Rawang Texts

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& Dory Poa

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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 Kwin pang 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 [rawang³¹] (spelled Ruwàng 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 ruvméwàng “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, Tinàng “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, Qiuizi, 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 Kwin pang (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 inauigages 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 Waqdakmung 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 Mangkung 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 Nuijiang 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 Nuijiang 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 \( i = [\text{i}] \), \( v = [\text{v}] \), \( a = [\text{a}] \), \( \phi = [\text{u}] \), \( q = [\text{ʔ}] \), and \( c = [\text{s}] \) or \([\text{ts}] \) (free variation; historically \([\text{ts}] \)). Tones are marked as follows (using the letter \( a \) as a base): high tone: \( \acute{a} \), mid tone: \( \tilde{a} \), low tone: \( \dot{a} \). 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) \( > [\text{màpv\text{t}}] \) “not put in”. There are also often tone changes when certain suffixes, such as the reflexive/middle suffix \(-sh\text{I}\), is added to a verb.
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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 lông marks movement upwards. These markers in some cases have aspectual uses as well, such as marking change of state.
| Abbreviations |
|---------------|----------------|
| IP            | Third person intransitive past marker | ī |
| LOC           | Locative marker | ō, yǒng, kaq, taq |
| NEG           | Negative prefix | mv- ~ ma- ~ mō- |
| NOM           | Nominalizer (and relativizer) | wē (= 'that'), kā |
| 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 | bō ~ bō |
| PM            | Plural Marker | rī, maq, lā |
| POSS          | Possessive particle | ō |
| PREF          | Prefix (noun prefix, intransitivizing verb prefix) | àng-, v- |
| PS            | Predicate Sequence (links two actions, “and”) | nò |
| PURP          | Purpose marker (= COM) | nỳng |
| Q             | Question marking particle | mà |
| RECIPE        | Reciprocal prefix (= intransitivizing prefix) | v- |
| RECIPE        | Reciprocal marking postverbal auxiliary | ké |
| REDUP         | prefix on the second token of a Reduplicated adjective | lỳ- |
| REM           | Reminder particle | lè |
| R/M           | Reflexive/Middle marker | shì |
| SL            | Song (Mangrung) Language (literary) word | |
| TM            | Topic Marker | nō |
| TMDys         | Past tense marker, 2-3 days to up to a year ago | ap ~ vp |
| TMhrs         | Past tense marker, within last 24 hrs | dár ~ dvr |
| TMyrs         | Past tense marker, years ago | yàng ~ yǒng |
| 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 BéziDô Tychicus
D. 163 Dukdang Village
P.O Putao District
Kachin State, Mynmar

1. *Rvwàng mvshōl yālōng nō
dıyṃshāřiŋ rīmaːtnā wē mvshōl iē*
dıyṃshā chỳŋgwa, diyṃshā
chỳŋgzhōng, chỳŋgŋvŋg.

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

Analysis:

1

1

*Rvwàng mvshōl yālōng nō*
Rvwàng mvshōl yā-lōng nō
Rawang story this-CL TM
This Rawang story

2

dıyṃshāřiŋ rīmaːtnā wē mvshōl iē,
dıyṃshā-riː-i rīm-at-ā wē¹ mvshōl i-ē
shaman-PM-AGT keep-DIR-TP NOM story be-NP
is a story being kept by the damshas,

3

dıyṃshā chỳŋgwa, diyṃshā, chỳŋgzhōng, chỳŋgŋvŋg.
dıyṃshā chỳŋgwa diyṃshā chỳŋgzhōng chỳŋgŋvŋg
shaman chief shaman learner.servant assistant.to.chỳŋgzhōng
(namely) changwa (the chief shaman), damsha (the shaman),
changzong (the learner-servant), changnang (assistant to changzong).

1 It would be possible to omit *wē* here; relative clauses such as this one may or may not involve the nominalizer.
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 vl'yàng.
    yā-dō  vl-yàng
    this-ADV-be-TMys
    This was the way it was.

5  té vtvŋŋpē nō chēngwāpē iē,
    té  v-tvŋŋ-pē  nō  chēngwā-pē  iē
    big  most-POSt  TM  chief-POSt  be-NP
    The greatest is changwa,

6  dēmshāpē nō āngshūr wāpē iē.
    dēmshā-pē  nō  āng-shūr  wā-pē  iē
    damsha-POSt  TM  new  do-POSt  be-NP
    damsha is the new doer,

7  Chēngzōngpē nō, cūnshi sōrī dvʒōm bǐnli taq,
    chēngzōng-pē nō  cūnShi2  sōrī  dvʒōm  bǐnli  taq
    changzong-POSt  TM  follow-R/M  while  serve  work  LOC
    Changzong is the first one who learns while

---

2 cūnShi is to learn by imitation.
8 dvzəmshi wē tiq-pē ɨ-yâng.
dvzəm-shi wē tiq-pē ɨ-yâng
serve-R/M NOM one-GMm be-TMyrs
giving his service (to the changwa).

9 Chvngnvngpē nō, cvnshī wē vnîpē wāpē ɨē,
chvngnvng-pē nō cvn-shī wē vnî-pē wā-pē ɨē
chvngnang-GMm TM learn-R/M NOM two-GMm say-GMm be-NP
Changnang is the one called the second learner,

10 chvngzôngpē taq nvmshī rwęngshî-pē ɨē.
chvngzông-pē taq nvm-shi rwęng-shî-pē ɨē
chvngzông-GMm LOC add-R/M add/pile.up-R/M-GMm be-NP
he is the one who accompanies the changzong.

11 Angnī(ɨ) nō, bûnî shvlē taq dvzə:mô nō,
âng-nî-ɨ nō bûnî shvlē taq dvzəm-ô nō
3sg-dl-AGT TM work layers(jobs) LOC serve-TNP PS
Those two do all the jobs of serving,

12 ângnī dvzəm bōô tvlū taq dvms̊à nō wâ-yângi.
âng-nî-ɨ dvzəm bō-ô tvlū taq dvms̊à nō wâ-yâng-i
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. Rywâng dvms̊à chvngwàrii
gung yângâ shôn yângâ wē taq
ekênî wâwâ. Sìngzâwângcē
dvbôngshî yâng, vzîng vshit nō
dvbvnshî yâng wē mvshôł
mvyâng nō, gûn dvtep lûn daqê;
shâ lûnshî, wâ râî. Ngâî gô ngâ
not kêni dbbûngô wē mê-ɨ,
dâri vshaqwângvnrii dvms̊àrîi
gung rââ wē, tâng yvngârî shênô
wê ɨē. Iwê, tôpni tôprâng nō
dvms̊à mê-ôngâ rvt mv-ţôp
mv-râ:lô. Dvdâmrôns̊hi (dvngî)
wâ ɨē.

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  
Rvwâng Dvmshâ Chwingwârii gùng yângâ
rvwâng  dvmshâ  chwingwâ-rî-î  gùng  yâng-à
Rawang  damsha  changwa-PM-AGT  tell  TMyrs-TP

14  
shën yângâ wē taq kêní wâwâ,  
shën  yâng-à  wē  taq  kêní  wâwâ  
say  TMyrs-TP  NOM  LOC  from/thru  only
Only through the sayings of the Rawang damshas and changwas, it was said,

15  
Sýngzâwângcè dvbôngshi yâng, vzhèng vshît nô  
syng-zâ-wâng-cè  yâng  vzhèng  vshît  nô  
human-pain-flow.out-son  CAUSE-origin-R/M  TMyrs  procreate  procreate  PS  
the origin and the procreation of the human beings, and

16  
dvbônshi yâng wē mvshôl mvyâng nô,  
dvbônshi  yâng  wē  mvshôl  mvyâng  nô  
CAUS-migrate-R/M  TMyrs  NOM  story  story  TM  
the story of migration,

17  
gûn dvtoplûn dâqê; shâ lûnshiê, wâ râi.  
gûn  dvtep-lûn  daqê  shâ  lûnshi-ê  wârâ-î  
investigate  CAUS-valid-can  possible-NP  know  can-R/M-NP  sayDIR-IP  
can be investigated, can be known

18  
Ngâi gô ngâ nôt kêní dvbûngô wē mô-î,  
ngâ-î  gô  ngâ  nôt  kêní  dvbûngô  wē  mô-î  
1sg-AGT  also  1sg  mind  from  originate-TNP  NOM  NEG-be
This does not come from me,

19  
dâri vshaqwângynrii dvmshârii gùng råâ wē,  
dâri  vshaqwângyn-rî  dvmshâ-rî-î  gùng  rå-à  wē  
long ago  old-very 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”.
4 The implication of wâ râi is that the message was from someone who is now dead or has gone away.
táng yìngàri shënò wé ỉé.

tá-ng yìng-à-ri⁵ shën-ò wé ỉé
hear-1sg TMyrs(1ªperson)-TP-PM say-TNP NOM be-NP
I (simply) retell what I heard (from them).

Iwé, tōpni tōprāng nō

í-wé tōpni tōprāng nō
be-that(both) in.detail complete.details TM
As for being complete and in detail,

dvms̄hà mō-INTEGER rvt mv-gōp mv-rā:lò,
dvms̄hà mō-INTEGER rvt mv-gōp mv-rā:lò
orvshà NEG-be-1sg-TP because NEG-cover NEG-think.of-TNP
since I am not a damsha, I cannot recall all.

dvdvr̄m̃rȫnihis̄ (dvngtē) wā ỉé.
dvdvr̄m̃rȫnihis̄ dvngtē wā ỉé
think-reach-R/M this.much only be-NP
I can recall only this much.

4. Dvms̄hà čhùngwāri kà nō kóm̄yn daq wé.
   Dvms̄hà tiqè mēp̄ng tiqè
dvtū shvŋ̄ntsh̄i yàng dō că:nō
tvlśl̄i nō wā yângū. Dvms̄hà wā wé taq gā, dvms̄hāz̄ kwēsh̄i
lūshī nō wā yângū. N̄ȳml̄at
n̄mp̄ng dvq̄p, Vpvng P̄ng
wā wé tiqè ųl yângū, waé.
Vpvng wākā nō, pûngō pâ:ngō
wē kà dō nō inigō, dvs̄n̄ zōmāi
zâ lōng wē sv̄ng ri kaq pū,
vpâ:ngō nō dv̄m̄ dvb̄n yângū
wē sv̄ng waé.

4. The words of damsha changwa are reliable. The damshas guide and
teach one another. When they did their
tasks, 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 yìngà is treated as the complement of shēša (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:

*dvmsjah chungwai-ri ka nõ kvm-vm daq wë* 
shaman chief-PM word TM reliable-DIR possible NOM  
The words of the damsha changwas are reliable.

25. *Dvmsjh tipê mèpvng tipê dvtu shvngøntshi yàng dö.*  
*dvmsjah tiq-pë mèpvng tiq-pë dvtu shvngønt6-shì yàng dö* 
shaman one-GMm after one-GMm guide teach-R/M TMyrs ADV  
The damshas guide (and) teach one after another.

cv-nô tvlë-shi nô wâ yâng-i 
follow-TNP change-R/M PS do TMyrs-IP  
did (their job) in succession (one after the other).

27. *Dvmsjh wâ wï taq gô.*  
dvmsjah wâ wë taq gô 
shaman do NOM LOC also  
When the damsha did their jobs (perform the rites),

28. *dvmsjahzø kwëshi lûshi nõ wâ yângi.*  
dvmsjah-zô kwë-shi lû-shi nô wâ yâng-i 
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. *Nvmlat nvmpréng dyvgp,*  
nvmlat nvmpréng dyvgp 
beginning beginning when  
(They would say): In the beginning,

30. *'Vpøng Pûng' wâ-wë tipê ñl yângi, wãë.*  
vpøng pûng wâ-wë tiq-pë ñl yâng-i wã-ë 
Apang Pung say-NOM one-GMm exist TMyrs-IP say-NP  
it was said that there was one called “Apang Pung”.

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6This form is pronounced *shvngøt*, spelled *shvngønt* to distinguish it from *shvngøt* “seven”.

6
"Vpvng' wákà nō, pū:nɡò pà:ngò wē kā dō nō ínì-gō,
vpvng wā-kā nō pūn-gō pvg-ō wē kā dō nō í-nì-gō
apang say-word TM begin-TNP start-TNP NOM word ADV TM be-if-also
Although the word “Apang” means “begin” or “start”,

dvsòn zōtnái zā lōnɡ wē vsvng ri kaq

dvsòn zōtná-í zā-lōnɡ-wē vsvng-ri kaq
sickness disease-INST sick-DIR-NOM person-PM LOC
he was one who could, on a sick person

pū vpàng-gō nō dvżm dvbān
pū vpàng-ō nō dv-žm dv-bān
blow/disperse make.clear-TNP PS CAUS-heal CAUS-recover(from.illness)
blow (away illness), and make (the sick person) recover

yà:ngā wē sỳng wā-ē.
yăng-ā wē sỳng wā-ē
TMys-TP NOM person say-NP
it was said.

5. Vsỳng zā ri:dvbān dvżm bùnlī.
Vsỳng tīggō zālōnɡ nīnō, pā cáng pā mvsḥǎí zā wē sỳng,
mùnvwvt shvmē wātnō nō lā yàngā. Pā cángí zā wē sỳng shá
bōò kvt, nīn̂ shvnō nō, pā shónɡ wē sỳng dvnāō nō rōt
yà:ngā. Nvngwā shāng [nīnō],
nvngwā zī-ō kēnī mvsḥā cáng gō
lō nō, zā gō bānlīm ī wē shvmē
yóngshī nō wā, vsỳng wē gō
sỳng nī:ngā kāa yà:ngā. Yā lvpát
nō mv-lýng bō-shā.

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.

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7It would be possible to use the locative marker sỳng here instead of kaq.
Analysis:

35  Vsńg zä rì ddbän dvźóm bvnli.  
    vsńg-zä-rì  ddbän  dvźóm  bvnli  
    person-sick-PM  CAUS-heal  CAUS-heal  work/job  
    The job of healing sick persons.

36  Vsńg tiggō zālōng ninō,  
    vsńg  tig-gō  zā-lōng  ninō  
    person  one-CL  sick-DIR  ill-TM  
    When a person became ill,

37  pà câng pà mvsháí zä wē svńg,  
    pà câng  pà  mv-shá-í  zä  wē  svńg  
    which  spirit  which  NEG-know-AGT  sick  NOM  LOC  
    which spirit, which is not known, caused the illness,

38  münwvt shvmèwta:nō nō lá yângâ;  
    mün-wvt9  shvmè-wvt-ō10  nō  lá  yâng-â  
    mun.leaf-tear  shvmè.leaf-tear-TNP  PS  search  TMyrs-TP  
    could be found by performing münwat on the shame leaves.

39  Pà cângí zä wē svńg shá bó-ō kvt,  
    pà câng-í  zä  wē  svńg  shá-bó-ō  kvt  
    which  spirit-AGT  sick  NOM  LOC  know-PF-TNP  time  
    When the spirit that caused the illness was known,

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8Here the expression câng 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 câng mvshá (unknown spirit) had caused the illness. Münwvt refers to the practice of tying and reading leaves (wvt literally means “blossom”). There is another practice called mülm (lâm 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 dvgőr “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 mün leaves in order to do the divination; wvt also means “bloom”.

8

nìnà shvnə̀ nè,  
nìnà shvnə̀-ò nè  
animal inquire.indirectly-TNP PS  
Inquiring indirectly about animals,

pà sòng wè s'ng dvnə̀ nè, ròt yàng-gà.  
pà sòng wè s'ng dvn-à-ò nè ròt yàng-à  
which like NOM LOC promise-BEN-TNP PS ask TMysrs-TP  
they (the damshas) would ask what kind of animal the cang would like by 
promising whatever animal it wanted.

Nvngwà sòng nìnò, nvngwà zí-ò kəní mv-shá cáng gò lò nè,  
vnngwà sòng nìnò nvngwà zí-ò kəní mv-shá-cáng gò lò nè  
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

zá gò bānlûm í wè.  
zá gò bān-lûm í wè  
sick CL get.well-INF be NOM  
the sick person would get well.

shvmè y'ngshi nò wâ,  
shvmè y'ng-shî nò wâ  
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),

vs'ng wègò s'ng nù:ngâ kâa yàng-gà.  
vs'ng wè-gò s'ng nòn-gà kâ12-à yàng-à  
person that-CL LOC offer-BEN sacrifice-BEN TMysrs-TP  
would sacrifices be offered for that person.

Yà lvpat nò mv-l'ng bô-shà.  
yà lvpat nò mv-l'ng bô-shà  
this generation TM NEG-use PF-1plpast  
Nowadays we don’t practice this any more.

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11 This word means “to inquire about something indirectly, speaking softly, like when 
speaking to a child”.
12 There is a change of nòn and kâ to high falling tone because of the benefactive suffix.

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 “shazôl”, 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  
Dvmshà wà pùngshì yâng wē.
dvmshà wà pùng-shì yâng wē  
shaman do begin-R/M TMyrs NOM
The beginning of the damsha rites.
Dvms̱hə chvngwàpè nö gwálv̱m, pélv̱m,
dvms̱hə chvngwà-pè nö gwálv̱m pé-lv̱m
damsha chief-GMM TM wear-INF put.on-INF

bvṉlv̱m pṉrií, dvgo dvcp̱shì dá:ngí,
bvṉlv̱m pṉr-ií dvgo dvcp̱shì ḏng-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.

jvngtúng lá:ngò nò, áng vðe vyä dãng vzvng shṵnshì yãng;
jvng-túng lvng-ò nò áng vðe vyä dãng vzvng shv̱n-shì yəng
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.

"Pö..." wä, vzvng vḵq nò mv̱rîn dá:ngí,
pö wä vzvng vḵq nò mv̱rîn dvng-í
po say first shout PS call.out after-ADV
After first calling out "Pö..."

Mvlùn nò mv-rip; shvṉgà:ní mv-rip,
mvlùn nò mv-rip shvṉgà:n-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,

Vpv̱ng Pũng mvvṉng shuí:ldē, wä,
Vpv̱ng Pũng mvvṉng shuí-ò-č wä
Apang Pung path follow-TNP-NP say
following the teaching of Apang Pung, he says,

vðe cv̱nshì nö, shvṉgøntshì yã:ngã,
vðe cv̱nshì nö shvṉgøntshì yã:ng-ã
self learn-R/M TM teach-R/M TMyrs-TP
he has learned on his own (and from his teacher)

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13 This is a bundle of a special kind of leaf for performing damsha-ka.
14 By "agitated" is to be understood as to look like one is ready to fight, from anger, etc.
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55 dýmshàpè bông vrá tóò nò, "A:ngí, dýmshà-pè bông vrá tóò nò áng-í
shaman-GMm name again name-TNP PS 3sg-AGT
again he mentions the name of his teacher, he says

túnnum bèlaq ègwà-shì, shvzòl vmōí doq nàdvngshì,
túnnum bèlaq è-gwà-shì shv-zòl 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 shvzòl,

57 vwön nǐgō èbnìshì, shvyvn dônggàng épēshì nò,
vwön nǐgō è-bvìn-shì shvyn dônggàng è-pè-shì¹⁶
no 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 jíngtùng èlvng nò, kùrzò èrip,
è-ér líng¹⁸ nò kùrzò è-rip
jang-bundle NF-hold PS firm NF-stand
grab a bundle of jang-bundle and stand firmly,

59 èvl rángg̊a rvt, dēnì tnvècè ègùng rvnāshi-ap nò,
ed-vl ráng-ga rvt dé-ni tnvè-cè ègùng rvnà-shì-ap nò
NF-tell DIR-1sg-TP because this-day human-son body sick-R/M-TM dys PS
because he told me, today the body of human son is sick, and

60 mv-shá nìng tnvècè mvr-dvng taq jíngtùng lìng(ò) nò,
mv-shá nìng tnvè-cè mvr-dvng taq jíng-tùng lìng-(ò) nò
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 kùrzò ri:pmè." wā nò, dýmsházò kwēshì yàng.
kùrzò rip-è. wā nò dýmshà-zò kwē-shì yàng
firm stand-NP say PS shaman-ship identify-R/M TMyrs
stand firmly," he would say, and identify his shamanship.

¹⁵ This expression is used to mean “wear a hat”, as opposed to “put on a hat”.
¹⁶ There is a change of pé to level tone because of the reflexive/middle suffix.
¹⁷ This is the sheath including the strap, which is hung on the shoulder, the meaning of pēshìê.
¹⁸ This form has a level tone because it is a second person form.
Vpìng Pùngí shvngónt dvtú yà:ngà mvshôl sìng cànò nò
Vpìng Pùng-ì shvngónt dvtú yàng-à mvshôl sìng cùn-ò nò
Apang Pung-AGT teach guide/show TMyrs-TP story LOC follow-TNP PS
Following the story taught by Apang Pung,

dvtut dvtut tvnù:ngò nò wà yà:ngì wé dàmshà í-ë.
dvtut dvtut tvnù:ngò nò wà yàng-ì wé dàmshà í-ë
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, Dvmò vbá dër, taqtìm mvshá, wâwë tiqwál;
pìngtòm mvshá wâwë tiqwál, vnìwál wâwë:tõë. Dìmshà nûmlat
pìngshèri nò, pìngtòm mvshá sìng wà tcìshì nò, chëngwà
dìmshà mvrùng mè-ì dvìngtë nò,
pìngtòmmvshá sìngwà dìmshàë. Dìmshàwà jàngù mìn hìp bëò
nìgò, wângènrë rârì dìvgp wà,
chëngwà vèì sìng zò:mò nò,
jìngtìng bâqë. Shàngbëngà, wà
nò, vlàngìrì dìvgp taqtìm mvshá
sìng (Dvmò sìng) dìmshà nînò,
bìt mv-ngàqshì, mv-gông nò shí
svrëshì 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 jàng 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:

Mv-shá cáng nò, Dvmò vbá dër,
 mv-shá cáng nò Dvmò vbá dër
NEG-know spirit TM Dameu include ADV
“Masha sang” (the spirits which are not known), including Dameu,
taqtêm mvshá, wàwè tiqwål;
taq-tôm mvshá¹⁹ wà-wè tiq-wál
upper-plain spirit say-NOM one-portion
one group called the upper realm (plain) spirits,

pýngtêm mvshá wàwè tiqw ál, vníwál vwa:łóë.
pýng-tôm mvshá wà-wè tiq-wál vní-wál vwal-ò-ë
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.

Dỳmshà nỳmlat pýngshírì nò,
dỳmshà nỳmlat pýng-shí-rì nò
shaman at.first begin-R/M-PM TM
The ones who are just beginning to do damsha rites,

pýngtêm mvshá sỳng wà toqshì nò,
pýng-tôm mvshá sỳng wà toq-shì nò
lower-plain spirit LOC only talk/speak-R/M PS
speak only to the spirits of the lower realm,

chỳmgwà dỳmshà mvrùng mò-i dỳngtè nò,
chỳmgwà dỳmshà mvrùng mò-í dỳngtè nò
chief shaman senior NEG-be this.much TM
as long as they are not senior changwa damsha,

pýngtôm mvshá sỳngwá dỳmshàë.
pýng-tôm mvshá sỳng wà dỳmshà-ë
lower-plain spirit LOC only do.damsha-NP
they only perform damsha rites to the lower realm spirits.

Dỳmshàwà jàngvm nò dop bóò nìgò,
dỳmshà-wà jàng-vm nò dop bóò nì-gò
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,

wângvnè i-rà dvìgp wà, chỳngwà vya sỳng zò:mò nò,
wâng-.vnè i-rà dvìgp wà chỳngwà vya sỳng zòm-ò nò
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 taqtêm mvshá include or are an alternate name for Dameu.
73 jyn̄gtûng baqôè.  
jyn̄-tûng baq-ô-è  
jang-bundle carry-TNP-NP  
can they hold the jang-bundle.

74 "Shânhôngâ," wä nö, vlângrê dvìgvp  
shá-ng-bô-ng-à wä nö vlâng-rê dvìgvp  
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 taqtôm mvshâ svng dvîmô svng) dvìmshâ nînô,  
taq-tôm mvshâ svng dvîmô svng dvìmshâ nînô  
upper-plain spirit LOC dameu LOC do damshà if  
and if he performed damshà rites to Dameu and other spirits of the upper realm,

76 bat mv-ngaqshi, mv-gông nö shî svrêshi yàng.  
bat mv-ngaq-shî mv-gông nö shî svrês-shî yàng  
age 20 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. Dvìmshàkâ vîë.  
Vshaq gô yôshi yàng. Kà gô  
shîng shên yàng gô, tâ mû:nô  
vsâ:ngî nö tásháshi yàng. Dvîmô  
dvìmshà gô, dvîgá tiqçâng svng  
dvìmshàd nîgê, wêdâng wêdâng i  
wê, mvshôl tiqyvng svng tnuòng  
yâ:ngå. Dvîmô svyng nö,  
"Sîngzô pîn dvîmô é . . . ,"  
rûtëng ngvng mënìè dvîmôè. . .  
A . . . gô . . . a . . . rà . . . ,"  
wînô, yôshi yâ:ngî.

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.

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

77  Dwmskə vlə.
    dvmsə-kə  vl-ə
    damsha-language  exist-NP
    There is a damsha language.

78  Vshaq gə yəshi yàng.
    vshaq  gə  yə-shi  yàng
    sound/voice  also  sing-R/M  TMyrs
    It was also sung.

79  kə gə shing shən yàng gə.
    kə  gə  shiŋ  shən  yàng  gə
    word  also  different  say  TMyrs  although
    Although the words are said differently,

80  tə mənə vsəngí nə təshəshi yàng.
    tə  mən-ə  vsəng-ì  nə  tə-shə-shi  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  Dvmə dvmsə gə, dvqə tiq-cəng səng dvmsədə nəgə,
    dvmə  dvmsə  gə  dvqə  tiq-cəng  səng  dvmsədə  nəgə
    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  wədəng wədəng iwə, mvshəl tiq-yəng səng tvənəง yə:ngə.
    wə-dəng  wə-dəng  i-wə  mvshəl  tiq-yəng  səng  tvənəง  yə:ngə
    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  Dvmə səngə nə, "Səngzəl pən dvmə é..."
    dvmə  səng  nə  səng-zə  pən  dvmə-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...
9. In simple words what the damsha has said regarding Ameu, Gameu or Dameu and the origin of man in short version. Ameu, Gameu or Dameu are the same. In the beginning, the name of the land where Dameu lived was called (1) Ameu adam (God plain) (2) It was also called Ameu azing (God multiply) (3) Ameu tiku (God spring head) (4) Ameu longyin (God rock plain) (5) Ameu jerong shvmpong (God jerong origin) (6) Ameu timungwang (God plain of white river) (7) Ameu tishewang (God plain of red river) (8) Ameu tinaqwang (God plain of black river) (9) Ameu syngcun (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 Mômê is another name for Dvmô. The morpheme mê is the same, and the morpheme mè meaning “mother” is added to it, i.e. “Mother God” (Dvmѐ is female).
Analysis:

86. *Dvmsharii shôn yâ:ngâ dăng kêñi kâ dvha:tní.*
dvmshâ-ri-í shôn yâ:ng-â dăng kêñi kâ dvhat-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. *Vmô, Gvmô n'vng Dvmô wâ-wê n'vng vs'ng tvenè-cë*
vmô gvmô n'vng dvmô wâ-wê n'vng vs'ng tvenè-cë
ameu gameu and dameu call/say-NOM and person human-son

88. *bûng rái dăng ângdông kû shôn'v'm fê.*
bûng rá-í dăng âng-dông-kû shôn'v'm í-ê
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. *Vmô, Gvmô n'vng Dvmô tìq-lông î-dvngwâë.*
vmô gvmô n'vng dvmô tìq-lông î-dvngwâë
ameu gameu and dameu one-thing be-just.like-NP
Ameu, Gameu and Dameu are the same.

