàng*
 - (15) *Mvgǒtī*
 - (16) *Rvmètītǒng*
 - (17) *Ráwàngdǜm*
 - (18) *Lóngkǒmbuq*
 - (19) *Mvgúngjǜng*
 - (20) *Vdǜngpù*
- Yā mvdǜm 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. Yoqraqgang (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 m̄ngd̄ng wā vȳ rvt*
 tìbō tut n̄ m̄ng d̄ngwā vȳ rvt
 upstream(north) part TM white just.like flow because
 because the northern part of the river looks white,
- 428 *Tim̄ngwàng lán-ò ḡ, p̄ngtut kaq n̄,*
 tì-m̄ng-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-òē*
 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 *Dári Rvwàngrìí t̄ yàngà wē vb̄ng-rì mvr̄ng*
 dári 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 gō vbờng mv-lìngò.*
 tv-lē-shì v̄l yàng-ì gō vbờng 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 bờng yādō íē.*
 mvrìng tiq-maq bờng yā-dō í-ē
 village one-PM(some) name this-ADV be-NP
 Some of the village names are like this.

- 435 (1) *Tvraqdým*
 tvraq-dým
 azalea-plain
 Taraqdam (Azalea Plain)

- 436 (2) *Pūngdým*
 pūng-dým
 raised-plain
 Pungdam (Raised Plain)

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

- 438 (4) *Svkỏndým*
 svkỏn-dým
 ??-plain
 Sakeundam

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

- 440 (6) *Dāngdým*
 dāng-dým
 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*
ràngzà⁹⁰-dǎm
(kind.of.tree)-plain
Rangzadam (Chestnut tree Plain)
- 445 (11) *Bùnglàngdǎm*
bùnglàng⁹¹-dǎm
acacia-plain
Bunglangdam (Acacia Plain)
- 446 (12) *Kūngdǎm*
kūng-dǎm
valley-plain
Kungdam (Valley Plain)
- 447 (13) *Chuqwàng*
chuq-wàng⁹²
six-river
Chuqwang (Sixth River or Six Rivers)
- 448 (14) *Sòngmāgàng*
sòng-mā⁹³-gàng

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

⁹¹The skin of this tree is used for washing the hair and clothes.

⁹²A 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 mægwi)
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 hǒq vǎlwē.
Tìnǒng rvmè taq vǎl lǎpat
taqkèní Tìnǒng rvmè vsǎng íē,
wā kà nǒ Vnǒng íē, Tìnǒng*

29. Places where Rawang people
still live.

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

⁹³This 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
rvm̄t̄ibō tut kaq n̄, Mvl̄ng
Vn̄ng (M̄l̄m) p̄n vl̄. Vn̄ng
wā k̄n̄ Vn̄ng v̄p̄a:m̄. T̄ip̄ng
tut kaq n̄, Vn̄ng Kwinp̄ng p̄n
vl̄. Ȳar̄i ḡ Rvw̄ng p̄n í w̄
m̄p̄ng kaqnḡmsh̄i rái r̄i íē.
Gwá l̄m ḡ Rvw̄ng gw̄sh̄i yàng
laqyà gw̄sh̄iē; Rvm̄t̄i 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 vl̄w̄.*
 rvw̄ng-p̄n ākvt h̄q vl̄-w̄
 Rawang-kind now until live-NOM
 Places where Rawang people still live.
- 457 *Tìn̄ng rvm̄ taq vl̄ l̄vpat taq k̄n̄í*
 t̄i-n̄ng rvm̄ taq ēvl̄ l̄vpat taq⁹⁴ k̄n̄í
 water-brown river LOC live age LOC from
 From the time they lived along the Tineung River,
- 458 *Tìn̄ng rvm̄ vs̀̀ng íē,*
 t̄i-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 t̄i-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

⁹⁴Here 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 v̄l-ē.*
mvl̄ng vnòng (Mēlām) p̄n v̄l-ē
melang anong kind live-NP
the Malang Anong live.
- 463 *Vnòng wā kà n̄ Vnòng vp̄a:mì.*
vnòng wā kà n̄ Vnòng vp̄a-am-ì
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 v̄l-ē.*
vnòng kwinpāng p̄n v̄l-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 í-ē.*
mèp̄ng kaq nḡm-shì rá-i 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 gwāshì-ē;*
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 n̄
 big.river-water region/state/county first arrive TMyrs PM-AGT TM
 Those who first arrived in the region of the Rame River

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

30. *Rvmèrì b̄ng(rì)*
 (1) *Tinaqwàng*
 (2) *Rvwèwàng*
 (3) *Timùng, m̄-ínī Tin̄ng*
rvmè
Akvt Rvwàngrì t̄ngvl rái wē
n̄ Rvmè gv̄bà vn̄iwàng taq v̄lē.
 (1) *Rvmèti*
 (2) *Mvniqti*
Míwà China móng dvr̄t kèní
India dvr̄t h̄q Rvwàngrì ā:l̄ē.
Yād̄ írvt Rvwàng, Gvn̄ng,
wāwē Vn̄ng, Mvl̄ngshēvngbē
tiq̄v̄n wā í yàngì.

30. The names of the rivers.
 1. Tinaqwang (Black River – the Yangtze)
 2. Rawewang (Middle River – the Mekong)
 3. Timungwang or Tinueng 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 b̄ng(rì)*
 rvmè-rì b̄ng-(rì)⁹⁵
 river-PM name-(PM)
 The names of the rivers.

472 (1) *Tinaqwàng*
 tì-naq-wàng
 water-black-river
 Tinaqwang (Black River – the Yangtze)⁹⁶

⁹⁵Here the plural marker obligatorily appears on *rvmè* rather than *b̄ng* (which can take the plural marking optionally here), as *rvmè b̄ngrì* 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, m̈ø-ínī Tìnøng rvmè*
 tì-mùng m̈ø-í-nī tì-nøng 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 tøngv̄l rái wē n̈ø*
 ākvt rvwàng-rì v̄l rá-ì wē n̈ø
 now Rvwang-PM live DIR-IP NOM TM
 Now the Rawangs live along and between
- 476 *Rvmè gvba vníwàng taq v̄lē.*
 rvmè gvba vní wàng taq v̄l-ē
 river big two river LOC exist-NP
 the two big rivers,
- 477 (1) *Rvmèti*
 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 móng dvrøt kèní*
 míwà China móng dvrøt kèní
 China (< Jinghpo) China country border from
 They live between Chinese border in the east,
- 480 *India dvrøt høg Rvwàngrì ā:līē.*
 India dvrøt høg rvwàng-rì v̄l-ì-ē
 India border reach Rvwang-PM live-1pl-NP

⁹⁶ 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, Gvnòng, wā wē Vnòng,*
yā-dō í-rvt rvwàng gvnòng 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. Rvwàngrì lvngrshì nò v̄l yàng wē.

Rvgaq bõng g̃õ dvgá
vs̀vng mà-v̄l lvp̄at kèní v̄l
yà:ngì rvt rvgaq bõng ǹvng
vs̀vng bõng n̄õ tiqlòng í d̀vng
wāē. Kàshvbóng ngà n̄õ
"Ráwàng" wāwē n̄õ rvgaq g̃õ
Ráwàngtvng rvgaq n̄õ vkop
vkàng maqí lá yà:ngà rvgaq iē.
Waqd̀vmkōng rvp̄ g̃õ.
Waqd̀vmkōng rvgaq ǹvmlat
tuqyàng n̄õ vs̀vng bõng t̄õ
yà:ngà wē iē. Iwe sh̀v̄m n̄õ.

(1) Lóng íwē sv̄mī taq
wà:rò dá:ngí Ràd̀vng sv̄mī taq
vh̄:rò n̄õ àngtì zōv̄m kē sh̀v̄m
àngkā r̄õpshì n̄õ vdè n̄õ vdè
wū:rí r̄õ:pmò wē l̄vn shì yàng.
Nvmlat Mékōng, Wàngbā taq v̄l
dvgvp Ninaqdū dùò n̄õ l̄vngshì
yàng wē mvsh̄ól v̄lē. Mép̄vng n̄õ
Rvmèti móng taq n̄õ Sh̀v̄mhàngdū
dùò n̄õ l̄vngshì yàng, wēri n̄õ
ākvt h̄õq g̃õ v̄lē.

(2) Gwāshì wē Gwál̀vmp̀v̄n
n̄õ, Vzī ka:tnò wē, àngh̄õng l̄v̄i
d̄õ yíò n̄õ taqtaq waqpútaq
waqpúnvng k̄õ:tnò n̄õ m̀vng
d̄õwàò wē, sigmai raqò wē
ākvtg̃õ gwā sh̄àíē.

1. Sòngp̄õn laqtūn ȳõpkē
gwál̀vm

2. Mvdòsh̀v̄m, r̄īng wē
laqtūn.

3. Yoqd̀vng, àngch̄õm
d̀vng d̄õ dvs̄èò p̀v̄n iē.

4. Dant̄õng laqtūn,
vnangd̄õ gwāshì p̀v̄n.

5. D̀vngg̃õ Sòngp̄õn vd̄õm.

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 M̄aniq R̄iver 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 høq 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 ākv̄t lvp̄at
tiqmaq n̄ mv-gwá b̄h̄à.

2. *Madosham*, partially hairy blanket.
 3. *Yoqdung*, long and tube-like blanket.
 4. *Dantuen laqtun*: light blanket
 5. *Danggue 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 l̄vngshì n̄ v̄l yàng wē.*
 rvwàng-rì l̄vng-shì n̄ v̄l yàng wē
 Rvwang-PM use-R/M PS live TMyrs NOM
 The things the Rawang used.

- 484 *Rvgaq b̄h̄ng ḡh̄ dv̄gá vs̄vng mà-v̄l*
 rvgaq b̄h̄ng ḡh̄ dv̄gá vs̄vng mà-v̄l
 place name also different/other people NEG-live

- 485 *lvp̄at kèní v̄l yàng-ì rvt*
 lvp̄at kèní v̄l 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 b̄h̄ng n̄vng vs̄vng b̄h̄ng n̄h̄ tiqlòng í d̄vng wā-ē.*
 rvgaq b̄h̄ng n̄vng vs̄vng b̄h̄ng n̄h̄ tiq-lòng í d̄vng 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 yà: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 tuqyàng n̄*
 waqđvmkōng rvgaq n̄mlat tuq-yàng n̄
 Wadamkong region first arrive-TMyrs PS
 first came to live in *Wadamkong* region
- 492 *vs̄ng b̄ng t̄ yà: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 nø*
 ràdvng svmī taq vñr-ò nø
 bellows fire LOC pump-TNP PS
 (they) pumped it in a bellows fire,
- 496 *àngtì zō v̄m kē shv̄m àngkā røpshì nø*
 àng-tì zō v̄m kē shv̄m àngkā røp-shì nø
 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 nø vdè wūrí røp-mò wē l̄vngshì yàng.*
 vdè nø 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 nø*
 nvmlat mékōng wàngbā taq v̄l dvgvp ninaq-dū dù-ò nø
 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 nø Rvmètì móng taq nø*
 mép̄vng nø rvmètì móng taq nø
 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 nø 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 nø Vkuqdū, Shv̄mhàngdū dùò nø*
 mvniq lap nø vkuq-dū shv̄mhàng-dū dù-ò nø
 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 h̄øq ḡ ðl̄ē.*
 l̄vng-shì yàng wē-rì n̄ ãkvt h̄øq ḡ ðl̄ē
 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 *Gwálvmpv̄n n̄, vzī ka:tn̄ wē,*
 gwá-lvm-pv̄n n̄ vzī kvt-ò wē
 wear-INF-kind TM hemp grow-TNP NOM
 To make clothes, (the Rawangs) grow hemp
- 506 *àngsē chaq̄ ò, wūr-í*
 àng-sē chaq̄-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 lv̄ í d̄ yí ò n̄*
 àng-h̄ong lv̄-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 k̄t:tn̄ ò n̄*
 taq-taq waqpú taq waqpú n̄ng k̄t-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 raq̄ ò wē*
 mùng d̄ wà-ò wē ciqmà-í raq̄⁹⁷-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
 n̄w still wear 1plpast-be-NP
 now we still wear them.

⁹⁷A *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 *raq̄*, 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 *àngchǒm dúng dǒ dvsē-ò p̄vn í-ē.*
 àng-chǒm 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, vnangdǒ gwāshì p̄vn*
 dantǒng laqtūn vnang-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 høq yvng pvn íē.*
 juq-rām høq 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.*
 tvmú wā yvng gwā-shì wē bèlaq-dōng⁹⁸
 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-nī⁹⁹ bèlaq
 ??-hair upper.garment
 Shungni belaq.
- 526 *Vl yàng wē ākvt lvpāt tiqmaq nǝ mv-gwá bǝà.*
 vl yàng wē ākvt lvpāt tiq-maq nǝ mv-gwá bǝ-à
 exist TMyrs NOM this/now age one-PM TM NEG-wear PF-TP
 Some of these are not worn now.

⁹⁸This is short for *belaq wūrdúng dōng* [upper.garment sleeve short] ‘short-sleeve shirt’.

⁹⁹This item of clothing has fringe tassels, like a US western jacket.

32. *Shvrø̀m gwāshì wē.*

1) *Svríí wē rvziq dvzáng*
lvngàré dvpvt

2) *Vshaqrì dvpvt vdøm*

3) *Bvløngyi shvrø̀m*

4) *Shvmoq naqwē vshaq*
mvgàmri dvpvt

Svmare gwálv̄m shvrø̀m

1) *Puqgar*

2) *Chágàr*

3) *Chází*

4) *Àngchē dvzáng*

5) *Mvl̄ng 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

Shvrø̀m gwāshì wē.

shvrø̀m¹⁰⁰ 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 men's.lower.garment man-GP for
The *razig dazang* (is) for men..

529

2) *Vshaqrì dvpvt vdøm.*

vshaq-rì dvpvt vdøm¹⁰¹
older.people-PM for plain(single.color)
Adeum (is) for older people.

¹⁰⁰The *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.

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

- 530 3) *Bvlōngyì shvrø̃m*.
 bvlōng-yì shvrø̃m¹⁰²
 silkworm-string lower.garment
Baleungyi shareum
- 531 4) *Shvmoq naqwē vshaq mvgàm-rì dvpvt*.
 shvmoq naq-wē¹⁰³ 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 shvrø̃m*.
 svmāré gwá-lvm shvrø̃m
 woman wear-INF lower.garment
 Women's lower garment.
- 533 1) *Puqgàr*.
 puq-gàr¹⁰⁴
 brown-large
Puqgar
- 534 2) *Chágàr*.
 chágàr¹⁰⁵
Chagar
- 535 3) *Cházì*.
 cházì¹⁰⁶
Chazi
- 536 4) *Àngchē dvzáng*.
 àngchē dvzáng¹⁰⁷
Angche dvzang.

¹⁰²Men's lower garment made of silk.

¹⁰³Dark purple lower garment for the rich and honored older men.

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

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

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

¹⁰⁷Women'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 dvzáng¹⁰⁸
 malang arat dazang
Malang arat dazang.

33. *Àngp̀v̀np̀v̀n záo wē.*
M̀vrsh̀v̀m à̀ngp̀v̀nr̀i vyūng
n̄ mvd̀ōng n̄ vsh̄ōmp̀v̀n wā
l̄vng yà:ngà wē shá íē.

1) *M̀v̀ng wē n̄, waqpúí*
m̀v̀ng wē, dāwū m̀v̀ng wē l̄vng
yà:ngà. Wēd̄ō ínìḡō vzī svri n̄
m̀v̀ng d̄ō waqpú k̄ō:tno wē taq
à̀ngp̀v̀np̀v̀n záo mv-ḡv̄m vch̄ōtnē.

2) *Dāwū p̀v̀n n̄ dvs̄ōt tì*
taq (è)záo n̄ naqd̄ō zāshì yàng.

3) *M̀v̀ngwē naqwē vỳv̀ng*
m̄ōl sv̀ng n̄, D̀v̀nghaq wā wē
vr̄ōng à̀ngr̄ō taq dvt̄ēō n̄
mvsh̄é d̀v̀ngwā l̄vkiq̄ō d̄ō záo n̄
mvd̀ōsh̀v̀m s̀ōngp̄ōn r̀i, rvziq dvzá
ng r̀i raqshì yàng, ākv̄t h̄ōq ḡō
wēd̄ō í d̀v̀ng 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

Àngp̀v̀np̀v̀n záo wē.
 à̀ng-p̀v̀n-p̀v̀n záo-wē
 PREF-kind-kind paint(v.)-TNP NOM
 Coloring the cloth with different kinds of colors.

539

M̀vrsh̀v̀m à̀ngp̀v̀nr̀i vyūng n̄
 m̀vrsh̀v̀m à̀ng-p̀v̀n-r̀i vyūng n̄
 face PREF-kind-PM color(<Burmese) TM
 Of the colors used (by the Rawangs)

¹⁰⁸The *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 *mvđòng n̄ vsh̄mp̄v̄n wā l̄ng yàngà wē shá íē.*
 mvđòng 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 yàngà.*
 dāwū mùng wē l̄ng yàng-à
 cotton white NOM use TMyrs-TP
 and used natural white cotton thread.

543 *Wēd̄ ìnìḡ v̄zī sv̄rí n̄ mùng d̄*
 wē-d̄ ì-nì-ḡ v̄zī sv̄rí 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.bush¹⁰⁹ water/liquid LOC
 For cotton we colored it in *daseut* water.

547 *(è)záò 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.

¹⁰⁹This 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 *Dvnghaq wā wē vrōng àngrō taq dvtēò nō*
 d̀vnghaq wā wē vrōng àng-rō taq dvtē-ò nō
 plant¹¹⁰ call/say NOM vine PREF-root LOC boil-TNP PS
 they boiled it with the root of a vine called *danghaq*
- 550 *mvshé d̀vngwā lvkiqò dō záò nō,*
 mvshé d̀vng-wā lvkiq-ò dō zá-ò nō
 red just.like deepen(of.color)-TNP ADV paint-TNP PS
 to color it deep red,
- 551 *mvdòsh̀vm s̀ongp̀on rì, rvziq dvzàng rì raqshì yàng.*
 mvdòsh̀vm s̀ongp̀on-rì rvziq dvzàng-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 *Akvt hōq gō wēdō í d̀vng wāē.*
 ākvt 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 Svpímd̀vm kènì svpip shvlaqlaq yàngì. Wàngbā Rvmè rùn nō vlyàng lvpat iē.*

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

3) *Rvmètì lap íràì lvpat kènì nō; Vlúm shvlaq, T̀ongkūng shvlaq, Tv̀rò shvlaq, K̀ig̀vng shvlaq, Gvlīm shvlaq, Mvrò shvlaq chitǹvm yàng.*

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

34. The use of salt.

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

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.

¹¹⁰This 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-yàng¹¹¹ wē
 salt lick-TMyrs NOM
 The use of salt.
- 554 1) *Nvmlat n̄ Svpímdv̄m kèní svpip shvlaq laq yàng-ì.*
 nvmlat n̄ svpímdv̄m kèní svpip shvlaq laq yàng-ì
 beginning TM (place.name) from type.of.salt salt lick TMyrs-IP
 In the beginning, Sapip salt from Sapimdam was used.
- 555 *Wàngbā Rvmè r̄n n̄ v̄lyàng lvpát í-ē.*
 wàngbā rvmè r̄n n̄ v̄l-yàng lvpát 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 v̄l yàng lvpát n̄*
 tìn̄ng rvmè v̄l-yàng lvpát n̄
 Salween River live-TMyrs age TM
 When they lived on the Tineung River,
- 557 *lóngshú shvlaq k̄otn̄m n̄ laq yàng.*
 lóng-shú¹¹² shvlaq k̄ot-n̄m n̄ laq yàng
 stone-fat salt cook-BEN PS lick TMyrs
 they boiled and used Longshu (stone fat) salt.
- 558 3) *Rvmètì lap í rá-ì lvpát kèní n̄;*
 rvmètì lap í rá-ì lvpát kèní n̄
 N'mai.Hk̄a side bé DIR-IP age from TM
- 559 *Vlúm shvlaq, T̄ngkūng shvlaq, Tvr̄ shvlaq, Kīḡvng shvlaq,*
 vlúm shvlaq t̄ngkūng shvlaq tvr̄ shvlaq kīḡvng shvlaq
 Alam salt Teungkung salt Tareu salt Kigang salt

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

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

560 *Gvlīm shvlaq Mvrø shvlaq chitvím yàng.*
 gvlīm shvlaq mvrø shvlaq chit-vím yàng
 Galim salt Mareu salt¹¹³ 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 Nònggā shvlaq,*
 Mvniq lam Nònggā shvlaq
 Maniq.River side Nongga salt
 In the Maniq area, Nongga salt,

562 *Mvrō ǹng Ỳng shvlaq chitvím yàng wē íē.*
 Mvrō ǹng Ỳng shvlaq chit-vím 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 yà:ngì dāng.*
Rvwangrì n̄ Nvngwà àngp̀nrì
kèní Ngvpuq wāp̀vn n̄ vdè
Rvwàng nvngwà wā dvdut
yàngà.Dvm̄í zı-yàngà, wā
mvshól ỳngg̀ng sh̀nl̀m vlē.
Wērvt Mvtat toqo Dvm̄ Dvp̀ng
s̀ng zıò ḡ, Ngvpuq m̄-ı n̄
dvğá p̀n zı m̀-daq wē mvshól
vlē. Dvğá Nvngwà p̀n vlò,
ng̀nsh̄ kād̀ngtē vdá ḡ Mvtat
s̀ng n̄ngvpuq vdè mà-dá n̄ḡ
wā:nò n̄ zı 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 v̄ı 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.

¹¹³This 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 n̄ Nvngwà àngp̀̀nrì k̀̀nì Ngvp̄uq wāp̀̀vn̄ n̄*
 rvwang-rì n̄ nvngwà ang-p̀̀n-rì k̀̀nì ngvp̄uq wā-p̀̀vn̄ n̄
 Rvwang-PM TM cow PREF-kind-PM from name.of.cow call-kind TM
 The Rawangs used many kinds of cows but they regarded *ngap̄uq*
- 565 *vd̀̀ Rvwàng nvngwà wā d̀̀vdut yàng-à*
 vd̀̀ rvwàng nvngwà wā d̀̀vdut yàng-à
 self Rawang cow say take.as TMyrs-TP
 as Rawang cow.
- 566 *Dvm̄̀í zì-yàng-à, wā mvsh̀̀ól ỳ̀ngg̀̀ng sh̀̀n-l̀̀m v̄l-ē.*
 dvm̄̀-í zì-yàng-à wā mvsh̀̀ól ỳ̀ngg̀̀ng sh̀̀n-l̀̀m v̄l-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 Dvm̄̀ Dvp̀̀ng s̀̀ng zì-ò ḡ.*
 wē-rvt mvtat toq-ò dvm̄̀ dvp̀̀ng s̀̀ng zì-ò ḡ
 that-because name.of.spirit sacrifice-TNP God God LOC give-TNP also
 Therefore when they wanted to sacrifice to God (Dameu),
- 568 *Ngvp̄uq m̄̀-í n̄ dvgá p̀̀n zì m̀̀-daq wē mvsh̀̀ól v̄l-ē.*
 ngvp̄uq m̄̀-í n̄ dvgá p̀̀n zì m̀̀-daq wē mvsh̀̀ól v̄l-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 *ngap̄uq*.
- 569 *Dvgá Nvngwà p̀̀n vl̀̀, ng̀̀nsh̀̀ k̄̀-d̀̀ngtē vdá ḡ*
 dvgá nvngwà p̀̀n vl̀̀ ng̀̀nsh̀̀ k̄̀-d̀̀ngtē vdá ḡ
 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 s̀̀ng n̄ ngvp̄uq vd̀̀ mà-dá n̄ḡ*
 mvtat s̀̀ng n̄ ngvp̄uq vd̀̀ mv-vdá n̄-ḡ
 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 *ngapuq* 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 *Ànggóng 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 k̀ngbā̃m¹¹⁴ gə̃ vbá-ē
 head white NOM kungbam also be.there(there.is)-NP
 and has grey-white color on its forehead.
- 576 *Àng v́hí gə̃ naq wē íē.*
àng v́hí gə̃ naq wē í-ē
 3sg foot also black NOM be-NP
 Its feet are also black.