90. *Dvmô n'vmlat vl yâng mông bông nô,*
dvmô n'vmlat vl yâng mông bông nô
Dameu at.first exist TMyrs land name TM
In the beginning, the name of the land where Dameu lived

91. *(1) Vmô vdvm gô vl yâ:ngâ,*
vmô vdvm gô vl yâ:ng-â
ameu plain also call TMyrs-TP
was also called Ameu Adam (God’s plain),

92. *(2) Vmô vzing gô vl yâ:ngâ*
vmô vzing gô vl yâ:ng-â
Ameu multiply also call TMyrs-TP
it was also called Ameu azing (God multiply),

93. *(3) Vmô tikû vl-e, wâ yâng,*
vmô tikû vl-e wâ yâng
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 (<i>"water" + kûleë "to scoop, dip with a cup", as opposed to kvr "carry water").
(4) Vmø lóngyìn gò vlè, wà yàng,
vmø lóng-yìn gò vl-è wà yàng
Ameu stone-flat also call-NP say TMyrs
also known as Ameu longyin (God rock plain),

(5) Vmø jèróng shèmpùng vlè, wà yàng,
vmø jèróng shèmpùng vl-è wà yàng
Ameu jeron origin exist-NP say TMyrs
also known as Ameu jeron origin,

(6) Vmø timùngwàng wà yàng,
vmø ti-mùng-wàng wà yàng
Ameu water-white-CL say TMyrs
also known as Ameu timungwang (God’s white river),

(7) Vmø tishèwàng,
vmø ti-shè-wàng
Ameu water-red-CL
Ameu tishewang (God’s red river),

(8) Vmø tinaqwàng,
vmø ti-naqw-wàng
Ameu water-black-CL
Ameu tinaqwang (God’s black river),

(9) Vmø svìngcùn dvshi yōè, wà yàng.
vmø-svìng-cùn dvshi yō-è wà yàng
Ameu-man-alive medicine growing-NP say TMyrs
Ameu sangcun (God’s life giving plant grows), it was said.

Tvnèvdvm dăng;
tvnè-vdvm dăng
human-plain regarding
Regarding Tane adam (human plain), (it was also called)

(10) Tvnè vdvør,
tvnè vdvør
human plain
Tane adam (human plain),
102  (2) Tvnè vzìng
    tvnè     vzìng,
    human    multiply
    Tane azìng (human multiply),

103  (3) Tvnè shỳmpìng,
    tvnè     shỳmpìng
    human    origin
    Tane shampìng (human origin)

104  (4) Tvnè tikù
    tvnè     tikù
    human    springhead
    Tane tikù (human springhead).

    Dvmòpèì nò, svmà lvngà shvgòp tvnècè vnìgò pìn mìn
    yà:ngà. Wègònì vsìng mvsùcènì, tòngmìngcènì, wànò, tò yà:ngà,
    wàëì. Vmò vdùm kënì tvnè vdùm
    taq vè lùvmìrt vcìl yà:ngà. Wèkvt
    mvsùcè tòngmìngcènì nò, tvnècè
    wànò, bìng vpì 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  Vsìng nỳmlìt pìn yà:ngà dàng.
    vsìng    nỳmlìt pìn yìng-à dàng
    human   at.first create TMyrs-TP regarding
    Regarding the first creation of human beings.

106  Dvmòpèì nò, svmà lvngà shvgòp tvnècè vnìgò
dvmò-pè-ì    nò    svmà    lvngà    shvgòp
    Dameu-GMm-AGT TM woman    man    pair
    human-son    two-CL
pvn mvn yan-gà.
pvn mvn yang-à
create create23 TMyrs-TP
Dameu created a pair of man and woman, two human children.

107 Wégní sỳng mvsùcèñí, tòngmùnçèñí, wàñò,
wè-gò-ní sỳng mvsùñ-ce-ní tòngmùng-cè-ní wà-nò
that-CL-dl LOC the.first-son-dl ancient.people-son-dl say-PS
tò yà-ngà, wàë.
tò yang-à wà-ê
call/name TMyrs-TP say-NP
Those two were called Masuce (the first children) and Tongmangce (ancient children), it was said.

108 Vmò v’dým këñí tvnè v’dým taq ‘l límrt vçíl yà-ngà,
vmò v’dým këñí tvnè v’dým taq ‘l-lím-rvt vçíl yang-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 wèkvt mvsùcè tòngmùnçèñí nò,
wè-kvt mvsù-ce tòngmùng-cè-ní nò
that-time human.being-son ancient.people-son-dl TM
therefore, (the names) Masuce and Tongmangce

110 tvnècè wàñò, bòng v pó yan-gì.
tvnè-cè wañò bòng v-pò yang-ì
human-son say-PS name PREF-changed TMyrs-IP
changed to Tanece (human son).

23 These two words for “create” differ slightly in meaning, pvn means “to create one thing out of another”; mvn means “to create by words”, as in “Let there be light!”.
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  
Tvñe dv dém taq ví wë.
Tvñe dv dém taq ví wë
human plain LOC live NOM
Living in the Tane-adam.

112  
Tvñe dv dém nö mônggàng rvqaq iyån.
Tvñe dv dém nö mônggàng rvqaq24 iyån
human plain TM the.world the.earth be-TMys
Tane-adam was the world, the earth.

24 There are two words for “the earth, the world”: mônggàng specifically has the meaning (and takes the classifier lòng, e.g. mônggàng yällong “this world”), while rvqaq can mean “the world”, “the earth”, “area”, “district”, etc. (and takes the classifier chàng, e.g. rvqaq yâchàng “this world”).
Mônggang yâ-lông taq,
mônggang yâ-lông taq
the.world this-CL LOC
In this world,

Mvn Dvmöî vî wë idêngtë pvn mvn bô-à nî-gô,
mvn dvmö-i vî wë idêngtë pvn mvn bô-à nî-gô
Creator Dameu-AGT exist NOM all create create PF-TP if-also
although Creator Dameu created everything that exists,

wâmwâm wânô, mvga yîng, wâë.
wâm-wâm wâ-nô mv-gâ yîng wâ-ë
dim-dim say-PS NEG-bright TMyrs say-NP
it was said that it was (still) half-dark, not bright.

Wêdô mv-köm mvgô rvt,
wê-dô mv-köm mv-gô rvt
that-ADV(thus) NEG-full/complete NEG-complete because
Because of it's incompleteness,

ninà idêngtë nîng vrâshì vrâ-shì lûngì, wâ.
ninà idêngtë nîng vrâ-shì lûng-i wâ
animal all with discuss-R/M DIR(begin)-IP say
(humans got together) with all the animals to discuss.

Naqúnggô nô,
naq-ûng-gô nô
big-frog-CL TM
The big frog (started saying),

"Dô nî dô dvîng laqwâ, gâ nî gá dvîng laqwâ,"
dô nî dô dvîng laq-wâ gâ nî gá dvîng laq-wâ
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,"

wà lûngì, wâ.
wà lûng-i wâ
say DIR(begin)-IP say
he said.
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121 Wékvt, "E, nāí nō kāshōn mē-shāo" wānō,
wē-kvt e nā-í nō kā-shōn mv-ē-shā-ő wā-nō
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 lōngkō:mí zat wā vzat yā:ngā, wā.
lōng-kōn-ī zat wā vzat yāng-ā wā
stone-flat-INST ADV ADV press TMyrs-TP HS
with a flat stone pressed it (on the frog).

123 Wērvt naqūng nō wēnī kēnī dzvēr yā:ngī, wāē.
wē-rvt naq-úng nō wē-nī kēnī dzvēr yāng-ī 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 Vpūgō nō, "E, lvdō, lvgā laqwā,″ wā lūngī, wā.
vpū-gō nō ē lv-dō lv-gā laq-wā wā lúng-ī 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 "Nāí nō kāshōn èshāoē," wā,
nā-í nō kā-shōn è-shā-ő-ē wā
2sg-AGT TM word-say NF-know-TNP-NP say
“You know how to talk,” (they said),

126 shvngbēí vgō vshvpmā yā:ngā. Rvt vpū vgō vdvmē, wāē.
shvngbē-ī vgō vshvpm-25 yāng-ā rvt vpū vgō vdvm-ē wā-ē
all-AGT head rub-BEN TMyrs-TP because owl head flat-NP say-NP
everybody rubbed the owl’s head. It is said that because of this the owl’s head is flat.

25 Although the benefactive generally has the function of adding an argument, in this case it does not seem to have the meaning of rubbing “for someone”. That is, here vshvp could be used with out -ē and have the same meaning. It might be the benefactive is used here because the actual direct argument (which could be marked by svng here) is 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.)

24
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  Vnvn wvnzà doq ò wë.
    vnvn  wvn-zà  doq-ò  wë
    sun     buy-gold  match-TNP NOM
    Buying the sun.

128  Rvgaq dvmyang pán-ò nò,
    rvgaq  dvm-yang       pán-ò    nò
    the.earth  plain-big(place) create-TNP PS
    The big earth was created,

129  vsng nng nínà vlá:mi nигë,
    vsng  nng  nínà  vl-ám-ì  nигë
    human and animal exist-DIR-IP although
    although there were already humans and animals,
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130  vn̂m  mv-sv̄r, wàm-wàm wâ  ī-rvt,
vn̂m  mv-sv̄r  wàm-wàm wâ  ī-rvt
sun  NEG-shine  dim-dim  like  be-because
because sun didn’t shine brightly,

131  "Vn̂m wvn-lv̄m vn̂m-wvn-zà doq-ì  wâ,
vn̂m  wvn-lv̄m  vn̂m-wvn-zà  doq-ì  wâ
sun  buy-INF  sun-buy-gold  match.in.price-1plHORT  say
"Let’ collect the amount to buy the sun."

132  "Vs̆ng kênî gô, nînà âd̄ngtê kênî gô rvkū:loë," wâ.
vs̆ng  kênî  gô  nînà  âd̄ngtê  kênî  gô  rvkū:loë  wâ
human  from  also  animal  all  from  also  collect-TNP-NP  say
"From all the animals and human beings as well" (they) said.

133  Nînà  pvn  kênî, shvri  ñng  pṿî  nô  mv-gûn.
nînà  pvn  kênî  shvri  ñng  pṿî  nô  mv-gûn
animal  kind  from  deer  and  bat  TM  NEG-contribute
From among the animals, the deer and the bat did not contribute,

134  W̄rvt  vn̂m-wvn-zà  mv-z̄ng  âd̄ngtê  nô,
w̄rvt  vn̂m-wvn-zà  mv-z̄ng  âd̄ngtê  nô
that-because  sun-buy-gold  NEG-put  in  all  TM
because of this, those who did not contribute to buy the sun,

135  yaqd̄ngî wâ  dîrî, vlangri  ìe, wâë
yaqd̄ng-î  wâ  dî-rî  vlang-ri  ì-e  wâë
night-ADV  only  walk-PM  fly-PM  be-NP  say-NP
it was said that (they) can only walk and fly at night.

136  Pṿî  m̄ng  nô, dpṿî  gûna:tnô  nînô,
pṿî  m̄ng  nô  dpṿî-î  gûna-at-ô  nî-nô
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  "Ngû nô cû ñng-à-ê," vyâ, chûr dv̄nshîë, wâ.
ngû  nô  cû  ñ-ng-à-ê  vyâ  chûr  dv̄n-shî-ê  wâ
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."

26
Cāi gūn-tn̂o nínō,
cā-í gūn-at-ò nínō
bird-AGT collect-DIR-TNP when
When the birds collected (from the bat),

"Ngā nō dōt ōngā-ē," wā, puq wāmōl dvtánshiē, wā.
ngā nō dōt 1-ng-ā-ē wā puqwā-mōl dv-tán-shiē 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."

Wērvt dvgárii, "E, nā nō, 'dōt ōngāē,'
wē-rvt dvgá-ri-i e nā nō dōt 1-ng-ā-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,'

èwā, 'cā ōngāē,'
è-wā cā 1-ng-ā-ē
NF-say bird be-1sg-1sg-NP
(and) said 'I'm a bird,'

nàyā wē īrvtnō, paqsūng kaq èchūngshi,
è-ivyā wē 1-rvt nō paqsūng kaq è-chūng-shì
NF-lie NOM be-because PS upside.down LOC NF-hang-R/M
because you lied, you hang upside down,

yaqدو:n̂gì wā, nàlāng," vl yà:ngā, wāē.
yaqdōng-i wā è-vlāng vl yàng-à wā-ē
night-ADV only NF-fly say TMyrs-TP say-NP
(and) you (can) fly only at night," they said.
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 Vnw m gö yäng-gə wə.
vnw m gö yäng-ə wə
sun call TMyrs-TP NOM
Calling the sun.

145 Vnw m wvn-zAu dɔŋ bɔ-ə kvt,
vnw m wvn-zAu dɔŋ bɔ-ə kvt
sun buy-gold match.the.price. PF-TP when
After collecting the amount to buy the sun,
"Lọ, vnvm gọ n'ing è'&display, ë:lò nè.
well(let's) sun call PURP NF-go say-TNP PS
“Let’s go to call the sun”, they said, and

kàpín svng dvzárò nígè, tìqpín pvn rvt túlishì nò
kà-pvn svng dvzvr-ò nígè tìq-pvn-pvn rvt túl-shì nò
WH-kind LOC send-TNP although one-kind-kind because give.reason-R/M PS
everyone sent would give various reasons (for not going),

dí mv-tá, wà.
go NEG-willing say
and were not willing to go.

Yùnglé dìnggù wà n'àm gò n'ingdí táë, wà.
cross.over.a.hill rooster only sun call PURP go willing-NP say
Only the rooster across over the hill was willing to go.

Yùnglé dìnggù nòngsônza nòngsô:ní doqvdýng làbó, wà.
(yunglé) rooster beak-gold beak-INST adorn PF-TP say
The rooster across over the hill, his beak was adorned with gold.

Che-rkûng nò, zà lvwiq-í, doqvdá:ngòé, wà.
wing-flat TM gold fan-INST adorn-TNP-NP say
His wings were adorned with a gold fan.

Svlíng nìzò nò zà shvryà:mí doqvdýng làbó, wà.
tail TM gold to.add.strings-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 svlíng in line 152 and yùngbông 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; shvryàm refers to something that hangs.
When his legs were attached with gold scissors,

when his tail looked elegant and beautiful,

"Kàng kvröö" wänô,

sound.of.crowing-TNP-NP-EXCL say-PS

"Kang kar o e e . . ." said (the rooster),

and he stepped up one level after another,

upward and shouted

Ameu multiply from sun-sun-CL LOC
to the sun from Ameu azing,

"Lv wang Nüng, Vzän Näängé,

"Oh, Nang the sun! Nang the sun!

Näng is used as the name of first-born females, corresponding to Pîng for males.
pīngdīm Tvnèvdīm sīng vzān bàng dešhùrshì daq," wāē,
pīng-dīm tnvē vdīm sīng vzān bàng de-shhūr-shī 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."

wānō, gō daqā vkt, vnīm gēm nō,
wā-nō gō daq-ā vkt vnīm gēm nō
say-PS call DIR-TP when sun CL TM
(and) after (the rooster’s) calling, the sun

"îninō, mērīn dāngā," wā nō, kāgvdiq zīshī dāi vkt,
î-ninō è+mvrīn dā-ng-ā31 wā nō kā-gvdīq zī-shī dā-ī vkt
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.”

Yūngbōng dīngggū nō mēbaq vvwīng daqī, wā.
yūngbōng dīngggū nō mēbaq vvwīng daq-ī wā
(unanimous) rooster TM round turning DIR-IP say
The rooster (then) came back,

Wēnī kěnī vnīm nō dīngggūí wā gōa:tānā, wāē.
wē-nī kěnī vnīm nō dīngggū-ī wā gō-at-ā 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 dā and rā (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 dā is used. Calling someone who is leaving or
walking away from behind, one would use mvrīn rā. Here dā 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. 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

\[
\begin{align*}
\mathbf{Vnm} & \quad \text{cā yāng-gā wē.} \\
\text{vnância vdoq shaq dýngtḗi,} & \\
\text{sun wait TMyrs-TP NOM} & \\
\text{Waiting for the sun.} & \\
\end{align*}
\]

166

\[
\begin{align*}
\mathbf{Vnm} & \quad \text{wǐn-zà v-doq shaq dýngtḗi,} \\
\text{vnância buy-gold PREF-give/put.in PART all-AGT} & \\
\text{All of those who already contributed to buy the sun,} & \\
\end{align*}
\]

167

\[
\begin{align*}
\text{nvmsvrlap kaq pōshī nē cā-dē, wā.} & \\
\text{east-side LOC(toward) turn.toface-R/M PS wait-TNP-NP} & \\
\text{say} & \\
\text{had their faces turned to the east and were waiting for the sun, it was said.} & \\
\end{align*}
\]
Nɛmɛwɛnzà mà-vdoq dỳŋtè nò,
nɛm-wɛn-zà mù-v-dɔq dỳŋtè nò
sun-buy-gold NEG-PREF-give/put.in all TM
All those who did not contribute to buy the sun,

nɔmlɔp kaqsvŋg pɔshì dɔzːaròðè, wà.
ɔmlɔp kaqsvŋg pɔshì dɔzːaròðè wà
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.

Vnɛm ɡom nɛmบาย ng nò
vnɛm ɡom nɛmบาย ng nò
sun flat sun-beam TM
(When) the beams of the sun

nɔmlɔp ʃiŋgung taqsvŋg svr daqà wè sɔŋg
ɔmlɔp ʃiŋgung taq svŋg svr daqà wè svŋg
west mountain LOC first shine down-TP NOM LOC
first appeared on the western mountain,

ʃhrigɔi ngvr wà yvŋg bɔà kvt
shri-gò-i ngvr wà yvŋg bɔà kvt
barking.deer-CL-AGT notice ADV see PF-TP time
when the barking deer noticed it,

dɔbù nò chɔŋshì lʊngi kvt
dɔbù nò chɔŋshì lʊngi kvt
happy PS jump-R/M DIR(begin)-IP time
when he jumped up with joy

dỳŋdè nò dɔbɔp hɔm gɔ zeq lvɔm bɔà, wà.
dỳŋdè nò dɔbɔp hɔm gɔ zeq lvɔm bɔà wà
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.

"Nɔm wɛnzà mè-doq wè nài vɔŋg èyuŋgòðè,
ɔm wɛn-zà mè-doq wè nài vɔŋg èyuŋgòðè
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 dỳŋdè nò dɔbɔp hɔm refers to setting up for the preparation of making bean paste by putting the beans in a basket with a weight on top. hɔm is used both as a verb and as a classifier, "basketful”. dɔbɔp "cause to rot” = “ferment”. nò dɔbɔp = “bean curd”.

33
176 *vnō dvbōp hûm gō èlvmādē,* wā,
vnō dv-bōp hûm gō è-lvm-ā33-ō-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 ngŷn-ké yângâ, wā.
ngỳn-ké yăng-â wā
scold-AVS TMyrs-TP say
they scolded him.

178 *Wērvt shvrihi nōvnō dvbōp shông vngâ nô,
we-rvt shvri-hî nô vnō dv-bōp shông vngâ nô 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 *vgīi tō pnûvû bôdē, wā.*
vgī-î tō pnûvû bô-ô-ē34 wā
dog-AGT short.time(quickly) smell PF-TNP-NP say
(can) easily traced by the dog, it was said.

180 *Shvri mîr mvcôt.yang wē gô wērvt î-ë, wā.*
shvri mîr mvcôt yang wē gô wē-rvt î-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”.

34
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 yàng-à wè.
Tì lù yàng-à wè
water take TMyrs-TP NOM
Bringing forth water.

182

Vti mv-vl nô Vmôtikù këni,
vti mv-vl nô vmô-tikù këni
water NEG-exist PS God-spring.head from
There was no water, from Ameu tiku

183

vyôí tì lù dvzvr yàng-à wâ-ë.
vyô-í tì lù dvzvr yàng-à wâ-ë
bumble.bee-AGT water take send/cause TMyrs-TP say-NP
bumble bees were sent to get the water, it was said.
Wevt vyò nô ákvt gô tì vrîshaq iê.
we-vrt vyò nô ákvt gô tì v-rí-shaq iê
that-because bumble.bee TM now also water PREF-carry-PART be-NP
Therefore, the bumble bees are carrying water until now.

Vmâvzing Vmôtikû kêní, vyôí tì rî daqà wê,
vmô-vzing vmô-tikû kêní vyô-î tì rî daq-à wê
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,

shônghûng rîm sûng dvîá daqà kvt,
shông-hûng rîm-sûng dvîá daq-à kvt
tree-hollow35 inside-LOC drop down-TP when
when (the water) was poured into the hollow tree,

vheî vtôô nê, shvyôô nê.
vheî-î vtô-ô nê shv-yô-ô nê
crab-AGT receive-TNP PS CAUS-flow-TNP PS
the crab received (it) and let it flow,

bôdêî tvrâ wàô, kûrnêngî mvrî:nôê, wâ.
bôdê-î tvrâ wà-ô nê kûrnêng-î mvrîn-ô-ê wâ
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).

Dvtaq daqà kvt,
dv-taq daq-à kvt
CAUS-arrive (bring) down-TP time
When (the water) was brought down,

dvîngchéî vzvîng aq pà:ngô nînô, vrông vniq-âmî, wâ.
dvîngché-î vzvîng aq pûng-ô nînô vrông vniq-yûm-î wâ
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 hûng in this phrase is derived from vhûng “empty”.
36The first syllable of “earthworm” is the word for “snake”. The kûrnêng is a large insect
which makes the sound “goweng goweng goyooo!”.
Ngvpq-í aq pà:nò nínò, vròng nò yúng mvyúngcè,
ngvpq-í aq pûng-ò nínò vròng nò yúng mvyúng-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,

mýrgâng nò moq lvmoq cè vnvpmám.
mýrgâng39 nò moq lv-moq cè vnvp-âm
forehead.of.cow TM grey REDUP-grey cute beautiful-DIR
(it’s) forehead gray and cute and beautiful.

Kvt këní aq yâ:ngá, wäë.
kvt këní aq yâng-à wä-ë
time since drink TMyrs-TP say-NP
After that, (they all) drank the water, it is said.

16. Wënì wëyaq nò, shôngnòq nì, lóngnòqnì, shông kà shênnì, lóngkà shênnì iyàng, wäë.
Vshông gò "Ak-gá," wäë, wä;
Vlông gò "Ak-gá" wâ yâng, wä.
Lvðõ lvgá rvwâ:nònì iyàng, wä.

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-gá!” and the Stone would also say “Ak-gá!” Those days were days divided into light and dark, it is said.

Analysis:

Wënì wëyaq nò, shôngnòqnì, lóngnòqnì,
wë-nì wë-yaq nò shông-nòq-nì lóng-nòq nì
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,

---

37 This 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 Dulongos (in Chinese), but the name in their own languages is the same for the two groups: ngvpq (Rawang) həpu?(Dulong) (< *ŋwə pu? [cow dark.brown]).
38 The diminutive cè used here gives it the meaning “small and cute”. It is derived from the word for “son, child”.
39 mýrgâng refers to the wide forehead of a cow, dânggâng is the forehead of people; gâng is a classifier for big rocks, loaf of bread, and similarly shaped items.
17. Śvyngzawàwàngcè vzìng pùng shì yàng dâng.

Mvsù lòngmìngcènì nò, tìq dò ngkù shvzììngshi bòînì miqìtvìn cümrè vrìàmì, wá. Rvìò lhùm ràì nò, puqììnì sùngì, wá. Wèìkt cümrè tìggò g̀ìl daqà qtv nò, zà yìngò g̀ìl daqà rvt "Śvyng zà Pòng," lìn yànggà, wàë.

Mèvìng vrá cümrè vrìáminò, puqììn zàyìng lhùm sùngì qtv, wèìdò nhì zvmìcè tìqìì g̀ìl daqà, wá. Āng śvyng gò wèdònì "Śvyng zà Nùng," wàñò tò yànggà, wàë. 

Vpùng wà bêngnò, nvmìt sòq pùng daqà rvt, Vpùng wà tò yànggà. Wè bêng nò ìnì dëyaq hòq inigò dvututtûnvìngòtsìhà. 

Śvyng wà bêng gò nvmìt gò taq rûmsì nhìngsìhì daqì gò írvìt.

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

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40 Here and following, normally unprefix ed words, such as śhøng “tree” and lòng “rock” appear prefixed by V- (and capitalized), because they are used as names, i.e. “Tree” and “Rock”, for the anthropomorphized entities.

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  Sîngzàwângcê vzîng pûngshî yàng dăng.
    svngzawangce vzingle pungshi yang dang
    Human being procreate start-R/M TM yrs regarding
    Regarding the procreation of human beings.

199  Mvsû tongmîngcêni nô, tîq dêngkû shvzhongshî bôl nô
    mvsû tongmîng-ce-nil nô tîq dêngkû shv-zhong-shî bôl nô
    the.first original-son-dl TM one family CAUS-settle.down-R/M PF-IP PS
    The two children established one family, and

200  miqcvìm cêmû vrâ:mi, wà.
    miqcvìm cêmû v-rî-vm-l wà
    baby child PREF-carry-DIR-IP say
    a child was conceived, it is said.

201  Rv tô vhôm râl nô, puqneâza là:ngî, wà.
    rv tô vhôm râl nô puqneàza làngî wà
    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  Wvêkt cêmû tîqgô gîl daqâ kvt nô,
    wê-kvt cêmû tîq-gô gîl daq-å41 kvt nô
    that-time baby.boy one-CL give.birth DIR-TP time TM
    Then when a baby boy was born,

203  zà yângô gîl daqâ rvt
    zà yâng-ô gîl daq-å rvt
    pain LOC-(out of) give.birth DIR-TP because
    because (he) was born out of pain,

41 gîl daqâ actually means “to put (something) down”, but is used here as a more polite alternative to sheq daqâ “to give birth”.

39
"Svngz Pung," lvn yagn, wae.
svng-z Pung lvn yang- TMyrs-TP wae
people-sick first.born.male name say- NP
he was named Sangza Pung, it is said.

Mepng vr cvmre vri:mi n, 
mepng vr cvmre v-r:vm-l n
later again child PREF-carry-DIR-IP PS
Later, (she) got pregnant again, and

Pqpn zayng vhnm luga kv,
Pqpn z-yng vhnm lung- kv
twomb pain-series/portion meet DIR(begin)-TP time
when (she) began to feel womb pain,

wdddnh zvmic txm dvl dq, w.
w-dinh zvmic txm dvl dq w
that-just.like baby.girl one-GMf give.birth DIR-TP say
in like manner, a baby girl was born.

Ang svng g weddnh
Ang svng g w-dnh
3sg LOC also that-ADV-just
She, in like manner

"Svngz Nng," wnh t yng, wae.
svng-z Nng wnh t yng- wae
people-pain first.born.female say-PS name TMyrs-TP say- NP
was also named Sangza Nang, it is said.

"Vpung" w bng n, nmllt shq Pung dqa rvt,
vpung w bng n nmllt shq Pung dqa rvt
Apung say name Tm the.first give.birth start DIR-TP because
The name Apung, because (he) is first to be born,

"Vpung" w t yng.
vpung w t yng
Apung ADV name(v.) TMyrs-TP
(that's why he) is called Apung.
Creation and Migration Story

212 We bong nô dêni dêyaq hêq ínigô dvtutut lýngvtshà.
we bong nô dêni dêyaq hêq í-nì-gô dvtut-tut lýng-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 "Vnùng" wã bong gô
vûng wã bong gô
Anang say name also
The name Anang was given, also

214 nûmlat gô taq rûmshi nûngshì daqi gô írvt,
ûmlat gô taq rûm-shì nûng-shì daqi gô 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 "Vnùng" wã bong dêni dêyaq gô wêdônî là:ngiê.
vûng wã bong dêni dêyaq gô wê-dônî lýng-î-ê
Anang 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 Íwê lýngà vlat svmâ vlat yägôní sving nô
í-wê lýngà vlat svmâ vlat yä-gô-ní sving nô
be-that (but) boy first.born girl first.born this-CL-dl LOC TM
However, these first born boy and first born girl,

217 puqûnûnza sóri gôl daqà rvt
puqûnûn-zà sóri gôl daq-à rvt
womb-sickness while give.birth DIR-TP because
because they were born out of womb pain while giving birth,

218 "Sûngza Pûng" nûng
sûng-zà pûng nûng
people-sick first.born.male COM

219 "Sûngza Nûng" wã, tô yàngâ.
sûng-zà nûng wã tô 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. 洞穴多CreateTime story

Msú tôngmvéngcéni àngcè vlat gèní "Sýngzá Pông" nỳng "Sýngzá Nýng" ní nò, àngní nvm tìq dôngkù shvôngshì nò lvông dvlìng dvgòpè, zvmì dvgómè vðá yàngì, wàé. Àngní àngcè-ri nò yàdò íè.

(1) Vlat Pônkâng, Vpûng.
(2) Vtòn gò nò Tòndó, Vdô íè.
(3) Vshôm gò nò, Vkwín, Kwinjung íè.
(4) Vbi gò nò, Vsên, Sônsèq íè.
(5) Pnvnvw gò nò, Vnôn, Nônhông íè.
(6) Vchuq gò nò, Vpî, Pîkô íè.
(7) Shvngrêt gò nò, Vyông, Yongkâq íè.
(8) Vshvt gò nò, Vyôn, Yônrûm Yônzì íè.
(9) Dvgô gò nò, Vtò, Tôwà, Vrè, Tvrè íè.

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 Sýngzáwàngcè vźìng yàng wè.
sýngzáwàngcè vźìng yàng wè
human beings grow TMyrs NOM
The growth of human beings.

221 Msú tôngmvéngcéni àngcè vlat gèní
msú tôngmvéng-cé-ní àng-cè vlat gô-ní
the.first original.people-son-dl 3-son first-born CL-dl
"Svngz Png" nvg "Svngz Nng" n n,
svng-zA-png  nvg  svng-zA-nvg  n  n
dl TM
people-sickness-first.male  and  people-sickness-first.female

The first son and daughter of the “original children”

ångnî nîm tîq dôngkû shvzôngshî nô
ång-nî nîm tîq dôngkû shv-zông-shî nô
3sg-dl sibling one family CAUS-settle.down-R/M PS
became husband and wife to establish one family,

lvngà dlvng dvgôpè;
lvngà  dlvng  dvgô-pè
man/male strong42 nine-GMm
They had nine sons

zvmî dvgûmè vdâ yâ:nî, wâ:è.
zvmî  dvgû-mè  vdâ  yâng-i  wâ-è
girl nine-GMF have TMyrs-IP say-NP
and nine daughters.

Angnî ângcè-ri nô yâdô íè,43
ång-nî  ång-cè-ri  nô  yâ-dô  í-è
3sg-dl  3sg-son-PM TM this-ADV be-NP
The sons were as follows:

(1) Vlat Pûngkâng, Vpûng.
vlat  pûngkâng  vpûng
first.born  (nick-name)  Apung
The first son, Pungkang, Apung.

(2) Vtnn gô nô Tôndô, Vô: íè.
vtôn  gô  nô  tôndô  vô:  í-è
later CL TM (nick-name) Adeu be-NP
The second was Teunden, Adeu (Tindi, Atin).

(3) Vshôm gô nô, Vkwîn, Kwînjûng íè.
vshôm  gô  nô  vkwîn  kwînjûng  í-è
three CL TM Akwin Kwinjung be-NP
The third was Akwin, Kwinjung.

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42 The word dlvng refers to males that are strong, powerful, and handsome.
43 The Rawang are said to have descended from the first son, the Jingpo from the sixth son.
(4) Vbi gô nô, Vsôn, Sônseq íê.
    vbi  gô  nô  vsôn  sônseq  íê
    four  CL  TM  Aseu  Seuse  be-NP
The fourth was Aseu, Seuse.

(5) Pvangwâ gô nô, Vnôn, Nônchông íê.
    pvangwâ  gô  nô  vnôn  nônchông  íê
    five  CL  TM  Aneun  Neuncheung  be-NP
The fifth was Aneun, Neuncheung.

(6) Vchuq gô nô, Vpî, Pîko íê.
    vchuq  gô  nô  vpi  pîko  íê
    six  CL  TM  Api  Piko  be-NP
The sixth was Api, Piko.

(7) Shvngôt gô nô, Vyông, Yöngkaq íê.
    shvngôt  gô  nô  vyông  yöngkaq  íê
    seven  CL  TM  Ayong  Yongka  be-NP
The seventh was Ayong, Yongka.

(8) Vshvt gô nô, Vyôn, Yönrûm Yönzî íê.
    vshvt  gô  nô  vyôn  yönrûm  yönzî  íê
    eight  CL  TM  Ayeun  Yeunram  Yeunzi  be-NP
The eighth was Ayeun, Yeunram, Yeunzi.

(9) Dvgo gô nô, Vtô, Tôwâ, Vrê, Tvrê íê.
    dvgo  gô  nô  vtô  tôwâ  vrê  tvrê  íê
    nine  CL  TM  Ato  Towa  Are  Tare  be-NP
The ninth was Ato, Towa, Are, Tare.
(1) Svìng zèr vi mvdòm rìnshi nỳngshi daqì rvt, Vnỳng, Nỳngkuq.
(2) Mèpìngmé no Vnìn, Nìnuq;
   (3) Vkò, Chỳngkò;
   (4) Vtì, Nòntì;
   (5) Vkùr, Kurzi;
   (6) Vgòn, Gònzi;
   (7) Vtám, Támzì;
   (8) Vỳôn, Yònìì, Yònì;
   (9) Vnòng, Tòngǹg, wā, tō yawngà.

Lyngà dvgò-pè, svmä dvgò-mè, yārì nò, svìngzàiwàngcèrì iē. Gvà luq wē i rvt "wàng cè" wā wē bông vbāe.

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) Atì, Nuntì;
   (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 Zvmicè dvgòmè bôngri.
zvmicè dvgò-mè bông-rì
   girl   nine-GMf   name-PM
The names of the nine girls.

237 (1) Svìng zèr vi mvdòm rìnshi nỳngshi daqì rvt,
   svìng zèr vi mvdòm rìnshi nỳng-shì daqì rvt
human series exist top add-R/M accompany-R/M DIR-IP because
Because she was added to the other humans,

238 Vnỳng, Nỳngkuq.
vnỳng nỳngkuq
   Anang, Nangku
the first was (called) Anang, Nangku.

239 (2) Mèpìngmé no Vnìn, Nìnuq,
mèpìng-mè no vnìn nìnuq
   later-GMf   TM Anin Ninku
The later ones were named Anin, Ninku,
(3) Vkö, Chìngkō,
vkö chìngkō
Ako Changko
Ako, Changko,

(4) Vtì, Neuntì,
vtì neuntì
Ati Neuntì
Ati, Neuntì,

(5) Vkür, Kurzi,
vkür kürzi
Akur, Kurzi
Akur, Kurzi,

(6) Vgën, Gëntzi,
vgën gëntzi
Agën Ginzi
Ageun, Geunzi,

(7) Vtäm, Tamzi,
vtäm tämzi
Atam, Tamzi
Atam, Tamzi,

(8) Vyën, Yënrvm, Yënzi,
vyën yënrvm yënzi
Ayeun Yeunram Yeunzi
Ayeun, Yeunram, Yeunzi (and)

(9) Vnông, Tônông, wä, tô yà:ngà.
vnông tônông wä tô yàng-à
Anong Tonong ADV name(v.) TMyrs-TP
Anong, Tonong.

Lvngà dvgö-pè, svmā dvgö-mè,
lvngà dvgö-pè svmā dvgö-mè
boy nine-GMm girl nine-GMf
The nine boys and nine girls,
248  yārì nō, súngzàwàngcèrī iē.
    yā-rì  nō  súng-zà-wàng-cè-rī  iē
  this-PM  TM  people-sickness-many-son-PM  be-NP
  these were the human beings.

249  Gvzà luq wē í rvt "wàngcè" wā wē bông vbāē.
    gvzà  luq  wē  í-rvt  wàng₄⁴-cè  wā  wē  bông  vbāē
  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. Vsṳng vzìng vshit lúngī wē.
    Lvngà dvgôpè, svmā dvgômèrī
    vzìng vzìng lúngī nō súngzâcèrī
gvzà luq lúngī, wā. Rvqag
dvmyâng gêm lúngâ, 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  Vsṳng vzìng vshit lúngī wē.
    vsỳng  vzìng  vshit  lúng-ì  wē
  human  multiply  (= vzìng)  DIR(begin)-IP  NOM
  The beginning of the multiplying of human beings.

251  Lvngà dvgôpè, svmā dvgômèrī vzìng lúngī nō,
    lvngà  dvgô-pè  svmā  dvgômè-rī  vzìng  vzìng  lúng-ì  nō
  man/male  nine-GMm  girls  nine-GMf-PM
  get.bigger⁵⁵  multiply  DIR(begin)-IPPS
  The nine boys and nine girls began to multiply,

252  súngzâcèrī gvzà luq lúngī, wā.
    súng-zà-cè-rī  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”.
⁵⁵ The word vzìng is used for something increasing in size or number, e.g. svmì vzìng “the fire is getting bigger”, and can be used in a causative form (dvdôngô) to mean “make bigger” or “make (e.g. a fire)”: svmì dèdôngô “Make a fire!”.
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 cing (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
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Wēkvt kàngray tîngō rûng daqì, wā.
"Wēsîng Vîäng Pûngé, shvrâng taqtîng êrûng lîng", ā:lô nê, rûng lûngì kvt,
"Vîäng Pûngé, nà nîngō nîgûng nê, miqcvîm gôja:gni nàyatronvînê. Dêndûng dvpuq sîng dô dvchû:ngî, ā:lôê, wā. Dvchûng bôà kvt taqûtûng kêmî gîlâ
dvîpê, sîmpvîngvîm kêmî gîlâ
dvîpê, rêmô nê taqlap kêmî
nînq wûrûfî vbuq vbuqô nê,
shvîm nê mîngjê:ngî zu:rô nê,
dvshìyê, shvmâl yê bôà, wâè.
front of the roof. Then he sat down on the side of the fireplace closest to the
doors. "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

Vîäng Pûng bûng yà:ngî wê.
vlâng pûng bûng yàng-î wê
Alang (to fly) Pung appear TMyrs-IP NOM
The appearance of Alang Pung.

255

Sîngzûwàngcê dêngkû vîdong kêmî
sîng-zà-wàng-cê dêngkû vîdong kêmî
people-sickness-many-son family inside from

256
cvrmé tiqgô gîl daqà, wā.
cvrmé tiq-gô gîl daq-à wâ
child one-CL give.birth DIR-TP say
A son was born in a family, it is said.

257

Chôr gô vdaê wä, nîgûng gô yôë, wâ.
chôr gô vda-ê wä nîgûng gô yô-ë wâ
wings also have-NP say tail also grow-NP say
The son had a pair of wings and a tail, it is said.
Kūḏo kūḏo tē mvnshi lʊŋi nǐnọ,
kū-ḏo kūḏo tē mvn-shi lʊŋ-ì nǐnọ
that-ADV that-ADV 46 big(grow) continue-R/M DIR-IP when
As he was growing up,

hì wūr nōl gō sūr lʊŋi, wä.
hì wūr nōl gō sūr lʊŋ-ì wä
legs hands nail also long 47 DIR(begin)-IP say
his finger nails and toe nails began to grow long.

Tē mvnshi nō vlāŋg gō shā lʊŋgà, wä.
tē mvn-shi nō vlāŋg gō shā lʊŋ-à wä
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.

Wērvt, āng svŋg nō "VLāŋg Pŋg," wä nō tō yānggà.
wē-rvt āng svŋg nō vlāŋg pŋng wä nō tō yāng-à
that-because 3sg LOC TM Flying Pung call PS name TMyrs-TP
Therefore they called him Alang Pung, flying first born son.

VLāŋg Pŋngi nō svŋgzwāŋgcèrì tǝqkènì
vlāŋg pŋng-ì nō svŋgzwāŋgcè-rì tǝq-kènì
Vlang Pung-AGT TM human.beings-PM LOC-from
Alang Pung, from the humans,

svŋg vnvp-rì svŋg tvm vbũn baq ké-ò nō,
svŋg vnvp-rì svŋg tvm vbũn 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.

lōnggápā lōngshvgà tıqrım svŋg
lōnggá-pā lōng-shvgà tıqr-ıvm svŋg
cliff-side rock-cave one-CL(hole) LOC
He took them to his cave which was at the side of a cliff.

yvn ké-ò nō,
yvn ké-ò nō
transfer.from.one.place.to.another eat-TNP PS
(he) transfer them from one place to another to eat (them),

46 Here kūḏo kūḏo “that way that way” is used to mean “further and further, more and more”.
47 This refers to the nails being long and pointed.
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266  dvbé ké lúngà, wā.
dv-bé     ké⁴⁸    lúng-à    wā
CAUS-be.gone  AVS  DIR(begin)-TP  say
(and there) were less people than before.

267  "E, sýngzà dvkoqrvt lým pà íē,
e  sýngzà  dvkoq-rvrt⁴⁹  lým  pà⁵⁰  íē
Eh  human  last.one-cut  INF  thing  be-NP
"He might finish us all,"

268  sýngnì dvkoq dvbé lúmpà íē,
sýngnì  dvkoq  dv-bé  lým  pà  íē
humans  the.last.one  CAUS-be.gone  INF  thing  be-NP
(he might) destroy all humans,

269  shvmà:lī," wā gvcvt vjån lýngà, wā.
shv-mvł-ī  wā  gvcvt  vjån  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, angkòpèí cìnggú bòy laqshvtìqò.
e  àng-kò-pè-ī  cìnggú  bòy  laq-shv-tìq⁵¹-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  Weyng sýng gõî nè,
we-yving  sýng  gõî  nè
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.
⁴⁹dvkoq is a noun, "the last one", while dvkoqrvt is a verb "destroy all/finish all", which is normalized here by the infinitive marker.
⁵⁰pà 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)", (< tìqè "to circle (something))".
⁵²kò 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.
shvráng taq-dông shvrú:ngi nô,
shvráng taq-dông  shv-rúng-î  nô
middle.room53 upper-floor CAUS-sit-1plHOR PS
and get him to sit in the sharang (middle room upstairs)

sha:tní," wänô, wàmûn vráá:mi, wä.
shvt-î wän-nô wàmûn54  vrá-vm-î  wä
kill-1plHOR say-PS all.the.multitude agree-DIR-IP say
then kill him,” they said and all agreed.

Wëktv ãng svng gôô nô,
wë-kvt ãng svng gôô nô
that-time 3sg LOC invite-TNP PS
They (went to) invite him,

toqtip lỳmpái gô mvrô:nô, wä.
toq-tip lỳm-þà-í gô mvr-nôn-ô wä
speak-speak INF-thing-INST also NEG-reach-TNP say
but what they said did not reach (into his cave)

Svri  tiq-chvng bë nô høq bøà kvt,
svri tiq-chvng bë nô høq bøà 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.

"Vláng Pûngé, nvkô gámzaq mv gà:mí cînggú bôy
vláng pûng-é nv-kô gámzaq mv gà:mí cînggú bôy
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

shvtiq bøà yvng laq-lúm rä, wäê," wä-gôôô, wä.
shvtiq bøà yvng laq-lúm rä wäê wä gôô-ê wä
CAUS-circle PF-TP LOC IDDTV-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.

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53The sharang is the middle room of a Rvwang house and is used for preparing food.
54mûn is “10,000”, wâmûn literally is a number above “10,000” but below sên “100,000”.
Here it is used to mean “everyone”.

52
279 Wékvt Vlăng Püng vlâŋrw̃i nò
we-kvt vlâŋ püng vlâŋ-rá-ì nò
that-time Alang Pung fly-DIR-IP PS
Then Alang Pung flew there

280 ngámlë zōngmuq taq tap ráì, wā.
ngámlë zōngmuq taq tap rá-ì wā
front.roof front.roof55 LOC alight/sit DIR-IP say
and landed on the front of the roof.

281 Wékvt kângrây tṽg̃̃̃ n̄g̃̃̃ daq-ì, wā.
wé-kvt kângrây56 tṽg̃̃̃ n̄g̃̃̃ 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 "Wës̃ṽng Vlăng Pûngé! Shvrâng taqtṽng èrûŋg lûng,"
wë-s̃ṽng vlâŋ pûng-é shvrâng taq-tṽng è-rûŋg lûng
that.person Alang Pung-EXCL middle.room upper-floor NF-sit DIR
"Hey, Alang Pung! Come sit in the middle room upstairs,"

283 a:lo nò, nûng lûngì kvt,
ṽl-ò nò nûng lûng-ì kvt
say-TNP PS sit DIR(begin)-IP when
they said, and when he started to sit down, they said,

284 "Vlăng Pûngé, nà ngòng n̄gûng nò,
vlâŋ pûng-é nà ngòng57 n̄gûng nò
Alang Pung-EXCL 2sg long.lived/precious tail TM

285 miqc̃ṽm gjâ:jng̃ nàyatvñnē.
miqc̃ṽm gjâ:jng̃ e-vyat-vt-ë
children play.around-AGT NF-step.on-DIR-NP
"Alang Pung, the careless children will step on your precious tail.

55ngámlë and zōngmuq are Damsha (poetic, literary) words, not used in colloquial speech. ngám by itself means "front", and ngámlë and zōngmuq mean "the front roof of a house".
56kângrây is the side of the fireplace closest the door in a Rawang house.
57ngòng, miqc̃ṽm and ninaq (wûrî) are also Damsha (poetic, literary) words, used here to sound more elegant.
Döndung dvpuq sóng dở dvchūngì,

Döndung dvpuq sóng dở dv-chūng-ì

bamboo.floor underneath.house LOC ADV CAUS-hang-1plHOR

Let’s hang it down through the slits in the floor.”

ä:ldē, wä. Dvchūng bōà kvt

vīl-ō-ē wā dv-chūng bō-ā kvt
tell-TNP-NP say CAUS-hang PF-TP when
when he hung his tail through the floor,

Aeqdóng kēnì gilà dvgēpè, s̩om̩ŋng̩r̩vm kēnì
taq-dông kēnì gilà dvgē-pè s̩om̩-ŋng̩-r̩vm kēnì

upper-room from strong.male nine-GMm house-under-inside from
from the upper floor nine strong men and from underneath the house

Gilà dvgēpèi, rō:nō nō taqlap kēnì

gilà dvgē-pè-ì rōn-ō nō taq-lap kēnì

strong.male nine-GMm-AGT pull-TNP PS upper-side from
(another) nine strong men pulled (his tail and those on) the upper side

Ninaq wūrdiī vbuq vbuqō nō,

ninaq wūrdiī-ì vbuq-ō nō

big(axe) axe-INST strike.downwards-TNP PS

struck downward with axes

Shvm nō m̩ŋgj̩:ngì vz̪:rō nō,

shvm nō m̩ngj̩ng-ì vz̪r-ō nō

iron.sword TM spear-INST stab-TNP PS

and stabbed him with spears and swords,

Dvʃhiyē, shvmāl yē bōà, wāē.

dv-shi-yē shv-māl yē bō-ā wā-ē

CAUS-die-complete\(^58\) CAUS-disappear complete PF-TP say-NP

and they killed him.

\(^{58}\) The postverbal particle yē can mean “finish, complete V”, equivalent to dōng, or “be able to V.”

54
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 “Mvshvngshicè” (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.
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shigung kwung wâ vzû ndo shvzõl
vmõ chiprin boâ yîng lông-shi
yâ:ngi, wâë.

Analysis:

293  22. Vläng Pûng shä-chë-î gëmgöy shîû,
vläng pûng  shä-chë-î  gëmgöy  shîû
Alang Pung  flesh-chunk-AGT  plague  death-epidemic

294  mvshïng shîû zông yâng wë.
mvshïng  shî-û  zông  yâng  wë
plague  death-epidemic  full  TMyrs  NOM
Alang Pung’s body chunks caused deadly plague and filled the earth.

295  Kàngshïng Pûng, Vläng Pûng dvshì dvng boâ,
kàngshïng  pûng  vläng pûng  dv-shì  dvng  bõ-à
ancient  Pung  Alang Pung  CAUS-die  finish  PF-TP
Human beings killed ancient Pung Alang Pung and

296  shvmäi yé boâ, wâ. "Lô, kõ:mi," wâ ndõ,
shv-mäi  yé  bõ-à  wâ  ló  kõm-ì  wâ  ndõ
CAUS-disappear  complete  PF-TP  say  let’s  bury-1plHOR  say  PS
they said to each other, “Let’s bury him.”

297  chëmpïng nvmshïngô kõm boâ, wâë.
chëmpïng  nvmshïngô  kõm  bõ-à  wâ-ë
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 nõ yâ:ngô ninõ,
vsháng  gá  daq-ì  nõ  yîng-ô  ninõ
morning  bright  DIR-IP  PS  look-TNP  when
The next morning when they went (to see Alang Pung’s grave),

299  Vläng Pûng shvïnàng taq-lap vhârshi apmï, wâ.
vläng pûng  shï-vnàng  taq-lap  vhâr-shì  ap-ì  wâ
Alang Pung  dead-corpse  upper-side  come.to.surface-R/M  TMdys-IP  say
they found out the body had come to the surface, it is said.

59 vhârshi is derived from hârõë “dig up” (like by a dog, from pawing at the ground with the hands or paws).
"Chêmtaq nômshêng yêng kô:mì," wä,
chôm-qtq nômshêng yêng kôm-ì wä
house-above village.entrance LOC bury-1plHOR say
So they said, "Let's bury him at the upper village entrance"

nônggûn vra nô kôm bôà, wä.
nônggûn vra nô kôm bô-à wä
the.multiplicity agree PS bury PF-TP say
everyone agreed, and they buried him (again).

Vshâng gâ daq-i nô dvâjâ ámbâ, yêng ámbâ, wânì,
vshâng gâ daq-i nô dvâjâ-ûm-à yêng ámb-à wânì
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,

Vlâng Pông shivanâng nô taq-lap vyâlshì a:pmì, wä.
vlâng pông shi-vnâng nô taq-lap vyâl-shì ap-ì wä
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.

"Lô, Vlâng Pông shivanâng kôm màshvlâ ámbì wë nô
lô vlâng pông shi-vnâng kôm mà-shvlâ ámb-ì wë nô
come.on Alang Pung dead-corpse bury NEG-good DIR-IP NOM TM
"Now, we can not bury Alang Pung's dead body,

wâli wâlài rin vra Vlâng Pông shâchê kéì.
wâli wâlái-i rin vra vlâng pông shâ-chê ké-i
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.

Mèzô shâchê vtuqô nô
mèzô shâ-chê vtuq-ô nô
meat.chunks flesh.chunks chop-TNP PS
We'll chop him into chunks and

vwal-ké-i tün-ké-i wä
divide-RECIPI-1pl distribute-RECIPI-1pl say
distribute the pieces evenly."
wämùn vräë, wä. Wäyä vrä å:mì, wä.
wämùn vrä-e wä wäyä vrä åm-ì wä
thousands-wise agree-NP say hundreds-wise agree DIR-IP say
Everyone agreed. Everyone agreed.

Vläŋg Püŋg šivnąŋg mëzôšhvënymvŋ vtuq lùngå,
vläŋg püŋg shi-vnąŋg mëzô-shvënym vtuq lùngå
Alang Pung dead-corpse meat.chunks-meat chop DIR(begin)-TP
They began to chop Alang Pung’s dead body.

wä ninë, gwëshë zvmräng go mv-zõngâ:mi, wä.
wä ninø gwë-shë zvmräng mv-zõng-vm-ì wä
say when taro-red basket NEG- full-DIR-IP say
But after they chopped it, it did not even fill a basket.

"E, Vläŋg Püŋg shâchë nô
e vläŋg püŋg shâ-chë nô
weii, Alang Pung flesh-chunks TM
"Well, Alang Pung’s flesh"

vpvt dýngtë wâi nô ké mv-daq.
vpvt dýngtë wâ-í nô 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.

Mv-lùnšë. Nônggùn mâvpvt wënë
mv-lùn-shi nôngguën mv-vpvt wë-në
NEG-can-R/M the.multipitude NEG-get.portion NOM-TM
Since not everyone would be able to get it,

kâdë lvwâì ni? wä,
kâ-dë lv-wâ-ì ni61 wä
WH-ADV INDTV-do-1pl Q say
how shall we do this?”

vriqvrùng wàlùngì kvt,
vriq-vrùng wà-lùng-ì kvt
(talk.in.uproar) say-DIR(begin)-IP time
when they began to have a heated discussion,

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60 wënë is used here to mean “what if” or “if-so”.
61 lv- before the verbs and ni7 or ni after the verb function together here to express the idea “since this is the case, how are we going to do it?”.
"Ròmètì sỳng shvlángì,

ròmè62-tì    sỳng    shv-láng-ì
big.river-water LOC CAUS-flow.away-1plHOR
They said, “Let’s make it flow away in the river,

bỳngshòtì sỳng shvlángì" wá,
bỳngshò-tì sỳng shv-láng-ì    wá
river-water LOC CAUS-flow.away-1plHOR say
let’s make it flow away in the river”, they said,

rin vrá:mi kvt,
rin    vrá-vm-ì    kvt
the.same agree-DIR-IP time
and when they agreed,

ròmètì sỳng shvláng bòà kvt,
ròmè-tì    sỳng    shv-láng    bò-à    kvt
big.river-water LOC CAUS-flow.away PF-TP time
(but) when they caused it to flow in the river,

tì-júm naqràng bvtshò bòà.
tì-júm63 naqràng64 bvt-shò    bò-à
water-drain deep drain-be.blocked.up PF-TP
it blocked the place where the water drains.

Tibvt lónglỳng bvtshò bòà kvt,
tì-bvt    lóng-lỳng    bvt-shò    bò-a    kvt
water-recede/drain rock-flat drain-block.up PF-TP time
When the drain was blocked,

ròmèshò wá rón lúngì, wá.
ròmè-shò wá rón lúng-ì    wá
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 tìjúm is the place where water flows into the ground, from tì “water” and júm-e “to be stuck in the mud”.  
64 rvnag is the usual word for “deep”, naqràng means “wide and very deep”.
323 Wëkvët gömgöy shìù zông lúngì, wā.
    wë-kvt    gömgöy    shì-ù    zông    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 Mvshëng shìù zông lúngì nò,
    mvshëng    shì-ù    zông    lúng-ì    nò
human    death-epidemic    full    DIR(begin)-IP    PS
A human death epidemic began to fill (the earth),

325 mvzë tbrû vdaq tbrû shëngbë lùm lùngâ, wā.
    mvzë    tbrû    vdaq    tbrû    shëngbë    lùm    lùng-à    wā
peaks    mountain    steep    mountain    all    cover    DIR(begin)-TP    say
(the water) began to cover all the mountains,

326 Wëkvët svngzë dvyyö rvt bò-a, wā.
    wë-kvt    svngzë    dvyyö    rvt65    bò-a    wā
that-time    human    seed    cut(off)    PF-TP    say
Then the human were all killed.

327 Wëkvët mûshvngshìcè nì nò,
    wë-kvt    mûshvng-shì-cè    nì    nò66
that-time    human-seed-son    dl    TM
At that time two humans

328 vhàng shìgùng kwìng wā vzú nò
    vhàng    shìgùng    kwìng    wā    vzú    nò67
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. angshìcè “the leftover ones”).
67In this line, kwìng wā vzú means “to be protruding a little bit so only the tip can be seen”.

60
The perchng plce of the humans was an area the size of a shaazel hat, a kangling 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 Kwintu (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:

Mvshjngshicn lngshi w n, 
mvshng-sh-c-n lng-shi w n
human-seed-son-dl stay-RM NOM TM
The perchng (place) of the humans

The shvzhl 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 rfm means “to even off by cutting, such as bangs”. Together here they mean “to be surrounded by, left out of, the water”; lng 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 shvzhl hat surrounded by water.”
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331 mvsh̓vŋ shíʔ gəm̓gəy shíʔi shvəzəl vəmo
mvsh̓vŋ shíʔ-ū gəm̓gəy shíʔ-ū-í shvəzəl vəmo
human death-epidemic plague death-epidemic-AGT shazol hat

kənglə vəmo chip r̓im bəa ʔv̓ŋg ʔi.
kəng-lə vəmo chip-r̓im bə-à ʔv̓ŋg ʔi-è
tiger-male hat wedge-even.off PF-TP LOC be-NP
was an area the size of a shazol hat, a kəngla hat, left by the death epidemic
(floods).

333 Mvsh̓vŋshí əm̓gəy shíːcəni ʔəŋshī rəi ʔv̓ŋgə,
mvsh̓vŋ-shí əm̓gəy shíː-cə-ni ʔəŋshī rə-í ʔv̓ŋg-ə
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 dvgə nəm sərəi kvt,
dvgə nəm sər-rə-í kvt
nine suns shine-DIR-IP time
when nine suns appeared (i.e. began to shine down),

335 əm̓gəy shíʔ titn̓v̓m zər wə tì nə,
əm̓gəy shíʔ-ū titn̓v̓m zər wə tì nə
plague death-epidemic flood.water(n.) flood(v.) NOM water TM
the water of the flood that caused the destruction,

336 rərə wə bvt daq̓i, wə.
ra-rə wə bvt daq̓-i wə
all.together-REDUP like recede DIR-IP say
the water started to recede, it is said.