¹¹⁴*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 wē vtóng lvmàng vlā yà:ngà. Dari kāngshvngbàn Tì tv̄n̄v̄m sh̄īnī mā-dvz̄òr dv̄gv̄p k̄ènī nī v̄z̄ò l̄v̄m wē b̄òy wà yà:ngà wēe mvsh̄ól vlē. V̄z̄ò l̄v̄m wē b̄òy n̄o mvgàm̄ré vd̄aré r̄ií wā b̄òy wà yà:ngà. Iwē tiq̄p̄è l̄v̄pat taq̄ tiq̄kvt wā b̄òy wá ngw̄ø:tn̄ò wē ḡø v̄l yàng. V̄mpà v̄mrá vd̄áp̄èí n̄o n̄óng r̄òò v̄z̄òl̄v̄m dv̄b̄ù b̄òy wá lún yà:ngà. Tiq̄poq̄ b̄òy wàò kvt v̄sh̄òm̄nī h̄øq̄ wàòē. Nv̄mlatn̄ēī n̄o, Kùngd̄øngnī ā:l̄òē. Vn̄ínīwā nī sv̄ng n̄o R̄v̄ngt̄òr nī v̄l yà:ngà. L̄v̄ngd̄øm̄nī n̄o Dv̄b̄v̄l nī v̄l yà:ngà. Wē v̄sh̄òm̄ nī h̄øq̄ b̄òy lún̄r̄àr̄i sv̄ng àngkàng ra:pm̄í v̄ml̄v̄m aql̄v̄m sh̄v̄ngb̄ē dó yà:ngà. Tiq̄nī v̄mpà v̄sh̄òm̄poq̄ tú:n̄àòē. V̄mpà dv̄béò, n̄inà angsh̄vl̄lē dv̄béò n̄o, vp̄ø dv̄béò wē b̄òy íē. Wēd̄ø ín̄īḡø p̄èd̄øngc̄èr̄i, z̄vm̄ic̄èr̄i m̄vr̄ingc̄èr̄i dv̄b̄v̄ng lún̄ d̄v̄ngt̄ē dv̄b̄ā:ngò laq̄yà ḡø vlē. V̄rá wē b̄òy sv̄ng m̄vȳøq̄r̄i dv̄k̄ùr̄i, sh̄øngkuq̄ n̄v̄mn̄v̄ngri ḡòò r̄i n̄o ḡønpaq̄ l̄v̄ngsh̄iv̄t d̄v̄ngt̄ē sv̄ng wēd̄ønī vp̄ø tún̄àò nv̄ngwà z̄í vd̄ūḡø z̄íò n̄o dv̄ḡùng mà-vȳøm̄ l̄v̄m rvt dv̄zaq̄sh̄i yàng. V̄z̄ò l̄v̄m wē n̄o, Ring wē cil-sv̄ng d̄v̄ngke b̄òà rvt òngv̄mà, wā dv̄b̄ù wē dv̄b̄ù l̄v̄m yàng. Vd̄á rvt dv̄ḡùng m̄vlaq̄ sh̄i n̄o sh̄vr̄ìngsh̄i n̄o l̄v̄m wē v̄z̄ò b̄òy ḡø í yàng. V̄shaq̄ sh̄iá:m̄i dv̄p̄ū wàò dvtut c̄ìng v̄z̄øng t̄øl̄òē, wēa n̄o v̄z̄ò b̄òy z̄v̄n dvtut wàò wē v̄l 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
vlàò n̄ø
ishørvllím, rvt rôtshì wē ḡø í
yàng. Dvm̄ø sv̄ng toqshì kà n̄ø
shaq ḡø shíng kàḡø shíng
dvḡøngshì, Kàngò n̄ø Pù:ngòē.
Mvyù rv̄ngnvt nàyingò, jètùng
rv̄ngnvt nàyingòē...Zash̄øt
pùnggà:ní èrv̄lshà, wā n̄ø wà
yàng. LAlā... í.. Dvm̄ø kaq vlàò
wē kà. Rara.. Shvráshì wē kà íē.*

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 yàngà. Dàrì kàngshv̄ngbàn*
lvmàng v̄l-ā yàng-à dárì kàngshv̄ngbàn
tradition had-BEN TMyrs-TP long.ago ancient
There is a story/tradition that long ago, even before
- 579 *Tì tv̄nvm̄ shīnī mv̄-dvz̄ør dvgvp kèní nī*
tì tv̄nvm̄ shīnī mv̄-dvz̄ør dvgvp kèní nī
water flood yet NEG-CAUS-flood time from since
the earth was flooded,
- 580 *vz̄ø l̄vm̄ wē bòy wà yàngà wē mv̄shól v̄l-ē.*
vz̄ø l̄vm̄ wē bòy wà yàng-à wē mv̄shól 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 *mvgàmré vdáré ríí wā bòy wà yàngà.*
 mvgàm-ré vdá-ré¹¹⁵ 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 lvpát taq*
 í-wē tiq-pè lvpát 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 n̄ø*
 v̄mpà v̄mrá vdá-pè-í n̄ø
 rice rice/food have-GMm-AGT TM
 Rich people who had lots of rice/food,
- 586 *n̄øng r̄øò vzølv̄m dvbù bòy wà lún yàng-à.*
 n̄øng r̄ø-ò vzø-lv̄m dvbù 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 vshømn̄ī høq wàò-ē.*
 tiq-poq bòy wà-ò kvt vshøm-n̄ī høq wà-ò-ē
 one-time festival do-TNP time three-day until do-TNP-NP
 They celebrated three days each time.
- 588 *Nvmlatn̄ī n̄ø, Kùngdøngn̄ī ā:lò-ē.*
 nvmlat-n̄ī n̄ø kùngdøng-n̄ī v̄l-ò-ē.
 first-day TM Kungdeung-day call/name-TNP-NP
 The first day was called *Kungdeung* day (festival start day).
- 589 *Vn̄ín̄ī wā n̄ī s̄vng n̄ø Rv̄ngtø̀r n̄ī v̄l yàng-à.*
 vn̄í-n̄ī wā n̄ī s̄vng n̄ø rv̄ngtø̀r n̄ī 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)

¹¹⁵The 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 *L̀vngd̀òm̄nī n̄ ̄ Dvb̄v̄l nī v̄l yà:ngà.*
 l̀vngd̀òm̄-nī n̄ ̄ dvb̄v̄l nī v̄l yàng-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 vsh̀òm nī h̄oq b̀oy l̀umr̄ārì s̀vng*
 wē vsh̀òm nī h̄oq b̀oy l̀umr̄ārì s̀vng
 that three day until festival people.who.come.to.the.festival-PM LOC
 the ones who came to participate in the celebration
- 592 *àngkàng ra:pmí v̄ml̄vm aql̄vm sh̄v̄ngbē dó yà:ngà.*
 àngkàng rvp-í v̄m-l̄vm aq-l̄vm sh̄v̄ngbē dó yàng-à
 lord/host family-AGT eat-INF drink-INF all feed/host TMyrs-TP
 were served by the hosts with food and drinks.
- 593 *Tiqnī v̄mpà vsh̀òmpoq tú:n̄d̀ē.*
 tiq-nī v̄m-pà vsh̀òm-poq tú¹¹⁶-ā-ò-ē
 one-day eat-thing three-times give-BEN-TNP-NP
 They were served three meals a day.
- 594 *Vmpà dvbéò, nìnà angshvl̄l̄ē dvbéò n̄.*
 v̄m-pà dv-bé-ò nìnà ang-shvl̄l̄ē¹¹⁷ 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 *vp̄ ̄ dvbéò wē b̀oy íē.*
 vp̄ dv-bé-ò wē b̀oy í-ē
 things.that.are.expensive/valuable CAUS-be.gone NOM festival be-NP
 and valuable things were given away.
- 596 *Wēd̄ ìn̄iḡ pèd̄ongcèrì, zvmìcèrì,*
 wē-d̄ ìn̄iḡ pèd̄ongcè-rì zvmìcè-rì
 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

¹¹⁶Give away; pack rice with leaves to give away.

¹¹⁷*nìnà angshvl̄l̄ē* ('several levels < *shvl̄ē* '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 gṽ ṽl-ē.*
 dṽbṽng-ò laqyà gṽ 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 nṽmnṽngri gōò rì nṽ*
 shøngkuq nṽmnṽng-rì gō-ò-rì nṽ
 friend acquaintance-PM call/invite-TNP- PM TM
 and friends who were invited
- 601 *gønpaq lṽngshìvt dṽngtē sṽng wēdṽnī*
 gønpaq lṽng-shì-vt dṽngtē sṽng wē-dṽ-nī
 present/gift bring-R/M-DIR all LOC that-ADV-just
 to all those who had brought gifts, in return
- 602 *vpṽ túnāò, nvngwà zí vdūgṽ*
 vpṽ tún-ā-ò nvngwà zí vdū-gṽ
 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 *zíò nṽ dvgùng mà-vyøm lṽm rvt dvzaqshì yàng.*
 zí-ò nṽ dvgùng 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 *Vzṽ lṽm wē nṽ,*
 Vzṽ-lṽm wē nṽ
 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 sh̀vr̀īng̀-ò̀ v̀l̀-ò̀ ǹh̀*
 àngk̀é ǹh̀ d̀vm̀h̀ k̀aq sh̀vr̀īng̀-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 rvl-lvm, rvt røtshì wē gø í yàng.*
 ìshøt rvl-lvm rvt røt-shì wē gø í yàng
 blessing bless-INF because ask-R/M NOM also be TMyrs
 and to seek blessings.
- 614 *Dvmø svng toqshì kà nø shaq gø*
 dvmø svng 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 *shíng kàgø shíng dvgøngshì, "Kàngò nø Pùngòē . . .*
 shíng kà-gø shíng dvgøng-shì kàng-ò nø pùng-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 rvngnvt nàyingò,*
 mvyù rvngnvt nà-yìng-ò
 monsoon.season devil/nat NF-drive.away-TNP
 drive away the monsoon devils,
- 617 *jètùng rvngnvt nàyingòē. . .*
 jètùng rvngnvt nà-yìng-ò-ē
 winter devil/nat NF-drive.away-TNP-NP
 drive away the winter devils,
- 618 *Zashøt pùnggàní èrvlshà," wā nø wà yàng.*
 zashøt pùnggàn-í è-rvl-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 dvs̄n z̄tnà wārā
dvgvp wá-shì wáshì yàng wē.
Dvgòr Dvmshà gōò n̄
m̀nl̀mlá:m̀, M̀nd̀v̀ng sh̀vm̀è
wa:tǹ, d̀vlsh̀im̄n dvpoq̀ sh̀vm̀è
ỳng l̀ngl̀r̀ì ỳng ỳngà.
M̀nd̀v̀ng sh̀vm̀èi mv-m̄ò cáng
s̀ng àng p̀ sh̀ng wē sh̀vn̄ò
n̄ à:ngí z̄ò p̀n z̄ìò sh̀:ng̀ò
p̀n ǹ:ng̀ò k̄ ỳ:ngà. Wēkvt z̄ā
ḡ z̄m b̄n ỳng.*

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 dvs̄n z̄tnà wārā dvgvp*
zā n̄ dvs̄n z̄tnà wā-rā dvgvp
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 *Dvgòr D̀vmshà gōò n̄, m̀nl̀mlá:m̀,*
dvgòr d̀vmshà gō-ò n̄ m̀nl̀vm¹¹⁸l̀vm-ò
one.who.talks.to.Dvm̄ damsha call-TNP PS stick measure-TNP
Dagor, who can talk to Dameu, and a damsha were called to measure the *mulam* stick

624 *m̀nd̀v̀ng sh̀vm̀è wa:tǹ,*
m̀nd̀v̀ng sh̀vm̀è wvt-ò
(rhyme.for.munl̀vm) shame.leaves tear(v.)-TNP
and do divination using the *shame* leaves (splitting and tying the leaves)

¹¹⁸See 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 yàng-à.*
 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-mā-ò 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 yàng-à.*
 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, yād́ng shvlá vl̄. Ǹml̄ ḡm, Vmáng ḡm, Sh́ȳm b́ng ḡm, Sh̄k̄ ḡm, Mvnḡr̄ ḡm, Dvh̄t̄ng ḡm, Mvỳm̀ ḡm, Sh̀mỳng ḡm, P̀ng̀ ḡm, L̄ngb́ng ḡm Ǹmj̄ng ḡm, Ǹm̀r̀ung ḡm, Ỳḡm n̄ ǹm̀r̀ung daq ḡm írvt ā:l̄. Vmp̄ shvlálm̄ d̄ng sv̄ng téwa í. M̄-shvl̄ w̄ ḡ, p̄l w̄ bvl̄ng v̄m n̄ í w̄ ḡ ǹm dvḡr̄r̄i ỳ:ng̀ n̄ sh̄n ỳ:ng̀. Vs̄ng d̄n̄ng n̄ mvr̄w̄ r̄w̄ ḡ shá ỳ:ng̀. Ǹm dvḡr̄ n̄ ma-v̄l ḡ ǹm̀r̀ung ỳ:ng̀ w̄ ākvt ḡ vl̄.

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.*
 ǹm̀-̀r̀ung ỳng ỳng-à w̄
 sun-sit look TMyrs-TP NOM
 Watching the sun sit.

633 *Tiqn̄ng taq shvlá n̄, yād́ng shvlá vl̄.*
 tiq-n̄ng taq shvlá n̄ yā-d́ng shvlá vl̄-
 one-year LOC moon/month TM this-much/many moon/month exist-NP
 There are this many months in one year.

- 634 *Ǹ̀mlō g̀̀m, Vmáng g̀̀m, Shvyōm b̄vng g̀̀m,*
 ǹ̀m-lō g̀̀m¹¹⁹ vmáng g̀̀m shvyōm b̄vng g̀̀m
 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 g̀̀m, Mvngór g̀̀m, Dvhàt̄vng g̀̀m,*
 shō-kā g̀̀m mvngór g̀̀m dvhà¹²⁰-t̄vng g̀̀m
 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 g̀̀m, Sh̀̀mỳ̀vng g̀̀m,*
 mvyù-mè¹²¹ g̀̀m sh̀̀m-ỳ̀vng g̀̀m
 monsoon.season-big month knife/iron-find month
Mayume geum (middle of monsoon month/July), *Shamyang geum* (iron found
 month/ August),
- 637 *P̀̀ngàl g̀̀m, Lāngb̄vng g̀̀m*
 p̀̀ngàl g̀̀m lāngb̄vng g̀̀m
 Pungal month Langbang month
Pungal geum (clear sky month/ September); *Langbang geum* (clean month/
 October),
- 638 *Ǹ̀mj̄̀ng g̀̀m, Ǹ̀mr̄̀ng g̀̀m,*
 ǹ̀m-j̄̀ng g̀̀m ǹ̀m-r̄̀ng g̀̀m
 sun-clear(shining.clearly) month sun-sit month
Namjeung geum (sun clear month/ November), *Namrung geum* (sunsit month/
 December).
- 639 *Yāg̀̀m n̄ ǹ̀mr̄̀ng daq g̀̀m írvt ā:l̄̀ē.*
 yā-g̀̀m n̄ ǹ̀m-r̄̀ng daq g̀̀m 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.

¹¹⁹The morpheme *g̀̀m*, which is a classifier for round, flat objects, is used because the sun is round and flat.

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

¹²¹*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 bvl̄ōng v̄m nā í wē ḡō*
 p̄vl wē bvl̄ōng 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 dvgòrrií yà:ngò n̄ shòn yàngà.*
 n̄vm dvgòr-rì-í¹²² 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 dèn̄ōng n̄ mvràwē ràwē ḡō shá yàng-à.*
 vsv̄ng dè-n̄ōng 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.

¹²²*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 dv́gá móng taq mv-yō p̀vn íē. Tvlá sha:tnò laqshúm n̄vmshì Zuqnvngshvri sha:tnò p̀r n̄vmshì. Shvwí sha:tnò svkí nā:mō n̄, yārvp kwá rvp mvdóm-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 *ànǵh́vng 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 *nvngwà chè, ĺvngĺm chèshì yàng.*
 nvngwà chè ĺvng-ĺm chè-shì yàng
 cow trade use-INF trade-R/M TMyrs
 and trade for cows and useful things.

- 651 *Mvchit wā púmǝ tiqpvn dūshì yàng,*
 mvchit wā púmǝ¹²³ 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 nǝ dvgá mǝng taq mv-yǝ pvn íē.*
 yā-rì nǝ dvgá mǝng taq mv-yǝ 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(?)¹²⁴ sell-R/M
 Tala (mountain foxes) were killed and their spleens sold.
- 654 *Zuqnǝng shvrì sha:tnò pùr nvmshì.*
 zuqnǝng 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 nǝ,*
 shvwí shvt-ò svkí nvm-ò nǝ
 bear kill-TNP gall sell-TNP PS
 (They) killed bears and sold the gall;
- 656 *yārvp kwárvp mvdǝm -mvgut láò*
 yā-rvp¹²⁵ kwá-rvp mvdǝm¹²⁶ 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,

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

¹²⁴Something 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).

¹²⁵The *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.

¹²⁶*mvdǝm* 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-shì¹²⁷ 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 n̄,*
shé-dū-shì sh̀̀m-dū lá-ò g̀̀msòng dū dù-ò n̄
 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 *vs̄nz̄øn dùò n̄ n̄mshì yàng.*
vs̄nz̄øn dù-ò n̄ n̄m-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 tuq̀̀ò n̄
Nvngwà ngvpuq shà̀̀m yàng.
Waqch̄̀m waqdē wàò waql̄̀ng
vtuq̀̀ò n̄ k̄̀mbī k̄̀mbàng
vkvt̄̀nā:n̄ sh̄̀ngkuq n̄mn̄ng
vwā n̄ vtoq vtíp 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 tuq̀̀ò n̄*
tòng-mè¹²⁸ mvt̀̀ng tuq̀̀ò n̄
 valuable-big valuable(n.) cut/kill(animal)-TNP PS
 (They) killed valuable large animals

¹²⁷*dvnghaq* is dried to make red dye.

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

- 661 *Nvngwà ngvpuq shàrīm yàng.*
 nvngwà ngvpuq shv-v-rīm¹²⁹ 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 kòmbàng¹³⁰ v-kvt-ā nò
 type.of.reed RECIP-grow-BEN PS
 and grew *keumbi keumbang* reeds for each other
- 664 *shòngkuq nvmnòng vwā nò vtoq vtip yàng.*
 shòngkuq nvmnòng 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,

¹²⁹The 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’).

¹³⁰They 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 wv̄nshì wē.*

Gvsà kōnmv̄ng 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 wv̄nshì wē.*
 Zvmì wv̄n-shì wē
 bride buy-R/M NOM
 Buying a bride.

669 *Gvsà kōnmv̄ng 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.
Tvwā pvingrùng 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-pvng¹³¹ wvlà-pvng dv-zøp-shì yàng-ì wē
 CAUS-grow-CL(cluster) bamboo-CL CAUS-complete-R/M TMyrs-IP NOM
 The completion of the tree planting.

675 *Tvwā pvingrùng ka:tno.*
 tvwā pving-rùng kvt-ò
 thick big.bamboo cluster-sit grow-TNP
 (They) grow bamboo trees,

676 *Rvmvng lvmzū dvdà:nò lvingshì yàng,*
 rvmvng lvmzū¹³² 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,

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

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

- 677 *vléwàng, Tøpwàng dvdànò ka:tnò nø*
 vlé-wàng tøp-wàng¹³³ 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-dø¹³⁴ 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.*

*Rùngnvng 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 lving 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.

¹³³ *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'.

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

- 681 *Rùngn̄vng Mvshù kèní í wē mvdøng n̄*
 rùngn̄vng mvshù kèní í wē mvdøng n̄
 (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 *Mēp̄vng n̄ vmaq m̄vnshì rvt lóngshú taq*
 mēp̄vng n̄ vmaq m̄vn-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 *d̀vngdè mvshøp gvp dvcaqò w̄rshì yàng.*
 d̀vngdè¹³⁵ mvshøp gvp dv-caq-ò w̄r-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 *Mēp̄vng vrá nòngdīng dvcheq yàng-à wē*
 mēp̄vng 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 ḡ wēp̄v̄n wā líng ỳvng-à.*
 ngà vdè ḡ wē-p̄v̄n wā líng ỳvng-à
 1sg self also that-kind only use TMyrs(1st.person)-TP
 I myself also only used that kind (flint and steel).

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

45. *Dārì kèní vtoq yàng wē.*
S̀vngp̀vnrì. Chè p̀vn China
M̀vngp̀è s̀vng wāē. M̀n, wā wē
ǹ n̄ myànp̀è kaq wà yàng Gvlà,
wā wē ǹ Gvlàp̀vn s̀vng n̄ wāē.
S̀m, wā wē ǹ, Vs̄m wā wē
Shánp̀vs̀vng wà yà:ngì.
Rvwàngrì s̀vng Chèp̀amí ǹ
Kiùtse, Ch̀ungtse g̀ èt̄ ỳvngshà.
Dārì shìwànv̀ng vtóngrì ǹ
tiqking dvg̀yá pvngwàcè ǹng
dvgvp kèní láng p̀:ngì ǹ, àkv̄t
ǹ dārì vtóng àngshàrì taq cáng
zí cángk̄ tvrà ǹ làng dvbé
b̀shà. Akvt ǹ sh̀vngbē ǹ
Kristu rvc̀ngcè wā í v̄mshà.
Ǹngmaq s̀vng ǹ Ǹms̄v̄r paqzìí
g̀, ǹml̀p paqzìí g̀è m̀-ron
kèi M̀n Myàn p̀vn Koqkvm
lvpat g̀ m̀-ní kèi ǹ, Inglik
p̀éi øp wē lvpat g̀ m̀ng
øpdāng wēa í ǹ, paqzì ilìn g̀
mv-l̀i, Dārì laqtaq í ỳvngshà.
Missionary rì tuqw̄ vnē
deg̀v̀ráshà rvt m̀vng 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 s̀vngp̀vnrì.*
 dārì kèní vtoq yàng wē s̀vng-p̀vn-rì
 long.ago from speak TMyrs NOM people-kind-PM
 The kinds of people (the Rawangs) talked with long ago.

688 *Chè p̀vn China M̀vngp̀è s̀vng wāē.*
 chè p̀vn china m̀vng-p̀è s̀vng wā-ē
 China kind China Chinese-GMm LOC say-NP
Che or *Mangpe* is what we call the Chinese.

- 689 *Màn wā wē n̄ myànpè kaq wà yàng*
 màn wā wē n̄ 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 n̄ Gvlàp̄v̄n s̄vng nī wāē.*
 gvlà¹³⁶ wā wē n̄ gvlà-p̄v̄n s̄vng nī wā-ē
 Indian say NOM TM Indian-kind LOC also say-NP
 and we already called the Indians *Gala*.
- 691 *S̄m, wā wē n̄, Vs̄m wā wē Shánp̄v̄ns̄vng wà yàngì.*
 s̄m¹³⁷ wā wē n̄ vs̄m wā wē shán-p̄v̄n-s̄vng 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 s̄vng Chèpà mí n̄ Kiùtse,*
 rvwàng-rì s̄vng chè-p̄v̄n-í n̄ kiùtse
 Rawang-PM LOC Chinese-kind-AGT TM Kiutse
 The Rawangs, the Chinese called us *Kiutse*
- 693 *Chùngtse ḡ è-t̄ ȳvngshà.*
 chùngtse ḡ è-t̄ ȳvng-shà
 Chungtse also NF-call TMyrs(1st.person)-1plpast
 or *Chungtse*.
- 694 *Dārì shìwànv̄ng vtóngrì n̄ tiqking dvḡyá pvngwàcé n̄ng*
 dārì shìwànv̄ng vtóng-rì n̄ tiq-king dvḡ-yá pvngwà-cé n̄ng
 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 lánng p̄v̄ng-ì n̄,*
 dvgvp kèní lánng p̄v̄ng-ì n̄
 time from leave start-IP PS
 have been disappearing,
- 696 *ākvt n̄ dārì vtóng àngshà-rì taq*
 ākvt 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 *Ākvt 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 lvpát gǒ mè-ní kǐi nǒ,*
 màn myàn pǔn koqkvm lvpát 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 lvpát gǒ*
 īnglik pè-í øp wē lvpát gǒ
 English Gm-AGT rule(v.) NOM generation also
 Even during the time the English ruled
- 703 *móng øpdāng wā í nǒ, paqzí ìlìn gǒ mv-lūì,*
 móng øp-dāng wā í nǒ paqzí ìlìn gǒ mv-lū-ì
 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 dègvráshà rvt*
missionary-rì tuq wē-ó vnē dv-è-gvr-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 kápà
dóngsøt vlbøshà? Shøngcit
wēdø Rvwàngrií v̄m ỳngshàri,
kādø wà yà:ngà wē wēri gø
èshø:nò. Adø nøngmaq s̀ng
òshèngøntshà kũ èshø:nò, wēri
tøpni tøprāng shòn ràé.*

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

*J Akvt wē tvrà èshø:nò
shøngcit, v̄mỳng høqshaq kādø
èwà nøngē. Àngdvt̀ng
àngdvt̀ng nài èshø:nòri
sh̀ngbē tøpni tøprāng, c̀mrèri
s̀ng nài shèngø:ntnò b̀nzàn
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, vnǝl 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 dǝpmǝ
 dǝngtē. Mvná Nīnī è yādǝngtē
 ,gù:ngǝ nǝ, zǝngǝ. 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? Nàí èsh̄:n̄.

M Angb̄ íē. Angb̄ àngb̄ àngb̄, ād̄ tiqd̄ngd̄ng, yō ỳngk̄n̄í, ād̄ r̄:l̄i n̄, ga:l̄i n̄, vd̄r̄m̄ ỳngsh̄, wē èȳ:nḡ.

J Yā dvgvp ḡ v̄lē má?

M Vl̄, wēd̄ í j̄:nḡ.

J Sh̀ngcit ỳngk̄n̄í, wēd̄ èw̄ n̄ng dvḡ:pm̄i n̄, è kād̄ kād̄ v̄mr̄ē?

M Kād̄ v̄m r̄ē? Kvt̄d̄ shvl̄vp pvl̄ pvl̄ò n̄ ó, yād̄ tiqm̄ngm̄ng, pvl̄ pvl̄ò, wēng taq̄, àngch̀ngr̄i r̄i a:tn̄ dvḡ:pm̄i, wēd̄ tiqch̀ng tiqch̀ng yād̄, sh̄:nḡi vt̄uq̄i n̄, vza:tn̄i n̄, wēd̄ chatlat vp̄nḡá:m̄i. Wēd̄ w̄ b̄i dvḡ:pm̄i, b̄pm̄v̄m kvt̄ n̄, vr̄, vb̄i, pvngw̄ l̄vb̄n̄ ív̄mkvt̄n̄i, yād̄ tiqỳng s̀ng mvḡ:l̄i, wēd̄ vp̄ng vp̄:nḡi, ād̄ tiqb̄mb̄m, gv̄l̄v̄m b̄i k̄n̄i n̄, vr̄, wēd̄ dv̄h̀ng s̀ng latlatn̄i, r̄i. Wēỳng k̄n̄i t̄s̄r̄ r̄v̄m kvt̄ n̄, ch̄m̄ ỳng n̄, yād̄ tiqch̀ngch̀ng t̄i:pm̄i n̄, wēd̄ shvl̄vp taq̄ yēá:m̄i n̄, wēd̄.