337 W̓ἐ kvt nəmsʔər nəmləp kəq cət̓uŋshí nə
w̓ἐ-kvt nəmsʔər nəmləp kəq cət̓uŋ-shí69 nə
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 vs̓v̓n̓g ləʔ nəgə lə m̓v-l̓un bəa kvt,
vs̓v̓n̓g lə-ʔ nə-gə lə m̓v-l̓un bə-à kvt
human look.for-TNP if-also find NEG-could PF-TP time
to look for humans, but when they could not find any,

69 cət̓uŋshí literally means “make oneself fall down”, from v̓t̓uŋg̓ “fall down from a
standing position; faint”, cə is a type of adverb.
70 This sentence means “look down east and west for human beings”.

62
339  Sỳng-bàn Kwĩnzũ raqsũng kẽnĩ
    syng-bán   kwĩnzũ\(^71\) raqsũng      kẽnĩ
people-migrated  peak  slope/hill  from
from the Sangban Kwinzũ (people-migrated mountain)

340  mvshũngshí-cẽ-ní dvbũnshĩ daq-ĩ, wã.
    mvshũng-shí-cẽ-ní  dvbũnshĩ\(^72\) daq-ĩ      wã
human-seed-son-dl  CAUS-migrate-R/M   DIR-IP  say
the two humans migrated down, it is said.

341  Dvtũng dvtũng lẽshĩ daq-ĩ nõ,
    dvtũng dvtũng lẽ-shĩ  daq-ĩ      nõ
step step  go-through-R/M  DIR-IP  PS
They passed down many steps of mountain ranges,

342  Shãzing Vdũm taq chẽm wãši nõ, vĩ yũng kẽnĩ
    shà-zing\(^73\) vdũm taq chẽm wãši      nõ  vĩ yũng kẽnĩ
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  Shãzing Vdũm taq syngzãwângcẽ dvzĩngshi yãng, wãč.
    shàzing  vdũm taq syngzãwângcẽ  dv-zĩng-shĩ    yãng  wãč
Shazing plain  LOC  human beings  CAUS-multiply-R/M  TMyrs  say-NP
On Shazing Plain human beings procreated.

\(^{71}\)This means the little mountain peak not covered by water (raqsũng and sũng both mean
    “slope, mountain, hill”).

\(^{72}\)The use of the causative and the reflexive together here literally means “caused themselves
to migrate” (from bũn “migrate”). The tone change on bũn is because of the addition of the
    reflexive/middle marker.

\(^{73}\)Shàzing vdũm means “the plain where living beings grew in number”, so is translated as
    “Procreation Plain”. The morpheme shã is literally “meat” or “animal”, but is used here to
    mean “living things”.

63

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  
*Vsśng vrá tīqkt dvybōngśi nō vzing yā:ngi wē*

vsśng vrá tīq-kvt dvybōng-śi nō vzing yā:ng-i wē
human again one-time start-R/M PS multiply TMyrs-IP NOM

About the new beginning and procreation of human beings.

345  
*Mvśhūngśicēnī svng Dvmōpēi*

mvsēng-shi-cē-ní svng dvmō-pē-i
human-seed-son-dl LOC God/Gameu-GMm-AGT

346  
*Shāzing Vdvm taq shēl dvtū yā:ngā wē mvshēl vē.*

shā-zing vdvm taq shēl dvtū yā:ng-ā wē mvshēl vē
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 "Dvmō" mv-wā, "Shiwaṅśng vlatpē īē", wā yāng;*

i-wē dvmō mv-wā shiwaṅśng vlat-pē . īē wā yāng
be-that(but) God NEG-say/call original first-born-GMm be-NP say TMyrs

But they did not call God Gameu, they called him *Shiwanang alatpe “the original first born”,*

348  
*Wekā nō "āngwā nvmlat kēnī vlpē", wā wē lvjōm vē.*

we-kā nō āngwā nvmlat kēnī vlpē . wā wē lvjōm vē
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  
*Shiwaṅśng vlat ā:ngi nō vsśng wēgōnī svng*

shiwaṅśng vlat" ā:ng-ī nō vsśng wē-gō-ní svng
original.first-born 3sg-AGT TM human that-CL-dl LOC

Shiwanang Alat had the two humans
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350 \textit{tiqdôngkū shvzông dvzvr yâ:ngà.}
tiq-dôngkū shv-zông dvzvr yâng-à
one-family CAUS-settle.down CAUS TMyrs-TP
establish a family.

351 \textit{Wēkvêt cvmrê tiqgô vdá dagî, wā.}
wē-kvêt cvmrê tiq-gô vdá daq-ì wā
that-time child one-CL have DIR-IP say
At that time they had one child, it is said.

352 \textit{Wē gô nô Shiwanvng vlatpêî.}
wē-gô nô shiwanvng vlat-pê-î
that-CL TM original first-born-GMm-AGT
Shiwanang Alatpe sent the couple away, saying

353 \textit{”Lô! vkâ:ngí cvmrê gô rokngvtnnông,}
lô vkâng-î cvmrê gô rok74-ng-vt-ô-nî-ng
lo grandpa-AGT child CL watch(1sg)-1sg-DIR(1sg)-TNP-will-1sg
“Grandfather (I) will watch the child,

354 \textit{rvmâ tvmû èwâvım shò”, wā.}
rvmâ tvmû è-wà-vûm shò wā
field work NF-do-DIR 2dl say
you two should work in the field.”

355 \textit{Dvzvr bôa kê, cvmrê gô svng shvt dîng}
dvzvr bô-à kê cvmrê gô svng shvt dîng
send PF-TP when child CL LOC kill then
After sending them away, (he) killed the child and

356 \textit{àngshî vzat:no dângí,}
àng-shî vzat-ô dîng-î
PREF-pieces chop-TNP finish-ADV
after he had chopped it into small pieces,

\textsuperscript{74}Here the first person is marked by the change from glottal stop to velar stop on the verb root, by the addition of the velar nasal before the direction particle, by the vowel of the direction particle (which is -v- here rather than -a-), and by the addition of the velar nasal after the intention-marking particle (the vowel of which also changes form with the addition of the velar nasal). In this verb complex then, first person is marked in four different ways.
357. chompung nvmshung sving bving shinó,
chöm-pung nvmshung sving bving shin-ó
house-lower village.entrance LOC ADV scatter-TNP
(he) scattered (the pieces) around the lower village entrance,

358. chomtaq nvmshung sving bving shinó dvugup boá, wá.
chöm-taq nvmshung sving bving shin-ó dvugup bo-å wá
house-upper village.entrance LOC ADV scatter-TNP throw PF-TP say
(and) scattered the pieces around the upper village entrance.

359. Mvshön lòng nô dvte dving,
mvshön lòng nô dvte dving
liver CL TM boil(cook) then
(He took) the liver (of the child) and boiled it (and)

360. "Kambong svròcè dòng dvrà", wá nô,
kâm-bông svrò-cè dòng dvr-å wá nô
kind.of.bamboo-section rat-DIM dig TMhrs-TP say TM
saying “I dug up a bamboo rat,”

361. mvshungshicèni sving dvkèòe, wá.
mvshung-shí-cè-ni sving dv-kè-ò-e wá
human-seed-son-dl LOC CAUS-eat-TNP-NP say
fed it to the two humans.

362. We dângi, "vkàngé, cvmré gò èwà daqò," àiôninô,
we dvng-i vakàng-è cvmré gò è-wà daq-ò vl-ò nînô
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. "Nvcô mvshön nvcè mvshön nô,
nv-sô mvshön nv-cè mvshön nô
2-son liver 2-child liver TM
he said, “Your son’s liver, your child’s liver

364. tölèkèshi bòshà,
tô-lv-è-kè-shi bò-shà
just.a.while.ago-INDIV-eat-R/M PF-1plpast
you just ate.”
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365  Vl lúngà kvt, dvyórshi nò ngöë, wäë.
vl lúng-à kvt dvyór-shi nò ngö-ë wä-ë
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  Wë-kvt "Ngà pvlí-nilë, mëngöshini,  
wë-kvt ngà pvlí-nil-ë mv-ë-ngö-shi-nil
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  nvce-ri gvza vë, vmpa gvza èkötshô,  
vncè-ri gvza vï-ë vmpa gvza è-kot-shô
2-child-PM many exist-NP food much NF-cook-2dl
you have many children, cook a lot of food,

368  kvn gvza èkötshô wë mecheqshô" vilungâ, wä  
kvn gvza è-kot-shô wë è-mecheqshô vî-lúng-à wä
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  "lô, kôt dvng bôshâ", vlbâ wä ni,  
lô kôt dvng bô-shâ vî-bô-à wänî
well cook finish PF-1plpast say-PF-TP then
“We, well we have finished cooking” they said, and then

370  "Chömpûng nvmshîng chëmtaq nvmshîng këni  
chêm-pûng nvmshîng chêm-taq nvmshîng këni
house-lower village.entrance house-upper village.entrance from

371  èlörà nënë, wä, mërînshô."  
è-lö-ra nönë-ë wä è-mërîn-shô
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:îlô dô tiqdvchâ, mvrîn bôë kvt  
vî-dô dô tiq-dvchå mvrîn bô-ë kvt
say-TNP ADV one-same shout/call PF-TP time
When they shouted as he said,
chɔm taq gø mv-cʊŋg,
house LOC even NEG-enough.room
the house was not big enough (to hold all of the children that came),

ympa nvppaɪ gø mə-pvt hɔq lɔræi, wä.
rice cooked.vegetables-INST even NEG-get.portion until return-DIR-IP say
the dishes were not enough for all those who returned.

Vmłvm pənî mə-pvt dýнтẽ nɵ,
eat-INF(food) kind-INST NEG-get.portion all TM
All those who did not get any food

zɔmwaŋ nınə vpɔ yàngi, wä.
forest animal change TMyrs-IP say-NP
became the wild animals of the forest.

Wervtnø Shàzing Vdvm aìlde,
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),

vsyng gø Shàzingcè vî shàiẽ.
human also living.things-multiply-son name(v.)-1p1past-be-NP
and we called human beings Shazingce (the children of procreation).

75 This expression is composed of the word nvp "to go along with" and pà "thing (nominalizer)", it refers to the cooked vegetables that go along with the rice.
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  vsvang vwálshi yàng wē.
     vsvang vwál-shí yàng wē
     human divide-R/M TMyrs NOM
     The division of human beings.

380  Shàzingcè vzìng lúngì kvt,
     shà-zíng-cè vzìng lúng-i kvt
     living.being-multiply-son multiply DIR(begin)-IP when
     When Shazingce (children of Shazing plain) began to multiply, they said
"v nú t v n à n í m í m v - r ó n ã o w ë
v nú t v n à n í m í m v - r ó n ã o w ë
peak f l o o d . w a t e r - A G T N E G - r e a c h - T N P N O M"

mu q lá n g d a q ù l ó ng g ü n g c h ë ñ wà ì , wà,
mu q lá n g d a q ù l ó ng g ü n g c h ë ñ wà ì , wà
sky s u p p o r t s t o n e - C L ( r o u n d , l o n g ) h o u s e m a k e - 1 p l H O R T s a y
"L e t ' s b u i l d a v e r y t a l l t o w e r , ( a s k y s u p p o r t e r ) , t h a t t h e f l o o d w a t e r c a n ' t r e a c h ."

v r í q v r ù n g wà l ù m è . V r ù n g b ò à n ì n ò,
v r í q - v r ù n g 7 6 wà l ù m ë v r ù n g b ò à n ì n ò
d i s c u s s s a y D I R ( b e g i n ) - I P s t a c k P F - T P w h e n
When ( t h e s t o n e s ) w e r e s t a c k e d ,

će v t ù n g n ò , v s h ì n à m í k v t
će v t ù n g n ò v s h ì n - ë m - í k v t
A D V f a l l . o v e r P S s p r e a d . o u t / s c a t t e r e d - D I R - I P t i m e
they f e l l d o w n a n d s c a t t e r e d a l l o v e r ,

v s v ù n g d v c ì - ð í v p ò n ò k à m à t à k ë b ò i k v t
v s v ù n g d v c ì - ð í v p ò n ò k à m v - v - t à - k ë b ò i k v t
h u m a n r a c e - P M c h a n g e P S w o r d N E G - R E C I P - h e a r / u n d e r s t a n d - R E C I P P F - I P t i m e
a n d t h e n t h e p e o p l e c a m e t o n o t u n d e r s t a n d e a c h o t h e r ' s s p e e c h ,

v k á n g y à n g ë wà ë.
v k á n g y à n g - ë wà ë
s p l i t . a p T M y r s - I P s a y - N P
s o t h e y s p l i t u p f r o m t h e r e .

S h à z ì n g V ì ñ m k è n í p ù n g - k a q y ò t - s h ì d a q - ì k è,
S h à z ì n g V ì ñ m k è n í p ù n g - k a q y ò t - s h ì d a q - ì k è
S h à z ì n g p l a i n f r o m l o w e r - L O C c o m e / g o - R / M D I R - I P t i m e
w h e n t h e y c a m e d o w n f r o m S h à z ì n g P l a i n ,

t ó n g m ñ í ñ d v ì n g g v p d v g ñ ñ g p v g p g a r p m ò é , wà ë.
t ó n g m ñ í ñ d v ì n g g v p d v g ñ ñ g p v g p g v p - ò - é wà ë
a n c i e n t s t e p s ( s t a i r s ) n i n e s t e p ( C L ) s t e p ( v . ) T N P - N P s a y - N P
they c a m e d o w n n i n e ( t ó n g m á n g ) a n c i e n t s t e p s .

7 6 v r í q b y i t s e l f m e a n s " s p r e a d o u t , g o a r o u n d . " v r ù n g ( w i t h f a l l i n g t o n e ) m e a n s " t o s p e a k , "
and t h i s c o m b i n a t i o n a c t u a l l y m e a n s " e v e r y o n e t a l k a t t h e s a m e t i m e . "
Creation and Migration Story

389 \[\text{Vrá} n̄ ŋ \text{n̄m}c̣ḍ ḷngḍn̄ dvg̣o \text{g}ṿp\]
\[\text{vra} n̄ n̄m\text{c̣ḍ} ḷngḍn̄ dvg̣o \text{g}ṿp\]
again TM kind.of.tree ladder nine step
They then came down nine namsue steps, and

390 \[\text{gvp ḅā} \text{ỵng} ỵng, ḷsḥi ḳē\]
\[\text{gvp-ḅā} \text{ỵng-ỵng} ḷsḥi ḳē\]
step(v.-PF-TP LOC-LOC pass/cross over-R/M time
when they crossed these steps,

391 \[\text{chat ẉ} \text{vdvpshi} daq ḳē,}\]
\[\text{chat ẉ vdvp-shi} \text{daq-î} kvt\]
slip ADV stumble/slip-R/M DIR-IP time
(somewhat namsue tree was slippery so) they slipped down, and when
this happen,

392 \[\text{k}ā n̄ ŋ, "aṅgā" wā gō n̄ ŋ Rvwãng, "ṿg̣āḷō" wā gō n̄ ŋ ṿpuq,\]
\[\text{k}ā n̄ aṅgā wā gō n̄ ŋ Rvwãng ṿg̣āḷō wā gō n̄ ŋ ṿpuq\]
voice/word TM aṅgā say CL TM Rawang agalo say CL TM Jinhpo
one cried out “Aṅgā” and he became Rawang. One who cried out “Agalo”
became Jinhpo.

393 \["āḷāē" wā gō n̄ ŋ Ḷṿshī ṿp̣ō n̄ ŋ,\]
\[\text{"āḷāē" wā gō n̄ ŋ Ḷṿshī ṿp̣ō n̄ ŋ}\]
alae say CL TM Lisu change PS
and one who cried out “Alae” became Lisu,

394 \[ṿṣng̣ ąṅgp̣vn̄ ıdı̣ngṭē ṿḳā n̄ ŋ\]
\[ṿṣng̣ ąṅgp̣vn̄ ı̣dı̣ngṭē ṿḳā n̄ ŋ\]
human PRED-kind all speech TM

395 \[ẉ̣ỵ̣ng̣ ḳēṇị ıỵ̣ăng ı̣lṿ̣ỵ̣ăng ṣ̣ḥ̣ọ̣̄nỵ̣ăng, ẉā ṛạ̄-ị.\]
\[ẉ̣ỵ̣ng̣ ḳēṇị ı̣-ỵ̣ăng ı̣lṿ̣-ỵ̣ăng ṣ̣ḥ̣ọ̣̄ṇ-ỵ̣ăng ẉā-ṛā-ị\]
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.

---

77 This is a kind of tree with sweet sticky red berries and slippery wood that grows in the T’rung area (north-western Yunnan/north-eastern Burma).
78 The reduplication here gives it the sense of “through”. This can be done with place names as well: Yanggung-gung “through Yangon”.
Inègø dòvìshàkàĩ nò
í-nì-gø dòvìshà-kà-í nò
be-if-also damsha-language-INST TM
But in damsha words,

"lònggùng chõm" wà lòng, shênòè.
lòng-gùng chõm wà lòng shên-ò-ē
stone-CL(round,long) house say CL speak-TNP-NP
the longgung cheum (stone trunk house) is what is talked about.

26. Dtvìng dtviolg včìlshì nò
yımòbn bín yàngì wè tvrà
wè tvrà àngcìq dtviàn wè
(1) Shàzing Vdùm kënì
Sìngtòng vdictions bín yàngì,
wà.
(2) Sìngwáì Vdùm ø vwlshì
daqì.
(3) Vnìm vdictions sìng tuq
yàng, vnìm wà gùm rvqaq
iyàng.
(4) Mòngkòm vdictions taq dvkø
mùshì dáðì.
(5) Rvwdè vdictions taq dtvôngshì
yìng yàshòt kóm wè dvìò
kóm wè wàmà shvzôngshì nò
rvwdè nòngrrung rùn yàngò.

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:

Dtvìng dtviolg⁷⁹ včìlshì nò
dtvìng dtviolg včìlshì nò
(step by step) move-R/M PS

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⁷⁹In this title, dvìng dvìng means “step by step”, “layer by layer” or “level by level”; the noun for “migration” incorporates the verb for “migrate”; àngcìq is “key facts or important parts”.

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399 yêmbyn bìn yângi wé tvrà wé tvrà
yêmbyn bìn yâng-i wé tvrà
migration migrate TMyrs-IP NOM path

400 ângciq ângciq wâ dvtân lâm iê
âng-ciq âng-ciq wâ dvtân lâm iê
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) Shàzing Vdvm kêní Svngtông vdvm sýng bìn yângi, wâ.
shàzing vdvm kêní sýng-tông vdvm sýng bìn yâng-i wâ
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) Svngwâl vdvmô vwâlshì daqì
svng-wâl vdvmô vwâl-shì daqì
human-divide plain-LOC divide-R/M DIR-IP
At Sangwal (Human Divide) Plain they split up.

403 (3) Vnvm vdvm sýng tuq yâng, vnvm wâ gvm rvgaq i-yâng
vnvm vdvm sýng tuq80 yâng vnvm wâ81 gvm rvgaq i-yâng
sun plain LOC reach TMyrs sun only shine land be-TMys
They reached Anam (Sun) Plain; that was a place where the sun always
shined.

404 (4) Môngkêm vdvm taq dvkômshì dári.
mông-kêm vdvm taq dv-kôm82-shì dári83
all-meet plain LOC CAUS-meet-R/M TMhrs-IP
At Mongkom (All Meet) Plain they gathered everyone together.

80 hêq would also be possible here.
81 In this context, the word wâ “only” is used to mean “always”; e.g. vshô wâ zaê “always raining”.
82 Here the verb kôm “to meet” becomes high tone when the reflexive/middle marker is added.
This is true also of tôngé “be many” in the line below this one. The second morpheme in
môngkêm (and also svngkêm, which has the same meaning) is also “to meet”. For tông there is
also the compound titông “flood” (water-many).
83 The use of dá here means they arrived there within one day.
(5) *Rvwè vdûm taq dvînghsì yîng*

At Rawe (Middle) Plain, where they

*zåshòt kîm wèe dvyô kîm wè wámnà,*

greatly increased their numbers, they established cities that had treasures and an abundance of food,

*shvzöngshì nò rvwè nöngrûng rûn yàngà*

and they lived there for a long time.

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

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

86 *nöngrûng rûn yàngà* means “make the city more livable”; it has the same meaning as *shvngèr yàngà*.
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 Wângbâ (river-cross), and we still call it this name today.

Analysis:

408

Rvwâng dvci-rî bûn yâng-î wê tvarà.
rvwâng dvci-rî bûn yâng-î wê tvarà
Rawang race-PM migrate TMyrs-IP NOM path
About the migration of the Rawangs.

409

Rvwê vdmv Rvwê nôngrûng rûmô nô,
rvwê vdmv Rvwê nôngrûng rûmô nô
middle plain middle live.long live.together-TNP PS

410

Vl dári yûng kênî,
vl dári yûng kênî
live TMhrs-IP LOC from
From Rawe Plain where they lived,
vrà tiq dvàtvèng Rvwàng àṅgkop (àṅgkàng) dvbhòngri nò,
again one level Rawang ancestors (ancestor) CAUS-start-PM TM
the ancestors of the Rawang again (migrated)

nvmsvèr kaq nò Tinaqvàng vī nò,
east LOC TM water-black-river exist PS
to the east, there was the Tinaq (Black) River,

Nvmløp kaq nò Timùngwàng vyp wè dvhò
west LOC TM water-white-river flow NOM between
and to the west, flowed the Timung (White) River

rvwè lỳngwàng nò Tìshèwàng vyp nò,
middle center-river TM water-red-river flow PS
between these two there flowed the Tishe (Red) River,

vdông rvwèwàng shù:lò nò
middle/inside middle-river follow-TNP PS
and they followed this middle river,

Rvwè bỳngshòwàng shùl bò:à,
ald. term.for.river-river follow PF-TP
they followed this middle river,

rvwè tì-mè tlvíng shv p bò:i wā
middle water-big along follow.along.beside PF-IP say
came down along this big middle river.

Rvwè bỳngshòwàng shùl dàqà
middle old. term.for.river-river follow DIR-TP
Having come down the middle river,

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87This expression means "the ones who became the Rawang people", the originators.
"Rvwèwàng" bông kěnì Rvwèwàng "Rvwàng" íráshà wě ìè.
rvwè-wàng bông kěnì rvwè-wàng rvwàng í-rá-shà wě ìè
middle-river name from middle-river Rawang be-DIR-1plpast NOM be-NP
from the name Rawewang (middle river) their name became "Rawang".

Rvwèwàng kǔpä yàpä sỳng
rvwè-wàng kǔ-pä yà-pä sỳng
middle-river that-side (other side) this-side LOC
This side and that side of the middle river

dvsám nıymsám nō léshi wàng írvt
dvsám nıymsám bā-dō nō lé-shí 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

"Wàngbā" wā tō yàngä vbòng nō
wàng-bā wā tō yàng-ä vbòng nō
river-cross say name(v.) TMysrs-TP name (n.) TM
they called the river Wangba (river-cross), and this name

dènī déyaq hēq "Wàngbā", wā nō tô-ìè.
dènī déyaq89 hēq wàng-bā wā nō tô-ìè
today tonight until river-cross say PS name(v.)-1pl-NP
we still call it today.

88 bādé is to cross something by stepping over it; lēshìè 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 déyaq “tonight” seem to derive from a demonstrative dè (reflecting PTB *di “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. 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. Yoqragang (Cloth Weaving Cliff)
6. Dangdam (Slope Plain)
7. Danglang (Slope Wide)
8. Dangchuo (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. Magungjiang (Ridge Town)
20. Vadangpu

There are more than those places.

**Analysis:**

Creation and Migration Story

Rvwàngri nô Rvwéwang këńi
rvwàng-ri nô rvwé-wang këńi
Rawang-PM TM middle-river from
From the name Rawewang (middle river)

Rvwàng wäwë bông tòshì yàng dô Wângbâ rvmë këńi
rvwàng wä-wë bông tò-shì yàng dô wâng-bâ rvmë këńi
Rawang call-NOM name call-R/M TMys ADV Wangba River from
the Rawang people have called themselves "Rawang" and from Wangba River

Tinòng rvmë sỳng dvbûnshi dår, wäe.
ti-nông rvmë sỳng dv-bún-shì dår wä-ë
water-brown river LOC CAUS-move/swarm-R/M TMhrs tell/say-NP
they migrated to the Tineung River (Brown River).

Tibô tut nô múngdṳng wä vyê rvt
tibô tut nô múng dỳngwä vyê rvt
upstream(north) part TM white just.like flow because
because the northern part of the river looks white,

Timùngwâng lândö gô, pûngtut kaq nô,
ti-mùng-wâng lân-ô gô pûng-tut kaq nô
water-white-river call-TNP but lower-part LOC TM
it is called the Timung River (White River), but because the lower part

Puqdvôngwà nông rvt Tinòng rvmë lândë
puq-dvôngwà nông rvt ti-nông rvmë lân-ô-ë
brown-just.like brown because water-brown river call-TNP-NP
looks brown it is called the Tineung River (Brown River).

Tinòng rvmë taq vîyang;
ti-nông rvmë taq vî-yang
water-brown river LOC exist-TMys
They lived on the Tineung River;

Dâri Rvwàngrii tô yângà wê vbõngrii mvring
dâri rvwàng-ri-i tô yâng-â wê vbõng-rii mvring
long.ago Rawang-PM-AGT call/name TMys-TP NOM name-PM village
the names that the Rawang gave to these village long ago,

bông gô ākvt hôq dvgá sỳngpvn
bông gô ākvt hôq dvgá sỳng-pvn
name also now until different people-kind
although there are different people living there,

433 tvlēshi .Nav ýāŋi .go vbēng mv-lingô.
tv-lē-shi .Nav ýāŋ-ı .go vbēng mv-ling-ô
CAUS-change-R/M live TMyrs-IP but name NEG-change-TNP
the names (of the villages) have not been changed.

434 Mvring tiq-maq bōng yādô í-e.
mvrīng tiq-maq bōng yādô í-ê
village one-PM(some) name this-ADV be-NP
Some of the village names are like this.

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

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

437 (3) Dvmānglíng
    dvmāng-líng
    horizon(region.in.north.Burma)-rock
    Damanglong (Horizon Rock)

438 (4) Svkhōndým
    svkōn-dým
    ??-plain
    Sakeundam

439 (5) Yoqrqgâng
    yoq-raq-gâng
    clothing-weave-(little).flat.(area)/cliff
    Yoqraqgang (Cloth weaving Cliff)

440 (6) Dāngdým
    dāng-dým
    small.flat.area(somewhat.sloped)-plain
    Dangdam (Slope Plain)
(7) Dānglāng
dāng-lāng
small.flat.area(somewhat.sloped)-very.wide
Danglang (Slope Wide)

(8) Dāngchuq
dāng-chuq
small.flat.area(somewhat sloped)-(dig; a big hole; six)
Dangchuq (Slope Six)

(9) Rìngtōngdùm
rìng-tōng-dùm
village-steady-plain
Ringteungdam (Village steady Plain)

(10) Rìngzàdùm
rìngzà⁹⁰-dùm
(kind.of.tree)-plain
Rangzadam (Chestnut tree Plain)

(11) Bùnglàngdùm
bùnglàng⁹¹-dùm
acacia-plain
Bunglangdam (Acacia Plain)

(12) Kūngdùm
kūng-dùm
valley-plain
Kungdam (Valley Plain)

(13) Chuqwàng
chuq-wàng⁹²
six-river
Chuqwang (Sixth River or Six Rivers)

(14) Sỳngmāngàng
sỳng-mā⁹³-gàng

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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)

(15) Mvgîṭî
mv-gîṭî
NEG-completed (or 'elephant' < JP mœgwi)
Mageuti (incomplete river)

(16) Rvmētîtîng
rvmē-tî-tîng
big.river-water-region/corner
Rametitong (big river corner)

(17) Rāwângdîm
rā-wâng-dîm
flat/still/smooth-stream-plain
Rawangdam (still stream plain)

(18) Lōngkâmîmbuq
lōng-kâm-buq
rock-flat-cave
Longkeumbuq (rock flat cave)

(19) Mvgungîng
mvgung-jîng
ridge-town
Magungjang (ridge town)

(20) Vdîngpû
vdîng-pû

Ya mvîvîm luqê.
yâ mvîvîm luqê
this over enough-NP
There are more than these places.

29. Rvwângpûn škvt hîq viwê.
Tînêng rvmē taq vî lvpat
taqkêni Tînêng rvmē vsîng ëê,
wâ kà nê Vnêng ëê, Tînêng

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

93 This is a kind of tree with lots of little flat seeds and very sour fruit.
were called Aneung, or Ganeung, the people of the Tineung River. On the upper part of Tineung River, the Malang Anong live. The word Vnêng became Vnêng. 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 
\( \text{Rvwâng-pvîn} \ \text{äkvt} \ \text{hôq} \ \text{vlwê}. \)
\( \text{rvwâng-pvîn} \ \text{äkvt} \ \text{hôq} \ \text{vl-wê} \)
\( \text{Rawang-kind} \ \text{now} \ \text{until} \ \text{live-NOM} \)
\( \text{Places where Rawang people still live.} \)

457 
\( \text{Tìnêng \ rvmê \ taq \ vl \ lvpat \ taq \ kënî} \)
\( \text{tì-nêng} \ \text{rvmê \ taq \ êvl \ lvpat \ taq}^{94} \ \text{kënî} \)
\( \text{water-brown \ river \ LOC \ live \ age \ LOC \ from} \)
\( \text{From the time they lived along the Tineung River,} \)

458 
\( \text{Tìnêng \ rvmê \ vsîng \ íê,} \)
\( \text{tì-nêng} \ \text{rvmê} \ \text{vsîng} \ \text{íê} \)
\( \text{water-brown \ river \ people \ be-NP} \)
\( \text{they were (called) the people of the Tineung River,} \)

459 
\( \text{wà kà nô \ Vnêng \ íê, Tìnêng \ rvgaqô \ vsîng,} \)
\( \text{wà kà nô \ vnêng \ íê \ tì-nêng \ rvgaqô \ vsîng} \)
\( \text{call/say \ word \ TM \ Anêng \ be-NP \ water-brown \ region/country-POSS \ people} \)
\( \text{or \ were \ called \ Aneung, \ the \ people \ of \ the \ Tineung \ River.} \)

460 
\( \text{wà kà nô \ Gaqnêng, Gvnêng \ wà bêng \ gô \ lvng \ yàng-å} \)
\( \text{wà kà nô \ gaqnêng \ gvnêng \ wà bêng \ gô \ lvng \ yàng-å} \)
\( \text{say \ word \ TM \ Ganung \ Ganung \ say \ name \ also \ use \ TMyrs-TP} \)

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94 Here a locative marker is used with a temporal meaning.
and also used the name Ganeung.

461  Wërvt Tinëng rvmë tibô tut kaq nô,
   wë-rvvt    tî-nông  rvmë  tî-bô  tut  kaq  nô
that-because  water-brown  river  water-upper(north) section  LOC  TM
On the upper section of the Tineung River,

462  Mvlâng Vnöng (Mëlâm) pn̂ n vlë.
   mvlâng vnöng (Mëlâm)  pn̂ n  vl̂-ë
   melâng anong  kind  live-NP
the Malang Anong live.

463  Vnöng wâ kâ nô Vnöng vpô-âm-i.
   vnöng wâ  kâ  nô  Vnöng  vpô-âm-i
   Anuneg say  word  TM  Anong  change-DIR-IP
The word Vneung became Vnong.

464  Tipvng tut kaq nô,
   Ti-pvng  tut  kaq  nô
   water-lower  section  LOC  TM
On the lower section of the river,

465  Vnöng Kwinpâng pn̂ n vlë.
   vnöng kwinpâng  pn̂ n  vl̂-ë
   Anong Kwinpâng  kind  live-NP
the Anong Kwinpang live.

466  Yâî gô Rvwâng pn̂ n i wë
   yâî-rî  gô  rvwâng  pn̂ n  i  wë
   this-PM  also  Rvwâng  kind  be  that
They are also of a kind of Rawang that

467  mëpvng kaq ngvmshi râi ri ië.
   mëpvng  kaq  ngvm-shî  râ-i  ri  i-ë
   behind  LOC  left.out-R/M  DIR-IP  PM  be-NP
was left behind (during the migration).

468  Gwâ lvm gô Rvwâng gwâshî yang laqyà gwâshî-ë;
   gwâ  lvm  gô  rvwâng  gwâ-shî  yang  laqyà  gwâ-shî-ë
wear  INF  also  Rvwâng  wear-R/M  TMyrs  character  wear-R/M-NP
They still dress the way the Rawangs did long ago.

469  Rvmêti mông vzvng tuq yang riî nô
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rvmè-tì mông vzòng tuq yàng ri-i nô
big.river-water region/state/county first arrive TMyrs PM-AGT TM
Those who first arrived in the region of the Rame River

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

30. Rvmêri bêng(ri)
(1) Tinaqwâng
(2) Rvwèwâng
(3) Timùng, mò-fi Tînnêng
rvmê
Akvt Rvwângri tôngêi ráî wê nô Rvmê gbâ vnîwâng taq vlê.
(1) Rvmêri
(2) Mvnqiôti
Mîwâ China mông dvroit kêni India dvroit hêg Rvwângri âiliê.
Yâdô írtv Rvwâng, Gvnêng,
wâwê Vnêng, Mvlêngshêvnîngbê tiapvn wâ i yângl.

30. The names of the rivers.
1. Tinaqwâng (Black River — the Yangtze)
2. Rawewaung (Middle River — the Mekong)
3. Timungwâng 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 Maniqtî (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
Rvmêri bêng(ri)
rvmê-ri bêng-(ri)95
river-PM name-(PM)
The names of the rivers.

472
(1) Tinaqwâng
ti-naq-wâng
water-black-river
Tinaqwâng (Black River — the Yangtze)96

95 Here the plural marker obligatorily appears on rvme rather than bêng (which can take the plural marking optionally here), as rvmê bêngri would mean one river with many names rather than the names of the rivers.
(2) Ruwèwàng
  rvwè-wàng
  middle-river
  Rawewang (Middle River – the Mekong)

(3) Timùng, mè-ini Timèng rvmè
  tì-mìng mè-i-nì tì-nông rvmè
  water-white NEG-be-if water-brown river
  Timungwang or Tineung rame (the White River or the Brown River – the Saladween)

Akvt Ruwànggrì tôngvl rāì wë nō
  ākvt rvwàng-rì vl rā-i wë nō
  now Ruwang-PM live DIR-IP NOM TM
  Now the Rawangs live along and between

Rvmè gvbà vniwàng taq vlē.
  rvmè gvbà vni wàng taq vl-ë
  river big two river LOC exist-NP
  the two big rivers,

(1) Rvmèti
  rvmè-tì
  big.river-water
  Rameti (River Water/Me Hka (N’mai Hka))

(2) Mvniqiṭi
  mvniq-tì
  (family.name)-water
  Maniqti (Meli Hka (M’li Hka)).

Mìwà China mông dvrōt kēnī
  mìwà China mông dvrōt kēnī
  China (< Jinghpo) China country border from
  They live between Chinese border in the east,

India dvrōt hōq Ruwànggrì ā-liē.
  India dvrōt hōq rvwàng-rì vl-ì-ë
  India border reach Ruwang-PM live-1pl-NP

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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  *Yādā írvt Rvwàng, Gvnòng, wā wē Vnòng,*
yā-dō  í-rvt  rvwàng  gvñòng  wā  wē  vnòng
this-ADV be-because Rawang Ganung called NOM Anong
And so, Ganeung, Anong, Rawang.

482  *Mvlīng shźngbē tiq-pvn wā í yâng-lì*  
mvlīng  shźngbē  tiq-pvn  wā  í  yâng-lì
Malang all one-kind only be TMyrs-IP
Malang, all were one people.
31. Some of the things that the Rawang people used.

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

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

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

1. Songpeun, hairy blanket to wear to sleep.
(3) Bèlaq gwāshì wē
1. Tummum bèlaq; yínngúng bèlaq iê.
2. Bèlaq würdung bèlaq juqram hêq yínng pên iê.
3. Tvmû wà yínng gwāshì wē bèlaqdong.
5. Bvrshvng bèlaq.
6. Vzi bèlaq
7. Shungnî bèlaq
Vl yàng wê ëkvø lvpat tïqmaq nô mv-gwâ bóâ.

2. Madosham, partially hairy blanket.
3. Yoqdong, long and tube-like blanket.
5. Danggue songpuen adeum, thick and plain hairy blanket, no design, single color.

(3) Upper garments
1. Tummum belaq, long coat.
2. Belaq würdung, long sleeve shirt up to the waist.
3. Tamu belaq, shirt to wear at work.
5. Bvrshvng belaq.
6. Vzi belaq, shirt made of hemp.
7. Shungnî belaq.
Some of these are not worn anymore.

Analysis:

483
Rvwàngri lwngshì nô vl yàng wē.
rvwàng-rì lwng-shî nô vl yàng wē
Rvwang-PM use-R/M PS live TMyrs NOM
The things the Rawang used.

484
Rvqaq bông gô dvgá vsâng mà-vl
rvqaq bông gô dvgá vsâng mà-vl
place name also different/other people NEG-live

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

486
Rvqaq bông nîng vsâng bông nô tiqlóng i dîng wà-ë.
rvqaq bông nîng vsâng bông nô tiq-lîng i dîng wà-ë
place name and people name TM one-CL be just do-NP
the place names and the people’s names are the same.
Kâshvbóng ngâ n̄ ngâ "Râwâng" wâwê n̄

word-example 1sg TM Rawang say-NOM TM
For example, I am (of the family) called Rawang ("still (smooth) water")

rvgaq gō Râwângt̄vng rvgaq n̄
rvgaq gō râwâng t̄vng rvgaq n̄
place also Rawang valley region TM
and the place (called) the "Rawang valley" region

vkop vkâng maqî lá yângâ rvgaq i̇e.
vkop vkâng-maq-î lá yâng-â rvgaq i̇e
ancestor grand.father-PM-AGT find TMyrs-TP place be-NP
is the place my ancestor found.

Waqdvämkōng rvp gō
waqdvämkōng rvp gō
Wadamkong family also
For the Wadamkong family

Waqdvämkōng rvgaq n̄vmlat tûqyâng n̄
wadavmkn̄g rvgaq n̄vmlat tûq-yâng n̄
Wadamkong region first arrive-TMyrs PS
first came to live in Wadamkong region

vsâng bûng tō yângâ wē i̇e.
vsâng bûng tō yâng-â wē i̇e
people name call TMyrs-TP NOM be-NP
it is also the name of the people.

(1) Iwē shv̄m n̄
ī-wē shv̄m n̄
be-NOM iron TM
Iron

lōng īwē svmī taq wâr̄dò dânḡi
lōng ī-wē svmī taq wâr-ō dâng-ī
rock be-NOM fire LOC burn-TNP finish-ADV
is like a rock but after they burned it
Creation and Migration Story

râdvûng svmî taq vhîrò nô
râdvûng svmî taq vhîr-ô nô
bellows fire LOC pump-TNP PS
(they) pumped it in a bellows fire,

angtî zô vm kê shûm ângkâ rûpshî nô
âng-tî zô vm kê shûm ângkâ rûp-shî nô
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),

dô vô vô wûrî rûp-mô wê lûngshî yâng.
dô vô vô wûr-i rûp-ô wê lûng-shî yâng
self TM self hand-INST pound-TNP NOM use-R/M TMyrs
they use things they had pounded out with their own hands.

Nvmlat Mêkông, Wângbâ taq vl dvgp Ninaqdü düô nô
nvmlat mêkông wângbâ taq vl dvgp ninaq-dû dü-ô nô
first Mekong Wangba LOC live time Ninaq-mine dig-TNP PS

lûngshî yâng wê mvshôl vlê.
lûngshî yâng wê mvshôl vl-ê
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.

Mêpûng nô Rvmêtî mông taq nô
mêpûng nô rvmêtî mông taq nô
after TM Me.Hka region LOC TM
Later, in the Me Hka area,

Dbûdû düô lêngshî yâng, Kvloqdü lêngshî yâng.
dbûdû düô nô lêng-shî yâng kvloq-dû lêng-shî yâng
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.

Mvniq lap nô Vkuqdü, Shûmhângdü düô nô
mvniq lap nô vkuq-dû shûmhâng-dû dü-ô nô
Maniq.river side TM Akuq-mine Shamhang-mine dig-TNP PS
In the Maniq River region they mined the Akuq Mine and Shamhang (sword-
lifting) Mine,
503  lỳngshi yàng, wèrì nò āktv̀ hòg gò vī̀e.
lỳng-shì yàng wè-rì nò āktv̀ hòq gò vī̀e
use-R/M TMyrs that-PM TM now until also exist-NP
and these (mines) that they used are still there.

504  (2) Gwāsì wè.
gwā-shì wè
wear-R/M NOM
The costume (lit.: “what was worn”)

505  Gwālýmpùn nò, vzī ka:tnò wè,
gwā-lým-pùn nò vzī kvī-ò wè
wear-Inf-kind TM hemp grow-TNP NOM
To make clothes, (the Rawangs) grow hemp

506  àngsé chaqò nò, wūrī
àng-sè chaq-ò nò wūr-ī
PREF-skin.of.plant take.out/strip.off-TNP PS hand-INST
and strip off the skin of the plant

507  ànhgòng lvī dò yīò nò
àng-hòng lv-ī dò yī-ò nò
PREF-string INDTV-be ADV twist-TNP PS
and use their hands to twist it into string (thread).

508  taqtaq waqpûtaq waqpû nỳng kōtnò nò
taq-taq waq-pù taq waq-pù nỳng kōt-ò nò
pig-pot ashes LOC ashes COM boil/cook-TNP PS
and boil it with ashes in the pot,

509  mỳng dò wāò wè, ciqmài raqò wè
mỳng dò wā-ò wè ciqmà-í raq97-ò wè
white ADV make/do-TNP NOM packing.board-INST weave-TNP NOM
to make it white, then weave it with a packing board.

510  āktv̀ gò gwā shà-ìè.
āktv̀ gò gwā shà-ì-è
now still wear 1plpast-be-NP
now we still wear them.

97 A ciqmà is a board for packing the threads on a loom. As weaving includes pulling back hard on the ciqmà to pack the threads, the verb raq, which means to pull back hard with the hands (as in packing the threads with the ciqmà) is used to mean ‘weave’.
1) Sôngpôn laqtün yıp-kē gwâlvm
songpôn laqtün yıp-kē gwâ-lvm
Songpeun: blanket cloth sleep-time wear-INF
Songpeun: hairy blanket to wear when you sleep.

2) Mvðeshvɪm, rîng wē laqtün
mvðeshvɪm rîng wē laqtün
Madosham: blanket honor NOM cloth
Madosham: partially hairy blanket (hairy only in the white middle part, but not in the two red ends).

3) Yoqdıng,
yoq-dıng
cloth-CL(long;tube-like)

4) Danṭʊŋ laqtün, vnang-dō gwâshî pvñ ı-ē
danṭʊŋ laqtün vnang-dō gwâ-shî pvñ
Danteung cloth light-weight-ADV wear-R/M kind
Danteung laqtün, light blanket.

5) Dvnggō Sôngpôn vdōm
dvnggō songpôn vdōm
Danggeu hairy blanket plain(single.color)/barren
Danggeu songpeun adeum (thick and hairy blanket, no design, just one color).

6) Bēlaq gwâshî wē.
bēlaq gwâ-shî wē
upper.garment wear-R/M NOM
Upper garments they wear.

1) Tûmmûm bēlaq; yvng-gûng bēlaq ı-ē.
tûmmûm bēlaq yvng-gûng bēlaq ı-ē
very.long.coat upper.garment long-CL upper.garment be-NP
Tûmmûm bēlaq (long coat).
2) Bèlaq würdûng bèlaq
bèlaq würdûng bèlaq
upper.garment hand-long,tubelike(sleeve) upper.garment

juqrâm hòq yvêng pûn îê.
jûq-râm hóq yêng pûn 1-ê
waist-about up.to long kind be-NP

Belaq würdung, long sleeve shirt down to the waist.

3) Tvmû wâ yêng gwâshi wê bèlaq-dông.
tvmû wâ yêng gwâ-shi wê bèlaq-dông98
work do LOC wear-R/M NOM upper.garment-short
Tamu belaq (short sleeved shirt) for at work.

4) Gôye bèlaq.
gôye bèlaq
vest upper.garment
Goye belaq (vest).

5) Bvrshvng bèlaq.
bvrshvng bèlaq
barshang upper.garment
Barshang belaq.

6) Vzî bèlaq.
vzî bèlaq
hemp upper.garment
Vzî belaq (shirt made of hemp).

7) Shungnî bèlaq.
shung-nî99 bèlaq
??-hair upper.garment
Shungni belaq.

Vl yàng wê âkvt lvpat tiqmaq nê mv-gwâ bèå.
vêl yàng wê Êkvt lvpat tiq-maq nê mv-gwâ bô-ê
exist TM Myrs NOM this/now age one-PM TM NEG-wear PF-TP
Some of these are not worn now.

98 This is short for belaq würdûng dông [upper.garment sleeve short] ‘short-sleeve shirt’.
99 This item of clothing has fringe tassels, like a US western jacket.
32. Shvvêm gwâshî wê.
1) Svriî wê rvziq dvzâng
lvngâré dvpvt
2) Vshaqri dvvpvt vdêm
3) Bvîngyi shvrôm
4) Shvmog naqwê vshaq
mvgâmri dvpvt
Svmaré gwálvîm shvrôm
1) Puqgâr
2) Châgar
3) Châzi
4) Angche dvzâng
5) Mvlîng vrrt dvzâng
32. Men’s lower garment.
1) Râziq 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
Shvrôm gwâshi wê.
shvrôm100 gwâ-shî wê
lower garment wear-R/M NOM
(Men’s) lower garment.

528
1) Svriî í wê rvziq dvzâng lvngâré dvpvt.
svriî í wê rvziq dvzâng lvngâ-re dvpvt
thread/string be NOM tiny thread men’s lower garment man-GP for
The razig dazang (is) for men.

529
2) Vshaqri dvvpvt vdêm.
vshaq-ri dvpvt vdêm101
older people-PM for plain (single color)
Adeum (is) for older people.

---

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

101 The lower garment for older men; it has no design and is of a single color, and is sewn together.
3) Bvløngyi shv'róm.
   bvløng-yì    shv'róm
   silkworm-string    lower garment
   Baleungyi shareum

4) Shvmoq naqwë vshaq mvgàmrì dvpvt.
   shvmoq    naq-wë
   purple    black/dark-NOM
   vshaq    mvgàmrì
   older people    rich-PM
   dvpvt
   for
   Shamoq naqwe, for the rich or honored older people.

Svmäré gwálvm shv'róm.
   svmäré    gwá-lvm    shv'róm
   woman    wear-INF
   lower garment
   Women’s lower garment.

1) Puqgär.
   puq-går
   brown-large
   Puqgar

2) Chágàr.
   chágàr
   Chagar

3) Cházì.
   cházì
   Chazi

4) Angchë dvzáng.
   ìangchë    dvzáng
   Angche dvzang.

---

102 Men’s lower garment made of silk.
103 Dark purple lower garment for the rich and honored older men.
104 A type of cloth that is black, with one other color (white, red or purple) in wide stripes
   (black at bottom).
105 Women’s lower garment with smaller stripes, usually white, red, and black (= bàzògår).
106 Women’s lower garment with smaller stripes of black and white; or tiny green and black
   stripes (= bàzòzi).
107 Women’s lower garment. It is made of one big piece of cloth not sewn together, and with
   not strings at the ends like a man’s longgy (it is a kind of (bàzò); it is all white with four
   colored borders, embroidered at both ends.
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

Angpînîn zàò wê.
àng-pîn-pîn zá-ò wê
PREF-kind-kind paint(v.)-TNP NOM
Coloring the cloth with different kinds of colors.

539

Mîrshîm àngpîn-rî vyûng nô
mîrshîm àng-pîn-rî vyûng nô
face PREF-kind-PM color(<Burmese) TM
Of the colors used (by the Rawangs)

---

108The mîlûng vîrt dvzâng 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.
Creation and Migration Story

540 mvông nô vshôm-pvn wă lụng yângâ wē shâ í-e.
mvông nô vshôm-pvn wă lụng yâng-à wē shâ í-e
most.used/important TM three-kind only use TMyrs-TP NOM know be-NP
there were three colors that were the most important ones.

1) Munct wē nô, waqpuí munc wē,
munct wē nô waqpuí munc wē
white NOM TM ash-INST white NOM
White, they used thread (made from hemp bleached) by ashes,

dâwû munc wē lụng yângâ.
dâwû munc wē lụng yâng-à
cotton white NOM use TMyrs-TP
and used natural white cotton thread.

543 Wèdâ inigô vzî svrî nô munc dô
wè-dô i-nî-gô vzî svrî nô munc dô
that-ADV be-if-also hemp thread TM white ADV
Yet the hemp thread made white by

544 waqpu kêt-nô wē taq
waqpu kêt-ô wē taq
ash boil/cook-TNP NOM LOC
boiling it in ashes

545 ângpîn-pvn zá mv-gûm. Vchôtnê.
âng-pîn-pvn zá mv-gûm vchôt-ê
PREF-kind-kind color/paint(v.) NEC-good fade(of.colors)-NP
doesn’t dye well. It fades.

2) Dâwû pvn nô dvsôt tî taq
dâwû pvn nô dvsôt tî taq
COTTON kind TM kind.of.bush\[109\] water/liquid LOC
For cotton we colored it in daseut water.

547 (ê)zâô nô naqdô zâ-shî yâng.
(ê)-zàô nô naqdô zâ-shî yâng
NF-color/paint-TNP PS black-ADV color/paint-R/M TMyrs
to make it black.

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[109] This plant has large leaves, which are used to make a black dye.
Creation and Migration Story

3) Mungwe naqwë vyvng mol sving nø,
mung-wë naq-wë vyvng mol sving nø
white-NOM black-NOM sheep fur LOC TM
For making white and black wool,

Dvinghaq wä wë vrïng ângrö taq dvteö nø
dvinghaq wä wë vrïng ângrö taq dvteö nø
plant110 call/say NOM vine PREF-root LOC boil-TNP PS
they boiled it with the root of a vine called danghaq

mvshë dvngwë lvkiqö do zåö nø,
mvshë dvng-wä lvkiq-ö
dö zá-ö nø
red just.like deepen(of.color)-TNP ADV paint-TNP PS
to color it deep red,

mvdöshvm sôngpën ri, rvziq dvzång ri raqshì yang,
mvdöshvm sôngpën-ri rvziq dvzång-ri raq-shì yang
madosham songpeun-PM razq dazang-PM weave-R/M TMyrs
(and used it) to weave madosham songpeun and razig dazang.

Akvt høq gø wëdö i dving wëë.
äkvt høq gø wë-dö i dving wä-ë
now until also that-ADV be just.like do-NP
Until today it is done just like that.

34. Shvlaq laqyang wë.
  1) Nvmlat nø Svïmpïm këni
svip shvlaqlaq yângig. Wångbå
Rvmë rûn nø vlyâng lvpat ëë.
  2) Tîngö Rvmë ûl yâng lvpat
nö lôngshù shvlaq kënum nø laq yâng.
  3) Rvmëti lap ûrai lvpat këni
nö; Vûm shvlaq, Tôngkëng
shvlaq, Trvë shvlaq, Kïgvng
shvlaq, Gvlëm shvlaq, Mvrô
shvlaq chînuv yâng.
  4) Mvniq lam Nônggâ shvlaq
Mvrô nving Y✈ng shvlaq chînuv
yang wë ëë.

34. The use of salt.
  1) At first, when there were living
in the Wangba River, (they used)
Sapit salt from Sapimdam.
  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.

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

553  *Shvlaq laqyång wë.*
    shvlaq  laq-yång₁¹¹  wë
    salt     lick-TMys    NOM
    The use of salt.

554  1) *Nvlmat nö Svplmdvm kënî svpip shvlaq laq yångî.*
    nvlmat  nö  svplmdvm  kënî  svpip  shvlaq  laq  yångî
    beginning TM (place-name) from type-of.salt  lick  TMys-IP
    In the beginning, Sapip salt from Sapimdam was used.

555  *Wångbå Rvmè rûn nö ùlyång lvpat ìë.*
    wångbå  rvmè  rûn  nö  ùl-yång  lvpat  ìë
    wangba river  live PS  live-TMys  age  be-NP
    This was during the days when they lived on the Wangba River.

556  2) *Tînêng Rvmè ùl yång lvpat nö*
    tînêng  rvmè  ùl-yång  lvpat  nö
    Salween River  live-TMys  age  TM
    When they lived on the Tineung River,

557  *lôngshù shvlaq kôtvm nö laq yång.*
    lông-shù₁² shvlaq  kôt-vm  nö  laq  yång
    stone-fat  salt  cook-BEN  PS  lick  TMys
    they boiled and used Longshu (stone fat) salt.

558  3) *Rvmèti lap í rái lvpat kënî nö;*
    rvmèti  lap  í  rái  lvpat  kënî  nö
    N'mai.Hka  side  be  DIR-IP  age  from  TM

559  *Vlûm shvlaq, Tôngkûng shvlaq, Tvrô shvlaq, Kîgîng shvlaq,*
    vlûm  shvlaq  tôngkûng  shvlaq  tvrô  shvlaq  kîgîng  shvlaq
    Alam  salt  Teungkung  salt  Tareu  salt  Kigang  salt

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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.
₁²This is the name of a type of salt made by boiling white stones until they got the salt out.
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Gvlím shvlaq Mvrö shvlaq chit-vm yàng.
gvlím shvlaq mvrö shvlaq chit-vm 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.

4) Mvniq lam Nöggä shvlaq,
Mvniq lam Nöggä shvlaq
Maniq River side Nongga salt
In the Maniq area, Nongga salt,

Mvrö nỳng Yëng shvlaq chit-vm yàng wë i-ë.
Mvrö nỳng Yëng shvlaq chit-vm yàng wë i-ë
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. Niná rîmké yàngi däng.
Rvwangri nö Nvngwà àngpînrì këni Ngypuq wàpîn nö vëdè Rvwàng nvgwà wä dvdut yàngà. Dvmôî zì-yàngà, wà mvshøl ynggùng shënîvûl vë.

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.

113 This is a big round and hard salt, also used as medicine.
Analysis:

563  Ninà rîmké yàngi dàng.
    nînà  rîm-ké     yàng-i  dâng
animal  raise-BEN(<eat.meat)  TMyrs-IP  about
The animals the Rawangs raised to eat.

564  Rvwangri nô Nvngwâ èngpînri kêni Ngvpuq wâpvn nô
rvwang-ri  nô  nvngwâ  ang-pîn-ri  kêni  ngvpuq  wâ-pîn  nô
Rvwang-PM  cow  PREF-kind-PM  from  name.of.cow  call-kind  TM
The Rawangs used many kinds of cows but they regarded ngapuq

565  vde Rvwâng nvngwâ wâ dvdut yàngâ
vde  rvwâng  nvngwâ  wâ  dvdut  yàng-â
self  Rawang  cow  say  take.as  TMyrs-TP
as Rawang cow.

566  Dvmôî zî-yàngâ, wâ mvshôl yînggûng shônîvûm vîê.
dvmôî  zî-yàng-â  wâ  mvshôl  yînggûng  shônîvûm  vîê
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  Wêrvt Mvtat toqô Dvmô Dvpông sîng zîô gô,
wê-rvt  mvtat  toq-ô  dvmô  dvpông  sîng  zî-ô  gô
that-because  name.of.spirit  sacrifice-TNP  God  God  LOC  give-TNP  also
Therefore when they wanted to sacrifice to God (Dameu),

568  Ngvpuq mô-i nî dvgâ pîn zî mî-daq wê mvshôl vîê.
ngvpuq  mô-i  nî  dvgâ  pîn  zî  mî-daq  wê  mvshôl  vîê
Rawang.ox  NEG-be  if  other  kind  give  NEG-can  NOM  story  be-NP
there is a tradition that they did not give other kinds of cows but ngapuq.

569  Dvgâ Nvngwâ pîn vîô, ngvnsô kädvûngtê vîô gô
    dvgâ  nvngwâ  pîn  vîô  ngvnsô  kâ-dvûngtê  vîô  gô
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 sîng nô ngvpuq vde mà-dá nîgô
    mvtat  sîng  nô  ngvpuq  vde  mv-vdá  nî-gô
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),
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571  wóam̀ ǹ̀ ŋí  yı́ngá.
wóvn-ò ǹ̀ zí-yání-g̀à
buy-TNP PS give-TMyrs-TP
he would buy one.

572  Ngypuq ̀àng vjú nò rv má dù-lívm dvzvr-vm shvlàé.
ngypuq ̀àng vjú nò rv má dù-lívm dvzvr-vm shvlàé
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  Āng vshà gò gyzà ngùr nò mvlóm wë íé.
āng vshà gò gyzà ngùr nò mvlóm wë íé
3sg meat also very/much smell.good PS taste.good NOM be-NP
It’s meat smells very good and tastes good.