J Angsh̄i v̄zat r̄à 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 mèp̄v̄ng nò, wēlòng rá nàmaqí nò, dèhòm nòng nò, è, àngchv̄ng èyē nòng ká nò. Tìí vshú rà má?

M Mâ-shúrà, wēdø wēdø wā gvl̄vm bõì kvtní nò, yatyat wāvm wē èyà:ngò. Dvhùng sv̄ng, vrá z̄vng bõì kvtní nò, tì sør v̄mkvt, wēȳv̄ngkèní vrá, lùá:mì nò, yādø t̄qchv̄ngchv̄ng, tipmì kvtní, yēá:mì shvlaptaq, wēdø dvhē á:mì nò, v̄m yv̄ngshà wē èyà:ngò. Wēdø í jà:ngì.

J Tì gø z̄vng mv-rà?

M Tìgø z̄vng mv-rà. Dv̄nghè taq vrá, mv-gv̄mrì dvshá:ngì nò, ó dvshù á:mì nò, yādø shvlā daqlòng nò, Yēá:mì nò, mv-gv̄mòng gwūr mǎ:nì nò, wēdø dvshù á:mì nò, v̄m yv̄ngshà.

Analysis:

- 1 J Kāpà íē? Rvwàngrìí kǎpà dǒngsøt v̄lbøshà?
 kǎ-pà í-ē Rvwàng-rì-í kǎ-pà dǒngsøt 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 wē-rì 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 *wē-rì 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(1stperson)-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 *Angdvtvng 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(1stperson)-1plpast
 we lived such a poor life (lived so poorly).
- 15 *Vzǒmwàngrvgaq kèní shǒngcit rǒl-ím-ì nǒ dvshá dvré rvkwī-ì,*
 vzǒmwàng-rvgaq kèní shǒngcit rǒl-ím-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 *tiqyíng nǒ tiqyíng kèní rí-ì dvga:pmí,*
 tiq-yíng nǒ tiq-yíng 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 rí-ì 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 tutshà-ì nǚ,*
 shǒng dǜng-tut-rì àng-dōng àng-dōng tut-shà-ì nǚ
 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 bǒ-ì dvgvp-í,*
 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 nǚ,*
 àng-shī àng-shī vdip-ì nǚ
 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 bǒ-ì dvgvp-í,*
 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 nǚ,*
 àng-lvbán í-vm kē wā bǒp daq nǚ
 PREF-week be-BEN time ADV rot DIR PS
 only when weeks had passed by, that they became fermented,
- 26 *bǒpbǒ-ì kē wā vrá mvgūl á:mì nǚ,*
 bǒp-bǒ-ì kē wā vrá mvgūl vm-ì nǚ
 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:t̄n̄i 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 *t̄is̄ə̀r b̄ə̀ kvtní n̄ə̀,*
 t̄i-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 *wēd̄ yēá:mì n̄, á:mì n̄.*
 wē-d̄ 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(1stperson)-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 *wēd̄ vdipmá:mì n̄, dvshá dvré cún shàì n̄,*
 wē-d̄ 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(1stperson)-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 d̄p̄mò d̀vngtē,*
 wē lvpát té ỳvng-shà wē è d̄p̄-ò d̀vngtē
 that time big(grow) TMyrs(1stperson)-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 Shǒngcit tǒng nǒ, kādǒ ípǔn íē?*
 shǒngcit tǒng nǒ kā-dǒ í-pǔn í-ē
 shǒngcit plant TM WH-ADV be-kind be-NP
 The shǒngcit plant, how is it?
- 46 *Nàí èshǒ:nò.*
 nà-í è-shǒn-ò
 NF-AGT NF-say-TNP
 Tell (us).
- 47 *M Àngbǒ íē. Àngbǒ àngbǒ àngbǒ,*
 àng-bǒ í-ē àng-bǒ àng-bǒ àng-bǒ
 PREF-bush/plant be-NP PREF-bush PREF-bush PREF-bush
 It's a bush. (They are) bushes,
- 48 *ādǒ tiqdǒngdǒng, yǒ yǔngkèní,*
 ā-dǒ tiq-dǒng-dǒng yǒ yǔng-kèní
 this-ADV one-CL-CL grow LOC-from
 (and) grow from here (from this size) to be big one like this,
- 49 *ādǒ rǒ:lì nǒ, ga:lì nǒ,*
 ā-dǒ rǒl-ì nǒ gvl-ì nǒ
 this-ADV pick-1pl PS place(v.)-1pl PS
 we picked and left them (for weeks),
- 50 *vdǒrǔm yǔngshà wē èyà:ngò.*
 vdǒr-ǔm yǔng-shà wē è-yǔng-ò
 beat-BEN TMyrs(1stperson)-1plpast that NF-see-TNP
 then beat them, you see.
- 51 *J Yā dvgvp gǒ vǐē má?*
 yā dvgvp gǒ vǐ-ē má
 this time also exist-NP Q
 Does it exist these days?
- 52 *M Vló, wēdǒ í jà:ngì*
 vǐ-ó wē-dǒ í jǔng-ì
 exist-EXCL that-ADV be TMyrs(1stperson)-IP
 Yes, it was like that.

- 53 *J Shøngcìt yíngkèní, wēdǒ èwà nòng dvga:pmí nǒ,*
 shøngcìt yíng-kèní wē-dǒ è-wà nòng dvgvp-í nǒ
 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- kādǒ kādǒ ýmràē?*
 è- kǎ-dǒ kǎ-dǒ ým-rà-ē?
 eh- WH-ADV WH-ADV eat-must-NP
 then, how do you eat it?
- 55 *M Kādǒ ým ràē?*
 kǎ-dǒ ým rà-ē
 how-ADV eat must-NP
 How do we eat it?
- 56 *Kvtǒ, shvlvp pvlú pvlūò nǒ, ó,*
 kv-tǒ shvlvp pvlú-pvlū-ò nǒ ó
 this-ADV leaf ADV-spread.out-TNP PS right
 It's like this, (we) spread out leaves,
- 57 *yādǒ tiqmóngmóng, pvlú pvlūò, wēòng taqǒ,*
 yā-dǒ tiq-móng-móng¹ pvlú-pvlū-ò wē-òng taq-ǒ
 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(1stperson)-TNP when-ADV
 When we have spread those chunks of seungcit on the leaves, we carry them over
- 59 *wēdǒ tiqchvng tiqchvng yādǒ,*
 wē-dǒ tiq-chvng tiq-chvng yā-dǒ
 that-ADV one-CL one-CL this-ADV
 chunk by chunk like that
- 60 *shǒ:ngí vtug-ì nǒ, vza:tnì nǒ,*
 shǒng-í vtug-ì nǒ vzvt-ì nǒ
 wood-INST chop-1pl PS smash-1pl PS
 by using a short piece of wood, we chop and smash them,

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

- 61 *wēd̄ chatlat vp̄ngá:mì.*
 wē-d̄ chat-lat vp̄ng-vm-ì
 that-ADV ADV-spread.widely pile-BEN-1pl
 we spread them out (and) pile them up.
- 62 *Wēd̄ wà b̄ì dvga:pmí,*
 wē-d̄ wà b̄-ì dvgvp-í
 that-ADV do PF-1pl when-ADV
 When we have done this,
- 63 *b̄p̄m̄vm kvtn̄, vrá, vbì, pvngwà lvbán ívm kvtní,*
 b̄p-vm kvtn̄ 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 *yād̄ tiqȳng s̄ng mvgū:lì,*
 yā-d̄ tiq-ȳng s̄ng mvgūl-ì
 this-ADV one-LOC LOC gather-1pl
 we gather them into one place,
- 65 *wēd̄ vp̄ng vp̄:ngì, ād̄ tiqb̄mb̄m,*
 wē-d̄ vp̄ng-vp̄ng-ì ā-d̄ tiq-b̄m-b̄m
 that-ADV ADV-pile(v.)-1pl this-ADV one-CL-CL(pile)
 we keep them in piles like this,
- 66 *ḡvl̄m b̄ì kèní n̄, vrá,*
 ḡvl-vm b̄-ì kèní n̄ vrá
 put/keep-BEN PF-1pl from TM again
 and then, again, we put them
- 67 *wēd̄ dvh̄ng s̄ng latlatnì, r̄ì.*
 wē-d̄ dvh̄ng s̄ng lat-lat-ì r̄-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 kvtn̄, ch̄m ȳng n̄,*
 wē-ȳng kèní tì s̄r-vm kvtn̄ n̄ ch̄m ȳng n̄
 that-LOC from water drain-DIR after TM house LOC TM
 From there, after the water had drained away, at the house,
- 69 *yād̄ tiqch̄ngch̄ng ti:pmì n̄,*
 yā-d̄ tiq-ch̄ng-ch̄ng tip-ì n̄
 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 vzat rà ká íwē nǝ, ó?*
 àng-shī vzat 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 vzat-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 *dèhòm nǝng nǝ, è, àngchvng èyē nǝng ká nǝ,*
 dv-è-vhòm 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 Mâ-shúrâ, wēdǝ . . .*
 mâ-shú-râ 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-gv̄mri dvshá:ngì n̄,*
 dvngghè 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-vm-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-vm-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, vm yv̄ngshà.*
 wē-d̄ dv-shù vm-ì n̄ vm yv̄ng-shà
 that-ADV CAUS-sift BEN-1pl PS eat TMyrs-1plpast
 we sifted (them) like that, and ate them.

2. TøP

- J E- wēd̄ shóngcit yv̄ngkèní, wēd̄ èwà daqò kv̄t, shóngcit d̄ íwē, dvgá káp̄vn vlē?* **J** Are there anything other kinds you process like the way you did with seungcit?
- M Tøp, tøp gō vlē.* **M** Teup, there is also teup.
- J Tøp n̄ káp̄à lòng íē?* **J** Teup, what is that?
- M Tøp n̄, ànggùng ād̄, yv̄nggún gyōē, wēlòng n̄, tøp òng n̄.* **M** Teup, it's trunk grows tall like this, that's teup.
- J Tøp òng má?* **J** You mean teup?

M Vrá, tɔptòng rá shòn dakngò
 nōngé, tɔptòng nò, vrá, wēòng
 shóngcit tiqpòn íē. Wēòng tɔp
 vránò, gvzà vshóng í d̀vngwā
 ỳvng wē, wēdò rò:mì nò,
 chaq v̀m b̀oi kènì nò,
 vdòngr̀m nò ih̀vncè nò,
 wēdò shóng d̀vnglíí vzatná:mì nò,
 wēdò dvb̀p̀má:mì nò, b̀p̀m̀v̀m
 nìnò, wēlòng tɔp gò dvshù á:mì
 nò, d̀vngghè taqò b̀vngghò wāwā
 íwē. Dvshádvre dvshù á:mì nò, è,
 wē d̀vjā daq sù nò, á:mì nò
 ỳévm j̀vngshà. Wēòng tɔp gò,
 wēdò íē, shóngcit tiqpòn íē.
 Tɔp, tiqpòn 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 nò b̀vngghò v̀l má?

J Does teup have thorns?

M ò, è.

M Uh- Eh. . .

J Vtɔp nò b̀vngghò mā-v̀l?

J Teup doesn't have thorns?

Analysis

91 *J* E- wēdò shóngcit ỳvngkènì, wēdò èwà daqò kv̄t,
 è- wē-dò shóngcit ỳvng-kènì wē-dò 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 dò íwē, dvgá káp̀v̀n v̀lē?
 shóngcit dò í-wē dvgá kā-p̀v̀n v̀l-ē
 sheungcit ADV be-NOM other what-kind exist-NP
 what other kinds are there that are like seungcit?

93 *M* Tɔp, tɔp gò v̀lē.
 tɔp tɔp gò v̀l-ē
 teup teup also exist-NP
 Teup, there is also teup.

- 94 *J Tøp n̄ k̄pà lòng íē?*
 tøp n̄ k̄pà lòng íē
 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 yōē
 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, wḕng sh̀ngcit tiq̀p̀n íē.*
 tørtòng n̄ vrá wḕng sh̀ngcit tiq̀p̀n íē
 teup-plant TM again that-CL seungcit one-kind be-NP
 teup plant, again, is the same kind as that (of) seungcit.
- 100 *Wḕng tørt vrá n̄, gvzà vsh̀ng í d̀ngwā ỳng wē,*
 wḕng tørt vrá n̄ gvzà vsh̀ng 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 *wḕd̄ r̄:mì n̄, chaq v̄m b̄ì k̀nì n̄,*
 wḕ-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 íh̄ncè n̄,*
 vd̀ng-rv̄m n̄ í-h̄n-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 yēúm jǔngshà.*
 úm-ì nǒ yē-úm yǔng-shà
 eat-1pl PS flatten-BEN-1pl Tmyrs(1stperson)-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 Wèòng shóngcìt nø tømòng ní, wēkvtní nø, vshòm̀p̀v̀nwāp̀v̀n 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, tøm íd̀v̀ngwā dvchá íē. Tiqpòn íē.

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

J Kādø èwà nòngē?

J How do you make it?

M Wèrì gø, wēdø vza:t̀nì 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, nàí èsh̄:nò
lòng, k̄pàlòng íē?*

M Vt̄pmòng . . .

J Vt̄plòng n̄, ànggùng.

M Ȳvnggúng ȳvnggúng

*J Eróm nòng n̄, vdòngrúm
ílòng s̄vng èvl̄ 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
n̄ngē?*

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-p̄vn-wā-p̄vn n̄, mènóng.*
 vshòm-p̄vn-wā-p̄vn n̄ mènóng
 third-kind-say-kind TM meneung
 the third kind is called meneung.
- 117 **J** *Mènóng n̄, kād̄ ìp̄vn íē? Mènóng tiqp̄vn. . .*
 mènóng n̄ kā-d̄ ì-p̄vn í-ē mènóng tiq-p̄vn
 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 íd̄vngwā dvchá íē. Tiqp̄vn íē.*
 mènóng òng n̄ t̄p̄ í-d̄vng-wā dvchá í-ē tiq-p̄vn 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-ȳvng-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 *bøplōng kvtn̄ wēd̄ nī dvh̄:mò*
 bøp-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 ídvngwā, wēd̄ wà a:mì n̄,*
 kv̄t-òng í-dvng-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 yvngshà.*
 úm yvng-shà
 eat Tmyrs(1stperson)-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 *Akvt, nàí èsh̄:nò lòng, k̄pàlòng íē?*
 ākvt nà-í è-sh̄n-ò lòng k̄-pà-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, vdònggr̄m ílòng s̄ng è-̄l n̄ng má?*
 è-r̄óm n̄ng n̄ vdòng-r̄m í-lòng s̄ng è-̄l 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 sh̄ng íē,*
 t̄p-mòng ó wē-d̄ ȳvnggúng í-wē sh̄ng 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 Sh̄ø̄ng vd̄ø̄ng r̄vm̄ íl̄ø̄ng?*
 sh̄ø̄ng vd̄ø̄ng-r̄vm̄ í-l̄ø̄ng
 tree inside-inside be-CL
 The thing that is inside the tree?
- 140 *M Ø̄, vd̄ø̄ngr̄vm̄ íl̄ø̄ng chaq̄ á:mò n̄ø̄,*
 ø̄ vd̄ø̄ng-r̄vm̄ í-l̄ø̄ng chaq̄-vm̄-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 vm̄-ò wē b̄v̄ngh̄ø̄
 that-ADV-just eat-TNP NOM thorn
 and eat it just like that, though (it has) thorns.
- 142 *J Wēl̄ø̄ng sv̄ng k̄ād̄ø̄ èḡō n̄ø̄ngē̄?*
 wē-l̄ø̄ng sv̄ng k̄ā-d̄ø̄ è-ḡō n̄ø̄ng-ē̄
 that-CL LOC WH-ADV NF-call 2pl-NP
 How do you call that thing?
- 143 *M Akv̄tn̄ø̄ng mēn̄ø̄ng ā:l̄òē̄.*
 ā-kv̄t-ø̄ng mēn̄ø̄ng v̄l-ò-ē̄
 this-time-CL meneung call-TNP-NP
 It's called meneung.
- 144 *J Mēn̄ø̄ng ā:l̄òlá?*
 mēn̄ø̄ng v̄l-ò-lá
 meneung call-TNP-Q
 It is called meneung?
- 145 *M Ø̄, mēn̄ø̄ng íē̄.*
 ø̄ mēn̄ø̄ng í-ē̄
 uh men̄ø̄ng be-NP
 Uh, it is meneung.

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

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

4. Vl̄

J Vl̄ na!

J How about ale?

M Vl̄ ḡ tiqòng íe.

M There is also one called ale.

*J Ló, vl̄ n̄, kād̄, kāyíng
 kèní íe.*

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

*M Akvt d̄vngtē shīnīrá,
 wēd̄vngtē kèní n̄ yāòng bikshòó.*

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

*J Vl̄ n̄, kād̄ íòng z̄ndvtut
 shón d̄vng íē.*

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

*M Vl̄ n̄, vl̄ n̄, vl̄ èr̄m b̄ò
 kèní n̄. . .*

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

J Vl̄t̄ng má?

J The ale tree?

M E-lè, vlétòng, vlétòng nò, nóng yvngò mvnuq kèní, àngzān àngzān èróm èrò:mò nò, wēdò gwùr gwùr tèrìò nò, sòmrií nī wēdò gwùr gwùr tvrìò nò, sòmrií nī wēdò gwùr gwùr tvrìò nò, sòmri taqò chúnghshì nò rò:mò kvtní, àngdōng àngdōng dvjá daqò nò, wēdò dvjádaqò dōng dvjádaqò dōng, ādò vbìbàng yādò tākākā wào nò, ò. Vbìbàng wàbòò kvtní, ādò vhwèò nò, yādò shóngí dvshá dvré, yādò, shóngdòngkài vhwèò nò, wēdò wà bòa kvtní nò, vlépòr nī íwē tikūngdōr tiqòng wēdò wào kv, wèlòng gilàrìí rá, wèlòng àngbaq, wēdò nī zá:lò nò, lá:mò kvtní nò, ē lè, àngshī wà bòa, shóngí rú bòa lòng rá. Wēdò gilàrì vshòmpèí dving nò, híí lā:mò, pònī pònī lā:mò lā:mò, àngbaq òng nò, pvingyngò. E, pvingdāngò rá, wēdò hì bō wē èyà:ngò. Àngkè dvsòrshì bōkvtní nò, vzī bèlaq sving rá, wēdò mv-ngà:mò. . . Lùò, vzībùlaq sving ngù:mò, lùbòò kvtní rá, wēdò àngchvng chvng wèòng bùlaqí rá, shvláwā mvcheq bòa kvtní nò, è, lú:ngí nū:ngò nò, adò dvsòr bòa kv, tì sòrshì bō kvtní, àngmaq nò, kādvingrvp ínī wē dvingrvp, ínī wē dvingrvp, ínī wē dvingrvp vwálá:mò nò, yādò tākā tākā gā á:mò nò, wēdò vwá:lá:mò nò, ríá:mò, rí v̄m bòa 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 Wēdǒ tì dǔsǒr dǔng bǒdō kē
kāpàshī wá rāē kǒtrà má? Kāpà
wárāē?*

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

*M Wēdǒ tì dǔsǒr dǔng bǒdō
kvtní nǒ, vrǔmá:mì wēdǒ
vrǔmám à. Vrǔmám rvtnǒ ó
vwálm rāwē èyà:ngò.*

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

J Vwálm dá:ngí nǒ vdè nǒ vdè...

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

*M Vbìrvp ínì wēdǒ vbìkā
vwá:lá:mò nǒ, ríá:mòē.*

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

*J Vlè tiqtǒng nǒ kādǔngtē í
lǒng kēwā rǒm lúnshìē, wāē?*

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

*M Vlè tiqtǒng àngshí shí lú:ngò
kēwā nà ó. Vbì pvngwà,
àngcézān, èrǒm lú:ngò kvtní,
yādǒ tiqdōng dōng, wēdǔngtē
tiqcézān, dèjá bǒdō kvtní wā,
bē nǒ. Wēdǔngtē yǔngē.*

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 Kādǔng nǒng dǔng vsā:rē?

J About how many years since it was planted?

*M Tiqcé nǒng nǒng àngshí shí
bǒdō kvtní wāwā dvrǒmvmē.
Wēdǔngtē dvshà rvgaqē té
yǔngshà wē ínǒ wēdǒ, írì
dvdǔmòē. Gvray Gvsǔngpè
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 Wēdǒ ínì nǒ, wēlǒng vlè
wēdǒ dǔsǒr dǔng bǒdō. Akvt nǒ,
nàmaqí nǒ, àngrvp àngrvp,
gèrvnm bǒ shào. Wēdǒ
gèrvnm bǒshà mēpǔng, kāpàshī
wárāē vmlvmrvt nǒ?*

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, gvŕnvm 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 èsvngvm
 bǒò kvtní nǒnvm nǒ vm shvlāē.
E wēkvtní nǒ, àngchvng òng gǒ,
 svmitaq dvgángá:mò dvga:pmí
 ādǒ àngrvdūl àngrvdūlcè wào
 dvgáng èmā:nò, nǒnlōng òng
 nǒnlōng òng, yādǒ rēdū:lò nǒ,
 kādvng chvng gǒ wēdǒ wá
 lónshīē kvtnòng vnípvn,
 wēkvtnínǒ, è èsvngngvm bǒò
 kvt wā, shvlāē. Wēkvtní nǒ
 wēdǒ tíi shvlá wā èwà bǒò
 kèní àngkǒm yādǒ, tiqkǒm gǒ,
 wēdǒ yēvm shvlāē. Vshǒm
 pvn é (íámì), wēdǒ vm shvlāē.
 Wēkvtní vbì pvn wāpvn nǒ, ó,
 yādvngtē laqí wā nǒ. Gwìntaq
 èzvgvm bǒò kvtní nǒ, tiqka:tní,
 wēdǒ wēdǒcè nàrǒng á:mò,
 ò yādǒ nǒnlōng kèní nǒ,
 vbaq ílōngē, àngkè ílōngē.
 Wēdǒ gǒ vrǒngvm shvlāē. *E*,
 wēdvngtē è. Wēdǒ írvgaqǒ té
 yvngshà 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* Vlé na!
 Vlé na
 Vle how.about
 How about ale? (Vle is a bigger tree)

- 149 *M* Vlé gǒ tiqòng íē.
 vlé 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 bikshò.*
 yā̀ng bik-shò-ó
 this-CL close-R/M-EXCL
 let's close this (subject).
- 153 *J* *Vlé n̄, kād̄ ìong z̄ndvtut sh̄n d̄ng íē.*
 vlé n̄ kā-d̄ í-òng z̄n-dvtut sh̄n d̄ng 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 èróm b̄ò kèní n̄. . .*
 vlé n̄ vlé n̄ vlé è-róm 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* *Vlét̄ng má?*
 vlé-t̄ng má
 ale-CL(plant) Q
 The ale tree?
- 156 *M* *E-lè, vlét̄ng, vlét̄ng n̄, nóng ȳnḡ mvnuq kèní,*
 è-lè vlé-t̄ng vlé-t̄ng n̄ nóng ȳnḡ-̄ 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 èróm èr̄:mò n̄,*
 àng-zān àng-zān è-róm è-róm-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 kvt-í
 rope LOC-LOC hang-R/M PS cut-TNP time-ADV
 by hanging, with rope tied around, and then cut,
- 161 *àngdǒng àngdǒng dvjá daqò nǒ,*
àng-dǒng àng-dǒng 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 dǒng dvjádaqò dǒng,*
wē-dǒ dv-já-daq-ò dǒng dv-já-daq-ò dǒng
 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-í vhwē-ò nǒ
 this-ADV wood-scaper-INST scrape-TNP PS
 by using a wooden scraper, scrape like this

- 167 *wēd̥ wà b̥à kvtní n̥,*
 wē-d̥ wà b̥-à kvtn-í n̥
 that-ADV do PF-TP time-ADV TM
 after doing this,
- 168 *vlépòr nī íwē tìkūngdōr tiqòng wēd̥ wàò kvtn,*
 vlé-pòr nī í-wē tì-kūngdōr tiq-òng wē-d̥ wà-ò kvtn
 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,²
- 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 *wēd̥ nī zá:lò n̥, lā:mò kvtní n̥, è lè,*
 wē-d̥ nī zá-l-ò n̥ lvm-ò kvtn-í n̥ 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 b̥ò, shǒngí rú b̥ò lòng vrá.*
 àng-shī wà b̥-ò shǒng-í rú b̥-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 *Wēd̥ gilàrì vshòm-pè-í d̥vng n̥,*
 wē-d̥ gilà-rì vshòm-pè-í d̥vng n̥
 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 lvm-ò pò-nī pò-nī lvm-ò lvm-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 n̥, p̥vngy̥vng̥.*
 àng-baq òng n̥ p̥vng-y̥vng-̥
 PREF-crumbs/dregs CL TM down-LOC-LOC
 the residues (stay) down there.