574  Ānggòng mvrsrím nò puq dỳng wàwè,
āng-gòng mvrsrím nò puq dỳng wàwè
3-body color TM dark.brown(almost.black) just say-NOM
It’s body is dark brown,

575  vgo múng wë kóngbâm gò vbáé.
vgo múng wë kóngbâm gò vbáé
head white NOM kungbam also be.there(there.is)-NP
and has grey-white color on its forehead.

576  Āng vhi gò naq wë íé.
āng vhi gò naq wë íé
3sg foot also black NOM be-NP
Its feet are also black.

114  kúngbâm, from kúng ‘plate’ and bám ‘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. 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”.

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  
Rvwangri nò vzô lvm wë vtông

Rvwang-ri nò vzô lvm wë vtông

Rvwang-PM TM name.of.dance dance NOM tradition

The Rawangs had a tradition of Azeu dancing.

578

lvmâng vlâ yàngâ. Dâri kângshângbân

lvmâng vlâ yàng-à dâri kângshângbân

tradition had-BEN TMyrs-TP long.ago ancient

There is a story/tradition that long ago, even before

579

Tì tvnm shînî mv-duzôr dvgp këni nî

tì tvnm shînî mv-du-zôr dvgp këni nî

water flood yet NEG-CAUS-flood time from since

the earth was flooded,

580

vzô lvm wë boy wà yàngâ wë mvshôl vlê.

vzô lvm wë boy wà yàng-à wë mvshôl vl-ê

name.of.dance dance NOM festival make/do TMyrs-TP NOM story exist-NP

(the Rawangs) had Azeu dance festivals.

581

Vzô lvm wë boy nô

vzô lvm wë boy nô

name.of.dance dance NOM festival TM

Azeu dance festivals,
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582 mvgâm-ré vdâ-ré115 ri-í wā boy wā yang-à.
rich-person-GP have-GP PM-AGT only festival make TMyrs-TP
were only hosted by the rich people.

583 Iwē tiq-pè lvpat taq
í-wē tiq-pè lvpat taq
be-that(but) one-GMm generation LOC
Yet some could only

584 tiq-kvt wea boy wā ngwotnò wē gō vī yang.
one-time only festival make can-TNP NOM also have TMyrs
hold the festival once in their lifetime.

585 Vmpà Ṽmrá vdá-pè-i nō
Vmpà Ṽmrá vdá-pè-i nō
rice rice/food have-GMm-AGT TM
Rich people who had lots of rice/food,

586 nōng rō vzel-lâm dvbù boy wā lūn yāng-à.
year count-TNP name.of.dance-dance happy festival do able TMyrs-TP
could hold an Azœu dance every year.

587 Tiqpoq boy wā kvt vshôm-nī hôq wā-ô-ë.
tiq-poq boy wā-ô kvt vshôm-nī hôq wā-ô-ë
one-time festival do-TNP time three-day until do-TNP-NP
They celebrated three days each time.

588 Nvmlatnī nō, Kûngdôngnī âlôë.
first-day TM Kungdeung-day call/name-TNP-NP
The first day was called Kungdeung day (festival start day).

589 Vnînî wā nī svng nō Rîngtôr nī vī yang-à.
two-day call day LOC TM name.of.festival day call TMyrs-TP
The second day was called Rangteur day (main day)

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115 The verb vdá ‘have’ is used with the nominal group marking suffix to mean ‘rich people’ (lit.: ‘those who have’). In the third line below this (line 585) there is also vdá-pè [have-GMm] ‘rich person’.
Lỳngdòmń nô Dvböl nî vl yângâ.
lỳngdòn-nî nô dvböl nî vl yâng-â
last-day TM finish day call TMyrs-TP
The third day (last day) was called Langdeum day or Dabal day (finish day)

Wé vshôm nî høq bòy lùmrári svng
wé vshôm nî høq bòy lùmrá-rì svng
that three day until festival people, who, come, to, the, festival-PM LOC
the ones who came to participate in the celebration

àngkàng râpmí vmlv'm aqlv'm shỳngbë dó yângâ.
àngkàng rvp-ì vmlv'm aqlv'm shỳngbë dó yâng-â
lord/host family-AGT eat-INF drink-INF all feed/host TMyrs-TP
were served by the hosts with food and drinks.

Tiqńi vmpâ vshêm-poq túnāôđë.
tiq-nî vmp-pà vshêm-poq tún116-ä-ô-ë
one-day eat-thing three-times give-BEN-TNP-NP
They were served three meals a day.

Vmpâ dvbéò, nînâ angshvlēlē dvbéò nê,
vmp-pà dv-bé-ò nînâ ang-shvlēlē117 dv-bé-ò nê
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,

vpò dvbéò wé bòy i-ë.
vpò dv-bé-ò wé bòy i-ë
things, that, are, expensive, valuable CAUS-be.gone NOM festival be-NP
and valuable things were given away.

Wedô inīgô pèdôngcèrì, zmìcèrì,
wè-dô inīgô pèdôngcè-rì zmìcè-rì
that-ADV be-if-also man's, side, relatives-PM woman's, side, relatives-PM
Although this is the case, relatives from both sides of the family

116Give away; pack rice with leaves to give away.
117nînâ angshvlēlē ("several levels < shvlē 'level") refers here to chickens, pigs, cows; some killed today, some tomorrow.
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mvríngcěrií dwbûng lún dýngtē
mvríngcě-ri-i dwbûng lún dýngtē
village.people-PM-AGT help able as.much.as
and village people (friends) all help out as much as they can,

dwbā:ngō laqyā gō viē.
dwbûng-ō laqyā gō viē
help-TNP tradition also have-NP
there is (this) tradition.

Vrá wē bōy sùng mvyōqri dvkūrī,
vrá wē bōy sùng mvyōq-ri dvkū-ri
again that festival LOC wife’s.brothers.and.uncles-PM relative-PM
For the festival all relatives

shōngkuq nvmnvngri gō rī nō
shōngkuq nvmnvng-ri gō-rī nō
friend acquaintance-PM call/invite-TNP- PM TM
and friends who were invited

gōnpaq lvgshīvt dýngtē sùng wēdōnī
gōnpaq lvg-shī-vt dýngtē sùng wē-dō-nī
present/gift bring-R/M-DIR all LOC that-ADV-just
to all those who had brought gifts, in return

vpō tūnaō, nvngwā zī vdūgō
vpō tūn-ā-ō nvngwā zī vdū-gō
valuables give.away-BEN-TNP cow give those.who.are.to.be.given.gifts-CL
were given valuables; those who gave a cow were

zīō nō dvigung mà-vyōm lûm rvō dvzaqshī yâng.
zīō nō dvigung mà-vyōm lûm rvō dvzaq-shī yâng
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.

Vzō lûm wē nō,
Vzō-lûm wē nō
Azeu-dance NOM TM
The purpose of the Azeu dance
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Rīng wē cil-sỳng dỳngkē bòà rvt
rīng wē cil-sỳng dỳng kē bò-ā rvt
important NOM enemies-LOC overcome AVS PF-TP because
because of having overcome important enemies,

"ôngýmā", wā dvbū wē dvbū lvm yàng.
ông-ým-ā wā dvbū wē dvbū lvm yàng
overcome-1sg:DIR-TP say happiness NOM happy INF TMyrs
to say “I have overcome” and (show) happiness.

Vdá rvt dvqùng mvlaqshi nō
vdá rvt dvqùng mvlaq-shi nō
have because honor/glory desire(glory)-R/M PS
because they were rich and desired glory.

shvrīngshi nō lvm wē vzō bōy gō ǐ yàng.
shv-ríng-shi nō lvm wē vzō bōy gō ǐ yàng
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.

Vshaq shiāmi dvpū wāo dvtut
vshaq shiām-i dvpū wā-ō dvtut
older.ones die-DIR-IP party.held.after.someone.died do-TNP continue
Having party after some old respected person died,

cing vzōng tōlṑ, wā nō
cing vzōng tōl-ō-ē wā nō
gong drum grab(from.someone.else)-TNP-NP say TM
called “grab the gongs and drums”,

vzō bōy zvn dvtut wāo wē ṣl yàng.
vzō bōy zvn dvtut wā-ō wē ṣl yàng
azeu.dance festival continue continue do/make-TNP NOM exist TMyrs
(and so) the having of Azeu dances continued.

Angkē nō Dvmō kaq shvrēì:ngō vlàò nō
àngkē nō dvmō kaq shvrēng-ō vlà-ō nō
origin/begining TM God LOC praise-TNP pacify/placate-TNP PS
In the beginning, the dance was also to praise and placate Dameu,
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ishôt rūlým, rvt rōtshí wē gō i yàng.

ishôt rūlým rvt rōtshí wē gō i yàng
blessing bless-INF because ask-R/M NOM also be TMyrs
and to seek blessings.

Dvmő sỳng toqshi kà nō shaq gō
dvmő sỳng toqshi kà nō shaq gō
God LOC speak-R/M voice/word TM voice/whistle also
The words and voices used in talking to Dameu

shíng kà-gō shíng dvêngši, "Kàngô nō Pûngòë . . .
shíng kà-gō shíng dvêngši kàng-ô nō pûng-ô-ë
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) . . .

mvyù rûngnt nàyingô,
mvyù rûngnt nàyingô
monsoon.season devil/nat NF-drive.away-TNP
drive away the monsoon devils,

jêtûng rûngnt nàyingôë. . .
jêtûng rûngnt nàyingôë
winter devil/nat NF-drive.away-TNP-NP
drive away the winter devils,

Zashôt pûnggàni èrūlshà," wā nō wà yàng.
zashôt pûnggàni èrūlshà wā nō wà yàng
blessing (=ishôt) special.blessing/glory-INST NF-bless-1plpast say TM say TMyrs
bless us with special blessings” they said.

"Lālā. . . i. . .” Dvmő kaq vlâô wē kà.
lālā dvmő kaq vlâô wē kà
(sound. they. make) God LOC pacify/placate-TNP NOM word
(They would say) words to placate Dameu like “Lala”,

"Rârâ. . .” shvráshí wē kà í-ë.
rârâ shvráshí wē kà í-ë
(audience.response) respond-R/M NOM word be-NP
and the audience’s response would be “Rara”.

111
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 nō dvsôn zōtnā wārā dvvgvp
   zā nō dvsôn zōtnā wā-rā dvvgvp
sick PS disease disease do-DIR when
   When illness struck

622 wā-shī yāng wē.
wā-shī yāng wē
do-R/M TMyrs NOM
what (the Rawangs) did.

623 Dvgôr Dvṃshā gōô nō, múnlvlmlâmô,
dvgôr dvṃshā gō-ô nō múnlvlvm118 lým-ô
one.who.talks.to.Dvṃshā damsha call-TNP PS stick measure-TNP
Dagor, who can talk to Dameu, and a damsha were called to measure the mulam stick

624 múndvŋg shvımè waṭnô,
múndvng shvımè wvt-ô
(thyme.for.munlvłm) shame.leaves tear(v.)-TNP
and do divination using the shame leaves (splitting and tying the leaves)

118See footnote 9 in section 5.
625 dylshimën dvpoqò
  dylshimën dvpoq-ò
  bamboo.noise.maker fire(a.gun)-TNP
  (they would) fire off a bamboo noise maker

626 shvmè yúng lângli ríí yóng yângā.
  shvmè yúng lângli ríí yóng yâng-à
  shame.leaves look professional PM-AGT look TMyrs-TP
  and experts at looking at the leaves would look at them.

627 Mundvang shvmèi mv-māo câng sving
  mundvang shvmè-í mv-mā-ò câng sving
  stick shama.leaves-INST NEG-deny-TNP spirit LOC
  Using the mundang stick and the shame leaves, the spirit (which caused the illness)

628 âng pà shông wē shvmöò nō
  âng pà shông wē shvmä-ò nō
  3sg which like/love NOM find-TNP TM
  (they) would try to find out what s/he wanted

629 ângí zöò pìn ziò
  âng-í zö-ò pìn zi-ò
  he-AGT accept-TNP kind give-TNP
  and give him/her (the spirit) what he/she wanted,

630 shùngò pìn nùngò kõ yângā.
  shùng-ò pìn nùng-ò kõ yâng-à
  like-TNP kind offer/sacrifice-TNP do.sacrifice.when.someone.is.ill TMyrs-TP
  sacrificing the animal that was wanted.

631 Wëkvî zå gô zöm bän yâng.
  wë-kvî zå gô zöm-bän yâng
  that-time sick CL(person) heal-heal TMyrs
  The sick person might then recover.
38. Watching the sun sit.

There are this many months in one year. These are Namlo geum (first month/January), Aman geum (dim month/February), Sayeungbang geum (peach blossom month/March), Sheuka geum (rain bitter month/April), Mangeur geum (warm month/May), Dahaatang 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), Namrunge 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

Nvmrung yung yang-à wé.
nvm-rung yung yang-à wé
sun-sit look TMyrs-TP NOM
Watching the sun sit.

633

Tiqông taq shvlá nà, yàdving shvlá vlé.
tiq-nong taq shvlá nà yà-dving shvlá vlé
one-year LOC moon/month TM this-much/many moon/month exist-NP
There are this many months in one year.
Nvmlo gom, Vmang gom, Shvyom bng gom,
nvm-lo gom119 vmang gom shvyom bng gom
sun-return month dim month peach bloom month
these are Namo geum (first month/January), Aman geum (dim month/February), Sayeungbang geum (peach blossom month/March)

Shak gom, Mungor gom, Dvatng gom,
sho-ka gom mungor gom dvat120-tnng gom
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),

Mvyum gom, Shmyung gom,
mvyu-mel21 gom shym-yung gom
monsoon.season-big month knife/iron-find month
Mayume geum (middle of monsoon month/July), Shamyang geum (iron found month/August),

Pungal gom, Lanhvng gom
pungal gom langbng gom
Pugal month Langbang month
Pungal geum (clear sky month/September); Langbang geum (clean month/October),

Nvmjong gom, Nvmrung gom,
nvm-jong gom nvm-rung gom
sun-clear(shining, clearly) month sun-sit month
Namjeung geum (sun clear month/November), Namrung geum (sunsit month/December).

Yagom m o nvmrung daq gom i-rvt 3:lo. 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.

119 The morpheme gom, which is a classifier for round, flat objects, is used because the sun is round and flat.
120 dvat is to clear a field after burning it (before planting).
121 mvyum refers to the middle of the monsoon season, when the rain is heaviest.
Creation and Migration Story

640 Vmpə shvlålvəm dăng sóng tewə iê.
shvlålvəm dăng sóng tewə iê
eat-thing good-INF about LOC big-ADV be-NP
Those are about food and good things.

641 Mâ-shvlå wê gô,
NOM good also NEG
mâ-shvlå wê gô Bad things also,

642 pûl wê bvlông vûm nû i wê gô
straight(of.rice.plants) NOM worm eat sick be NOM also
pûl wê bvlông vûm nû i wê gô the worms eating the rice plants, getting sick

643 nûm dvgôrrii yâ:ngô nó shên yâ:ngà.
sun prophet-PM-AGT look.at.TNP PS say TMyrs-TP
nûm dvgôr-ri-i¹²² yvng-ô nó shên yâ:ng-à the sun prophet can look at the sun and tell (these things).

644 Vsûng dênông nô mvràwë ràwë gô shà yâ:ngà.
people this-year TM NEG-need-NOM need-NOM also know TMyrs-TP
Vsûng dênông nô mvràwë ràwë gô shà yâ:ng-à He would know if the people would be in need or not during that year.

645 Nûm dvgôr nó mà-ôl gô
sun prophet TM NEG-be but/also
nûm dvgôr nó mv-ôl gô

646 nûmrûng yâ:ngô wê âkvt gô vlê.
sun-sit look.at.TNP NOM now also be-NP
nûmrûng yvng-ô wê âkvt gô vlê 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 nûm dvgôr is a person who can tell the future by looking at the sun (nûm).

Vmûn tiqûn nô mvdûng i yâng; ânhûng kâtnô dvzaqshî wêî pô nvngwa chê, ângîlîm chêsî yâng. Mvchit wâ pûmô tiqûn dúshî yâng, yâri nô dvgâ mông taq m'yô pûn îê. Tvlâ shatnô laqshûm nûmsîh Zuqûngshvri shatnô pûr nûmsîh. Shwî shatnô svkî nâmî nê, yârvp kwâ rvp mvdôm-mvghut laô wûr laqmû ângûnvûn zvîshî dvnghaq ûô, shëdûshî shvmdû laô gûmsông dû ûô nê, vshnêzn dûô nô nûmsîh yâng.

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  
Pôshî pêmê láshî zâlâshî dang.

pô-shî  pêmê  lá-shî  zâ-lâ-shî  dang
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  
Vmûn tiqûn nô mvdûng i yâng;

vmûn  tiqûn  nô  mvdûng  i  yâng
bitter.root  one.kind  TM  major/important  be  TMys
Aman, a kind of bitter root, was one important one,

649  
ânhûng kâtnô dvzaqshî wêî pô

ânhûng  kvt-ô  dvzaq-shî  wêî  pô
field  grow-TNP  try-R/M  NOM-be  valuable.object
a valuable object that they tried to grow

650  
vngwâ chê, ângîlîm chêsî yâng.

nvngwâ  chê  ângîlîm  chêsî  yâng
cow  trade  use-INF  trade-R/M  TMys
and trade for cows and useful things.
Creation and Migration Story

651  
Mvchit wā pūṁō tiq-pvn dūshī yang,
mvchit wā pūṁō123 tiq-pvn dū-shī yang
machit call pumeu one-kind dig-R/M TMyrs
(They) dug for a type of pumeu called machit.

652  
yārī nō dgvā mōng taq mv-yō pvn íē.
yā-rī nō dgvā mōng taq mv-yō pvn íē
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 shatnò laqshūm nvmshī
tvlá shv-ō laqshūm nvm-shī
fox.like.animal kill-TNP spleen(?124 sell-R/M
Tala (mountain foxes) were killed and their spleens sold.

654  
Zuqnvg shvri shatnò pūr nvmshī.
zuqnvg shvri shv-ō pūr nvm-shī
Himalayan.wild.goat deer kill-TNP skin sell-R/M
(They) killed the Himalayan wild goat and deer and sold the skins.

655  
Shvwí shatnò svkī nā&mò nō,
shvwí shv-ō svkī nvm-ō nō
bear kill-TNP gall sell-TNP PS
(They) killed bears and sold the gall;

656  
yārvp kwārvp mvdōm -mvgt lāō
yā-rvp125 kwā-rvp mvdōm126 mvgt lā-ō
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,

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123 Mvchit and Pūmō are the same plant, a root crop used in medicine, but the latter grows only in the snow mountains (the Himalayas).
124 Something in the stomach of the tvlá that can be sold as medicine (the tvlá is an animal that lives in the Himalayas; it looks like a fox).
125 The Yā 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 Mvdōm is a kind of mushroom that grows on hardwood trees only between Yunnan and Assam; it has sections underwater.
Creation and Migration Story

657 wūr laqmū ḏèng-pvń-pvń zvishi dvnghaq dū-ò,
hand crafts (many, kinds) weave(basket) R/M root dig-TNP
dynghaq dū-ò

and they would weave different kinds of baskets and handicrafts, and dig
danghaq.

658 shēdūshī shùmdū láō gźmsōng dū dūò nē,
gold dig R/M iron ore/mine look for TNP silver ore/mine dig-TNP PS
(sh) dug for gold and looked for iron ore, and dug for silver,

659 vsōnzn dū-ò nē nūmshī yāŋ.
weights on fish net dig-TNP PS sell R/M TMyrs
and dug (stones to make) weights for fishnets and sold them.

40. Tōngmè mvtùng tuqō nō
Nung wa ngvpuq šārīm yāŋ.
Waqtēm waqīdē wāō waqlōng
vtuqō nē kēmbī kēmbāŋ
vkvtīmnō shōngkuq nūmnūng
vwā nē vtoq vtīp yāŋ.

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:

Tōngmè mvtùng tuqō nō
valuable-big valuable(n.) cut/kill(animal)-TNP PS
(They) killed valuable large animals

127 dvnghaq is dried to make red dye.
128 tōng ~ tūn refers to large animals (such as cows, pigs) and other valuable things.
Creation and Migration Story

661  Nvngwà ngypuq šhàrm yàng.
    nvngwà ngypuq shv-v-rım129 yàng
cow    Rawang ox CAUS-RECIPE-raise  TMyrs
and gave cow(s) and Rawang ox(en) to one another to raise,

662  Waqqchêm waqqdè wàò waqlông vtuqò nò
    waqq-chêm waqq-dè wà-ò waq-lông vtuq-ò nò
pig-house pig-house make-TNP pig-big/fat cut/kill-TNP PS
(they) made pig houses and killed fat pigs,

663  kòmbì kòmbàng vkvtnā:nò
    kòmbì kòmbàng130 v-kvt-à nò
type.of.reed RECIP-grow-BEN PS
and grew keumbì keumbang reeds for each other

664  shòngkuq nvmvŋng vvwā nò vtoq vtip yàng.
    shòngkuq nvmvŋng v-wwā 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 dvtôm raktò waqlông
    kàlông vtuqò nò mv-shvng dvkà
dvshvng shvrm yàngā.
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 dvtôm raktò
    svrí    dvtôm rvt-ò
thread make.knots cut.apart-TNP
Cutting apart thread knots,

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129 The form šhàrm derives from the root rım ‘raise’ plus the causative prefix (šhàrm ‘cause to raise (= ‘give to raise’)’) and the reciprocal prefix (šhàrm ‘cause each other to raise’).

130 They bring reeds from the jungle and grow them in rows, the ones who want to make friends walk through the rows of reeds and kill a pig to show that they have become friends.
42. Zvmì wŭnshi wĕ.

Gvsà kŏnmvng dvdiò, kàzò kànîm shvlá shèn nô, pŏshí pŏmè riō, nvngrwå dvpuq shàlò nô zvmì rëtnò nô, zvmì dvkù vwa yàngî.

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 wŭnshi wĕ.
Zvmì wŭn-shì wĕ
bride buy-R/M NOM
Buying a bride.

669

Gvsà kŏnmvng dvdiò,
gvsà kŏnmëvng dv-di-ô
mediator/go.between CAUS-go-TNP
Mediators were sent (by the man’s family)

670

kàzò kànîm shvlá shèn nô,
kà-zô kà-nîm shvlá shèn nô
words-sweet kà-nîm shvlá shèn nô
words-sweet words-humble good/well speak PS
they (the mediators) talked very well (using) sweet words and humble words,

671

pŏshí pŏmè riô,
pŏ-shì pŏ-mè rì-ô
valuable.object-small valuable.object-big carry-TNP
and brought valuable small and big things (to the bride’s parents),
43. Dvktpwng wvlapwng
dvzpshì yàngì wè.
Tvwä pñgrñg kiatnò.
Rvmng lvmżì dvðmò lvngshì
yàng, vłwàng, tøpwàng dvðmò
kåntò nò mvyùðò nìgò,
dvkòwàngrmì mv-dvng kélvm
dò wàšì 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:

Dvktpwng wvlapwng dvzpshì yàngì wè.

dv-kvt-pwng\textsuperscript{131} wvlà-pwng dv-zòp-shì yàng-ì wè
CAUS-grow-CL(cluster) bamboo-CL CAUS-complete-R/M TMyrs-IP NOM

The completion of the tree planting.

Tvwä pñgrñg kiatnò.
tvwä pñg-rùng kvt-ò
thick big bamboo cluster-sit grow-TNP
(They) grow bamboo trees,

Rvmng lvmżì dvðmò lvngshì yàng,

rvmng lvmżì\textsuperscript{132} dv-dàn-ò lvng-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 lamzu for their own use,

\textsuperscript{131}dvktpwng is something you grow that lasts a long time, such as trees, etc.
\textsuperscript{132}The shoots of the \textit{rvmng} bamboo can be eaten. The \textit{lvmżì} bamboo is used to make
cups, containers, etc.
vléwàng, Tøwpwàng dvdàmò kaitnò nø
vlé-wàng tøp-wàng dv-dàm-ò kvèt-ò nø
vlé-much tøp-much CAUS-grow.widely-TNP grow-TNP PS
(they) grow a lot of teup trees and ale trees,

mvyùdø nìgø,
mvyù-dø nì-gø
monsoon.season-dark if-also

dvkøwànggrø:mì mv-dỳng kélvm dø wåshì yàng.
dvkøwànggrø:mì mv-dỳng ké-lvm dø wå-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. Nømlat sënì nø.
Rùngnuŋ Mvshù këni í wë
mvdøng nø mvkat natshì yàng.
Møpëng nø vmaq mënshì rvt
løngshì tαq dỳngdë mvøhøp gvp
dvcaqø wvrshì yàng, møpëng vrα
nøngdìng dvcheq yàngà wë ngà
vdë gø wëpûn wà lỳng yûngà.

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

Nømlat sënì nø.
nømlat sënì 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).
wång 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.
Creation and Migration Story

681  Rùngnvng  Mvshù  kənī  i  wē  mvdông  nə
rùngnvng  mvshù  kənī  i  wē  mvdông  nə
(place name)  from  be  NOM  most.important  TM
The main fire from Rungmang Mashu

682  mvkat  natshī  yàng.
mvkat  nat-shī  yàng
bamboo.with.holes  push/rub(to.make.fire)-R/M  TMyrs
was made by rubbing dried bamboo.

683  Mēpgng  nə  vmaq  mvnshī  rvt  lóngshū  taq
mēpgng  nə  vmaq  mvn-shī  rvt  lóng-shū  taq
later  TM  die.out(fire)  continue-R/M  because  rock-fat  LOC
Later, because it kept going out, on white rocks

684  d'ngdē  mvshōp  gvp  dvcaqō  wərshī  yàng.
d'ngdē135  mvshōp  gvp  dv-caq-ō  wər-shī  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  Mēpgng  vrā  nòngdìng  dvcheq  yàng-ā  wē
mēpgng  vrā  nòngdìng  dvcheq  yàng-ā  wē
later  again  flint.and.steel  strike  TMyrs-TP  NOM
Later still, they struck flint and steel together,

686  ngā  vdē  gō  wēpvn  wā  lving  yvangā.
ngā  vdē  gō  wē-pvn  wā  lving  yvang-ā
1sg  self  also  that-kind  only  use  TMyrs(1st.person)-TP
I myself also only used that kind (flint and steel).

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

124
45. Dārī kēnī vtoq yāng wē. Svngpv̂nrì. Chè pvn China Mvngpè svng wāē. Mān, wā wē nō myānpē kaq wā yāng Gvāl, wā wē nō Gvlāpùn svng nī wāē. Sōm, wā wē nō, Vsūm wā wē Shān p̄nsv̂ng wā yāngī. Rv̂n̄ngri svng Chēp̄nī nō Kiūtse, Ch̄ngtse gō ētō yōngshā. Dārī shiwān̄vng vēngri nō tiānḡng dv̄ḡyā pv̄ngwācē nōng dv̄ḡv̄n kēnī láng pāngi nē, akv̄t nō dārī vtōnḡnḡshāri taq cáng zī cángkō trā nō láng dv̄b ē bōshā. Akv̄t nō shēngbē nō Kristu rcv̄ngcē wā i ēm̄shā. Nōngmaq svng nō Nv̄msv̄r p̄q̄zī gō, n̄ml̄p̄ p̄q̄zī gō m̄-r̄n̄n kēi Mān Myān pvn Kq̄kvm lv̄p̄t gō m̄-nī kēi nē. Inḡlik pēi ōp wē lv̄p̄t gō m̄nḡ ōp̄d̄ng wēa i nē, p̄q̄zī ilin gō m̄-v̄l̄, Dārī l̄q̄t̄q̄ i yōngshā. Missionary rī tuq̄wō vnē deḡrr̄shā rvt mv̄ng oq̄ wāē.

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 Kiats or Chuŋts. 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  Dārī kēnī vtoq yāng wē svngpv̂nrì.
  dārī kēnī vtoq yāng wē svng-pv̂n-rì
  long.ago from speak TMyrs NOM people-kind-PM
  The kinds of people (the Rawangs) talked with long ago.

688  Chè pvn China Mvngpè svng wāē.
  chè pvn china m̄ng-p̄ svng wā-ē
  China kind China Chinese-GMm LOC say-NP
  Che or Mangpe is what we call the Chinese.
Creation and Migration Story

Màn wā wē nō myàn-pē kaq wā yàng
màn wā wē nō myàn-pē kaq wā yàng
Man say NOM TM Myanmar-GMm DIR say TMyrs
Man is what we called the Burmese,

Gvlä wā wē nō Gvlä-pën svng nī wāē.
gvlä136 wā wē nō gvlä-pën svng nī wāē
Indian say NOM TM Indian-kind LOC also say-NP
and we already called the Indians Gala.