²After 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 kvtn-í 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 bøò kvtní nø, è,*
 wē-òng bùlaq-í rá shvlá-wā mvcheq bø-ò kvtn-í-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 nø, ādø dvsør bøò kvtní*
 lóng-í nōng-ò nø ā-dø dv-sør bø-ò kvtn-í
 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 kvtn-í àng-maq nø
 water drain-R/M PF time-ADV 3sg-PM TM
 after water drained off, they

- 184 *kād̀vng-rvp ínī wē d̀vng-rvp, ínī wēd̀vng-rvp,*
 k̄ā-d̀vng-rvp ínī wē d̀vng-rvp ínī wē-d̀vng-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 d̀vng-rvp vwálá:mò n̄,*
 ínī wē-d̀vng-rvp vwál-vm-ò n̄
 be-just that-many-family divide-BEN-TNT PS
 divide among just that many families,
- 186 *yād̄ tākā tākā gāá: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 vwál-vm-ò n̄
 that-ADV divide-BEN-TNP PS
 divide among themselves like that
- 188 *ríá: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 d̀vng b̄ò kē*
 wē-d̄ tì dv-s̄r d̀vng 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?*
 k̄ā-pà-shī wá rà-ē k̄òt-rà má k̄ā-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 d̀vng b̄ò kvtní n̄,*
 wē-d̄ tì dv-s̄r d̀vng 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 *Vr̄vmám rvt-n̄ø 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 ínī 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 tiqt̄øng n̄ø kād̄vngtē í lōng kēwā*
 vlè tiq-t̄øng 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 tiqt̄øng àngshí shí lú:ngò kēwā nà ó.*
 vlè tiq-t̄øng 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 kvtn-í
 four five PREF-ten-part NF-cut DIR-TNP time-ADV
 When being cut into four, five, tens of parts,

- 201 *yādō tiqdōngdōng, wēdvngtē tiqcézān,*
 yā-dō tiq-dōng-dōng wē-dvng-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 bōò kvtní wā, bē nò.*
 dv-è-já bō-ò kv-t-í wā bē nò
 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 *Wēdvngtē yvngē.*
 wē-dvngtē yvng-ē
 that-much long-NP
 It's that long.
- 204 *J Kādvng nōng dvng vsā:rē?*
 kā-dvng nōng dvng vsvr-ē
 WH-many years about be.apart-NP
 About how many years apart (from the time it is first planted)?
- 205 *M Tiqcé nōng nōng*
 tiq-cé nōng nōng
 one-ten year year
 About ten years,
- 206 *àngshí shíbōò kvtní wāwā dvrómvmē.*
 àngshí shí-bō-ò kv-t-í wāwā dv-róm-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 *Wēdvngtē dvshà rvgaqē té yvngshà wē ínò*
 wē-dvngtē dvshà rvgaq-ē té yvng-shà wē í-nò
 that-much poor place-LOC grow Tmyrs(1stperson)-1plpast NOM be-PS
 Growing up in a place with that much hardship
- 208 *wēdō, írì dvdvmòē.*
 wē-dō í-rì dv-dvm-ò-ē
 that-ADV be-PM CAUS-remember/think-TNP-NP
 I remember things like that. (I remember those things.)

- 209 *Gvray Gvsvngpè jējú kèní íē.*
 gvray gvsvng-pè jējú kèní íē
 God-GMm grace from be-NP
 It is from God's grace. (By God's grace.)
- 210 *J Wēdō ínì nō, wēlòng vlé wēdō dvsōr dving bōà.*
 wē-dō í-nì nō wē-lòng vlé wē-dō dv-sōr dving bō-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 nō, nàmaqí nō, àngrvp àngrvp,*
 ā-kvt nō nà-maq-í nō àng-rvp àng-rvp
 this-time TM 2sg-PM-AGT TM PREF-family PREF-family
 now, you, among the families,
- 212 *gèrvnm bō shào.*
 è-gvrvn-vm bō-shà-ó
 NF-divide-BEN PF-R/M-EXCL
 divide it among yourselves.
- 213 *Wēdō gervnnvm bōshà mēpvng,*
 wē-dō è-gvrvn-vm bō-shà mēpvng
 that-ADV NF-divide-BEN PF-1plpast after
 after you have divided it up like that,
- 214 *kāpāshī wáràē vmlvmrvt nō?*
 kā-pā-shī wá-rà-ē vm-lvm-rvt nō
 WH-thing-yet do-must-NP eat-INF-because PS
 what else do you have to do in order to eat it?³
- 215 *M Wēdō vbìrvp, gvrvm bōò kvtní nō,*
 wē-dō vbì-rvp gvrvm-vm bō-ò kvtn-í nō
 that-ADV four-family divide-BEN PF-TNP time-ADV TM
 After the four families have divided among themselves,
- 216 *rív m a:tnò kèní nō,*
 rí-vm at-ò kèní nō
 carry-BEN DIR-TNP from TM
 when they carry it home,

³The 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 ādǒ 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, nǒnlōng òng nǒnlōng òng,
dvgáng è-mvm-ò nǒn-lōng òng nǒn-lōng 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, kādvng ch̀vng gǒ wēdǒ wá lónshìē
yā-dǒ è-rvdūl-ò nǒ kā-dvng 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 *ø yād̄ n̄nl̄ng kèní n̄,*
 ø 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 nõ*
e wē-dvngtē è wē-dō í-rvgaq-ō té yvng-shà nõ
 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 shõ:nõē.*
yā-dō shõn-ò-ē
 this-ADV say-TNP-NP
 so I can tell you.

5. Lamzu

- J Dvgádō kápà shī vlē lé?*
Vmlvīm dvgá pvn nõ, vlyà:ngī?
Wē, yākv̄t èshõn bõàrì, 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*
dvhàdv̄gv̄p, vshõm shvlá dvgv̄p
írā kèní nõ, lānzūrì yōlōng nõ,
lv̄mzūrì. . .
M There is only that much in the Spring. When the third month comes the lamzu shoots would grow. Lamzu . . .
- J Rvmv̄ngrì, tvyõrì. . .*
J Ramangs, taye (another type of bamboo) . . .
- M Wēkv̄tní nõ lamzūrì á:mì.*
Wēkv̄tní nõ. . .
M And then we eat lamzu. And then . . .
- J Kápà íē, lv̄mzū nõ?*
J What is lamzu?

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

J Lāmzūn̄ shōngtōng ímá?

M Vwàtōng, vwàtōng íē.
Wēkvtní n̄ è wēd̄ n̄mvm̄ ḡ shvlāē. Loqloq èkvtn̄ n̄n̄ n̄mvm̄ ḡ shvlāē. Vm̄ ḡ, shvlāē. Wēkvt tēlōng n̄n̄ paqká gwìn ḡ wá shvlāē. Vs̄ng shv̄n gbēí è, lvmzū gwìn yārì n̄ gvzà vnvpdwà b̄ò kènì n̄ shù:ngòē.

J Lvmzū n̄ èkvt b̄ò dvgvp kād̄ kād̄ í shvlá dvga:pmí èr̄m̄ n̄ng wē ḡ vlē?

M Shvlá yādvingtē ídaq dvga:pmí èr̄m̄ b̄ò n̄n̄.

J Yādving wākē kād̄ íē.

M Shvlá sv̄r ḡ íē. Yādvingtē n̄ vbì, yaq yaq, vsh̄m̄ yaq yaq írākē èr̄m̄ b̄ò kvtkènín̄ b̄d̄ng ḡ, mà-v̄m. Shvlá bvlōng shèrè. Wēkvt n̄n̄ wērì n̄ shvlá vd̄m̄ dvgvp ād̄ laqbyig ālòéó s̄ng w̄ngzàríí, n̄ ó, n̄ngmaqí n̄ shvlá vd̄m̄ ā:liē. Wēdvgvpí kènín̄ bvlōngí, á:mò n̄, b̄idu:ngí a:mò n̄ mà-shvlā. Wēd̄ wēdvingtē, h̄oq shvlārì lvmzūíē òng wēkvt n̄n̄.

J Wēd̄ lvmzū è kād̄ àngn̄ lvmzū 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?

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 ḡ kvtd̄.

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

M Wēlòng ḡ 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 ḡ kvtd̄ lamzū d̄
nī dvtē á:mò n̄ á:mòē. Àngtvng
ḡ 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 nái n̄ n̄gà svng dètā:nà
n̄ngḡ.*

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 ḡ, wēd̄ ím
d̄vng k̄rvt̄ ḡ 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
wávm̄lún shiē?*

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

*M Jovm gō shvlāē. Angzìzicè
nàsò:nò nò ākvtnínō, àngwāwāg⁻
ø wēdō v̄m shvlāē.*

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

J Dvtē shaq v̄m shvlāē.

J It tastes better when boiled.

*M Vmān nō vní mvzá rām
kèní nō wēdō té v̄m 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 p̄vn Rvwang kài nō.
Wēdvng wēdō wēdvng p̄vn nō,
wēdō v̄m 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 p̄vnó cīng dō
Rvwàngrì v̄mlvm wēdvngtē wā
íá:má? Kāpàrì v̄lyàng?*

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

*M Wē vsqē ló! Shón
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 p̄vn nō, v̄lyà:ngī?*
 v̄m-lvm dvgá p̄vn nō v̄l-yàng-ì⁴
 eat-INF other kind TM exist-LOC-IP
 Other kinds of food existed?

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

- 240 *Wē, yākv̄t èshòn bǝàrì, shv̄ngbē ǹvng,*
 wēyā-kvt è-shòn bǝ-à-rì shv̄ngbē ǹvng
 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 *vshòm shvlá dv̄gv̄p írā k̀ení nǝ,*
 vshòm shvlá dv̄gv̄p í-rā k̀ení nǝ
 three month time be-come from TM
 when the third month comes,
- 244 *lāmv̄zūrì yōlōng nǝ, l̄vmzūrì. . .*
 lāmv̄zūrì yō-lōng nǝ l̄vmzūrì
 lamzu-PM grow-DIR PS lamzu-PM
 lamzus would grow. Lamzus . . .
- 245 *J Rvm̄v̄ngrì, tv̄yǝrì*
 rvm̄v̄ng-rì, tv̄yǝ-rì
 Ramang-PM tv̄yǝ-PM
 Ramangs, tayos.
- 246 *M Wēkv̄tní nǝ lamzūrì á:mì. Wēkv̄tní nǝ. . .*
 wē-kvt-í nǝ lamzūrì 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, l̄vmzū nǝ*
 k̄a-pà í-ē l̄vmzū nǝ
 WH-thing be-NP lamzu TM
 What is lamsu?
- 248 *M Lvmzū nǝ, paqká-gwìn wá gǝ shvlāē, 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 Lāmzūn̄ shǒngtǒng ímá?*
 lāmzū-n̄ shǒng-tǒng í-má
 lamzu-TM wood-plant be-Q
 Is lamzu a tree?
- 250 *M Vwàtǒng, vwàtǒng íē.*
 vwà-tǒng vwà-tǒng í-ē
 bamboo-plant bamboo-plant be-NP
 It is bamboo bush, bamboo bush.
- 251 *Wēkvtní n̄ è wēd̄ n̄m̄vm̄ ḡ shvlāē.*
 wē-kvt-í n̄ è wē-d̄ n̄m̄-vm̄ ḡ shvlā-ē
 that-time-ADV TM eh that-ADV sell-DIR also good-NP
 And then, eh, you can also sell it.
- 252 *Loqloq èkvtn̄ n̄n̄ n̄m̄vm̄ ḡ shvlāē.*
 loqloq è-kvt-ò n̄n̄ n̄m̄-vm̄ ḡ 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 *Vm̄ ḡ, shvlāē.*
 vm̄ ḡ shvlā-ē
 eat also good-NP
 It is also good to eat them.
- 254 *Wēkvt tēlōng n̄n̄ paqká gwìn ḡ wá shvlāē.*
 wē-kvt tē-lōng n̄n̄ paqká gwìn ḡ 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 *Vs̀ng sh̀ngbēí è, l̄vm̄zū gwìn yā-rì n̄*
 vs̀ng sh̀ngbē-í è l̄vm̄zū gwìn yā-rì n̄
 people all-AGT eh lamzu cup this-PM TM
 By all people (everyone), these lamsu cups,
- 256 *gvzà vnvpd̄ wà b̄ò kèní n̄ sh̀ng:ngòē.*
 gvzà vnv-pd̄ wà b̄-ò kèní n̄ sh̀ng-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 n̄ èkvt b̄ò dvgvp*
 lvmzū n̄ è-kvt b̄-ò dvgvp
 lamzu TM NF-grow PF-TNP time
 After you grow lamsu
- 258 *kād̄ kād̄ í shvlá dvga:pmí*
 kā-d̄ k̄-d̄ í shvlá dvgvp-í
 WH-ADV WH-ADV be month time-ADV
 what time of the month
- 259 *èr̄óm n̄ng wē ḡ v̄lē?*
 è-r̄óm n̄ng wē ḡ v̄l-ē
 NF-cut 2pl that also exist-NP
 do you cut them?
- 260 *M Shvlá yādvngtē ídaq dvga:pmí èr̄óm b̄ò n̄n̄.*
 shvlá yā-dvngtē í-daq dvgvp-í è-r̄óm b̄-ò n̄n̄
 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 kād̄ íē.*
 yā-dvng wā-kē k̄-d̄ í-ē
 this-much say-time WH-ADV be-NP
 When you say this much, what do you mean?
- 262 *M Shvlá sv̄r ḡ íē yādvngtē n̄*
 shvlá sv̄r ḡ í-ē yā-dvngtē n̄
 moon new also be-NP this-much TM
 (We can say) new moon, when I say this much
- 263 *vbì, yaq yaq, vsh̄m yaq yaq*
 vbì yaq yaq^s vsh̄m yaq yaq
 four night night three night night be
 (it means) about the 3rd or the 4th day (of the new moon),
- 264 *írākē èr̄óm b̄ò kvtkènín̄ bìdvng ḡ, mà-vm.*
 í-rā-kē è-r̄óm b̄-ò kvtk-èní-n̄ bìdvng ḡ 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.

⁵Repetition of the measure of time, such as *yaq yaq* (night-night), *n̄ng n̄ng* (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 shálv̄m*
 wùr-í è-shvdún-ò kū-yving-ø shá-lv̄m
 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 yv̄ng kē tiq mvzá, yv̄ng kē má?*
 kā-dvngtē yv̄ng kē tiq mvzá yv̄ng kē má
 WH-much/many high/long time one handspan high time Q
 How long? One handspan high?
- 279 *Vní mvzá yv̄ng kēmá?*
 vní mvzá yv̄ng 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 kvtn-í 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 b̄-ò kvtn-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 á:mò, nìḡ té shvlāē wēkvt kèní n̄.*
 wē-d̄ è-j̄ v̄m-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 *Àngt̄ng ḡ v̄mpà nvp-má:mò n̄,*
 àng-t̄ng ḡ v̄mpà nvp-v̄m-ò n̄
 PREF-whole also rice go.along.with-eat-TNP PS
 It can also go with rice undivided (whole, without frying it),
- 287 *àngt̄ng ḡ v̄m shvlāē. Wē ó n̄ . . .*
 àng-t̄ng ḡ v̄m 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 v̄m ḡ lúnshìē. Wēdv̄ngtē.*
 dvchō v̄m ḡ lún-shì-ē wēdv̄ngtē
 dry BEN also can-R/M-NP that-much
 Can also dry (them). That's all.
- 290 *J Í n̄ lvmzū! Dvgá d̄ n̄ k̄pà íá:mì?*
 í n̄ lvmzū dvgá d̄ n̄ k̄pà í-v̄m-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 wēt̄ng wēd̄ rvmvng íē.*
 rvmvng n̄ wē-t̄ng 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 m̄ng⁶
 Ramang TM this-ADV one plant plant
 Ramang is a plant like this (size).
- 295 *J Sh̄ng-t̄ng má? Vwà-t̄ng?*
 sh̄ng-t̄ng má vwà-t̄ng
 wood-plant Q bamboo-plant
 Is it a tree or bamboo?
- 296 *M Lvmzū òng n̄ vwà-t̄ng íē. Rvmvng òng n̄*
 lvmzū òng n̄ vwà-t̄ng 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-tè rvmvng n̄*
 yā-d̄ tiq gùng kèní n̄ mv-tè 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).

⁶Use of the classifier *m̄ng*, as opposed to *t̄ng*, gives the hearer and 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 gø vwà íē.*
 wē-lòng gø vwà í-ē
 that-thing also bamboo be-NP
 That thing (ramang) also is bamboo (like lamzu).
- 300 *J Vwà íē?*
 vwà í-ē
 bamboo be-NP
 It is bamboo?
- 301 *M ø- Vwà íē.*
 ø vwà í-ē
 Uh bamboo be-NP
 Yes, it is bamboo.
- 302 *J Inì kādø wēlòng nø kādø yōē?*
 í-nì kā-dø wē-lòng nø kā-dø yō-ē
 be-if WH-ADV that-CL TM WH-ADV grow-NP
 How then, how does that thing grow?
- 303 *M Wēlòng gø kvtdø lamzū dø nī*
 wē-lòng gø kvtdø lamzū dø 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 nø á:mòē.*
 dvtē vm-ò nø vm-ò-ē
 boil BEN-TNP PS eat-TNP-NP
 boil and eat it.
- 305 *Àngtàng gø cøqò nø á:mòē.*
 àng-tàng gø cøq-ò nø vm-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 Tiq mvzá Vní mvzá n̄ yangon vs̀ng-rì-í n̄,*
tiq mvzá vni 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 Tiq mvzá Vní mvzá ívm kèní n̄*
tiq mvzá vni 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 k̄rvt̄ ḡ ím d̀ng.*
wē-d̄ ím d̀ng k̄-rvt̄ 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 *Angzìcè nàsø:nò nø ākvtnínø,*
 àng-zì-zì-cè nàsø-n-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 k̄a-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 *z̄ēlē z̄ē ēò p̄n Rvwang kái n̄.*
 z̄ē-ē-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 Vml̄m p̄nó cīng d̄ Rvwàngrì*
 v̄m-l̄m p̄n-ó cīng d̄ rvwàng-rì
 eat-INF kind-COM concern ADV Rawang-PM
 Kinds of food that concern the Rawangs,
- 328 *v̄ml̄m wēdvngtē wā íá:má? Kāpàrì v̄lyàng?*
 v̄m-l̄m wē-dvngtē wā í-v̄m-á kā-pà-rì v̄l-yàng
 eat-INF that-much only be-DIR-Q WH-thing-PM exist-TMyrs
 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 íē.* **F** There is also taro.
- M Wērì ḡ z̄vng lúnshìē ó?* **M** Can I also record those things?
- J Kād̄ írì ḡ sh̄n dvng 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 mvlòng
r̄:mò. E D̀ngdē rvgaq ḡ chūò
shúng̀m kèní n̄ wá:rò Wēkvtní
n̄ w̄r d̀ng b̄ò kvtní n̄. . .*

J Kād̀ng shvlá d̀ngtē naqè?

*M Vní shvlá v̄nì shvlá h̄q n̄
dvshúng ràē. Wēd̀ngtē shúng̀m
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
d̀gv̄p kèní n̄ è tiq h̄v̄n d̄a-̀m rā
n̄ kvt d̄ ̄ v̄m shvlāē. E
lv̄gōngrì rá wēỳng, ka:tnì n̄.*

*J Waqpà ǹngó s̄ng d̄.
Waqpà-waqpàrì s̀ng ḡ ̄ng tēri,
c̀mri kād̄ ègō n̄ngē?*

*M Waqpàsh̄rì, gwēt̀ngri, ā,
àngsh̄cè 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 waqpàyō nō, mvnvmýō 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 mvnvm gō, gwēshè gō, nvmbvñ gō, vrá è ākvt ākvt ākvt tigpvn nō. Yangōn nà y wāwē, gō tigpvn vlē. Waqpa vmyú dvcì dvgòng nō pvngwà pvn vlē. Pvn gwà pvn vlē.

J Waqpà gō àngshí lòn g íē, ó. Vbā dòngrím vl lòn g. Ànggùn g lòn g nō wagpà tòn g.

M ø Ànggùn g lòn g nō gwēlōq lè-gwēlōq wā nō tō, iē. Wēri nō svng gō v m shvlāē, svng gō v m shvlāē. Waq gō v m shvlāē. Pàgō v m shvlāē.

J Kāpà gō v m shvlāē nō mø-í wvngē lé.

M Kāgō gō wēdō írì nō v m shvlāē.

J Vmkē kādō kādō vyaqdā vlē? Uqbmā Rvwangrì í nō kādō èshòn nòngē? Haqē wā pvn lè.

J About how many kinds of taro are there.

M There is waqpa 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 nínō, èwv́rv́m lú:ngò
dvgvp nō gvzà v́m byō nò,
ngórshōng vngàē. Wēkvt nínō
dètēá:mò, nìgò v́m shvlāē è.*

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

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

*J Haqē wā kèní kāpà sv́ng
shón mèyò káíē?*

*M Wḕng haqē wā̀ng nō
nōngmaq dvgápv́n kái nō b̀vlē
b̀vlē wākà. Haqē wā̀ nō b̀vlē
wākà.*

*J Dvgádō kāpà v́lē? Vs̀vngrií
wḕdō v́mdaqkē waqpà ǹvngó s̀ing
dō íri èshò:nò.*

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

*J Paqē wā l̀ng nō pàs̀vng
shò:nòē? Paqē wāl̀ng.*

*M Paqē wā ò nō mvshaq kē nò
wḕdō yārvgaq nō kvtdō nàmaqí
nō b̀vlē lé, v́m mà-shvlāé, wāpv́n
sv́ng íwē, haqē wākà íē,
Rvwàngrií nō.*

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 Pānē ā:lò wēd̄ v̄ll̄m kū íē?

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

*J Ḡv̄mmē ínī Rvwàngrìí n̄ ínìé!
Vmḡv̄m lòn̄g sv̄ng n̄ kād̄ èshòn
n̄ngē?*

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

*M Vmḡv̄mmē wā kèní wēd̄
pād̄rā mv-sh̄:nò, ḡv̄mmē 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, ḡv̄mmē wēdv̄ngtē
wā íē. Mvl̄mē, ḡv̄mmē.*

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

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

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

*M Gwēl̄qrì wēd̄ mvs̄p dv̄ch̄
ó ḡ, mvs̄p mvs̄atnó ḡ k̄tn̄v̄m
shvl̄āē. E wēkv̄tn̄n̄ àngwāwā
d̄cè shv̄laq ó mvzāng ó ḡ
b̄nḡv̄m shvl̄āē. Àngkècè ḡ
téwā ḡv̄mdaqē. Wēd̄ mvl̄mē.
Akvt̄ n̄ vr̄v̄mè 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 Wēri gǝ zǝng lúnshìē ó.*
 wē-rì gǝ zǝng lún-shì-ē ó
 that-PM also put(record) can-R/M-NP right
 Can I also record those things too?
- 332 *J Kādǝ írì gǝ shǝn dǝng íē.*
 kā-dǝ í-rì gǝ shǝn dǝng í-ē
 WH-ADV be-PM also say only be-NP
 You can say whatever you want to.
- 333 *Ló! èshǝ:nò.*
 Ló! è-shǝn-ò
 Yeah NF-say-TNP
 So, say something.
- 334 *M Inì-nǝ, nǝngmaq Rvwàng rvgaq ǝ nǝ*
 í-nì-nǝ nǝng-maq Rvwàng rvgaq ǝ nǝ
 be-if-TM 1sg-PM Rawang place LOC TM
 Well, the place where Rawangs live,
- 335 *waqpà rvmá chūchūì nǝ, rvmáchū bǝì kv̄t nǝ*
 waqpà⁷ rvmá chūchū-ì nǝ rvmá chū bǝ-ì kv̄t nǝ
 taro field clean-1pl PS field clean PF-IP time TM
 we clean the taro field, after cleaning the field,
- 336 *wēdǝ sv̄mìí, shúng lǝng kèní nǝ wá:rì.*
 wē-dǝ sv̄mì-í shúng lǝng kèní nǝ wá-rì
 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 bǝò kèní nǝ ǝ. . .*
 Sv̄mì-í wá:r bǝ-ò kèní nǝ ǝ
 fire-INST burn PF-TNP from TM uh
 After burning by fire. . .