Sōm, wā wē nō, VsVm wā wē Shānpvnsvng wā yāngi.
sōm137 wā wē nō VsVm wā wē shān-pvnsvng wā yāngi
Shan say NOM TM Shan say NOM Shan-kind-LOC call TMyrs-IP
The Shan we used to call Seum or Vsam.

Rvwāngri svng Chēpānī nō Kiutse,
rvwāng-PM LOC Chinese-kind-AGT TM Kiutse
The Rawangs, the Chinese called us Kiutse

Chùngtse gō ē-tō yēngshā.
chùngtse gō ē-tō yēngshā
Chùngtse also NF-call TMyrs(1st.person)-1plpast
or Chùngtse.

Dārī shiwanvng vtōngri nō tiqking dvgōyā pvngwacē nōng
dārī shiwanvng vtōng-PM nō tiq-king dvgō-PM pvngwacē nōng
long.ago all.the.people tradition-PM TM one-thousand nine-hundred five-ten year
The traditions, since the time of the 1950’s,

dvgvp kēnī lāng pāngi nō,
dvgvp kēnī lāng pvng-PM nō
time from leave start-IP PS
have been disappearing,

ākv Townsend angshārī taq
ākv Townsend vtōng angshārī taq
now TM long.ago tradition/rules PREF-old.one-PM LOC
now the old traditions

136 A loan word from Burmese.
137 Sōm is an older term than VsVm for the Shan.
cáng zí cángkò tvrà nò làng dvíbè bòshà.
cáng zí cáng-kò tvrà nò làng dví-bè bò-shà
spirit give spirit-sacrifice way/road TM leave CAUS-be.gone PF-1plpast
the custom of sacrificing to the spirits, are now gone.

Akvt nò shvéngbè nò Kristu rvcíngcè wà i ýmshà.
ákvt nò shvéngbè nò kristu rvcíngcè wà i ým-shà
now TM all TM Christ chosen.ones say be DIR(1st.person)-1plpast
Now we are Christ’s chosen ones.

Nôngmaq śvng nò Nvmsvr paqzíí go,
nôngmaq śvng nò nvmvsr paqzí-i go
1pl LOC TM east education-INST also
We were not reached by the education of the East

nvmlòp paqzíí gò mè-rón kéì
nvmlòp paqzí-i gò mv-è-rón ké-ì
western education-INST also NEG-NF-close AVS-1pl
or the education of the West,

Màn Myàn pvn Koqkvm lvpat gò mè-ní kéì nò,
màn myàn pvn koqkvm lvpat gò mv-è-ní ké-ì nò
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).

Inglik péi ɔp wè lvpat gò
İnglik pé-i ɔp wè lvpat gò
English GMm-AGT rule(v.) NOM generation also
Even during the time the English ruled

móng ɔpdâng wà i nò, paqzí ilìn gò mv-lû-i,
móng ɔp-dâng wà i nò paqzí ilìn gò mv-lû-i
country rule (n.) only be PS education culture also NEG-adapt-1pl
the country we were not able to adapt (to their ways).

Dârì laqtaq i ývngshà.
dârì laqtaq i ývng-shà
long.ago the.same(not.change) be TMyrs-1plpast
In the past we didn’t change.
Missionary rì tuq wēō vnē dègvrrāshā rvt
missionary-PM arrive NOM-VOC eye CAUS-NF-open-DIR-1plpast because
Because the arrival of the missionaries caused our eyes to open

mỳng oqà wàïē.
mỳng oqà wà-ī-ē
for thank do-1pl-NP
we are thankful.
TRADITIONAL RAWANG FOODS

J  =  Dvkøm Yosep (Joseph Dakhum)
M  =  Mvná Niní (Joseph's Mother)

1. SHŊNGCIT


M  Wēdø wēdø gò mè-vlà døsqshà këñí nò kàøng zvŋgàng løngø mà wŋg nò vrà vŋnångø kà lë.


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 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 Yā dvqvp gō vlē má?

M Vlō, wēdō ī jāngī.

J Shèngcit yvingkënī, wēdō èwà nōng dvqa:pmī nò, è kādō kādō ūmrāē?


J Angshī vzat rā kā īwē nō, 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 Angši vzatним rt nə, bop ká íwē nə ēyɔ:ngə.

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

J Ini bopbɔ mèpɔŋ nə, wəlɔŋg rá nàmaqí nə, dəhɔm nɔŋg nə, ẹ, àŋgɔ̀nḡ ẹyɛ nɔŋg ká nə. Tií vshú rə má?

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.

Analysis:

1 J Kàpà íê? Rvwàngrií kàpà dɔngstɔt ʋlbɔʃə?
   kà-pà í-é Rvwàng-rí-i kà-pà dɔngstɔt ʋl-bɔ-ʃə
   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?
2 Shëngcit wëdë Rwangri ñm yëngshàri,
shëngcit wë-dë Rwang-ri-t ñm yëng-shà-ri
seungcit that-ADV Rawang-PM-INST eat TMyrs-1plpast-PM
like seungcit (that) Rawangs used to eat,

3 kàdø wà yàngà wë wëri gë èshënò.
kà-dø wà yàng-à wë wë-ri gë è-shën-ò
WH-ADV make TMyrs-TP NOM that-PM also NF-say-TNP
also tell us how those things were made.

4 Adë nòngmaq sëng og shëngqëntshà kë èshënò.
à-dø nòng-maq sëng ò è-shëngqënt-shà kë è-shën-ò
this-ADV 1pl-PM LOC COM NF-teach-1pl ADV NF-say-TNP
Tell us like (you were) teaching us,

5 wëri tøpni tøprëng shën ràë.
wë-ri tøpni tøprëng shën rà-ë
that-PM detail complete say must-EXCL
(you) must say those things complete (and) in detail.

6 M Wëdø wëdø gë më-vël daqshà kënni nõ
wë-dë wë-dë gë mv-ë-vël daq-shà kënni nõ
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 kàng zënggëng lëngò më
kà-øng zëng-à-ng lëng-ò má
word-CL put.on.record-BEN-1sg DIR-TNP Q
what words to put on record,

8 wëng nõ vrà vnangò kà lë.
wë-ng nõ vrà vnang-ò kà lë
do(1st-person)-1sg PS again forget-TNP word REM
then, again, I will forget words (what to say).

9 I Akvt wë tvrà èshënò,
àkvt wë tvrà è-shën-ò
now that way NF-say-TNP
Now, you talk about how you did it,

10 Shëngcit ñmyëng hoqshaq kàdø èwà nòmgë.
shëngcit ñm-yëng hoqshaq kà-dø è-wà nòng-ë
seungcit eat-LOC up.to WH-ADV NF-make 2pl-NP
how do you make it up to (the stage of) eating sheungcit?
Traditional Foods

11. Angdvティング ɰŋdvtŋg ngái ɛshɔ:nɔrì ʃʰŋgbɓ ʈɔpnì ʈɔprąŋg,
         ɰŋ-dvtŋg ɰŋ-dvtŋg ngái ɛ-shɔn-ɔ-rì ʃʰŋgbɓ ʈɔpnì ʈɔprąŋg
PREF-step  PREF-step 2sg-AGT NF-say-TNP-PM all detail complete
Say it all step by step in detail and complete,

12. cvoirí sving nái ʃʰŋgo:ntnò bʊnʒàn írə ɬɛ.
     cvoir-rí sving nái ɛ-shŋgɔnt-ő bʊnʒàn í-rə ɬ-e
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 Vrǎ nʊngmq bǔn taq nō,
     vrǎ nʊng-mq bǔn taq nō
again 1pl-PM generation/time LOC TM
Again, we in our time,

14. gvɔ̀ dvɔ́hà nə ɕ’unshí ʃũŋshà.
     gvɔ̀ dvɔ́hà-ǐ nə ɕ’un-shì ʃũŋ-shà
ADV(so) poor-1pl PS alive-R/M TMyrs(1st-person)-1plpast
we lived such a poor life (lived so poorly).

15. Vzɔ̃mwɔŋrvŋaq kẽnì ʃʰŋgɔt rɛlämì nə ɗvɔ́hà dvろr ɬvkwɪì,
     vzɔ̃mwɔŋ-rvŋaq kẽnì ʃʰŋgɔt rɛl-vm-ǐ nə ɗvɔ́hà dvre ᵙkwɪ-ǐ
forest-place from slŋgɔt pick-BEN-1pl PS pity ADV gather-1pl
We picked and collected ʃʰŋgɔt with much hardship from the forest,

16. tiqyŋg nə tiqyŋg kẽnì rïi ɗvɡa:pmɨ,
     tiq-yŋg nə tiq-yŋg kẽnì rï-ǐ dvgvp-ǐ
one-LOC TM one-LOC from carry-1pl when-ADV
when we carried (it) from one place to another,

17. vgǒ tɑq-ʊ rï-ǐ nə.
     vgǒ tɑq-ʊ rï-ǐ nə
head LOC-LOC carry-1pl PS
we carried it on our heads.

18. Rɛɬíi nə ɬ dvgvp,
     rɔɬ-ǐ nə ɬ dvgvp
pick-1pl PS be when
After we (had) picked (seungcit),

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shong dvangturi, angdong angdong tutshai no,
shong dvang-tut-ri ang-dong ang-dong tut-sha-i no
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,

weri'i angshii angshii,
wē-ri-ī ang-shī ang-shī
that-PM-INST PREF-little.pieces PREF-little.pieces
using those short pieces (of wood),

dvrev pvlū bóî dvga:pmi,
dvrev pvlū bō-ī dvgp-ī
thing lay.down/spread.out PF-1pl when-ADV
when we had laid those things (seungcit) down (on big leaves or mats),

angshii angshii vdipmi no,
ang-shī ang-shī vdip-ī no
PREF-little pieces PREF-little pieces hit-1pl PS
we hit them into little pieces,

angpong angpong,
ang-pōng ang-pōng
PREF-portion PREF-portion
divided it into portions,

ø, angshii angshii vdipmi, vnvl bóî dvga:pmi,
ø ang-shī ang-shī vdip-ī vnvl bō-ī dvgp-ī
uh PREF-little pieces PREF-little pieces hit-1pl hit.hard PF-1pl when-ADV
Uhh... after we had beaten and hit them hard into small pieces,

àng lvban ìam kē wā, bōp daq no,
àng-lvban ì-vm kē wā bōp daq no
PREF-week be-BEN time ADV rot DIR PS
only when weeks had passed by, that they became fermented,

bōpbōî kēwā, vrā mvgūl â:mī no,
bōp-bō-ī kē wā vrā mvgūl ì-vm-ī no
rot-PF-past time ADV(only) again gather BEN-1pl PS
only when they had fermented that we gathered them again,

angpong angpong.
ang-pōng ang-pōng
PREF-portion PREF-portion
portion by portion.
28 *Wêđô, à, tiqbôm tiqbôm gûl bôî kvtnî,*
    wê-dô à tiq-bôm tiq-bôm gûl bô-i kvî-î
that-ADV ah one-portion one-portion place(v.)/let.sit PF-1pl time-ADV
One portion by one portion we let them sit,

29 *bôpmûm nô wâ, vrâ rî â:miû nô.*
   bôp-Vm nô wâ vrâ rî-vm-lì nô
   rot-DIR PS ADV(only) again carry-BEN-1pl PS
   (it is) only when they have fermented that we carry them again.

30 *Chôm sîng dvhûngí wêđô ê*
   chôm sîng dvhûng-î wê-dô ê
   house LOC basket-INST that-ADV eh
To the house, using something a like dvhung basket

31 *dôngjâ taq la:tnî nô, rî bôî kvtnî,*
   dôngjâ taq lat-î nô rî-bô-î kvî-î
   burden/load LOC cover/line-1pl PS carry-PF-1pl time-ADV
we carried (them home in a basket) lined (with leaves).

32 *Wêyîngô tî dvsô:ri nô,*
   wê-yîng-ô tî dv-sô-î nô
   that-LOC-LOC water CAUS-drain-1pl PS
At that place, we let the water drain,

33 *tisôr bô kvtnî nô,*
   tî-sôr bô kvî-î nô
   water-drain PF time-ADV TM
when the water has drained off,

34 *è- bôpbô nô, rîâ:miû.*
   è bôp-bô nô rî-vm-lì
   eh rot-PF PS carry-BEN-1pl
eh, they have fermented, (then) we carry them (home),

35 *Yêâ:miû nô, ângkôm ângkôm-cè,*
   yê-vm-î nô âng-kôm âng-kôm-cè
   flatten-BEN-1pl PS PREF-CL(flatt) PREF-CL-DIM
we flatten (the dough) into small flat round pieces,
Traditional Foods

vbā ḡdngwā naqwē,
vbā i ḡdngwā naq-wē
dirt be like black-NOM
(it's) color is black like dirt,

wēdō yeá:mi nē, ā:mi nō.
wē-dō ye-vm-ī nō vm-ī nō
that-ADV flatten-BEN-1pl PS eat-1pl PS
we flattened them, and we eat (them)

ḍ, dvshā dvrē cūnshi ḡngshā.
ḍ dvshā-dvrē cūn-shī ḡng-shā
uh pity-ADV live-R/M TMyrs(1st-person)-1plpast
Oh, life was very hard then.

Tiqyṅg kēnī, tiqchvng lá-i nē, ē,
tiq-yṅg kēnī tiq-chvng lá-i nō ē
one-LOC from one-CL look.for-1pl PS eh
We looked for (seungcit) from one place to another,

wēdō vdipmā:mi nē, dvshā dvrē cūn shā-i nō,
wē-dō vdip-vm-ī nō dvshā-dvrē cūn-shā-ī nō
that-ADV hit-BEN-1pl PS pity-ADV live-R/M-1pl PS
and we beat them, life was difficult,

ē yeá:mi vm yṅgshā.
ē ye-vm-ī vm yṅg-shā
eh flatten-BEN-1pl eat TMyrs(1st-person)-1plpast
we flatten (them) and ate (them).

We lvpat taq nō, dvshā dvrē cūnshi yṅgshā.
we lvpat taq nō dvshā-dvrē cūn-shī yṅg-shā
that age/generation LOC TM pity-ADV live-R/M TMyrs-1plpast
At that time, life was difficult (we lived poorly).

We lvpat té yṅgshā wē, ē dopmō dyngtē,
we lvpat té yṅg-shā wē ē dop-ō dyngtē
that time big(grow) TMyrs(1st-person)-1plpast NOM eh recall-TNP this.much
This much I can recall (about) the time we grew up.

Mvnā Ninī ē yā-dyngtē, gùngō nē, zīngōē. ē...
Mvnā Nin-1 ē- yā-dyngtē gùng-ō nō zīng-ō-ē ē
Mana Nin-AGT eh- this.much narrate-TNP PS put(record)-TNP-NP eh
By Mana Nin, eh, narrate and record this much.

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45 J Shongcit tông nò, kā-dā í-pvā i-ē?
shongcit tông nò kā-dā í-pvā i-ē
The shongcit plant, how is it?

46 Nàj éshõ:nò.
nà-í é-shõ:n-ò
NF-AGT NF-say-TNP
Tell (us).

47 M Angbō i-ē. Angbō angbō angbō,
    ang-bō i-ē ang-bō ang-bō
    PREF-bush/plant be-NP PREF-bush PREF-bush
    It’s a bush. (They are) bushes,

48 ădō tiqdôngdông, yō yúngkènì,
    ă-dō tiqd-dông-dông yō yúng-kènì
this-ADV one-CL-CL grow LOC-from
(and) grow from here (from this size) to be big one like this,

49 ădō rĕ:lì nò, ga:li nò,
    ă-dō rĕ:l-ì nò gvl-ì nò
this-ADV pick-1pl PS place(v.)-1pl PS
we picked and left them (for weeks),

50 vërvm yĕngshà wē è-yă:ngò.
vër-vm yĕng-shà wē è-yĕng-ò
beat-BEN TMyrs(1st-person)-1papast that NF-see-TNP
then beat them, you see.

51 J Yā dgvvp gō ŭl-ē má?
yā dgvvp gō ŭl-ē má
this time also exist-NP Q
Does it exist these days?

52 M Vlō, wēdō í jàngi
    ŭl-ō wē-dō í júng-ì
exist-EXCL that-ADV be TMyrs(1st-person)-IP
Yes, it was like that.
Traditional Foods

53  j Shêngcit yêngkênî, wêdô èwâ nêng dvga:pmî nô,
shêngcit yêng-kênî wê-dô è-wâ nêng dvgvp-í nô
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- kâdô kâdô vîmrâê?
è- kâ-dô kâ-dô vî-râ-ê?
eh- WH-ADV WH-ADV eat-must-NP
then, how do you eat it?

55  M Kâdô vîrâê?
kâ-dô vî râ-ê
how-ADV eat must-NP
How do we eat it?

56  Kvtôdô, shvlvp pvîlû pvîlûô nô, ô,
kvt-dô shvlvp pvîlû-pvîlûô nô ô
this-ADV leaf ADV-spread.out-TNP PS right
It’s like this, (we) spread out leaves,

57  yâdô tîqmôngmông, pvîlû pvîlûô, wêông taoô,
yâ-dô tîq-mông-mông'1 pvîlû-pvîlûô wê-ông tao-ô
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  ângchîngri rî a:tnô dvga:pmî,
âng-chîng-ri rî vt-ô dvgvp-í
PREF-CL-PM carry DIR(1st-person)-TNP when-ADV
When we have spread those chunks of seungcit on the leaves, we carry them over

59  wêdô tîqchîng tîqchîng yâdô,
wê-dô tîq-chîng tîq-chîng yâ-dô
that-ADV one-CL one-CL this-ADV
chunk by chunk like that

60  shông-i vtuq-î nô vzvî-î nô
shông-î vtuq-î nô vzvî-î nô
wood-INST chop-1pl PS smash-1pl PS
by using a short piece of wood, we chop and smash them,

1'mông is the classifier for a large (wide) piece of land or space. Here tîqmôngmông means 'widely'.
Traditional Foods

61 wēdø chatlat vpŋngá:mì.
wē-dœ chat-lat vpŋng-vm-ı
that-ADV ADV-spread.widely pile-BEN-1pl
we spread them out (and) pile them up.

62 Wēdø wà bōi dvga:pmi,
wē-dœ wà bō-ı dvgvp-ı
that-ADV do PF-1pl when-ADV
When we have done this,

63 bōpmv kim kvtn̂ö, vrā, vbî, pvngwå lvbán ívm kvtnì,
bōp-vm kvtn̂ nō vrā vbî pvngwå lvbán í-vm kvtn-i
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 yādø tiqyvng svng mvgū:li,
yā-dœ tiq-yvng svng mvgūl-ı
this-ADV one-LOC LOC gather-1pl
we gather them into one place,

65 wēdø vpŋng vpā:ngi, ādø tiqbōmbōm,
wē-dœ vpŋng-vpŋng-ı ā-dœ tiq-bōmbōm
that-ADV ADV-pile(v.)-1pl this-ADV one-CL-CL(pile)
we keep them in piles like this,

66 gvlvm bōi kẽnī nō, vrā,
gvl-vm bō-ı kẽnī nō vrā
put-keep-BEN PF-1pl from TM again
and then, again, we put them

67 wēdø dvhung svng lattatnì, rī:.
wē-dœ dvhung svng lat-lat-ı rī-ı
that-ADV basket LOC ADV-spread.widely-1pl carry-1pl
we lined the baskets with leaves, (and) we carry (them)

68 Weyvng kẽnī tì sōr rvm kvtn̂ nō, chêm yvng nē,
wē-yvng kẽnī tì sōr-vm kvtn̂ nō chêm yvng nō
that-LOC from water drain-DIR after TM house LOC TM
From there, after the water had drained away, at the house,

69 yādø tiqchvngchvng tippmi nō,
yā-dœ tiq-chvng-chvng tip-ı nō
this-ADV one-CL-CL make.ball.shape-1pl PS
we shaped (the dough) into chunks, balls like this,
70 wēdō shvlvp taq yē:mi nō, wēdō.
   wē-dō  shvlvp  taq  yē-vm-ī  nō  wē-dō
   that-ADV  leaf  LOC  flatten-BEN-1pl  PS  that-ADV
then we flatten them on leaves.

71 J Angshi vzat rā kā įwē nō, ō?
   àng-shī  vzat  rā  kā  į-wē  nō  ō
   PREF-tiny.piece  beat  must  VOC  be-NOM  TM  right
   It must be beaten into small pieces. Right?

72 M Angshi vzat:tnī rvt nō,
   àng-shī  vzat-ī  rvt  nō
   PREF-tiny.piece  beat-1pl  because  PS
   We beat them into tiny pieces in order that

73 bōp kā įwē nō èyā:ngō.
   bōp-kā  į-wē  nō  è-yvng-ō
   rot-VOC  be-NOM  TM  NF-see-TNP
they rot, you see!

74 J Ini bōp-bō mēpvnŋ nō, wēlōng rā nāmaqí nō,
   ī-nī  bōp-bō  mēpνŋ  nō  wē-lōng  rā  nā-maq-ī  nō
   be-if  rot-PF  after  TM  that-CL  again  2sg-PM-AGT  TM
   Then after they have fermented, again that thing,

75 dēhōm nōng nō, ē, āngchvng ēyē nōng kā nō,
   dv-ē-vhōm  nōng  nō  ē  āng-chvng  ē-yē  nōng  kā  nō
   CAUS-NF-meet  2pl  PS  eh  PREF-CL  NF-flatten  2pl  VOC  TM
you gather them, and flatten them.

76 Tīi vshū rā má?
   tī-i  vshū  rā  má
   water-INST  mix  need  Q
Do you need to mix it with water?

77 M Mā-shūrā, wēdō . . .
   mā-shū-rā  wē-dō
   NEG-mix-need  that-ADV
No need to mix (it with water),
Traditional Foods

78 wēdō wā gĕ̀lvâm bōi kvtní nō,
wē-dō wā gĕ̀lvâm bō-ī kvt-ī nō
that-ADV only place/put.away-BEN PF-past time-ADV TM
only like that (just like that), after putting them away,

79 yat yat wā-vm wē ḕyâ:ngô.
yat yat wā-vm wē ḕyâ:ngô
slippery do-DIR that NF-see-TNP
they become slippery, you see.

80 Dhùng sîng, vrá zîng bōi kvtní nō,
Dhùng sîng vrá zîng bō-ī kvt-ī nō
big.basket LOC again put PF-past time-ADV TM
And then (we) again put them in a big basket,

81 tī sōr =settings, wē-yângkēnì vrà, lū:mi nō,
tī sōr =settings wē-yângkēnì vrà lū-vm-ī nō
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 yādō tiqchvngchvng, tipìi kvtní,
yā-dō tiqchvng-chvng tip-ī kvt-ī
this-ADV one-CL-CL(chunk) make.ball-1pl time-ADV
after we have shaped chunks like this size into balls,

83 yē:mìi shvlap-taq, wēdō dvhē ā:mi nō,
yē-vm-ī shvlap-taq wē-dō dvhē vm-ī nō
flatten-BEN-1pl leaf-LOC that-ADV bake BEN-1pl PS
we flatten them on leaves, (then) we bake (them) like that,

84 ūm yângshâ wē ḕyângô. Wēdō i jâ:ngi.
ūm yângshâ wē ḕyângô wē-dō ī jvng-ī
eat TMyrs-1pl past NOM NF-see-TNP that-ADV be TMyrs-IP
and ate (them), you see. It was like that.

J Ti gō zîng mv-râ?
tī gō zîng mv-râ
water also put NEG-need
(You) don’t need to put water either?

M Ti gō zîng mv-râ.
tī gō zîng mv-râ
water also put NEG-need
(There is) no need to put water either.
Traditional Foods

87 Dỳnghè taq vrá, mv-gv̂mrì dvshá:ngì nò,
   dvỳnghè taq vrá mv-gv̂mrì dv-shỳng-ì nò
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:mi nò, yādō shvlā daqlòng nò,
   ó dv-shù-vm-ì nò yā-dō shvlā-daq-lòng nò
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 nò, mv-gvmòng gwūr mā:nì nò,
   yē-vm-ì nò mv-gvm-òng gwūr mīn-ì nò
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 wēdō dvshù á:mi nò, vm yàngshā.
   wē-dō dv-shù vm-ì nò vm yàng-shā
that-ADV CAUS-sift BEN-1pl PS eat TMysr-1pl|past
we sifted (them) like that, and ate them.

2. ToP

J E- wēdō shóngcit yūngkənĩ, wēdō ēwâ daq̓ò kv̓t. shóngcit də īwē, dvgá kāp̓v̕n ĭlē?
J Are there anything other kinds you process like the way you did with seungcit?

M To̱p, to̱p gə ĭlē.
M To̱p, there is also te̱p.

J To̱p nə kāpə lōng ĭe?
J Te̱p, what is that?

M To̱p nə, ānggūng ādō, yūnggūn gyōē, wēlōng nə, to̱p ōng nə.
M Te̱p, it’s trunk grows tall like this, that’s te̱p.

J To̱p ōng má?
J You mean te̱p?
M Vrá, tọptọng rá shòn dakngò
nôngé, tọptọng nọ, vrá, wéong
shõngcit tiqôn íe. Wéong tọp
vrânh, gyzâ vshõng i dyngwá
yng wè, wédo rã:mì nô,
chaq ẽm bôi kêni nô,
vdôngrûn nô ihvncè nô,
wédo shõng dynglîi vzatnâ:mì nô,
wédo dvbôpmâ:mì nô, bôpmùm
nina, wéông tọp gô dvshû â:mì
nô, dynghè taqã bûnghô wâwâ
iwé. Dvshádvè dvshû â:mì nô, è,
wé dvjá daq sù nô, â:mì nô
yévm jyngshâ. Wéong tọp gô,
wédo íe, shõngcit tiqôn íe.
Tọp, tiqôn íe.

J Viôp nô bûnghô vl mà?

M Ò, è.

J Viôp nô bûnghô mà-vl?

J Does teup have thorns?

M Uh- Eh... 

J Teup doesn't have thorns?

Analysis

91 J E- wédo shõngcit yngkêni, wédo èwà daqò kvt,
è- wé-do shõngcit yng-kêni wé-dô è-wà daq-ò kvt
eh- that-ADV shungcit LOC-from that-ADV NF-do DIR-TNP time
Eh- When you do these steps in (making) seungcit,

92 shõngcit dô iwé, dvgá kâpvn vlè?
shõngcit dô í-wé dvga kâ-pvn vlê ẽ
sheungcit ADV be-NOM other what-kind exist-NP
what other kinds are there that are like seungcit?

93 M Tôp, tôp gô vlê.
tôp tôp gô vlê ẽ
teup teup also exist-NP
Teup, there is also teup.
94 J Tốp nô kẹpà lòng iê?
tốp nô kẹpà lòng iê
Teup, what is that?

tốp TM WH-thing CL(thing) be-NP

95 M Tốp nô, ảnggùng ảdô, yỏnggùng yôê,
tốp nô ảnggùng ảdô yỏnggùng yôê
templo TM PREF-trunk this-ADV long grow-NP

Teup, its trunk grows tall like this,

96 wılông nô, tốp ỏng nô.
wılông nô tốp ỏng nô

97 J Tốp ỏng mà?
tốp ỏng mà
templo CL Q

98 M Vrá, tóptông râ shên dokngô nõngh,
vrá tóptông râ shên dokngô nõngh
Again teup-plant again say DIR(1sg)-1sg-TNP will-1sg-EXCL

Again, I will talk (about) teup again,

99 tóptông nô, vrá, wılông shôngcit tiqpvîn iê.
tóptông nô vrá wılông shôngcit tiqpvîn iê
templo plant TM again that-CL one-kind be-NP

100 Wılông tốp vrá nô, gvżâ vshông i dỳngwâ yỏng wê,
wılông tốp vrá nô gvżâ vshông i dỳngwâ yỏng wê
Again, that plant teup, it is tall, like a very big, tall tree,

101 wêdô römì nô, chaq ɣm bôî kênî nô,
wêdô römì nô chaq ɣm bôî kênî nô
we chop it down, and then peel off the skin,

102 vdôngrvîm nô ỉhvncè nô,
vdôngrvîm nô ỉhvncè nô
the small pieces left inside,
wêdô shêng dvngliî vzaná:mi nê,
wê-dô shêng dvngliî-i vzan-vm-i nê
that-ADV wood hard-INST beat-BEN-1pl PS
we beat them with (a piece of) hard wood,

wêdô dvbp:pmá:mi nê,
wê-dô dv-bp:vp-vm-i nê
that-ADV CAUS-rot-BEN-1pl PS
and let them rot (ferment) like that,

 hôpmv:m nînê, wêlông tôp gô dvshù á:mi nê,
hôp-vm nî-nê wê-lông tôp gô dv-shù vm-i nê
rot-BEN if-TM that-CL teup also CAUS-sift/strain BEN-1pl PS
then, after they have fermented, we also sift that teup,

dvnghê taqô bânghô wâwâ âwê.
dvnghê taq-ô bânghô wâwâ i-wê
sieve LOC-LOC thorn only be-NOM
only thorns are (left) on the sieve.