⁷ *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 mvløng rjò:mò.*
 rvmá chū-ò-ē wā kèní mvløng rjò-m-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 wír d̀vng b̀jò kvtní nō. . .*
 wē-kvt-í nō wír d̀vng b̀jò 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 v̀ní shvlá h̀jòq nō dvshúng ràē.*
 v̀ní shvlá v̀ní shvlá h̀jòq 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 wír è wá:rò.*
 wē-d̀vngtē shúng-v̀m kvtk-èní nō wír è wá:r-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 bō-ò kvtní nō à è shōnshōn rà-ē.*
 waqpà-rì rá è kvt bō-ò kvtn-í nō à è shōn-shōn 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 shōn vní kvt è shōn vní kvt èshōn bō-ò kvt kèní nō,*
 è shōn vní kvt è shōn vní kvt è shōn bō-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*
 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 nō kvt dō ø vm shvlā-ē.*
 tiq hvn dà-vm rá nō 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 nō.*
 è lvgōng-rì rá wē-yvng kvt-ì nō
 eh corn-PM again that-place grow-1pl PS
 And again on that place (we) grow corn.
- 352 *J Waqpà ǹvngó sīng dō. Waqpà-waqpàrì sv̀ng g̃ø øng tē-rì,*
 waqpà ǹvng-ó sīng dō waqpà-waqpà-rì sv̀ng g̃ø øng 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 ǹngē?*
 c̀vm-rì kā-dō è-gō ǹng-ē
 small-PM WH-ADV NF-call 2pl-NP
 small ones, how do you call them?
- 354 *M Waqpàshīrì, gwēt̀ng-rì 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, g̃ō tig̀p̀vn ṽl-ē.*
 Yangōn-này wā-wē g̃ō tig̀p̀vn ṽl-ē
 Yangon-taro(<B) say-NOM also one-kind exist-NP
 There is also one kind called Yangon taro (in Burmese).
- 364 *Waqpa ṽm-yú dvcì dvg̃òng ñō pvngwà p̀vn ṽl-ē.*
 waqpa ṽm-yú dvcì dvg̃òng ñō pvngwà p̀vn ṽl-ē
 taro kind-PM clan family TM five kind exist-NP
 There are five kinds of family clans of taro.
- 365 *Pvngwà p̀vn ṽl-ē.*
 pvngwà p̀vn ṽl-ē
 five kind exist-NP
 There are five kinds.
- 366 **J** *Waqpà g̃ō àngshí lòn g íē, ó.*
 waqpà g̃ō àng-shí lòn í-ē ó
 taro also PREF-fruit CL be-NP VOC
 That taro is the fruit, no?
- 367 *Vbā dòngrṽm ṽl lòn g. Ànggùn g lòn ñō wagpà tòn g.*
 vbā dòngrṽm ṽl lòn àng-gùn lòn ñō wagpà tòn g
 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 Ànggùn g lòn ñō gwēl̃øq lè-*
 ø àng-gùn lòn ñō gwē-l̃øq lè
 Uh PREF-stem CL TM taro-leaf REM
 Uh, the stem is taro leaf,
- 369 *gwēl̃øq wā ñō t̃ò-ì-ē.*
 gwēl̃øq wā ñō t̃ò-ì-ē
 gweleuq say PS call-1pl-NP
 we call it “gweleuq”.
- 370 *Wē-rì ñō s̀vng g̃ō ṽm shvlā-ē, s̀vng g̃ō ṽm shvlā-ē.*
 wē-rì ñō s̀vng g̃ō ṽm shvlā-ē s̀vng g̃ō ṽm 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 g̃ō ṽm shvlā-ē. Pà-g̃ō ṽm shvlā-ē.*
 waq g̃ō ṽm shvlā-ē pà-g̃ō ṽm 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 gǝ́ v̄m shvlāē nǝ́ mǝ-í wv̄ngē lé.*
 kā-pà gǝ́ v̄m shvlā-ē nǝ́ mǝ-í wv̄-ng-ē lé
 WH-thing also eat good-NP TM NEG-be say(1stperson)-1sg-NP EXCL
 I say it can't be eaten by just anything.
- 373 *M Kāgǝ́ gǝ́ wēdǝ́ írì nǝ́ v̄m shvlāē.*
 kā-gǝ́ gǝ́ wē-dǝ́ í-rì nǝ́ v̄m shvlā-ē
 WH-CL(people) also that-ADV be-PM TM eat good-NP
 Whoever (anyone) can eat those things.
- 374 *J Vmkē kādǝ́ kādǝ́ vyaqdā v̄lē?*
 v̄m-kē kā-dǝ́ kā-dǝ́ vyaqdā v̄l-ē
 eat-time WH-ADV WH-ADV taste(n.) exist-NP
 When eaten, how is the taste?
- 375 *Uq̄bvmā, Rvwangrì-í nǝ́ kādǝ́ èshǝn nǝngē?*
 uq̄bvmā Rvwang-rì-í nǝ́ kā-dǝ́ è-shǝn nǝng-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 èwv̄rá:mò nìgǝ́ shvlāē. E, wēkvtínǝ́,*
 waqpà è-wv̄r-v̄m-ò nì-gǝ́ shvlā-ē è- wē-kvt-í-nǝ́
 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 *èwv̄rv̄m lú:ngò dvgvp nǝ́ gvzà v̄m byō nǝ́,*
 è-wv̄r-v̄m lúng-ò dvgvp nǝ́ gvzà v̄m byō nǝ́
 NF-bake-BEN DIR-TNP when TM very eat nice PS
 when it is baked, it is very tasty, and
- 379 *ngórshǝng vngàē.*
 ngór-shǝng vngà-ē
 taro.like-smell smell-NP
 it smells good.

- 380 *Wēkvtínō dētēá: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 vs̀ng-rì k̄pà sh̀nē!*
 waqpà è-v̄m daq dvgvp vs̀ng-rì k̄pà sh̀nē-ē
 taro NF-eat DIR when people-PM WH-thing say-NP
 When you eat taro, what do people say!
- 382 *"Haqē", wā n̄ sh̀nē? Kād̄ ìrì "haqē"?*
 haq-ē wā n̄ sh̀nē-ē k̄-d̄ ì-rì haq-ē
 haq-NP say PS say-NP WH-which be-PM haq-NP
 They say "haq"? Which are "haq"?
- 383 *M Tiqp̀vn̄ ȳ n̄ haqē è gwēpuq ȳ n̄ haqē.*
 tiq-p̀vn̄ 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 k̀nì k̄pà s̀ng sh̀n m̀ȳ k̄áíē?*
 haq-ē wā k̀nì k̄-pà s̀ng sh̀n è-mvȳ k̄-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 Wè̀ng haqē wā̀ng n̄*
 wē-̀ng haq-ē wā̀ng n̄
 that-CL haq-NP say-CL TM
 The thing we call "haq",
- 386 *n̄ngmaq dvgá-p̀vn̄ k̄áí n̄ "b̀lē b̀lē" wākà.*
 n̄ng-maq dvgá-p̀vn̄ k̄-í n̄ b̀l-ē b̀l-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 ø n̄ b̀lē wākà.*
 haq-ē wā ø n̄ b̀l-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 Dvgád̄ k̄pà v̄lē?*
 dvgá-d̄ k̄-pà v̄l-ē
 other-ADV WH-thing exist-NP
 What other kind is there?

- 389 *Vsv̀ngrií 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 v̄m-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, v̄m mà-shvlāé, wāp̀n sv̀ng íwē,*
 kv̄t-d̄ nà-maq-í n̄ b̀l-ē-lé v̄m mà-shvlā-é wā-p̀n sv̀ng í-wē
 that-ADV 2sg-PM-AGT TM 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, Rvwàngrií 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 Minkàí 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 v̄l̄l̄m kū íē?*
 pān-ē v̄l-ò wē-d̄ v̄l-l̄m kū 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 k̄a-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 pād̄r̄á mv-shò:nò,*
 v̄m-ḡvm-ē wā kèní wē-d̄ p̄a-d̄-r̄á 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 d̄vnḡ mvl̄m̄.*
 ḡvm-ē wá d̄vnḡ mvl̄m-ē
 tasty-NP say only tasty-NP
 we just say “gam” for tasty, or “maleum”.
- 403 *J Dvḡá k̄ap̄ak̄arì vl̄?*
 dvḡá k̄a-p̄a-k̄a-rì vl̄-ē
 other WH-thing-word-PM exist-NP
 What other words are there?
- 404 *M Mvl̄m̄mē, ḡvm̄mē wēd̄vnḡtē wā íē. Mvl̄m̄, ḡvm̄mē.*
 mvl̄m-ē ḡvm-ē wē-d̄vnḡtē 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 ným nòngē.*
 kà-dō è-kòt-ým 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 kòtným shvlāē.*
 mvsòp mvsat-ó gō kòt-ým 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 bōngým shvlāē.*
 mvzāng ó gō bōng-ým 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 d̄vgád̄ tiqp̄v̄n̄ p̄v̄n̄ 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 rvgaq̄ ē n̄ v̄m̄ shvl̄a p̄v̄n̄ n̄ gvz̄a vcoq̄ē, 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 n̄aì èsh̄n̄:n̄òrì?

J Tell us what is marku.

M Markú w̄a n̄ n̄ nvmb̄nḡ 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 Sh̄ngm̄nḡ íwē wēd̄, markúcvpc̄è laqlaq̄ dvh̄a dvga:pm̄í. P̄vngw̄a shvl̄a d̄vgv̄p̄ k̄en̄í n̄ rvm̄m̄ lú:nḡò n̄, sv̄nḡ sh̄v̄ngb̄ēí sh̄n̄:nḡò n̄ vn̄a:m̄ò n̄ wē m̄arkú íē. Nvmb̄nḡcì íe w̄a n̄, gvz̄a à- b̄vl̄ n̄ wēd̄ gvz̄a shvl̄ād̄ ø í wē, ḡv̄m̄ wē sh̄nḡ vnḡaē 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 vnḡaē èòp̄v̄n̄ markú, markú sh̄nḡ vnḡaē 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 íē 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 wēd̄,*
 shóng-m̀v̀ng í-wē wē-d̄
 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 sh̀:ngò n̄ vná:mò n̄ wē markú íē.*
 s̀v̀ng sh̀v̀ngbē-í sh̀ng-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 wēd̄*
 ǹv̀mb̀ng-cì í-ē wā n̄ gvzá à b̀vl n̄ wē-d̄
 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 shvlād̄ ø í wē, g̀vm wē sh̀ng vngàē*
 gvzà shvlā-d̄ ø í-wē g̀vm wē sh̀ng 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 wēd̄ írì.*
 wḕng g̀vlè wē-d̄ 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 kèní ka:tnì n̄
 p̄vngwà shvlá kèní 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
 kèní n̄ vk̄m̄rì 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 shvrvtn̄m 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, vkómri gōngrā nò wēdò d̀vkōm má:mì. Tìqcé shvlá dvgvp kèní nō vbōrì yō:mì, vbōrì d̀vkō:mì vzàrì sv̀ng wēdò yà:nì. Rìvm bōi kèní nō Wē rvgaq kèní lùá:mì ǹvmtaqò lá:mì, wēdò d̀ò:rì wū:rì. Akvt d̀ò wàá:mì nò ǹngmaq nō.

J Pàtaq èdòr ǹngē?

M Shvp̀ng taqò d̀òrìē wū:rì d̀ngwì. . .

J Shvp̀ng kàpái èdòr ǹngē?

M D̀ngwìi d̀ò:rì nò sh̀ng d̀ngwìrìi d̀ò:rì nò, wà-vm j̀ngshà.

J Wēdò èdòr ǹng dvgvp kà kādò èshòn ǹngē? E, wēlòng nō è vbò íwē mø-í. Vbò ỳng kèní tiq dvt̀ng, kādò èwà ǹngē?

M D̀òr bōi kèní nō rá ra:pmì, rap bōi kèní nō yálá:mì wēdò ỳlvm d̀ng 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 pound 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 ýngø? Kāpà rì èshòn nòngē?

M E, kāshítì tutnì. Kāshítì tutd́ng b̄òì kv̄t kènì n̄, vb̄ong s̀vng źvngá:mì n̄ wēýng kènì lùá:mì n̄ á:mìē è.

J Wēd̄ø kāshítì ètutn̄ong wēd̄ø èwà b̄on̄ong dvgv̄p k̄ e ech́ng n̄ongē? Wē dá:ngī n̄ kād̄ø è k̄ kād̄ø kād̄ø èdaī n̄ongē? Kāpà èz̄øm n̄ongē wē rv̄gaq? Tìqb̄ong èwà n̄ong má? Kād̄ø èshòn n̄ongē? B̄ong wānì k̄pà íē?

M B̄ong wānì ḡø mv-ĺng yà:ngī rv̄gaq cúnshì ỳvngshà wèín̄ wēd̄ø d̄õrv̄m b̄òì kènì n̄ r̄isāngrì taq̄ p̄erì taq̄ g̀vlá:mì n̄ źvngá:mì ýng kènì wāwā lùv̄m ỳvngshà. Dvshá dvré rv̄gaqē svr̄óng ỳvngshà.

J What those that are there? What do you call them?

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 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 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:t̄nì n̄*
 pv̄ngwà shvlá kènì kv̄t-ì n̄
 five month from plant-1pl PS
 we plant rice from the fifth month.

- 434 *p̀vngwà shvlá k̀ení kv̄t b̀òì kv̄tní n̄*
 pvngwà shvlá k̀ení kv̄t b̀ò-ì kv̄t-í n̄
 five month from plant PF-1pl time-ADV TM
 After we planted (rice) from the fifth month,
- 435 *shvt shvlá, dvg̀ shvlá dvgvp n̄ ò. . .*
 shvt shvlá dvg̀ shvlá dvgvp n̄ ò
 eight month nine month time TM uh
 about the eighth and the ninth months, uh. . .
- 436 *J Kāpà èwà ǹngē?*
 kā-pà è-wà ǹng-ē
 WH-thing NF-do 2pl-NP
 What do you do?
- 437 *M Zū b̀òì n̄, zū b̀òì kv̄tní n̄ zū b̀òì,*
 zū b̀ò-ì n̄ zū b̀ò-ì kv̄t-í n̄ zū b̀ò-ì
 plant(v.) PF-1pl TM plant PF-1pl time-ADV TM plant PF-1pl
 We plant, and then we plant, we plant
- 438 *pvngwà shvláí zū b̀òì kv̄tní n̄*
 pvngwà shvlá-í zū b̀ò-ì kv̄t-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 *lv̀g̀ng̀rì taq rá d̀vngwà-rì- d̀vngwà-rì g̀ng̀rā,*
 lv̀g̀ng̀-ri taq rá d̀vngwà-rì d̀vngwà-rì g̀ng̀-ri
 corn-PM LOC again cucumber-PM cucumber-PM ripe-DIR
 (we work) on the corns (corn crop), again cucumbers ripen,
- 441 *vk̀m̀rì g̀ng̀rā dvgvpmí n̄ v̄m mv-d̀vngshì.*
 vk̀m̀-ri g̀ng̀-ri dvgvpmí 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 wēdð shvrvtnúm lúm nø*
 zū-dvng-í wē-dð shvrvt-úm lúm nø
 plant-after-ADV that-ADV harvest-BEN INF TM
 After planting, (you're) going to harvest,
- 445 *mv-bøn mø-í zūdá:ngí, kápashī wáràē?*
 mv-bøn mø-í zū-dvng-í kápashī wárà-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 Zūbøi kvtní nø vrá pvngwà shvláí*
 zū-bø-ì kvtní nø vrá pvngwà shvlá-í
 plant-PF-IP time-ADV TM again five month-ADV
 After planting, then again in the fifth month,
- 447 *zūbøi kvtní nø,*
 zū-bø-ì kvtní nø
 plant-PF-IP time-ADV TM
 after planting,
- 448 *chuq shvlá shvt shvlá rā:mí nø shønshøn:nì.*
 chuq shvlá shvt shvlá rām-í nø shøn-shøn-ì
 six month eight month about-ADV TM weed(n.)-weed(v.)-1pl
 about the sixth or eighth month, we weed the weeds.
- 449 *Shønshøn bøi kèní nø lvgōngrì gōngrā, wē kvtní nø,*
 shøn-shøn bø-ì kèní nø lvgōng-rì gōng-rā wē kvtní nø
 weed(n.)-weed(v.) PF-IP from TM corn-PM ripe-DIR that time TM
 After weeding, corns will ripen, and then

- 450 *dvǵø shvlá tiqcé rām dvǵvp kèní nø*
 dvǵø shvlá tiqcé rām dvǵvp kèní nø
 nine month ten about when from TM
 when (it is) about the ninth or tenth month,
- 451 *d̀vngwàrì, vkømrì gōngrā nø wēdø dvkømmá:mì.*
 d̀vngwà-rì vkøm-rì gōng-rā nø wē-dø dv-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 dvǵvp kèní nø vbøri yø:mì,*
 tiqcé shvlá dvǵvp 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 dvkø:mì vzàrì s̀vng wēdø yà:nì,*
 vbø-rì dvkø-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 bøi 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 taqō dōriē wūr-í d̀vngwī. . .*
 shvpvng taq-ō dōr-ì-ē wūr-í d̀vngwī
 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 kàpài 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 D̀vngwīí dō:ri nò shóng d̀vngwīrīí dō:ri nò,*
 d̀vngwī-í dōr-ì nò shóng d̀vngwī-rì-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 j̀vng shà.*
 wà-vm j̀vng-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 ỳng kèní tiq d̀tv̀ng, kādō èwà nòngē?*
 vbō ỳng kèní tiq d̀tv̀ng 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 bởì kèní nờ rá ra:pmì,*
 dór bở-ì kèní nờ rá rap-ì
 pound PF-past from TM again winnow-1pl
 After pounding, then we separate the grains from the husk
- 467 *rap bởì kèní nờ*
 rap bở-ì kèní nờ
 winnow PF-past from TM
 after separating the grains from the husk,
- 468 *yá:lá:mì wēdở yíllým dýng bởì kèní nờ.*
 yí-l-ým-ì wē-dở yí-l-ým dýng bở-ì kèní nờ
 round⁸-BEN-1pl that-ADV round-INF finish PF-IP from TM
 after we have rounded it, rounded it for ourselves,
- 469 *J Kāpàrì v̄lē wē yýngở? Kāpàrì ềshòn nờngề?*
 kā-pà-rì v̄l-ē wē yýng-ở kā-pà-rì ề-shòn nờng-ề
 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 tutnì. Kāshít-rì tutdýng bởì kvt kèní nờ,*
 ề kāshít-rì tut-ì kāshít-rì tut-dýng bở-ì kvt-kèní nờ
 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 *vbōng s̄vng zýngá:mì nờ*
 vbōng s̄vng zýng-ým-ì nờ
 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 *wēyýng kèní lùá:mì nờ á:mìề ề.*
 wē-yýng kèní lù-ým-ì nờ ým-ì-ề ề
 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 Wēdở kāshít-rì ềtutnờng*
 wē-dở kāshít-rì ề-tut-nờng
 that -ADV broken.rice-PM NF-separate-2pl
 You separate the broken rice,

⁸What 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 b̄n̄n̄ng d̄vgvp k̄ā è èch̄ing n̄ngē?*
wē-d̄ə̀ è-wà b̄n̄-n̄ng d̄vgvp k̄ā è è-ch̄ing n̄ng-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 n̄ n̄ k̄ād̄ə̀ è k̄ā k̄ād̄ə̀ k̄ād̄ə̀ èdaí n̄ngē?*
wē d̄vng-í n̄ n̄ k̄ā-d̄ə̀ è k̄ā k̄ā-d̄ə̀ k̄ā-d̄ə̀ è-daí n̄ng-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 èz̄òm n̄ngē wē rvgaq? T̄iqb̄ōng èwà n̄ng má?*
k̄ā-pà è-z̄òm n̄ng-ē wē rvgaq t̄iq-b̄ōng è-wà n̄ng 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 èsh̄òn n̄ngē? B̄ōng w̄ānì k̄āpà íē?*
k̄ā-d̄ə̀ è-sh̄òn n̄ng-ē b̄ōng 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 B̄ōng w̄ānì ḡə̀ mv-l̄vng yà:ngí*
b̄ōng 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 wèín̄*
rvgaq cún-shì ȳvng-shà wè-í-n̄
 place live-R/M TMhrs-1plpast NOM-be-PS
 in the place where we lived,
- 480 *wēd̄ə̀ d̄ór-vm̄ b̄òì kènì n̄*
wē-d̄ə̀ d̄ór-vm̄ b̄ò-ì kènì n̄
 that-ADV pound-BEN PF-IP from TM
 after pounding like that,
- 481 *r̄īsāngrì taq̄ə̀ p̄erì taq̄ ḡvlá:mì n̄*
r̄īsāng-rì taq̄-ə̀ p̄é-rì taq̄ ḡvl-vm̄-ì n̄
 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 kèní wāwā lù'vm y'vngshà.*
 z'vng-vm-ì y'vng kèní 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(1stperson)-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 Rvwàngrìí 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:pmi nø, døp dýngbōi kvtní nø, rā:nì nø, svrí dýngkài zá:ngì nø, wēdø àngdùng, vshømpuq raqbōi kvtní kèní nø, pāi nø, àngdùng wāshài nø wēdø cúnshì jýngshà. Wēkvtní nø wēdø pāshì bōi kvtní nø. . . Àng nø bøtnvm̄ nìnø vzīyì òng nø nvm̄bøng yímshì nìgø, èzømē, èbānē, wā nø. Zì gø iē, wānø. Wēdø lýng jýngshà wē iē. Akvt nø yādýngtē kèní yāòng è, svrí raq wē tvràrì nø è làngòē. Vrvm̄á:mì.

J Nàí èzø:mòrì èshø:nò.

M Wērì ākvt shøn daqngò nøngé. Wēdýngtē shøn bø:ngà kvtní kèní tiqciq mà-nārshì vrá mà-shvlā rvt, wēdø nārvtñà 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 iē.

M E, shòn dakngò nōng má?

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.

M Akvt nō svrí raqdaqò dvgvn nō è, dvról tiqòng ràē. E, wēkvtní nō, dvsā gō ràē. E, wēkvt nō è sāngtèrì àngp̀vǹp̀vn mvmē ràē. Cipmà gō ràē. Wēd̀vngtē kòmm nò wāwā raq shvlāē.

J Àngp̀vǹp̀vn wā dvga:pmí kāpàrì íē? Akvt vbì, pvngwà p̀vn d̀vngtē èshòn b́òà wē m̀ø-í? E b̀øngrì chvkwā v̀l má?

M Vló

J Wèrì èshò:nò.

M Dvról̀rì íē, v̀l b́ò:ngà, cipmà íē v̀l b́òngà, dvsā íē, ēng b́òngà, sāngtèrì íē ēng b́òngà. Wēkvtní nō dvp̀ømrì, ēng b́òngà.

J Yāỳvng.

J Things you use in weaving, just talk about them, like the way you are talking to me now.

M Well, shall I go on talking?

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 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 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 Yes, there are.

J Tell us those names.

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 Here, this.

M Dvsàòng íē. Wēdvngtē kòmm nò wā svríraq shvlāē.

M That is “dasa”. Only when all those things are complete are we ready to weave.

J Wēdō nìnō wēlòng svri èraq èwà nòngē wā tvrarió, shvláwā tiqh̄vncèrá. Kādō bv̄nli èwà nòngē wā tvrari èsh̄h̄:nò.

J Explain a little bit more about the ways you weave. Tell us how you do your work, the ways you do it.

M Wēdō yv̄nggúng rān b̄oi kvtní nō raqì wēdō í nō wā wēdō raqshì raqì nō wā. . . V̄l yv̄ngshà.

M We set up the long thread to weave, only then we start weaving. That was the way we used to live.

J Tiqpà íē kādō è shèdún yv̄ngshà? Inìnō nàmaq kāpà bèlaq inìnō kādv̄ngtē íē, kādō shèdún nòngē.

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! Vzī bv̄laqí kèní nō vsh̄òm mvzá taq̄ rān jv̄ngshà. Dvzáng í kèní nō è wēdō nòngàré dvzáng, . . . Sv̄māré dvzáng í kèní nō è shvt mvzá taq̄ rān jv̄ngshà. Ang mvzàrì íē. Wēlòng ò kv̄t dv̄ngtē taq̄ èrā:nò nō wā raq shvlāē wv̄ng nò.

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 Wēdō inìnō, wēkv̄t wēdō bèlaq raqshìdaq dv̄ga:pmí è bèlaqrì sv̄ng nō kādō èsh̄h̄n nòngē. Wūrlap kaq nō kādō èsh̄h̄n nòngē. Wēdō inī b̄h̄ng ḡō v̄lē 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, wūryv̄nggúng í kèní n̄ wūrdúng íē wān̄ t̄p̄ ỳngshà. Wūrciq ỳngh̄oq í kèní n̄ àngdōng bèlaq íē, wūrdōng bèlaq wā n̄ t̄p̄ j̀ngshà. E, wēdv̄ngtē shīnī laqvr̄m.

M M̀v̄ngr̀ngkà n̄ sv̄r̄oṅ rá:ngà n̄, v̄jōngsh̄oṅ lōng kv̄t mv̄-jò rā w̄v̄ng.

J Mv̄-ràlè, wēd̄p̄ írì í wē sh̄oṅ daq̄ò dv̄ga:pm̄í, t̄p̄n̄i t̄p̄rāng r̄arì sh̄v̄ngbē n̄aí sh̄oṅ rà ká íē. Kād̄p̄ wàòē, kād̄p̄ raq̄òē, wēdv̄ga:pm̄í wē d̄p̄ b̄oṅgrì k̄u kèní kutwā sh̄oṅ ràē. E lā vs̀ng gvbà ínì n̄, kād̄v̄ngtē mv̄zá wáràē, sv̄ngtérì n̄, kād̄p̄ írì wēd̄p̄ írìò . . .

M Rvwàng k̄u kèní n̄, sv̀ng gvbà mà-gvbà wēd̄p̄ gwaq n̄ raq̄ò kèní n̄, yà:ngò ḡp̄ té ḡp̄ mv̄-tē, wēmō wà yà:ngà wē. Ākv̄t wēd̄p̄, ỳv̄nggúng raq̄iē, vỳà ākv̄t twī a:tnà rvt íē.

J Sv̀ng gvbà ínì dōnggrì wēd̄p̄ gwāshì yà:ngì.

M ò Wēlè wēd̄p̄ wā tiqmaq í n̄ gwāā yà:ngà.

J Vmèi n̄ dv̄gá pà wá èshádè?

M Dvgá n̄ ngàí n̄ sv̀ngp̄oṅ raq, sv̄r̄í 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 Rvwàngrií nǝ nǝmlat nǝ zī ka:tnì nǝ,*
 Rvwàng-rì-í nǝ nǝmlat nǝ zī kvt-ì nǝ
 Rawang-PM-AGT TM first TM hemp grow-1pl PS
 First, the Rawangs grow hemp,
- 2 *wēkvtní gōngrā kèní nǝ,*
 wē-kvt-í gōng-rā kèní nǝ
 that-time-ADV ripe-DIR from TM
 then, when (the hemp plants) ripen,
- 3 *è kāngshài nǝ káng dǝngbǝi kvtní nǝ,*
 è kāng-shà-ì nǝ káng¹ dǝng-bǝ-ì kvt-í nǝ
 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 *yìi nǝ, yì dǝngbǝi kvtní nǝ,*
 yì-ì nǝ yì dǝng-bǝ-ì kvt-í nǝ
 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 dvtèi nǝ,*
 tì taq dvtè-ì nǝ
 water LOC boil-1pl PS
 we boil (the thread) in water,
- 6 *wēkvt vcércè wāshì bǝi kvtní*
 wē-kvt vcércè wā-shì bǝ-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 dǝ:pmì nǝ,*
 vrá dǝp-ì nǝ
 again shape.into.ball-1pl PS
 then, again, we shape (the clean thread) into balls,

¹In 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 complete and perfective markers.

- 8 *døp dýngbøi 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 raqbøi kvtn kèní nø,*
 vshømpuq 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 bøi 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 nò.*
 è-zòm-ē è-bān-ē wā nò
 NF-heal(vi.)-NP NF-heal(vi.)-NP say PS
 (it is) said that you can be cured.
- 18 *Zì gō íē wā nò.*
 zì gō í-ē wā nò
 medicine also be-NP say PS
 It is also said to be medicine.
- 19 *Wēdō líng jǐngshà wē íē.*
 wē-dō líng jǐng-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 nò yādǐngtē kèní yāòng è,*
 ā-kvt nò yā-dǐngtē kèní yā-òng è
 this-time TM this-much from this-CL eh
 Now, enough about this thing (weaving),
- 21 *svríraq wē tvràrì nò è làngòē.*
 svrí-raq wē tvrà-rì nò è làng-ò-ē
 thread-weave NOM way-PM TM eh drop.out/stop/leave-TNP-NP
 (I'll) stop (talking) about weaving.
- 22 *Vrvmá:mì.*
 vrvm-ám-ì
 enough-DIR-IP
 (It's) enough.
- 23 *J Nàí èzò:mòrì èshò:nò.*
 nà-í è-zòm-ò-rì è-shò-n-ò
 2sg-AGT NF-use-TNP-PM NF-say-TNP
 Tell us about (the things) you use (in weaving).
- 24 *M Wērì ākvt shòn daqngò nōngé.*
 wē-rì ā-kvt shòn daq-ng-ò nī-ng-é
 that-PM this-time say DIR-1sg-TNP will-1sg-EXCL
 I'm going to talk about those (things) now.

- 25 *Wēdvngtē shòn bǒ:ngà kvt kèní,*
 wē-dvngtē shòn bǒ-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 *wēdǒ nārvtnà ká íē.*
 wē-dǒ nār-vt-à ká í-ē
 that-ADV stop-DIR(1st.person)-TP NOM be-NP
 I'm going to stop.
- 28 *J Dvrè èzǒ:mòrió,*
 dvrè e-zǒm-ò-rì-ó
 thing NF-use-TNP-PM-VOC
 Things you use (in weaving),
- 29 *ākvt ngàó kàtvng keshì dǒ shòn dǜng íē.*
 ā-kvt ngà-ó kà-tvng ké-shì dǒ shòn dǜng 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 nǒng 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 èzǒ:mòrió,*
 dvrè è-zǒm-ò-rì-ó
 thing NF-use-TNP-PM-VOC
 Things that you use (in weaving),
- 32 *ākvt ngàó kàtvng keshì dǒ ídǜng wāē.*
 ā-kvt ngà-ó kà-tvng² ké-shì dǒ í-dǜng 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).

²The 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 zòm:mò dvrèrì èshò:nò.*
 svrí è-raq daq-ò dvgvp-í zòm-ò dvrè-rì è-shòn-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 gō ràē.*
 dvról tiq-òng rà-ē è wē-kvt-í nò dvsā gō 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 gō ràē.*
 cipmà gō rà-ē
 thread.packing.board also need-NP
 (We) also need a “cipma” (packing board).
- 39 *Wēdvngtē kòm nò wāwā raq shvlāē.*
 wē-dvngtē kòm 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 b́̀à, wē m̀̀-í?*
 ā-kvt vbì pvngwà p̀̀n dvngtē è-shòn b́̀-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 èshõ:nò.*
 wē-rì è-shõn-ò
 that-PM NF-say-TNP
 Tell us those (names).
- 45 *M Dvrõlrì íē, v̄l bõ:ngà, cipmà íē, v̄l bõ:ngà,*
 dvrõl-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 nìnõ dvpõmrì, ēng bõ:ngà.*
 wē-kvt nì-nõ dvpõm-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, shvlá-wā tiq-hvncè rá.*
 è-wà nòng-ē wā tvrà-rì-ó shvlá-wā tiq-hvncè 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 bvnli èwà nòngē wā tvrà-rì èshònò.*
 kā-dō bvnli 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 yvnggúng rān bōi kvtní nō*
 wē-dō yvnggúng rān bō-i 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-i wē-dō í nō wā wē-dō raq-shì raq-i 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 yvngshà.*
 vɿ yvng-shà
 exist TMyrs(1st.person)-1plpast
 (That was the way) we lived in the past.
- 56 *J Tìqpà íē, kādō è shédún yvngshà?*
 tiq-pà í-ē kā-dō è è-shvdún (nàlɔt) yvng-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 *kādvngtē íē? Kādō shédún nòngē?*
 kā-dvngtē 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 inìnō,*
 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 inì b̀ong gō v̄lē 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! v̄ló, 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 íē wānò 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(1stperson)-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 svǐng rá:ngà nǒ,*
 Mǐngrùnkà nǒ svǐng rá-ng-à nǒ
 Mangrung-word TM old DIR-1sg-TP PS
 I'm getting old, Mvngtung words,
- 80 *vjōngshǒng lōng kvǐ mv-jò rā wǐng.*
 vjōng-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 dvgvp-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-ò-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 b̄ng̀rì k̄ k̄nì kutwā sh̄ǹ r̄àē.*
 wē-dvgvp-í wē-d̄ b̄ng̀-rì k̄ k̄nì kutwā sh̄ǹ r̄à-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 vs̀ng gvbà ínì n̄,*
 é lā vs̀ng gvbà í-nì n̄
 eh maybe person big be-if TM
 Well, for example, if the person is big,
- 86 *kād̀ngtē mvzá wáràē, s̀ngtérì n̄,*
 k̄-d̀ngtē mvzá wá-rà-ē s̀ng-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 . . .*
 k̄-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, s̀ng gvbà mà-gvbà wēd̄ gwaq n̄,*
 Rvwàng k̄ k̄nì n̄ s̀ng 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 ỳng-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 ỳng-à wē
 that-size make TMyrs-TP NOM
 (only) one size is made.
- 91 *Akvt wēd̄ ỳnggúng raqìē,*
 ā-kvt wē-d̄ ỳnggúng 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 S̀vng gvbà ínì dōng-rì wēd̄ wāshì yà:ngì.*
 s̀vng gvbà í-nì dōng-rì wē-d̄ 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 ̄ Wēlè wēd̄ wā tiqmaq í n̄ gwāā yà:ngà.*
 ̄ wē-lè wē-d̄ wā tiq-maq í n̄ gwā-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 n̄ dvgá pà wá èsháòē?*
 vmè-í n̄ 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 n̄ ngàí n̄ s̀vngp̄n raq,*
 dvgá n̄ ngà-í n̄ s̀vngp̄n 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,
shóngmè gvbà sát̀ngí sát̀ng
r̄:mìn̄ wēỳng kèní vtutnì n̄,
sát̀ng sát̀ng r̄:mì n̄, sát̀ng
kèní vtutnì n̄, wēỳng gài n̄,
gà dá:ngí rá shà:mí sá:ngì n̄,
shà:mí sv̄ng dá:ngí chòmkaq ríi
n̄, chòmkaq rí dá:ngí n̄, k̄tnì
k̄t dá:ngí wēlòng nḡq̄i.*

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 èk̄t n̄ngē wēlòng?

J How do you boil that thing?

F Titaq̄ k̄t dá:ngí n̄.

F Boil them in water.

*J Ek̄t n̄ng dvga:pmí n̄ k̄pà
èshòn n̄ngē? Taq n̄ wēd̃
àngkw̄ng íwēi?*

J When you boil it, what do you call it? Is that pot round?

*F Taq taq gwàng taq vdòng
ỳng zá:ngì n̄ ād̃ nḡq̄i.
Nḡq̄i dá:ngí kūdāng yādāng n̄ vl'
a:mí cā:nì n̄ nḡq̄i nḡq̄i
dá:ngí nḡq̄ 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 ènḡq̄ n̄ngē?

J How do you bend them?

F *Yādō wā rvwè yvng nō*
shōng ādō vhang dō gā:lì nō, í,
ādō ngōq dá:ngí nō tiqlvbán
dvngí rākèní nō ādō sá:ngí
vrádō shut dá:ngí. Akvt nō íbōiō
wā dá:ngí nō í, mvsurì gō shvlá
dvngwā wádá:ngí nō ó,
àngzvínglvm tvlí zvínglvm í wē
pvn zvínglvm àngtōng nō bai ā:lì
wēí, wēpvn taq taq rá sá:ngì nō,
wēpvn shvlá dvngwà yèbòí tú
dá:ngí wēlòng taq zá:ngiē.
Wēkvtnō ādō chō dá:ngí nō chō
bōò mēpvngō nō chō dá:ngí nō
tvlí yērí tvlí yēr wā tvlí. . .

J *Kāpa èzòm nōngē wēlòng yēr*
wàlvím?

F *Tvlí yēr wàlvím nō yì tònvm*
shòn bōà. Yì yì wēlòng taq yì
wēlòngí yōq yōq ì nō dvzā:nì.

J *Kāpārì èzòm nōngnō èyōq*
nōngē.

F *Yōq nō. . .*

J *Akvt nō kādō èwà nōngē?*
Yì lvn bōā?

F *Yì lvn bōā?*

J *Yì lvn bōà nìnō wēlòng svng*
kādō èwà nōngē.

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, vl̄øtn̄i
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 vr̄aī.*

J Kād̄ō kād̄ō d̀ez̄vn n̄ngē?

*F Vshèbē sh̄ōng tiqlòng taq
dvzā:n̄i n̄ gvzà ng̀vnḡ d̄ō wài
n̄ k̄ø:tn̄iē. K̄øt dá:ngí n̄ lá:m̄i
n̄ l̄vm̄ dá:ngí n̄, shú b̄ōi wā
k̄erá wēd̄ō gūngūnn̄i n̄, í! Tvl̄i
lòng taq t̄ōd̄ō àngkwāng wài.
Dvcaql̄vm̄ øm, wēpv̄n wā wài n̄
wēkvt dá:ngí. . .*

J Kād̄ō èwà n̄ngē wēd̄ō?

*F Kā:l̄ò dá:ngí ād̄ō. Rvwàngkài
n̄ mvsá:ngòò k̄apà. Angkw̄ng
méi ād̄ō mvtú lòng taq wēlòngí
àng àngyēr wài. Àngyēr wá
dá:ngí n̄ tvl̄i lòng taq yà:ngòí,
yādv̄ngtē wá vdūē wà n̄, yād̄ō
tvl̄i lòng taq à wá dá:ngí wēlòng
taq taq rá shvgvpwā. Shvdún
dá:ngí àngk̄øm taq̄ō tvl̄i wēlòng
wá dá:ngí tá shvgvpwài. Wēlòng
wēmé dá:ngí n̄ wēȳvnḡ poq̄òē.
Shvgvp ȳvnḡ scrúll̄i wēlòng
wàlv̄m̄ poq̄ò. Wēmé dá:ngí. . .*

J Kāpà èt̄ō n̄ngē-- wēd̄ō írì--

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 n̄ taq rá
 shvgvpwā rá shvgvp wā, tvlī
 kōkōmlè, wēlòng dá:ngí n̄ wēlòng
 taq scrullí vdòng taq scrullí
 wēlòng pvtlvm loṅg lè wēlòng wá
 dá:ngí. Tvlī pvtlvm wēlòng wá
 dá:ngí n̄ tvlikōshūng tvlikōshūng
 roqì. Roq dá:ngí gāi pyauk b̄i ó
 wā dvga:pmí n̄ ād̄ tōd̄ lēd̄ n̄i
 léd̄ n̄ yà:ngòē. Tvmárá wēlòng
 kōshvng taq tvmárá wàd̄ n̄ tvmá
 krvk íb̄iò wā kē.

J Tvmá z̄vnglv̄m shvrà. . .

F Tvmá z̄vnglv̄m kōshūng tvlī
 kōshū:ngí wēlòng wá dá:ngí tvmá
 lòng krvk íb̄iò wā kèní n̄
 kōshūng lòng kaq vràd̄ē. Vrá
 dá:ngí n̄ ākvt n̄ í b̄i. Wākvtní
 wvp vràd̄ēlè í. M̄vnggá, b̄vnggá
 taq vràd̄ n̄ wvp dvdā:mòē.
 Wēlòng wvp dá:ngí wā ākvt n̄
 íb̄i wā lōng kèní n̄ z̄ōmwàng
 kaq lá:ngò wē tvmá n̄vng tvrē
 n̄vng. . .

J Tvmá n̄ k̄apà ȳvng kèní èwà
 n̄ngē?

F Tvmá n̄ vwà vwà ȳvng kèní
 yād̄ shutnò wē shutshutnò n̄
 wēlòng wē mvdú:ngòē. Àngchēr
 chēròē. Wēlòng chēr dá:ngí
 za:pmòē. Wēkvtní wēlòngí shvlá
 b̄i ó, wā dvgv̄p. . .

J Kāȳvng èzap n̄ngē?

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 yíng àngchēr*
àngchēr mvdùm dāng kaq zapmì.
Wèlòng wá dá:ngí nō íbōi wā
kèní vrá dá:ngí nō shā wvplým í.

J *Kādō shvrá nòngē?*

F *Mvnggá taq shvráìē. Mvnggá*
taq. . .

J *Mø-í lè, tvamá lòng kādvingte*
shèvng nòngē?

F *Tvmá lòng nō kādvingte vrá*
má? Wēyíng tvlī kōshūng vlyíng
kèní vñhìm vñhìm wà nòngē.

J *Tvmá lòng shutshut dá:ngí*
chēr wá dá:ngí, wēdō wvp dving
má?

F *Mø-í tutnòē tut vrádō tut*
mvdú:ngòē. Tǒngwà svmlītaq
svmlītaq ādō svmlī tō wà nòng nòm
vdú:ngòē.

J *Svmlītaq shèwàr nòngē?*

F *Svwár rà dvgágrà wē dá:ngí*
wā shvlá dvingwā mvdóng bō
kvtwā. Cā wvplým nō dī rà wē
wēkvt wēyíng dī nō. Zōmwàng
tuqbōi kēnō dvdā:mì nō ādō
taqrām kaq ànggō rūng nìnō
ādòng sving vdòng sving kōt
èngō:mò nìnō āyíng 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?*
 k̄-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 *ngàí n̄ tvli wàlv̄m n̄, sh̀ngmè gvbà sàt̀ngí*
 ngà-í n̄ tvli wà-lv̄m n̄ sh̀ng-mè gvbà 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 vtut-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 vtut-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 sh̀: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 *sh̀:mí s̀ng dá:ngí ch̀mkaq r̄i n̄,*
 sh̀m-í s̀ng d̀ng-í ch̀m-kaq r̄-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 d̄vng-í n̄ k̄t̄-ì k̄t̄ d̄vng-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 èk̄t̄ n̄ngē wēlòng?*
 kā-d̄ è-k̄t̄ n̄ng-ē wē-lòng
 WH-ADV NF-boil 2pl-NP that-CL
 How do you boil that thing?
- 12 *F Titaq̄ k̄t̄ dá:ngí n̄.*
 tí-taq̄ k̄t̄ d̄vng-í n̄
 water-LOC-LOC boil finish-ADV TM
 Boil them in water.
- 13 *J Ek̄t̄ n̄ng dvga:pmí n̄ k̄pà èsh̄n n̄ngē?*
 è-k̄t̄ 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 *Taq̄ n̄ wēd̄ àngkw̄ng íwēí?*
 taq̄ n̄ wē-d̄ àng-kw̄ng í-wē-í
 pot TM that-ADV PREF-round be-like-ADV
 Is that pot round?
- 15 *F Taq̄ taq̄ gwàng taq̄ vdòng ýng zá:ngí n̄ ād̄ nḡq̄ì.*
 taq̄ taq̄ gwàng taq̄ vdòng ýng źvng-ì n̄ ā-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:ngí kūdāng yādāng n̄*
 nḡq̄-ì d̄vng-í kū-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 c̄v̄n-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 Kādø èngøq nøngē?*
 kā-dø è-ngøq nøng-ē
 WH-ADV NF-bend 2pl-NP
 How do you bend (them)?
- 20 *F Yādø wā rvwè yǎng nø*
 yā-dø wā rvwè yǎng nø
 this-ADV do middle LOC TM
 Like this, in the middle
- 21 *shǒng ādø vǎng dø gà:lì nø,*
 shǒng ā-dø vǎng dø gǎl-ì nø
 wood this-ADV high ADV place(v.)-1pl PS
 we place (a piece of) wood high up like this,
- 22 *í, ādø ngøq dá:ngí nø*
 í ā-dø ngøq dǎng-í nø
 right this-ADV bend finish-ADV TM
 right, after bending like this,
- 23 *tiqlvbán dǎng írākèní nø*
 tiq-lvbán dǎng í-rā-kèní nø
 one-week about be-DIR-from TM
 after about one week,
- 24 *ādø sá:ngì vrádø shut dá:ngí.*
 ā-dø sǎng-ì vrá-dø 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 nø íbøió wā dá:ngí nø í*
 ā-kvt nø í-bø-ì-ó wā dǎng-í nø 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 g̃h shvlá d̀vngwā wá dá:ngí n̄h ó*
 mvsu-rì g̃h shvlá d̀vngwā wá d̀vng-í n̄h 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 *àngt̄ng n̄h bai ā:lì wēí,*
 àng-t̄ng n̄h 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 n̄h,*
 wē-p̀vn taq taq rá s̀vng-ì n̄h
 NOM-kind LOC LOC again carve/scrape-1pl PS
 that kind (of tree) we shape,
- 30 *wēp̀vn shvlá d̀vngwà yèbòí tú dá:ngí*
 wē-p̀vn shvlá-d̀vngwà yèbò-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:ngìē.*
 wē-l̀ng taq z̀vng-ì-ē
 that-CL LOC put.in-1pl-NP
 we insert it into the other piece.
- 32 *Wēkvt̄n̄h ād̄h ch̄h dá:ngí n̄h*
 wē-kvt-n̄h ā-d̄h ch̄h d̀vng-í n̄h
 that-time-TM this-ADV make.hole finish-ADV TM
 Then after making a hole like this,
- 33 *ch̄h b̄hò mèp̀vnḡh n̄h ch̄h dá:ngí n̄h*
 ch̄h b̄h-ò mèp̀vng-̄h n̄h ch̄h d̀vng-í n̄h
 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 nǒ yì tònúm shòn bǒ-à.*
 tvlī yēr wà-lvím nǒ yì tònúm shòn bǒ-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 yǒq yǒq ì nǒ dvzā:nì.*
 wē-lòng-í yǒq yǒq ì nǒ dv-zǎn-ì
 that-CL-INST twist twist be PS CAUS-stretch-1pl
 we twist the hemp string to make it stretch.
- 39 *J Kāpàrì èzòm nòngnǒ èyǒq nòngē.*
 kā-pà-rì è-zòm nòng nǒ è-yǒq nòng-ē
 WH-thing-PM NF-use 2pl PS NF-twist 2pl-NP
 What you use to twist it?
- 40 *F Yǒq nǒ. . .*
 yǒq nǒ . . .
 twist TM . . .
 Twist. . .
- 41 *J Akvt nǒ kādǒ èwà nòngē? Yì lvn bǒ-ā?*
 ā-kvt nǒ kā-dǒ è-wà nòng-ē yì lvn bǒ-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 bǒ-ā?*
 yì lvn bǒ-ā
 hemp call PF-Q
 Is it called hemp?

- 43 *J* *Yì lǎn bǒ-à nì-nǒ wē-lòng sǜng kādǒ è-wà nòng-ē.*
 yì lǎn bǒ-à nì-nǒ wē-lòng sǜng kǎ-dǒ è-wà nòng-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* *Wē-lòng sǜng nǒ kǎl-ì-lē,*
 wē-lòng sǜng nǒ kǎl-ì-lē
 that-CL DIR TM make.many.tiny.strings-1pl-EXCL
 That thing, we make many tiny strings,
- 45 *vlǒtnì pvngwà baq nǜng-ǒ*
 vlǒt-ì pvngwà baq nǜng-ǒ
 measure-1pl five times COM-LOC
 we measure five times, and
- 46 *ādǒ tiq wūr kaq tiqtut*
 ā-dǒ tiq wūr kaq tiq-tut
 this-ADV one hand LOC one-section
 we hold one half in one hand like this,
- kǎl bǒ kē wē-lòng yǒq-ì.*
 kǎl bǒ kē wē-lòng yǒq-ì
 make.many.tiny.strings PF time this-CL twist-1pl
 then this thing we twist.
- 47 *Yǒq dá:ngí nǒ í*
 yǒq dǎng-í nǒ í
 twist finish-ADV TM right
 After twisting, right,
- 48 *dvzā:nì dá:ngí nǒ tǒdǒ tvlī kaq vrá-ì.*
 dv-zǎn-ì dǎng-í nǒ tǒ-dǒ 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* *Kādǒ kādǒ dèzǎn nòng-ē?*
 kǎ-dǒ kǎ-dǒ dv-è-zǎn nòng-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
 (??)¹ wood one-CL LOC CAUS-stretch-1pl PS
 we stretch (the string) on a piece of wood
- 51 *gvzà ngvng dǒ wài nǒ kǒt:tiē.*
 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 *tvli lǒng taq tǒdǒ àngkwāng wài.*
 tvli lǒng 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, wēpvn wā wài nǒ wēkvt dá:ngí.*
 dvcaq-lǐm òm wē-pvn 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,

¹This word was said by the informants to not have any meaning.

- 58 *Rvwàngkàí n̄ mvsá:ngòò kápà.*
 rvwàng-kà-í n̄ mv-sá-ng-ò-ó kápà
 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 lòng taq*
 àng-kwāng mé-í ā-d̄ mvtú lòng 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 lòng taq yà:ngò í, yād̄ngtē wá vdūē wà n̄*
 tvlī lòng 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 lòng taq à wá dá:ngí*
 yā-d̄ tvlī lòng 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 àngkòm taq̄*
 shvdún d̄ng-í àng-kòm 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 wēyǎng poqòē.*
wē-lòng wē-mé dǎng-í nǒ wē-yǎng 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 yǎng scrúllí wēlòng wàlǎm poqò.*
shvgvp yǎng scrúll-í wē-lòng wà-lǎm 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 *tvlikōkōm lè wēlòng dá:ngí nǒ*
tvlī-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 pvtlǎm loṅg lè wēlòng wá dá:ngí.*
wē-lòng pvt-lǎm 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 n̄*
 tvlī pvt-lím wē-lòng wá dǎng-í n̄
 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 b̄-ì-ó wā dvga:pmí n̄*
 roq dǎng-í gāi pyauk b̄-ì-ó wā dvgap-í n̄
 make finish-ADV very straight PF-IP-VOC say when-ADV TM
 After making, when it is very straight,
- 78 *ād̄ tōd̄ lē-ò n̄-í lé-ò n̄ yà:ngòē.*
 ā-d̄ tō-d̄ lē-ò n̄ í lé-ò n̄ yǎng-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 wà-ò n̄*
 tvmá rá wē-lòng kōshūng taq tvmá rá wà-ò n̄
 arrow again that-CL arrow.holder LOC arrow again make-TNP PS
 Then the arrow is placed on the holder
- 80 *tvmá krvk í-b̄-ì-ó wā kē.*
 tvmá krvk í-b̄-ì-ó wā kē
 arrow perfect be-PF-IP-VOC say time
 when it is perfect.
- 81 *J Tvmá zǎnglvím shvrà. . .*
 tvmá zǎng-lvím shvrà
 arrow put-INF place
 The place to put the arrow. . .
- 82 *F Tvmá zǎnglvím kōshūng tvlī kōshū:ngí*
 tvmá zǎng 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 dǎng-í
 that-CL make finish-ADV
 after we have done that,

- 84 *tvmá lòng krvk íbǒìó wā kèní nǒ*
 tvamá 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 vrá-ò-ē.*
 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 bǒ-ì.*
 vrá dǔng-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 vrá-ò-ē-ì.*
 wē-kvt-í wvp vrá-ò-ē-ì í
 that-time-ADV shoot straighten-TNP-NP-REM right
 When (the arrow holder is perfect) shoot (to see if it is) right
- 88 *M̀vnggá, b̀vnggá taq vrá-ò nǒ wvp dvdā:mòē.*
 m̀vnggá b̀vnggá 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 dǔng-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 lá:ngò wē*
 wā lōng kèní nǒ zǒmwàng kaq lǔng-ò wē
 say DIR from TM woods/forest LOC take-TNP NOM
 then it is taken to the woods,
- 91 *tvmá ǹvng tvrē ǹvng. . .*
 tvamá ǹvng tvrē ǹvng
 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 yād̄ō shutnò 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 *shutshutnò 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 *Wēkvtní wēlòngí shvlá b̄ì 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 mvd̄vm dāng kaq zap-ì.*
 tvmá mvtú ýng àng-chēr àng-chēr mvd̄vm 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 íb̄ì 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 wvpĺm í*
 v́rá d́ng-í n̄ shā wvp-ĺm 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-í-lè tvmá-lòng kā-dvngtē shv-è-vng 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 *Wēyng tvlī kōshūng vlyvng kèní*
 wē-yng tvlī-kōshūng v̄l-yvng 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 dǎng-í chēr wá dǎng-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 dǎng má?*
 wē-dō wvp dǎng 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 *Tóngwà svmītaq svmītaq ādø*
 tóng-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 nò mvdú:ngòē.*
 svmī tō wà nòng nò mvdòng-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 Svwar rà dvgángrà wē dá:ngí wā*
 sv-wár rà dv-gáng rà wē dǎng-í wā
 CAUS-warm must CAUS-warm must NOM finish-ADV only
 It must be baked. Only after it gets hot
- 114 *shvlá dǎngwā mvdóng bø kvtwā.*
 shvlá dǎngwā mvdóng bø kvtwā
 good just.like straight PF only
 can it be straightened well.
- 115 *Cā wvpǎm nò dī rà wē wēkvt wēyǎng dī nò.*
 cā wvp-ǎm nò dī rà wē wē-kvt wē-yǎng dī nò
 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 nò*
 zømwàng tuq-bø-i kē nø dvdām-i nò
 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 rŭng nìnø*
 ā-dø taqrām kaq àng-gō rŭng nì-nø
 this-ADV above LOC PREF-body sit if-TM
 if up above a bird is sitting

- 118 *ā̀dòng s̀vng vdòng s̀vng k̀t èngó:mò nì-n̄*
 ā̀-̀dòng s̀vng vdòng s̀vng k̀t 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 *ā̀ỳng teqteq wā rā ké-ò.*
 ā̀-̀ỳng 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 wēp̀n wā wa:pmì wē mvd̀m taq̄.* . .
 wē-d̄ wē-p̀n wā wvp-ì wē mvd̀m 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 wvpm̀dē. Vgòm̀rì wēỳvng kènì waqsh̀vng wá. Waqsh̀vng wvpl̀vm, sh̀wí 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 rvm̀è kènì ǹvm̀rà, àngs̀òns̀òn wē m̀óng t̀ung̀tú: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 m̀vrà. Àngs̀òt k̀ū tá sh̀ìg̀ung.

F The strong poison, we bring down short pieces from the mountain.

J Sh̀óng í má?

J Is it a tree?

F M̀ø-í lè. Sh̀óng àng̀t̀ong r̀vng wēí sh̀ìg̀ung kènì rí rāē. Àngs̀òt ād̀ō àngs̀òt v̀lē wēp̀v̀n í wē d̀òrd̀òr.

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 rúm kèní?

F Vbādòng rúm kèní àngrōmé àngchvng vlē. Wēpvñ vsit wēpvñ wēpvñ dórdòrì nò, wēpà:ní shvlā wēí nò tiq mvnītní shiē.

J Kādō èwà nòngē lé wēlòng?

F Wēlòng pvlāmé nò tvamá taq wēdō wàiē.

J Shìgùng yvng kèní lù ráò wē, mō-í? Lù ráò dvgvp wēdō dvcaq dvng nò mō-í wē nò.

F Mō-í, dórdòrì nò, āyvng tvamá ādvngtē dving svñ.

J Dórdvng wēdá:ngí líng dving má?

F Mō-íē, tvamá taq nò yādō rvdū:lì pvlā í bōì. Wēlòng nī í wē nò. Wēlòng nī í wē tvamá kaq rvdū:lòē. Tvmá kaq rvdū:lò nò wēlòng rvdul dá:ngí nò, wēdō ríiē tvrētaq í, vshú mv-rà bōì wēmé wēdō rvdū:lì nò, ríi nò kūyvng nò, wēdō tvamátaq rvdul bōà lù:ngí nò. Waqshvng vl dānì waqshvng wvplvm, waqshvng gō wē lā:ngí wvp bōò kèní nò pvngwà minītní shìwē vlē. Tìqnī dō nò shìwē vlē. Wēyvng kèní rvshàrí nò āyvng èwa:pmò nò, ādvngng kaq dīvm wèó chàng 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 Ngàí wvp ỳngà wē k̄gòrì, rvshàrì wēỳng kènì waqsh̀ng waqsh̀ng, vzuq vzuq n̄, k̄d̄ ã:lòē? Wēỳng kènì waqsh̀ng, vzuq, svrì, wēỳng kènì wēd̀ngtē wā íē. C̀mri wē d̀ngtē wā c̀mri wā, tēr̀n̄ shvna:tní wvp ỳngà. Wēd̀ngtē wā íē rvshà, waqsh̀ng, shvwí ḡ wvp ỳngà tiqḡ. Shvwí shvwí wēỳng kènì n̄ dvgá p̀n n̄ mà-bá dvgá p̀n n̄ rvshà, waqsh̀ng wēd̄.

J Anggòcèrì?

F Anggòcèrì n̄ gaí loqē.

J K̄d̄ ìrì íē c̄rì k̄pàcèrì íē.

F C̄rì n̄ vgòm, wēỳng kènì s̀ngngù wāwēí, wēỳng kènì p̀ngtv̀róng wāwē, c̄s̄n wāwē.

J K̄gò!

F K̄gò n̄ r̄ng b̄:ngà. K̄gò n̄ rvshà, k̄gò íē rvshà.

J Ȳrì n̄ k̄pà íē? Anggò ỳngg̀ng n̄g̀ng?

F N̄g̀ng ó pvt̀ngrì, pvt̀ng, svrerì, wēỳng kènì, k̀p̀n pà v̄l b̄à má m̄-sháng b̄: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 "pongтарong", 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 p̀vn g̀ v̄lē má?

F Vlāng p̀vn mā-v̄l. Vlāngp̀vn n̄ tv̄m̄r̄i l̄éó. Tv̄m̄r̄i tv̄m̄r̄i, w̄ȳv̄ng k̄ení k̄ū k̄āp̄à í b̄òì. Liqyūng w̄āp̀vn è k̄ād̄ò í b̄òì. W̄ēp̀vn l̄éí. W̄ēp̀vn n̄ nḡái g̀ mv-sáng b̄ó:nḡà.

J Rvwàng b̀ng̀r̄i.

F Rvwàng b̀ng̀r̄i m̄-v̄l. W̄ēdv̄ngt̄è w̄ā íē s̄á:ngò w̄ē n̄.

J W̄ēd̄ò é w̄ēd̄ò í w̄ē tv̄l̄i èw̄ā èw̄àò n̄, èw̄a:p̄m̄ò n̄ p̄vl̄āri èz̄òm ȳà:nḡà?

F Z̄òm ȳà:nḡà p̄vl̄ā.

J P̄vl̄āt̄òng̀r̄i n̄ v̄l má? K̄ād̄ò?

F P̄vl̄āt̄òng̀r̄i n̄ vr̄á ȳādv̄ngt̄ē sh̄ìg̀ùng rv̄gaq v̄lē. Ȳādv̄ng dv̄ngt̄ē t̄ē.

J K̄ād̄ò z̄òng̀n̄ v̄lē?

F Z̄òng̀ n̄ p̄vl̄āt̄òng̀ w̄āw̄ā. P̄vl̄ānaq, p̄vl̄ām̀ùng, w̄ȳv̄ng k̄ení p̄vl̄āmv̄sh̄é í vs̄òm̀p̀vn v̄lē vs̄òm̀p̀vn.

J K̄ād̄ò íē. W̄ēd̄ò vs̄òm̀p̀vn èsh̄òn n̄nḡē. K̄ād̄ò í rvt n̄?

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 Naqpvn n̄ té k'vngē té mvdaqē. Ad̄ waq d̄ írì shvt k̄ z̄mwàng y'vnḡí té mvdaq mvdaqrì shvtl'vm n̄ t̄rì n̄ pvlā gvbà íē. Wē vn̄íó, vpyū n̄ c'vmrì wvpl'vm íē.

J Mùng wēó, mvshè wēó pvlāmùng?

F Mùngrì n'vngó pvlā mùngó, pvlā mvshèó rì n̄ rvshà d̄ írì wvp l'vm wēkvt wēkvt wē tiq mvnit ḡ m̄-í dvgvprá ākvt èwa:pmò wēó chàngshìē. Wēpvn n̄ lvw̄n rvtn̄ lvw̄n rvt n̄ mvshè wē mùng wē t̄òè. Yā vn̄ípvn n̄ gaí lvw̄nnē. Pvlānaq n̄ tiqh̄vn y'vng wēí gònshaq rvt mvdaq rvt n̄ pvlānaq t̄òè. Yā vsòmpvn vlē.

J Inī nài shvna:tní èwvp yà:ngà wē nìnàrì n̄ kād̄ írì vlē?

F Ngàí shvna:tní wvp y'vngà nìnà n̄ byōng lè. Rvwàng nìnà n̄ n'vm ngāpuq, òm, wēy'vng kèní n'vm ngvns̄, ngvns̄, wēy'vng kení shvtngā, wālòng n̄, Rvwàng kài kād̄ vlvím íwē mà-shá, shvtngā í d'vngwā.

J Poql'vmrì n̄

F Poql'vmrì n̄ tōn'vm shòn̄b̄:ngà.

J Poql'vm.

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, ò Rvwàngrìí n̄ poqlvm íd̀vngwā wēó. Rvwàng kà n̄ vzuq wá d̀vng wāló vzuq wá d̀vng 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 s̀vng wā má?

J Do we call it “poqlam” and also “azuq”?

F Vzuq s̀vng vníp̀v̀n vlē, daōng s̄iek wāmé ḡō d̀vngchè íē, ǹv̀m d̀vngchè z̄ōmwàng d̀vngchè. Wēd̀vngtē 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 ǹv̀ngó cìng d̄ō dvgá d̄ō kārì vlē? Rvwàngrìí wēd̄ō z̄ō:mòrì.

J Concerning the crossbow, what others are there? The ones the Rawang people used.

F Rvwàngrìí z̄ō:mò wē n̄ tvli vlē.

F There is this crossbow that the Rawangs used.

J Kād̄ō írì z̄ōm yā:ngà wēd̄ō írì. . .

J What things did they use? Tell us about those things.

F Rvwàngrìí z̄ō:mò wēn̄ō tvli vlē, k̄up̀v̀n í lvpoq̀c̀èrì

F There was this crossbow that the Rawangs used, kind of like small slingshots.

J Kād̄ō t̄òèē?

J What do you call that?

F B̀v̀ngdaq wāmá? Kāpà wā má íē. Rvwàng kàí sh̄ō:nò wē yād̄ō lóngí wa:pmòó lóngí wa:pmò̀p̀v̀n wēp̀v̀n z̄ōmē.

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, kād̄ō t̄ò b̄òà wēlòng ē yād̄ō lóngí wa:pmò̀ p̀v̀n.

J What do you call that, eh the kind that you shoot with a stone.

F B̀v̀nd̄v̀n, b̀v̀nd̄v̀n

F “Bandan”, “bandan”.

J Lóng lòn̄g n̄ kād̄ō èt̄ò n̄ngē?

J What do you call that stone?

F *Lóng lòng n̄h lóng í d̄vng wā* *F* That stone, we just say “bandan”
b̄vnd̄v̄nó lóng. . . and stone. . .

Analysis

- 1 *J* *Kāpàrì èwvp yà:ngà nàí?*
 kā-pà-rì *è-wvp* *yàng-à* *nà-í*
 WH-thing-PM NF-shoot TMyrs-TP you-AGT
 What did you shoot?

- 2 *F* *Wēkvt n̄h ngàí n̄h. . .*
 wē-kvt *n̄h* *ngà-í* *n̄h*
 that-time TM 1sg-AGT TM
 At that time I . . .

- 3 *J* *Nìnà, kāp̄v̄n kād̄h írì èwvp yà:ngà?*
 nìnà *kā-p̄v̄n* *kā-d̄h* *í-rì* *è-wvp* *yàng-à*
 animal WH-kind WH-like be-PM NF-shoot TMyrs-TP
 Animal(s), what kind did you shoot?

- 4 *F* *Ngàí n̄h shv̄tm̄v̄ng kāp̄àí*
 ngà-í *n̄h* *shv̄tm̄v̄ng* *kā-p̄à-í*
 1sg-AGT TM kill WH-thing-be
 I kill whatever is (that called) what (that) is (called)

- 5 *pà sh̄h̄:nò ló é vḡm̄rì lè,*
 pà *sh̄h̄n-ò* *ló* *é* *vḡm̄-rì* *lè*
 what say-TNP yea eh pigeon-PM REM
 what (is that) call, eh, pigeons of course,

- 6 *vḡm̄rì, vc̄ārì wvp̄m̄òē.*
 vḡm̄-rì *vc̄ā-rì* *wvp̄-ò-ē*
 pigeon-PM bird-PM shoot-TNP-NP
 (I) shoot pigeons and birds,

- 7 *Vḡm̄rì wēȳv̄ng kèní waqsh̄v̄ng wá*
 vḡm̄-rì *wē-ȳv̄ng* *kèní* *waqsh̄v̄ng* *wá*
 pigeon-PM that-LOC from boar call
 pigeons and after that wild boars.

- 8 *Waqsh̀vng wvpl̀vm, sh̀v́wí wvpl̀vm n̄ pvl̄a la:tnòē*
 waqsh̀vng wvp-l̀vm sh̀v́wí wvp-l̀vm n̄ pvl̄a 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 Pvl̄a k̄apà ỳvng k̀ení èwà n̄ngē?*
 pvl̄a k̄a-pà ỳvng k̀ení è-wà n̄ng-ē
 poison WH-thing LOC from NF-do/make 2pl-NP
 Where did you get the poison?
- 10 *F Pvl̄a n̄ Vnòng rvmè k̀ení n̄vmr̄a,*
 pvl̄a n̄ vnòng rvmè k̀ení n̄vmr̄a
 poison TM Anong river from namra(the.name.of.the.poison)
 The poison, namra, is from the Anong River,
- 11 *àngs̀s̀ns̀s̀n wēmóng t̀ungt̀ú:ngò n̄.*
 àng-s̀s̀ns̀s̀n wē-móng t̀ung-t̀ung-ò n̄
 PREF-portion that-pile cut.into.small.pieces-TNP PS
 They cut that pile into small pieces.
- 12 *J Wēlòng k̄apà l̀ng íē?*
 wē-l̀ng k̄a-pà l̀ng í-ē
 that-CL WH-thing CL be-NP
 What is that thing?
- 13 *F Pvl̄a ripp̄o mvr̄a. Àngs̀t k̄u tá sh̀g̀ng.*
 pvl̄a ripp̄o mv-r̄a àng-s̀t k̄u 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 l̄e.*
 m̄-í l̄e
 NEG-be REM
 No.

- 16 *Shóng àngtòng r̄vng wēí shìgùng kèní rí rāē.*
 shóng àng-tòng r̄vng 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 *Àngsọt ādḏ àngsọt v̄lē wēp̄v̄n í wē dḏrdḏr*
 àng-sọt ā-dḏ àng-sọt v̄l-ē wē-p̄v̄n í wē dḏr-dḏr
 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 r̄vm kèní?*
 shóng ē vbādòng r̄vm kèní
 tree eh- ground inside from
 Tree, eh, from under the ground.
- 19 *F Vbādòng r̄vm kèní àngrḏmé àngchv̄ng v̄lē.*
 vbādòng r̄vm kèní àng-rḏmé àng-chv̄ng 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 *Wēp̄v̄n vsit wēp̄v̄n wēp̄v̄n dḏrdḏrì nḏ*
 wē-p̄v̄n vsit wē-p̄v̄n wē-p̄v̄n dḏr-dḏr-ì nḏ
 that-kind genuine that-kind that-kind pound-pound-1pl PS
 We pound that kind, the real kind, and
- 21 *wēp̄v̄n-í shvlā wēí nḏ tiq mvnitní shìē.*
 wē-p̄v̄n-í shvlā wē-í nḏ tiq mvnit-í shì-ē
 that-kind-INST good NOM-be TM one minute-ADV die-NP
 with the good kind, (animals) die in one minute.
- 22 *J Kādḏ èwà nḏngē lé wēlòng?*
 kā-dḏ è-wà nḏng-ē lé wē-lòng
 WH-ADV NF-make 2pl-NP Q that-CL
 How do you make that?
- 23 *F Wēlòng pvlāmé nḏ tvamá taq wēdḏ wàìē.*
 wē-lòng pvlā-mé nḏ tvamá taq wē-dḏ 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 mǝ-í?*
 shìgùng yíng kèní lù rá-ò wē mǝ-í
 mountain LOC from bring DIR-TNP NOM NEG-be
 It's brought down from the mountain, isn't it?
- 25 *Lù ráò dvgvp wēdǝ dvcaq dǝng nǝ mǝ-í wē nǝ*
 lù rá-ò dvgvp wē-dǝ dvcaq dǝng nǝ mǝ-í wē nǝ
 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 Mǝ-í, dǝrdǝrì nǝ*
 mǝ-í dǝr-dǝr-ì nǝ
 NEG-be pound-pound-1pl PS
 No, we pound it,
- 27 *āyíng tvmá ādǝngtē dǝng sǝn.*
 ā-yíng tvmá ā-dǝngtē dǝng sǝn
 this-place arrow this-much only about
 here (on) the arrow (put) about this much.
- 28 *J Dǝr dǝng wēdá:ngí líng dǝng má?*
 dǝr dǝng wē-dǝng-í líng dǝng má
 pound only that-finish-ADV use only Q
 You just use it right after pounding?
- 29 *F Mǝ-íē, tvmá taq nǝ yādǝ rvdū:lì pvlā í bǝ-ì.*
 mǝ-í-ē tvmá taq nǝ yā-dǝ rvdūl-ì pvlā í bǝ-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 nǝ.*
 wē-lòng nī í wē nǝ
 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 d'vng-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 bòì wēmé wēdø rvdū:lì nò,*
 vshú mv-rà b'ò-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 b'òà lù:ngí nò.*
 wē-dø tvamá taq rvdul b'ò-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 wvpǎm,*
 waqshǎng v̄l dānì waqshǎng wvp-lǎm
 boar exist if boar shoot-INF
 if there is boar, then shoot,
- 38 *waqshǎng g'ò wē lā:ngí wvp b'ò kèní nò*
 waqshǎng g'ò wē lǎng-í wvp b'ò-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 vlē.*
 tiq-nī dḥ nḥ shì-wē vl-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 vlē.*
 wē-dḥ í-wē vl-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-à wē kāgḥrì,*
 ngà-í wvp yǎng-à wē kāgḥ-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 ã|-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 *C̀vmrì wēdǎngtē wā c̀vmrì wā,*
 c̀vm-rì wē-dǎngtē wā c̀vm-rì wā
 small-PM that-much only small-PM only
 Only small (animals),
- 52 *tērì 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 ỳngà tiqḡ.*
 shvwí ḡ wvp ỳng-à tiq-ḡ
 bear also shoot TMyrs-TP one-CL
 also (I had) shot a bear.
- 55 *Shvwí shvwí wēyǎng kèní n̄ dvgá p̀n n̄ mà-bá*
 shvwí shvwí wē-yǎng kèní n̄ dvgá p̀n 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 k̄pàcèrì íē.*
 kā-d̄ í-rì í-ē cārì k̄-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 “sv̀ngngù” (a kind of bird that makes the sound sv̀ngngù),
- 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 ngàí ḡ mv-sáng b̄:ngà.*
 wē-p̀v̀n n̄ ngà-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 s̀vng-ò wē n̄.*
 wē-dvngtè wā í-ē s̀vng-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 pvlārì 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 n̄ vrá yād́vngtē shìgùng rvgaq v̄lē.*
 pvlā-tòng-rì n̄ vrá yā-d́vngtē 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 *Yād́vng d́vngtē tē ē.*
 yā-d́vng d́vngtē tē ē
 this-only much big NP
 It's this big.
- 82 *J Kād̄ zòngn̄ v̄lē?*
 kā-d̄ zòng n̄ v̄l-ē
 WH-ADV name TM exist-NP
 Is there a name (for that)?
- 83 *F Zòng n̄ pvlātòng wāwā. Pvlānaq, pvlamùng,*
 zòng n̄ 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 *wēývng kènì pvlāmvshéí vsòmpv̄n v̄lē vsòmpv̄n.*
 wē-ývng kènì 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 Kād̄ íē. Wēd̄ vsòmpv̄n èshòn nòngē. Kād̄ í rvt n̄*
 kā-d̄ í-ē wē-d̄ vsòm pv̄n è-shòn nòng-ēkā-d̄ í rvt n̄
 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 n̄ té ḱvngē té mvdaqē,*
 naq pv̄n n̄ té ḱvng-ē té mvdaq-ē
 black kind TM more strong-NP more strong-NP
 The black one is stronger.
- 87 *Ad̄ waq d̄ írì shvt*
 ā-d̄ waq d̄ í-rì shvt
 this-ADV pig ADV be-PM kill
 like this, the kind that is like pig,

- 88 *kū zōmwàng yvngōí té mvdaq mvdaqrì shvtlvm nō*
 kū zōmwàng yvng-ō-í té mvdaq mvdaq-rì shvt-lvm 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 cvmrì wvplvm íē.*
 wē vnīó vpyū nō cvm-rì wvp-lvm 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 ǹngó pvlā mùngó, pvlāmvshèó rì nō*
 mùng-rì ǹng-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 wvplvm wēkvt wēkvt wē tiq mvnit gō*
 rvshà dō í-rì wvp-lvm 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 *Wēp̀vn nō lvẁvn rvt nō lvẁvn rvt nō*
 wē-p̀vn nō lvẁvn rvt nō lvẁvn rvt nō
 that-kind TM fast because PS fast(<Jingphaw) because PS
 That kind works fast, that's why

- 96 *mvshè wē mùng wē tở-ò-ē.*
 mvshè wē mùng wē tở-ò-ē
 red NOM white NOM call-TNP-NP
 they are called red and white.
- 97 *Yā vní-pv̄n n̄ gáí lvw̄n-ē.*
 yā vní-pv̄n n̄ gáí lvw̄n-ē
 this two-kind TM very fast-NP
 These two kinds (work) very fast.
- 98 *Pvlānaq n̄ tiqh̄v̄n ȳv̄ngwē í*
 pvlā-naq n̄ tiqh̄v̄n ȳv̄ng-wē í
 poison-black TM one-bit long-NOM be
 The black poison takes a little bit long,
- 99 *ḡonshaq rvt mvdaq rvt n̄ pvlānaq tở-ò-ē.*
 ḡonshaq rvt mvdaq rvt n̄ pvlā naq tở-ò-ē
 life cut strong because PS poison black call-TNP-NP
 because it can kill (we) call it the black poison.
- 100 *Yā vs̄m-pv̄n v̄l-ē*
 yā vs̄m-pv̄n v̄l-ē
 this three-kind exist-NP
 These are the three kinds.
- 101 *J Inī nà-í shvna:tní èwvp yà:ngà wē nìnà-ri n̄*
 ínī nà-í shvnt-í è-wvp yàng-à wē nìnà-ri n̄
 be-if 2sg-AGT gun-INST NF-shoot TMyrs-TP NOM animal-PM PM
- 102 *kād̄ ìrì v̄l-ē?*
 k̄a-d̄ ì-rì v̄l-ē
 WH-ADV be-PM exist-NP
 What were the animals that you shot with guns?
- 103 *F Ngáí shvna:tní wvp yv̄ngà nìnà n̄ byōng lè.*
 ngà-í shvnt-í wvp yàng-à nìnà n̄ byōng lè
 1sg-AGT gun-INST shoot TMyrs-TP animal TM gaur REM
 I shot with a gun animals like gaur,
- 104 *Rvwàng nìnà n̄ n̄m ngāpuq,*
 rvwàng nìnà n̄ n̄m ngāpuq
 Rawang animal TM forest(<Jingphaw) Rawang.cow
 Rawang animals, the wild Rawang cow.

- 105 *ò̃m, wēyíng kèní n̄m ng̀vnsò, ng̀vnsò,*
 ò̃m wē-yíng kèní n̄m ng̀vnsò ng̀vnsò
 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 kād̄ ò̃lím íwē mà-shá shvtngā í d̀ngwā.*
 rvwàng kài kād̄ ò̃lím íwē 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 Poqlám rì n̄*
 poqlám-rì n̄
 gaur-PM TM
 The gaurs. . .
- 109 *F Poqlám rì n̄ t̄nám sh̄n-b̄:ng-à.*
 poqlám-rì n̄ t̄nám sh̄n-b̄:ng-à
 gaur-PM TM while.ago say-PF-1sg-TP
 I had mentioned gaurs earlier.
- 110 *J Poqlám.*
 poqlám
 gaur
 Gaur.
- 111 *F Poqlám wānì n̄,*
 poqlám wānì n̄
 gaur say-if TM
 “Poqlam” (gaur),
- 112 *ò̃ Rvwàng rì-í n̄ poqlám í d̀ngwā wēó.*
 ò̃ rvwàng-rì-í n̄ poqlám 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 vní-p̀n v̄lē,*
 vzuq s̀ng vní-p̀n v̄lē
 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! Tv̄lī ǹngó c̀ng d̄ dvgá d̄ kārì v̄lē?*
 ló tv̄lī ǹng-ó c̀ng d̄ dvgá d̄ kārì v̄lē
 yeah crossbow COM-COM concern ADV other ADV WH-PM exist-NP
 Concerning crossbows, what others are there?

- 121 *Rvwàngrií wēd̥ z̥:mòrì.*
 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 z̥:mò wē n̥ tvlī vlē.*
 Rvwàng-rì-í z̥m-ò wē n̥ tvlī vlē
 Rawang-PM-AGT use-TNP NOM TM crossbow exist-NP
 There is this crossbow that the Rawangs used.
- 123 *J Kād̥ írì z̥m yà:ngà 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 z̥:mò wē n̥ tvlī vlē,*
 rvwàng-rì-í z̥m-ò wē n̥ tvlī vlē
 Rawang-PM-AGT use-TNP NOM TM crossbow exist-NP
 There was this crossbow that the Rawangs used,
- 125 *kūp̥v̥n í lvpoq-cèrì*
 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 B̥v̥ngdaq wā má? Kāpà wā má í-ē.*
 b̥v̥ngdaq 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 sh̥:nò 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:pmòp̀v̀n wēp̀v̀n zømē.*
 lóng-í wvp-ò-p̀v̀n wē-p̀v̀n zøm-ē
 stone-INST shoot-TNP-kind that-kind use or hold-NP
 shoot by the stone (they) use that kind.
- 130 *J E, kād̥ t̥ b̥à wēlòng ē*
 è kā-d̥ t̥ b̥-à wē-lòng ē
 eh WH-ADV call PF-TP that-CL eh
 What do you call, that, eh
- 131 *yād̥ lóngí wa:pmò p̀v̀n.*
 yā-d̥ lóng-í wvp-ò p̀v̀n
 this-ADV stone-INST shoot-TNP kind
 the kind that shoot with stone.
- 132 *F B̀v̀nd̥v̀n, b̀v̀nd̥v̀n*
 b̀v̀nd̥v̀n b̀v̀nd̥v̀n
 bandan(bow) bandan(bow)
 Bandan (another kind of bow)
- 133 *J Lóng lòn̥ n̥ kād̥ èt̥ n̥ngē?*
 lóng lòn̥ n̥ kā-d̥ è-t̥ n̥ng-ē
 stone CL TM WH-ADV NF-call 2pl-NP
 What do you call that stone?
- 134 *F Lóng lòn̥ n̥ lóng í d̥v̀ng wā b̀v̀nd̥v̀n-ó lóng. . .*
 lóng lòn̥ n̥ lóng í d̥v̀ng wā b̀v̀nd̥v̀n-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. Yādð 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 M̀vngkūng.

J Trap

F M̀vngkūng, ø. . .

F Trap, uh. . .

J M̀vngkūng èlē nõngká?

J You do the setting of the trap?

F M̀vngkūng lē ì.

F We set the trap.

J Ló! èlē nõng wē tvrà kādð shīnī èshõn daqò.

J Now tell us how you set the traps.

F M̀vngkūng lēì tvrà nõ yādð ỳvnggúng wài nõ shõng chð yādð wā wàò nõ í, āyving kèní lèðē, yāyving kèní kápà svkó wāmá? Tiqmé v̄lē. Yāmé kūkaq dùng ỳving tiqhõng wāwā nõ, yāhõng íbð kèní nõ ó. Amé vpvt nõ shìshìlvím dvpvt wēpvn dõt svtlívím dvpvt, wà yà:ngà wē m̀vngkūng.

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 Wēðð í nõ kādð èshõn nõngē. Wēðð írì lèðē.

J That kind, what do you call those kinds of trap setting.

F Lèðē wád̀vng m̀vngkūng lèðē.

F Trap setting, we just say "mangkung".

Traps

*J Wēlòng vjā nì nō kādō
èshòn nòngē?*

J When it falls down, what do you call that?

F Vjā nìnō vpvtnē vpvtnē.

F If it falls down, it's because the other end of the string is released.

J Dvgádō kāpòn vlē?

J Are there other kinds like this?

F Mvntvng vlē ló! Mvntvng.

F There is another kind called "mantang".

J Kāpòn iē mvntvng wā nī?

J What kind of trap is mantang?

*F Mvntvng wānì yādō . . .
shvmócerì yādō lēlvīm wàò nō
yādō wàò nō rá cā rùngrā nìnō
vpvt vpvt nō mvntvng wāē
wēlòng mvntvng. . .*

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 Dvgá nō kāpà vlē?

J What else is there?

*F Dvgá nō mà-vl, wēdvngtē wā
iē. O vgúr wāwē tiqpòn vlē.
Vgúr vgúr vgúr wā lòng nō ādō
àngkwvngcè wàò nō í! Taqkaq
vshāí lēò pòn vgúr wài pòn
tiqpòn vlē.*

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 Kādō. . . kādō lēòē?

J How does it trap the prey?

*F Cācèrì vdòng yvngō vrúm
yvng yādō lēò nō, í ā dāng kèní
cācè dī bō kèní, ādō vpvt nō
gwálvīm pòn vpvt nō gwá gwá
nō, cācèrì gwá wēnō vgúr iē.
Wēpòn iē.*

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 Wēyving kèní kūp̄v̄n ḡō lā v̄l-ó.*
 wē-yving 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 èlē n̄ngká?*
 m̄v̄ngkūng è-lē n̄ng-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! èlē n̄ng wē tvrà kād̄ō shīnī èsh̄òn daq-ò.*
 ló è-lē n̄ng wē tvrà kād̄ō shīnī è-sh̄òn 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 Wēd̥ ́ n̥ kād̥ èsh̥n̥ n̥ngē.*
 wē-d̥ ́ n̥ kād̥ è-sh̥n̥ n̥ng-ē
 that-like be TM WH-ADV NF-say 2pl-NP
 That kind what do you call
- 18 *Wēd̥ ́rì lē-ò-ē.*
 wē-d̥ ́-rì lē-ò-ē
 that-like be-PM set(trap)-TNP-NP
 those kinds of trap setting.
- 19 *F Lē-ò-ē wád̥v̥ng m̥v̥ngkūng lē-ò-ē.*
 lē-ò-ē wá-d̥v̥ng m̥v̥ngkūng lē-ò-ē
 set(trap)-TNP-NP say-only trap set(trap)-TNP-NP
 Trap setting we just say “mangkung”.
- 20 *J Wēl̥ng v̥jā n̥ n̥ kād̥ èsh̥n̥ n̥ngē?*
 wē-l̥ng v̥jā n̥ n̥ kād̥ è-sh̥n̥ n̥ng-ē
 that-CL drop if TM WH-ADV NF-say 2pl-NP
 When it falls down, what do you call that?
- 21 *F V̥jā n̥n̥ vpvt̥ē vpvt̥ē.*
 v̥jā n̥-n̥ 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 Dv̥gád̥ k̥p̥v̥n̥ v̥l̥-ē?*
 dv̥gá-d̥ k̥p̥v̥n̥ v̥l̥-ē
 other-ADV this-kind exist-NP
 Is there another kind like this?
- 23 *F M̥v̥nt̥v̥ng v̥l̥-ē ló! M̥v̥nt̥v̥ng.*
 m̥v̥nt̥v̥ng v̥l̥-ē ló m̥v̥nt̥v̥ng
 trap exist-NP EXCL trap
 There is “mantang”! Mantang.
- 24 *J K̥p̥v̥n̥ í-ē m̥v̥nt̥v̥ng wā n̥?*
 k̥p̥v̥n̥ í-ē m̥v̥nt̥v̥ng wā-n̥
 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 *l̄l̀m wà̀ ò n̄̀ yā̀d̄ wà̀ ò n̄̀*
 l̄l̀m 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 wḕl̀ng m̀vnt̀vng. . .*
 m̀vnt̀vng wā̀-ē wḕ-l̀ng 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 k̄̀pà v̄l̄-ē
 other TM WH-thing exist-NP
 What else is there?
- 30 *F Dvgá n̄̀ m̄̀-̄v̄l, wḕd̀vngtē wā̀ í-ē.*
 dvgá n̄̀ m̄̀-̄v̄l wḕ-d̀vngtē wā̀ í-ē
 other TM NEG-be that-many only be-NP
 No more, that's all.
- 31 *O vgúr wā̀wḕ tiq̀p̀n̄ v̄l̄-ē.*
 ó vgúr wā̀ wḕ tiq̀ p̀n̄ v̄l̄-ē
 oh agur call NOM one kind exist-NP
 Oh, there is one kind called "agur".
- 32 *Vgúr vgúr vgúr wā̀ l̀ng n̄̀ ā̀d̄ à̀ngkw̄̀ngcè̀ wà̀ ò n̄̀ í!*
 vgúr vgúr vgúr wā̀ l̀ng 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 tiq-p̀̀n 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 k̄-d̄ lē-ò-ē
 WH-ADV WH-ADV set(trap)-TNP-NP
 How. . . how is it set?
- 35 *F Cācèrì vdòng ỳ̀nḡ v̀̀r̀m ỳ̀nḡ yād̄ 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 gwá-l̄m p̀̀n vpvt n̄ gwá gwá n̄,*
 ā-d̄ vpvt n̄ gwá-l̄m 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 lònḡ kādō
èwàdē? Wēlònḡ 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 vllvm í
vllvm yādō bá wà kúlè kūkaḡ
kèní yādō wài.*

F The arrow feather, how should it
be called holding like this from (the
other side) like this.

*J Kādō wēlònḡ vllvm wākē
kāyving kèní èlú:nōē.*

J When you say how that thing is
called, from where do you get it?

*F Vwà, vwà yving kèní
bábawacè líd nō í wēyving
kèní rá. . .*

F Bamboo, from bamboo, and then
we make it thin and small with a
knife. . .

*J Wēlònḡ vwà kālap kèní
mvdvm yving kèní?*

J From which part of the bamboo?

*F Mvdvm yvingō tiḡ, ní wālònḡ
āyving kèní yādōcè wàd nō ādō
vnídāḡ kèní wā yādō dvhō: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 Tvmálònḡ ínìnō mvsōr yving
nō kādō èwà nōḡē?*

J The pointed part of the arrow,
what do you do?

F Mvsú yving nō sō:ròē sō:ròē.

F We make it pointy.

Analysis

- 1 *J Kād̥ kād̥ chēr lònḡ kād̥ èwàòē?*
 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 èwàòē?*
 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-l̄vm í v̄l-l̄vm 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 k̄nì yād̥ wàì.*
 bá wà k̄-lè k̄-kaḡ k̄nì 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 k̄nì èlú:nòē.*
 kā-d̥ wē-lònḡ v̄l-l̄vm wā-kē kā-ȳv̄ḡ k̄nì 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 k̄nì*
 vwà vwà ȳv̄ḡ k̄nì
 bamboo bamboo LOC from
 Bamboo, from bamboo
- 7 *bábàwācè lí-ò n̄ í wēȳv̄ḡ k̄nì rá. . .*
 bábà-wā-cè lí-ò n̄ í wē-ȳv̄ḡ k̄nì 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 k̄nì mvd̄v̄m ȳv̄ḡ k̄nì*
 wē-lònḡ vwà k̄-lap k̄nì mvd̄v̄m ȳv̄ḡ k̄nì
 that-CL bamboo WH-side from above LOC from
 From which part of the bamboo?

- 9 *F Mvd̀̀m ỳ̀ng̀̀ ̀̀tiq, nı́ wā̀l̀̀ng̀̀ ā̀ỳ̀ng̀̀k̀̀ǹı́*
 mvd̀̀m ỳ̀ng̀̀-̀̀ ̀̀tiq nı́ wā̀-l̀̀ng̀̀ ā̀-ỳ̀ng̀̀-̀̀k̀̀ǹı́
 above LOC-LOC one two that -CL this-LOC-from
 Up there one, two this from high here,
- 10 *yā̀d̀̀c̀̀è wà̀ ̀̀ǹ ̀̀ā̀d̀̀ vnı́dā̀ng k̀̀ǹı́ wā̀*
 yā̀-d̀̀c̀̀è wà̀-̀̀ ā̀-d̀̀ vnı́-dā̀ng k̀̀ǹı́ wā̀
 this-ADV-DIM do-TNP this-ADV two-way from only
 do like this two ways,
- 11 *yā̀d̀̀ dvh̀̀:̀̀m̀ ̀̀. . . ch̀̀rwà̀ ̀̀tvmách̀̀.*
 yā̀-d̀̀ dvh̀̀m-̀̀ . . . ch̀̀ wà̀-̀̀ tvmá ch̀̀
 this-ADV combine-TNP wing make-TNP arrow wing
 (the two ends) like this meet, and make the wing arrow wing.
- 12 *J Wḕd̀̀ ı́rı́ sh̀̀nrà̀e ch̀̀rwà̀.*
 wḕ-d̀̀ ı́-rı́ sh̀̀n-rà̀-ē ch̀̀ wà̀-̀̀
 that-ADV be-PM say/tell-must-NP wing make-TNP
 You must tell us how to make wing like that.
- 13 *F Tvmách̀̀.*
 tvmá ch̀̀
 arrow wing
 Arrow wing.
- 14 *J Tvmá̀l̀̀ng̀̀ ı́nı́ǹ ̀̀mvs̀̀r ỳ̀ng̀̀ ǹ ̀̀kā̀d̀̀ è̀wà̀ ǹng̀-̀̀?*
 tvmá-l̀̀ng̀̀ ı́nı́ǹ mvs̀̀r ỳ̀ng̀̀ ǹ kā̀-d̀̀ è̀-wà̀ ǹng̀-̀̀
 arrow-CL then pointed LOC TM WH-ADV NF-make 2pl-NF
 The pointed part of the arrow, what do you do?
- 15 *F Mvsú ỳ̀ng̀̀ ǹ s̀̀:r̀̀è̀ s̀̀:r̀̀è̀.*
 Mvsú ỳ̀ng̀̀ ǹ s̀̀r-̀̀-ē s̀̀r-̀̀-ē
 end LOC TM point/make.point-TNP-NP point/make.point-TNP-NP
 We make it pointy.

MANGRUNG SONGS (Rvwàng Mvngrùng)¹

by Damawang Nin

1. Welcoming Song

*E, vmólàé, vmólà mùn nàwāng
Rvwàngmècèó ishòt p̀vngg̀v̄n
Vmérìg̀v̄n wāpèó nìlōng mà-zā
kèi kàlōng mà-zā kèi vwà:ngí
dòngnònt mvsò:n nàwāng
nōngshòm shòml̄vm mà-v̄lé.
Ǹvms̄vr gáyāng, ǹvml̄òp gáyāng
kèní dèdìshì ràshà wē s̀nd̀v̄ng
vl̄un gàm̀ǹv̄ng á k̀v̄ngma lún
gàm̀ǹv̄ngá! Kàlōng n̄ muqlàng
mōng s̄ing, mà-s̄ing kèi n̄
dòngní, mvsò:ní kād̀v̄ngtē
dòngr̄vm mvsò:ní, kàlōng n̄
dvbvt dúngt̄v̄ng, vt̄v̄ng kēl̄vm!
Bōnggām zīdā èdì daqì
dāng ḡ, Gvrày jējú kèní ishòt
p̀vngg̀v̄n Vmérìg̀v̄n móngdàn
kèní n̄ bōnggām zīdā ngámshì
rā yaqí, dv̀rò bōnggwèi, dv̀rò
bōnggwèi, dv̀rò bōnggwèi,
tiqỳv̄ng l̀v̄ngyō ngvt̄nò n̄ngé!*

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!

¹Rvwàng 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 p̀vngg̀v̄n* to rhyme with *Vmérìg̀v̄n* 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 p̀vngg̃ṽn Vmèrìg̃ṽnpèó,
 kàlōng mà-síng kèi dāng g̃ò,
 cā língàyaq, sāmè língàyaq,
 wēs̀vngcè dvg̀òng n̄ n̄ngmoq
 rālà lāshì, Vkàng Gvrày
 ỳvngsv̀ng n̄ shārà dvná vnáo,
 ỳvngkèní roq Gvràyí n̄, "mvmù
 l̀vngdūn dū:nì" vyà n̄,
 "ch̀v̀ngn̄n lóngshī vrā:ngòē,
 mvmù l̀vngdūn dū:nì" vyà n̄,
 ó n̄ngmoq rālà lāshì lú:ngì
 ỳvng kèní, Vpè Gvràyí n̄
 shārà dvná vná daqō pà íē
 wān̄, Rvwàngmècèí n̄
 Rvwàng kàlōng laql̀vng yà:ngò,
 Yòyēmèí n̄ Yòyē b̀vnyú laqyòò,
 wā, wà jà:ngà. ishòt p̀vngg̃ṽn
 Vmèrìg̃ṽnpèí n̄ Vmèrìg̃ṽn kà
 laql̀á:ngò, wān̄, m̀vn yà:ngà.
 Wēs̀vngcèrì n̄ n̄ngmoq rālà
 dvg̀ùng lāshì ỳvngkèní,
 wēs̀vngcèí n̄ mvr̄t 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 m̀nnàwāng Rvwàngmècèó*
 è vmó-là-é, vmó-là m̀nnàwāng² 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 p̀vngg̃ṽn Vmèrìg̃ṽn wāpèó nìlōng mà-zā kèi*
 ishòt p̀vngg̃ṽn Vmèrìg̃ṽn 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,

²Large (3-4" across) silver loop earrings worn by the wealthy.

- 3 *kàlōng mà-zā kèi*
 kà-lōng mà-zā kè-ì
 word-CL not-understand RECIP-1pl
 we don't understand each other's words,
- 4 *vwà:ngí dònghønt mvsøñ nàwāng nōngshø̃m shø̃mlím mà-v̄lé.*
 vwàng-í dòngh-nønt mvsøñ nàwāng nōngshø̃m³ shø̃m-lím mà-v̄lé
 reason-INST inner-mind liver silver.earring breast satisfy-INF NEG-exist-EXCL
 there is no satisfaction of our innermost feelings using reason.
- 5 *Nv̄msv̄r gáyāng, n̄v̄mløp gáyāng kèní*
 Nv̄msv̄r gáyāng, n̄v̄mløp 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 kèi n̄ø*
 Kà-lōng n̄ø muqlàng mōng sīng, mà-sīng kè-ì n̄ø
 word-CL TM sky (rhyming word) not-understand RECIP-1pl PS
 We cannot understand each other's words,
- 9 *dòngní, mvsø̃:ní kād̄v̄ngtē dòngr̄v̄m mvsø̃:ní,*
 dòng-í mvsø̃n-í k̄a-d̄v̄ngtē dòng-r̄v̄m mvsø̃n-í
 inside-ADV liver(heart/mind)-INST WH-much inside-inside liver-INST
 but inside our hearts
- 10 *kàlōng n̄ø dvbvt dúngtv̄ng, vt̄v̄ng kēlím!*
 kà-lōng n̄ø dvbvt dúngtv̄ng v-t̄v̄ng kē-lím
 word-CL TM back.and.forth RECIP-talk RECIP-INF
 the words go back and forth (between us)!

³The second syllable of this phrase literally means “be jealous” but is used here with “breast” in order to rhyme with *shø̃m* “satisfy” (*nōng* by itself means “breast”).

- 11 *Bōnggām zīdā èdì daqì dāng gǒ, Gvrà y jējú kèní*
 bōnggām zīdā è-dì daq-ì dāng gǒ Gvrà y 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 bōnggwèí,*
 bōnggām zīdā ngám-shì rā yaq-í
 full moon visit-R/M DIR night-ADV
 on the full moon you visited us,
- 14 *dvrò bōnggwèí, tiqyǎng lǎngyō ngvtnò nǒngé!*
 dvrò bōnggwè-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 língàyaq,*
 kà-lōng mà-síng kè-ì dāng gǒ cā líng-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 língàyaq, wēsǎngcè dvgòng nǒ nǒngmoq rālà láshì,*
 sāmè líng-à-yaq wē-sǎng-cè dvgòng nǒ nǒngmoq rālà⁴ 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 Gvrà yǎngsǎng nǒ shārà dvná vnáò,*
 Vkàng Gvrà yǎng-sǎng nǒ shārà dvná⁵ vná-ò
 Lord God place-LOC TM rest spot forget-TNP
 We forgot (how to go to) Lord God's place,

⁴ *nǒngmoq rālà* is used here only to rhyme with *lá* "be proud".

⁵ *shārà dvná* is used here only to rhyme with *vná* "forget".

- 19 *yíng kèní roq Gvràiyí nǝ, "mvmù lǝngdūn dūnì" vyà nǝ,*
yíng kèní roq Gvràiyí nǝ mvmù lǝngdūn 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 *"chvngnǝn lóngshī vrā:ngòē, mvmù lǝngdūn dūnì" vyà nǝ,*
chvng-nǝn lóng-shī vrāng-ò-ē mvmù lǝngdūn 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 yíng kèní,*
ó nǝngmoq rālà lǎ-shì lúng-ì yíng 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-ē⁶ 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 laqlǝng yà:ngò,*
Rvwàng-mè-cè-í nǝ Rvwàng kà-lōng laq-lǝng 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 bǝnyú laqyōò, wā,*
Yòyē-mè-í nǝ Yòyē bǝnyú 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 pǝnggǝn Vmèrìgǝnpèí nǝ*
wà jàng-à⁷ ishǝt pǝnggǝn Vmèrìgǝn-pè-í nǝ
 make TMyrs-TP blessing pile American-GMm-AGT TM
 the American

⁶The 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 . . .".

⁷The form *jàngà* is an alternate form of *yàngà*, the past tense marker for distant past events (more than one year).

- 26 *Vmèrìgv̄n kà laqlá:ngò, wānø, m̄vn yà:ngà.*
Vmèrìgv̄n kà laq-lv̄ng-ò wā-nø m̄vn yàng-à⁸
American word(s) INDTV-use-TNP say-PS created TMyrs-TP
to using the American words.
- 27 *Wēs̀vngcèrì n̄ n̄ngmoq rālā dvg̀ng lāshì ỳvngkèní,*
wē-s̀vng-cè-rì n̄ n̄ngmoq rālā dvg̀ng lā-shì ỳvng-kèní
that-human-son-PM TM black.male cat glory proud-R/M LOC-from
Because we humans were proud of our glory,
- 28 *wēs̀vngcèí n̄ mvr̄øt ỳvnglē vlé ỳvng-shà.*
wē-s̀vng-cè-í n̄ mvr̄øt ỳvnglē⁹ vlé ỳvng-shà
that-human-son-AGT TM long.to pass commit.wrong TMyrs(1st.person)-1plpast
we humans committed a sin.

⁸The expression *m̄vn yà:ngà* here refers to “the situation that ... was created”.

⁹This word is used here only to rhyme with *vlé*.

2. Farewell Song

*O yàìé gānlat dvjà Rv̄mdv̄ngó,
 mvzèlat dvjà Nv̄ngkoqó, ishòt
 p̄vngḡv̄n Vm̄érìḡv̄n móngdàn kèní
 shìlōng shònggùn̄g Yānggūng laq
 yv̄ngn̄ò, dokdī sv̄ngngù èngúshì
 ráshà rv̄tn̄ò, shìzùn vmoq vmóé,
 wàìē.*

*E, n̄vmbh̄ng sv̄ngyō tvrà,
 n̄vmbh̄nglī tvrà h̄oq èlōvmshì nìḡò,
 d̄òrdv̄ng d̄vnggú leq lutn̄vmshì.*

*Nv̄pn̄ong shv̄ḡōp jèrí sòngrā
 kēḡò dokdī sv̄ngngù leqngúshì
 ráshì, yād̄ò laq vh̄ò: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 Nv̄ngkoq¹⁰-ó
 woman-older friend 1st.born.daughter-VOC
 the old (female) friend, the first born daughter,
- 3 *ishòt p̄vngḡv̄n Vm̄érìḡv̄n móngdàn kèní*
 ishòt p̄vngḡv̄n Vm̄érìḡv̄n móngdàn kèní
 blessing pile American country from
 from the American country

¹⁰As 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 yǐngnǒ,*
 shìlōng shǒng-gùng¹¹ Yānggūng laq yǐng-nǒ
 big tree-CL Yangon where LOC-TM
 in big Yangon (Rangoon),
- 5 *dokdī sǐngngù èngúshì ráshà rvtnǒ,*
 dokdī sǐngngù¹² è-ngú-shì rá-shà rvt-nǒ
 (sound of bird) sangngu.bird NF-visit¹³-R/M DIR-2plpast because-PS
 because you came to visit,
- 6 *shìzùn vmoq vmóé, wàìē.*
 shìzùn vmoq¹⁴ vmó-é wà-ì-ē
 hump.of.ox hat yes-EXCL say-1pl-NP
 yes, we say.
- 7 *E, nǐmbǒng sǐngyō tvrà, nǐmbǒnglī tvrà hǒq èlǒvmshì nìgǒ,*
 é nǐmbǒng sǐngyō tvrà nǐmbǒnglī¹⁵ 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 *dǒrdǐng dǐnggú leq lutnǐmshì.*
 dǒrdǐng dǐnggú 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

¹¹This expression is used here only to rhyme with *Yāngūng*.

¹²This expression is used here only to rhyme with *ngú* “drop”.

¹³This means literally “to come stick your neck out (into the door)”, i.e. “come visit”.

¹⁴This expression is used here only to rhyme with *vmó* “yes”.

¹⁵The word for airplane is made up of Rawang *nǐmbǒng* “wind” and Jinghpo *lī* “boat”.

- 10 *dokdì s̀vngngù leqngúshì ráshì, yādø laq vhø:mì.*
dokdì s̀vngngù leq-ngú-shì rá-shì yā-dø laq-vhøm-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, vpèí n̄ "taqśvng gùngrē
rēngāv̄mlé", wà dári. M̄-ngóé.
Vmèí n̄ "jēr̀̀ng jēt̀̀vng kèní
d̀̀vnggwà mvgoqcè r̀̀ngāngvtnēlé",
wà dári. M̄-ngó, ỳ̀zìrv̄mcèó,
ó é, nvmèí n̄ò mibāng waqcè
n̄ tìqnī niqshøq dvkà ḡ
mv-l̄v̄nmòé, Nvmèí gwéò mvd̄
d̀̀ngr̄nỳ̀vng nī w̄vngēlé.*

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, vpèí n̄ "taqśvng gùngrē rēngāv̄mlé", wà dári.*
 ó é v-pè-í n̄ taqśvng 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. Vmèí n̄ "jēr̀̀ng jēt̀̀vng kèní*
 m̄-ngó-é v-mè-í n̄ jē-r̀̀ng-jē-t̀̀vng kèní
 NEG-cry-EXHORT 1-mother AGT TM outskirts.of.the.fields from
 Do not cry! Mother said, "From the fields,
- 3 *d̀̀vnggwà mvgoqcè r̀̀ngāngvtnēlé!", wà dári.*
 d̀̀vnggwà mvgoq-cè r̀̀ng-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, ỳ̀zìrv̄mcèó,*
 m̄-ngó, ỳ̀-zì-r̄v̄m-cè-ó¹⁶
 NEG-cry seed-small-added.to-DIM-VOC
 Don't cry, (my) little seed,

¹⁶This expression is somewhat akin to English "sweetheart"; Rawang mothers often call their children *vmè ỳ̀*, literally "mother's seed".

- 5 *ó é, nvmèí nāò mibāng waqcè n̄ tiqnī niqshøq*
 ó é nv-mè-í nā-ò mibāng waq-cè n̄ 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 g̃ mv-l̄vn̄vm̄-ò-é,*
 dvkà g̃ mv-l̄vn̄-vm̄-ò-é
 offence even NEG-considered-DIR-TNP-EXCL
 this offence is not considered,
- 7 *Nvmèí gwéò mvd̄ dòngr̄nỳng nī w̄ngēlé.*
 nv-mè-í gwé-ò mvd̄ dòngr̄n¹⁷-ỳng 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.

¹⁷ *mvd̄ dòngr̄n* are the beads word by the Rawang women; *dòngr̄n* specifically is the large long bead in the middle of the necklace.

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