Dvshádvre dvshù á:mi nê, ê,
dvshá-dvre dv-shû vm-i nê ê
ADV-poor CAUS-sift BEN-1pl PS eh
We worked very hard to let the things sift,

wêdô, vjâ daq sù nê,
wê-dô vjâ-daq sû nê
that-ADV fall(through.hole)-DIR clump TM
the tiny portions (clumps) that fall through the little holes,

á:mi nê yêvûm jîngshà.
vûm-i nê yê-vûm
eat-1pl PS flatten-BEN-1pl Tmyrs(1st.person)-1plpast
we flatten them (to bake), and ate (them).

Wêòng tôp gô, wêdô iê,
wê-ônôg tôp gô wê-dô iê
that-CL teup also that-ADV be-NP
That teup also, is like that,
Traditional Foods

111  shôngcit tiqpvn iê. Tôp, tiqpvn iê.
    shôngcit  tiq-pvn  i-ê  tôp   tiq-pvn  i-ê
    sheungcit one-kind  be-NP  teup one-kind  be-NP
    same kind as sheungcit. Teup is the same kind.

112  J Viôp nô bûngô vî mà?
    v-tôp   nô       bûngô  vî    mà
    PREF-teup  TM  thorn  exist  Q
    Does teup have thorns?

113  M ô, ê.
    ô  ê
    Uh  eh
    Uh- Eh....

114  J Viôp nô bûngô mà-vî?
    v-tôp   nô       bûngô  mà-vî
    PREF-teup  TM  thorn   NEG-exist
    Teup doesn’t have thorns?

3. Mènông

M  Wêông shôngcit nô tôp mônông
    nî, wêkvnî nô, vshômpvñwâpvn nô, mèneüng.

J  Mènông nô, kådô ípvn iê?
    Mènông tiqpvn. . .

M  Mènông ông nô, tôp
    ídûngwâ dvcðâ iê. Tiqpvn iê.

J  Kådô èwâ nôngê?

M  Wêîìi gô, wêdô vza:tnì wè
    ëyâ:ngô, cekôrri chaqi.

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

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

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

J  How do you make it?

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

J Mènèung nê, shèngtìng wdòngvm kënî?

M Ø, wdòngvm itùng, wdëø chaq amì nê, amì, wdëø vzanámi amì wë eyângô. Wdëø nî tölvm shèngcitnîng rûîdø nî rûi, bëplông kvtõø wdëø nî dvhô:mø kvtmøng ídvngwâ, wdëø wâ amì nê vm yòngshâ.

J Shèngcit nê àngpûngpûng íwë mo-ì? Akvt, nài èshô:nô lông, kàpâlông íë?

M Vtöpmông...

J Vtöplông nê, ânggûng.

M Yvnggûng yvnggûng

J Erîm nêng nê, wdòngvm îlông sîng èvl nêng má?

M E, kvtmøng íë. Wëkvtnî nê, ø, mènàng wàng nê, tøpmông ø, wdëø yvnggûng íwë shèng íë, øm kvî dø íë.

J Shèng wdòng rûm îlông?

M Ø, wdòngvm îlông chaq âmû nê, wdëø nî âmû wë, bûnghô.

J Wêlông sîng kàdø ègô nèngë?

J Mènèung 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 Akvtnong mënong ä:lôë.
J Mënong ä:lôlâ?
M Ø, mënong ie. Wëkvtí nô, è, tópez tiqong ie, è, shôngcit tiqong ie.
M Yes, meneung. Then there was one called teup and there was one called seungcit.

Analysis

115 M Wëong shôngcit nô tópezmongni, wëkvtí nô,
wë-ông shôngcit nô tópez-ông-ní wë-kvtí nô that-CL seungcit TM teup-CL-dl that-time-ADV TM Sheungcit and teup are two things, then

116 vshemp'vñwâmp'vñ nô, mënong.
vshêm-p'vñ-wâ-p'vñ nô mënong third-kind-say-kind TM meneung the third kind is called meneung.

117 J Mënong nô, kâdô íp'vñ íë? Mënong tiq'vñ. . .
mënong nô kâ-dô í-p'vñ í-ë mënong tiq-p'vñ meneung TM WH-ADV be-kind be-NP meneung one-kind Meneung, there is a kind (called) meneung? What is it like?

118 M Mënong òng nô, tópez ídvngwâ dvchá íë. Tiq'vñ íë.
mënong òng nô tópez í-dvng-wâ dvchá í-ë tiq-p'vñ í-ë 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 Kâdô èwâ nôngë?
kâ-dô è-wâ nông-ë WH-ADV NF-make 2pl-NP How do you make (it)?

120 M Wëri gô, wëdô vza:tni wë èyâ:ngô,
wë-ri gô wë-dô vzvt-ì wë è-yëng-ô that-PM also that-ADV beat-1pl NOM NF-see-TNP Those too, we beat them like that, you see.
cekorri chaqi.
cekor-ri chaq-ì
bark/skin-PM peel.off-1pl
we peel off the bark.

122 J Menong no, shongtong vdongrm keni?
menong no shong-tong vdong-vm keni
meneung TM wood-plant inside-inside from
Meneung is from inside the tree?

123 M Ø, vdongrm itung, webò chaq ami no,
o vdong-vm ñ-tungi we-dø chaq-vm-ì no
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 ami, webø vzatná:mi ami we eyá:ngò.
vëm-ì wë-dø vzat-vm-ì vëm-ì wë ë-yëng-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 Webò ní tölüng shongcitǹong rù-i dø nì rù-i,
wë-dø nì töl-vng shongcit-ìng rù-i dø-nì rù-i
that-ADV also moment-CL shungcit-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 bøpløng kvtnø webò nì dvhø:mò
bøp-løng kvt nò wë-dø nì dv-høm-ò
eat-3pl time TM that-ADV just CAUS-come.together-TNP
when it is fermented, (we) also gather

127 kvtnø ídèngwà, webò wà ami no,
kvt-ìng í-dëng-wà wë-dø wà-vm-ì no
that-CL be-like-just that-ADV make-BEN-1pl PS
that thing just like that, we make/process (them), and

128 vëm yëngshà.
vëm yëng-shà
eat Tmyrs(1st-person)-1plpast
ate (them).
Traditional Foods

129 J Shōngcit nö àŋpūŋpūŋ íwē mō-ī?
    shōngcit nö àŋ-pūŋ-pūŋ í-wē mō-ī
    shōngcit TM PREF-CL-CL be-NOM NEG-be (Q intonation)
Isn’t seungcit a round-like object?

130 Akvt, nāi èshō:nō lōng, kāpālōng íē?
    ākvt nā-ī è-shōn-ō lōng kā-pā-lōng 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 Viōpmōng . . .
    v-tōp-ōng . . .
    PREF-teup-CL
    The teup. . .

132 J Viōplōng nō, ànggūng
    v-tōp-lōng nō àng-gūng
    PREF-teup-CL TM PREF-CL(stalk/trunk)
The stalk of ateup is . . .

133 M Yōnggūng yōnggūng
    yōnggūng yōnggūng
    long/tall long/tall
    very tall.

134 J Erōm nōng nō, vdōngrōm ēlōng sēng èvē nōng mā?
    ē-rōm nōng nō vdōng-rōm ē-lōng sēng è-vē nōng mā
    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, kvtnōng íē.
    ē- kvt-ōng í-ē
    eh that-CL be-NP
    Eh, that thing is (Yes).

136 Wēkvtnī nō, mēnōng wāng nō,
    wē-kvt-ī nō ō mēnōng wā-ōng nō
    that-time-ADV TM uh meneung call-CL TM
    And then, uh, the thing called meneung,

137 tōpmōng ō, wēdō yōnggūng íwē shōng íē,
    tōp-mōng ō wē-dō yōnggūng í-wē shōng í-ē
    teup-CL COM that-ADV long be-NOM plant be-NP
    it is a kind of long (tall) plant, like teup,
Traditional Foods

138  ṭm kvt dø i çeş.
   ṭm  kvt-dø  i-çe
   yes  that-ADV  be-NP
   yes, it is like that.

139  J  Shông vdông rvm ṭlönq?
   shông  vdông-rvm  ṭ-lönq
   tree  inside-inside  be-CL
   The thing that is inside the tree?

140  M  Ø, vdôngrvm ṭlönch chaq ā:mò nô,
   ṭ  vdông-rvm  ṭ-lönch  chaq-vm-ợ  nô
   uh-  inside-inside  be-CL  peel-BEN-TNP  PS
   Uh, (they) peel off the skin (of) the thing that is inside (the tree),

141  wēdø nî ā:mò wē, bỳnghô.
   wē-dø-nî  ṭm-ô  wē  bỳnghô
   that-ADV-just  eat-TNP  NOM  thorn
   and eat it just like that, though (it has) thorns.

142  J  Wëlönch sîng kādø ēgô nôngê?
   wē-lönch  sîng  kā-dø  ē-gô  nông-ê
   that-CL  LOC  WH-ADV  NF-call  2pl-NP
   How do you call that thing?

143  M  Akvtnông mênçông ā:ločè.
   ā-kvt-ông  mênçông  ṭl-ô-ê
   this-time-CL  meneung  call-TNP-NP
   It’s called meneung.

144  J  Mênçông ā:lôlå?
   mênçông  ṭl-ô-lå
   meneung  call-TNP-Q
   It is called meneung?

145  M  Ø, mênçông îçe.
   ṭ  mênçông  î-çe
   uh  mênçông  be-NP
   Uh, it is meneung.
4. Vlé

J Vlé na!

M Vlé gō tiqòng ie.

J Ló, vlé nō, kāɗō, kāyīng kēnī ie.

M Akvt dýngtē shǐnīrā, wēdýngtē kēnī nō yāōng bikshōō.

J Vlé nō, kāɗō jōng zvındvtut shēn dýng ie.

M Vlé nō, vле nō, vле ērōm bōo kēnī nō. . .

J Vlétōng mA?

J How about ale?

M There is also one called ale.

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

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

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

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

J The ale tree?

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

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

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

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

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

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 About how many years since it was planted?

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 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?
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 gô tiqông ëë.
vlé  gô   tiq-ông  ëë
vle  also  one-CL  be-NP
There is also one (called) ale.
150  *J* Lô, vlé nô, kă-dô, kâ-yûng kêní iê.
   lô vlé nô kă-dô kâ-yûng kêní iê
   now vlé TM WH-ADV WH-LOC from be-NP
   Now, aie, how (is it like) and where is it from?

151  *M* Akvt dvûgtê shînî-rá, wëdvûgtê kêní nô,
   ä-kvt dvûgtê shînî-rá wë-dvûgtê kêní nô
   this-time this/that much yet-again that-much from TM
   Now, about this much, and again from this much

152  yâông bikshôô.
   yâ-ông bik-shô-ô
   this-CL close-R/M-EXCL
   let’s close this (subject).

153  *J* Vlè nô, kădô lông zvûndvtut shôn dvûng iê.
   vlè nô kă-dô lông zvûn-dvûtut shôn dvûng iê
   ale TM WH-ADV be-CL follow-join.together say just be-NP
   How aie is like, go ahead, just continue to talk about it.

154  *M* Vlè nô, vlé nô, vlé èrôm bôô kêní nô . . .
   vlè nô vlé nô vlé èrôm bôô kêní nô
   ale TM ale TM ale NF-cut.down PF-TNP from TM
   Ale, aie, after you cut down ale, then . . .

155  *J* Vlîtông mà?
   vlé-tông mà
   ale-CL(plant) Q
   The ale tree?

156  *M* E-lè, vlîtông, vlîtông nô, nông yûngô mvnuq kêní,
   è-lè vlé-tông vlé-tông nô nông yûngô mvnuq kêní
   eh-REM ale-CL vlé-CL TM high.up LOC-LOC the.top from
   Yes, ale tree, ale tree, from the top all the way up,

157  ângzân ângzân èrôm èrômô nô,
   âng-zân âng-zân èrôm èrômô nô
   one-part one-part NF-cut NF-cut-TNP PS
   you cut section by section,
Traditional Foods

wēdō gwūr gwūr tēriō nē,
wē-dō gwūr gwūr ē-tvi-ō nē
that-ADV round round NF-rotate.around-TNP PS
and you (cut) round in a circle

sōmrii nī wēdō gwūr gwūr tvrīō nē,
sōmri-i nī wē-dō gwūr gwūr tvrī-ō nē
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

sōmri taqō chūngshī nē rō:nō kvtni,
sōmri taq-ō chūng-shi nē rōm-ō kvt-ī
rope LOC-LOC hang-R/M PS cut-TNP time-ADV
by hanging, with rope tied around, and then cut,

āngdōng āngdōng dvjā daqō nē,
āng-dōng āng-dōng dv-jā daq-ō nē
PREF-CL/small,pieces PREF-CL CAUS-drop DIR-TNP PS
short pieces, were made to drop down,

wēdō dvjādaqō dōng dvjādaqō dōng,
wē-dō dv-jā-daq-ō dōng dv-jā-daq-ō dōng
that-ADV CAUS-drop-DIR-TNP CL CAUS-drop-DIR-TNP CL
let the thing drop down, let the thing drop down like that,

ādō vbi:bang yādō tākākā wàō nē, ō.
ā-dō vbi-bang yā-dō tākākā wà-ō nē ō
this-ADV four-part this-ADV parts do-TNP PS VOC
then cleave each one into four parts like this.

Vbi:bang wābōo kvtni, ādō vhweō nē,
vbi-bang wà-bō-ō kvtni ā-dō vhwe-ō nē
four-parts make-PF-TNP time-ADV this-ADV scrape-TNP PS
after cleaving into four parts, (then) scrape (them) like this,

yādō shōngī dvshā dvre,
yā-dō shōng-i dvshā-dvre
this-ADV wood-INST ADV-poor
by using a piece of wood (scrape) laboriously like this,

yādō, shōngdvngkài vhweō nē,
yā-dō shōng-dvngkā-i vhwe-ō nē
this-ADV wood-scraper-INST scrape-TNP PS
by using a wooden scraper, scrape like this
Traditional Foods

wēdō wà bṑ kvtní nō,
wē-dō wà bō-ā kvtn-í nō
that-ADV do PF-TP time-ADV TM
after doing this,

vlépōr nī ìwē tī-kūngdōr tiqòng wēdō wà-ō kv,
vlé-pōr nī ì-wē tī-kūngdōr tiq-ōng wē-dō wà-ō kv
vle-skin just be-NOM water-pipe one-CL that-ADV make-TNP time
then they make ale skin (and only the ale skin) into a water pipe.2

wēlōng gilārī rá, wēlōng āngbaq,
wē-lōng gilà-rl-ī rá wē-lōng āng-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),

wēdō nī zā:lō nō, lā:mō kvtní nō, ɛ̀ lē,
wē-dō nī zvl-ō nō lvm-ō kvtn-ī nō ɛ̀ lē
that-ADV just wash TNP PS step on TNP time-ADV TM eh REM
after being washed, and then trampled on,

āngshī wà bóó, shōngí rū bó-ō lōng vrā.
āng-shī wà bó-ō shōng-ī rū bó-ō lōng vrā
PREF small piece do PF TNP wood-instr beat/scratch NF TNP CL again
then with a piece of wood, they smash and beat them into small pieces.

Wēdō gilārī vshōmpèi dýng nō,
wē-dō gilà-rl vshōm-pè-i dýng nō
that-ADV strong man-PM three GMm-AGT about TM
About three strong men,

hī lā:mō, pōnī pōnī lā:mō lā:mō,
hī-ī lvm-ō pō-nī pō-nī lvm-ō lvm-ō
foot instr trample TNP all day all day step on TNP step on TNP
with their feet, trample all day long,

āngbaq āng nō, pńngyńgō.
āng-baq āng nō pńng-yńg-ō
PREF crumbs/dregs CL TM down-LOC LOC
the residues (stay) down there.

2 After scraping the ale, they would make the skin into a pipe for transporting water.
Traditional Foods

175  E, pýngdăng⁹ rá, 
è pýng-dăng⁹ rá
eh- down-slope/downwards-LOC again
Eh, down there, again,

176  wêdø hì bõ wê è-yâ:ngò. 
wê-dø hì bõ wê è-yûng-ô
that-ADV dregs(good.ones) PF NOM NF-see-TNP
are the good ones, you see.

177  Angkè dvsørshì bøkvtní nõ, 
àng-kè dv-sør-shì bø-kvt-ì nõ
PREF-solid CAUS-drain-R/M PF-time-ADV TM
After sifting the solid ones,

178  vzì bèlaq svng rá, wêdø mv-ngà:mò. . . ,
vzì bèlaq svng rá wê-dø mv-ngàm-ô
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, vzì bùlaq svng ngù:mò, 
lù-ì vzì bùlaq svng ngùm-ô
take.out-TNP hemp shirt LOC sweep.with.hand-TNP
take them out, sweep them on to a hemp shirt.

180  lùbôô kvtní rá, wêdø àngchỳngchỳng 
lù-bôô kvt-ì rá wê-dø àng-chỳng-chỳng
take-PF-TNP time-ADV again that-ADV PREF-CL-CL
after taking them out, again chunk by chunk,

181  wêòng bûlaqí rá, shvláwá mvcheq bôô kvtní nõ, è, 
wê-ìng bûlaq-ì rá shvlá-wá mvcheq bôô kvt-ì-nõ è
that-CL shirt-INST again good-ADV wrap PF-TNP time-ADV-TM eh
again after wrapping nicely with that shirt,

182  lù:ngí nû:ngò nõ, âdø dvsør bõô kvt 
lông-ì nõng-ô nõ â-dø dv-sør bõô kvt
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 sør shì bõ kvtní, àngmaq nõ, 
tì sør-shì bõ kvt-ì àng-maq nõ
water drain-R/M PF time-ADV 3sg-PM TM
after water drained off, they
184  kādīngvəp  înī  wē  dīngvəp,  înī  wēdīngvəp,  
kā-dīng-vəp  înī  wē  dīng-vəp  înī  wē-dīng-vəp  
WH-many-family  be-just  that  many-family  be-just  that-many-family  
how  many  families  be  just  that  many  families,  

185  înī  wē  dīngvəp  vwālā:mō  nō,  
í-nī  wē-dīng-vəp  vwāl-vm-ō  nō  
be-just  that-many-family  divide-BEN-TNP  PS  
divide  among  just  that  many  families,  

186  yādō  tākā  tākā  gā:mnō  nō,  
yā-dō  tākā  tākā  gā-vm-ō  nō  
this-ADV  split  split  divide/break-apart-BEN-TNP  PS  
split  and  divide  them  up  among  themselves  like  this,  

187  wēdō  vwālā:mō  nō,  
wē-dō  vwāl-vm-ō  nō  
that-ADV  divide-BEN-TNP  PS  
divide  among  themselves  like  that  

188  rī:mnō,  rī:vm  bōō  wē  nō.  
rī-vm-ō  rī-vm  bō-ō  wē  nō  
carry-BEN-TNP  carry-BEN  PF-TNP  NOM  TM  
carry  for  themselves,  carry  for  themselves.  

189  J  Wēdō  tī  dvsōr  dīng  bōō  kē  
wē-dō  tī  dv-sōr  dīng  bō-ō  kē  
that-ADV  water  CAUS-drain  finish  PF-TNP  time  
When  the  water  has  drained  out,  

190  kāpāshī  wā  rāa  kōtrā  má?  Kāpā  wārāe?  
kā-pā-shī  wā  rā-ē  kōt-rā  má  kā-pā  wā-rā-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  Wēdō  tī  dvsōr  dīng  bōō  kvtnī  nō,  
wē-dō  tī  dv-sōr  dīng  bō-ō  kvtn-ī  nō  
that-ADV  water  CAUS-drain  finish  PF-TNP  time-ADV  TM  
After  the  water  drained  off,  

161
Traditional Foods

192 vr̕má:mì wēdō vr̕mám ȃ.
vr̕m-ám-i wē-dō vr̕m-ám ȃ enough-DIR-IP that-ADV enough-DIR ah (the work) is done, ah, (it is) done.

193 Vr̕mám rvt-nō ŏ vwál-vm rā-wē ĕ-yā:ngō.
vr̕m-ám rvt-nō ŏ vwál-vm rā-wē ĕ-yā:ngō 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 dā:ngí nō vdē nō vdē.
vwá dń-gí nō vdē nō vdē divide finish-ADV TM self TM self after dividing, one's portion ...

195 M Vbírvp ínī wēdō vbīkā vwá:lámō nō,
vbí-rvp ínī wē-dō vbī-ka vwá-vm-ō nō 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 riá:moē.
rí-vm-ō-ẽ
carry-BEN-TNP-NP
and carry (them home) themselves.

197 J Vl̕ tıqtıŋ nō kā-dńg-tē í lōng kē-wā
vl̕ tıq-tıŋ nō kā-dńg-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 rōm lúnshiẽ, wāẽ?
rōm lún-shiẽ wāẽ
cut.down can-R/M-NP say-NP
can it be cut down?

199 M Vl̕ tıqtıŋ āngshí shí lú:ngō kēwā nā ŏ.
vl̕ tıq-tıŋ āng-shí shí lú:ngō kē-wā nā ŏ
ale one-plant PREF-fruit bear DIR-TNP time-only can-EXCL
Only when an vle tree bears fruit.

200 Vbī pvngwā, āngcēzān, erōm lú:ngō kvtní,
vbī pvngwā āng-cē-zān ē-rōm lú:ngō kvtní
four five āng-cē-zān è-rōm lú:ngō kvtní
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 dējā bōò kvtní wā, bē nō.
dv-ē-jā bō̃-ō kvtn-i wā bē nō
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 āngshī shībō̃o kvtní wāwā dvrmvme.
āngshī shī-bō̃-ō kvtn-i wāwā dv-rm-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 dvshā rvqgq tē yvngshā wē īnō
wē-dvngtē dvshā rvqgq tē yvng-shā wē ī-nō
that-much poor place-LOC grow Tmyrs(1st person)-1plpast NOM be-PS
Growing up in a place with that much hardship

208 wēdō, írī dvdvmoè.
wē-dō írī dv-dvmo-ē
that-ADV be-PM CAUS-remember/think-TNP-NP
I remember things like that. (I remember those things.)
209 Gvray Gvs’ngpè jëjú kënì iê.
gvray gvs’ng-pè jëjú kënì iê
God-GMM grace from be-NP
It is from God’s grace. (By God’s grace.)

210 J Wëdø í-nì nõ, wë-ìóng vlé wëdø dv-sër dvng bò-à.
wë-dø í-nì nõ wë-ìóng vlé wë-dø dv-sër dvng bò-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 nõ, nàmaqí nõ, ângvp ângvp,
â-kvt nõ nà-maq-í nõ âng-rvp âng-rvp
this-time TM 2sg-PM-AGT TM PREF-family PREF-family
now, you, among the families,

212 gërv’nvm bò shàdò.
ë-gvvrn-vm bò-shà-ò
NF-divide-BEN PF-R/M-EXCL
divide it among yourselves.

213 Wëdø gërv’nvm bòshà mëpvnq,
wë-dø ë-gvvrn-vm bò-shà mëpvnq
that-ADV NF-divide-BEN PF-1plpast after
after you have divided it up like that,

214 kàpàshí wàràë ûmlvnvrt nõ?
kà-pà-shí wà-rà-ë ûm-lvn-rvt nõ
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 Wëdø vbi-rvp, gërv’nvm bòò kvtní nõ,
wë-dø vbi-rvp gërv’n-vm bò-ò kvtn-í nõ
that-ADV four-family divide-BEN PF-TNP time-ADV TM
After the four families have divided among themselves,

216 rívm a:tnò kënì nõ,
rí-vm at-ò kënì nõ
carry-BEN DIR-TNP from TM
when they carry it home,

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3The order of clauses here is the reverse of the usual pattern.
Traditional Foods

217 wēdō nĩ āngshī āngshī shīnī wàò nò, è,
wē-dō nĩ āng-shī āng-shī shīnī wà-ò nò è
that-ADV just PREF-tiny.piece PREF-tiny.piece yet do-TNP PS eh
we have yet to make them into powder

218 svngá:mô kūm taqō ô, wēdō svngá:mô nò
svng-vm-ô kūm taq-ô ó wē-dō svng-vm-ô nò
fry-BEN-TNP pan LOC-LOC EXCL that-ADV fry-BEN-TNP PS
and fry, fry them in a pan like that,

219 èsvngvm bôô kvtnī nônvm nò vm shvlāē.
è-svng-vm bô-ô kv-tí nôn-vm nò 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 wēkvtnī nò, āngchvng òng gō,
è wē-kvtn-í nò āng-chvng òng gō
eh that-time-ADV TM PREF-chunk CL also
Eh, and then, also big chunks,

221 svmitaq dvgángá:môdvga:pmi
svmi-taq dv-gáng-vm-ô dvgvp-í
fire-LOC cause-hot-BEN-TNP when-ADV
when roasting them on the fire,

222 ādō āngrvdûl āngrvdûlcè wàò
ā-dō āng-rvdûl āng-rvdûl-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 ēmâ:nò, nënlong òng nënlong òng,
dvgáng ē-mûm-ô nën-lông òng nën-lông òng
roast NF-continue-TNP done-DIR CL done-DIR CL
you keep on roasting, the parts that are done,

224 yādō rèdū.lô nò, kādvng chvng gō wēdō wá lônshiē
yā-dō è-rvdûl-ô nò kā-dvng chvng gō wē-dō wá lón-shiē
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 vnîpûn, wēkvtnī nò, è
kvtn-óng vnî-pûn wē-kvtn-í nò è
that-CL two-kind that-time-ADV TM eh
that’s two kinds (two ways of processing), and then, eh
Traditional Foods

226 èsventingvm bòò kvt wā, shvlāē.
è-svng-ng-vm bò-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 nō wēdō tī shvlá wā èwā bòò kēnī
wē-kvt-í nō wē-dō tī-ī shvlá wā è-wā bò-ò kēnī
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 ângkēm yādō, tiqkēm gō, wēdō yēvīm shvlāē.
âng-kēm yā-dō tiq-kēm gō wē-dō yē-vīm 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 Vshēm pīn ē (iāmī), wēdō vīm shvlāē.
vshēm pīn ē (i-ām-i) wē-dō vīm shvlā-ē
three kind VOC (be-DIR-IP) that-ADV eat good-NP
That's three ways of eating it.

230 Wēkvtní vbipīn wāpīn nō, ó, yādvntē laqī wā nō.
wē-kvt-í vbi-pīn wā-pīn nō ó yā-dvntē laq-ī wā nō
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 Gwintaq èsventingvm bòò kvtní nō,
gwın-taq è-zvng-vm bò-ò kvt-í nō
cup-LOC NF-put-BEN PF-TNP time-ADV TM
After putting (ale flour) into a cup

232 tiq kātnī, wēdō wēdōcē nārēng āːmō,
tiq kvt-í wē-dō wē-dō-cē è-vrōng vīm-ō
one time-ADV that-ADV that-ADV-DIM NF-mix BEN-TNP
then mix it a little at a time

233 ḍ yādō nōnlōng kēnī nō,
ḍ yā-dō nōn-lōng kēnī nō
uh this-ADV done-DIR from TM
when it becomes cooked,
234 vbaq ìlôngê, ângkè í lôngê.
   vbaq  í-lông-ê  âng-kè  í-lông-ê
solid.thing  be-DIR-TNP  PREF-solid  be-DIR-NP
it becomes solid.

235 Wédô gö vrôngûm shvlâê.
   wë-dô  gö  vrông-ûm  shvlâ-ê
that-ADV  also  mix-BEN  good-NP
It can also be mixed like that.

236 E, wédýngtê è. Wédô írvgaqô té yîng shà nô
   e  wë-dýngtê è  wë-dô  í-rvgaq-ô  té  yîng-shà  nô
eh  that-much  eh  that-ADV  be-place-LOC  big(grow)  TMyrs-1pplpast  PS
That’s all. We grew up in a place like that

237 yàdô shò:nôë.
   yà-dô  shôn-ô-ê
this-ADV  say-TNP-NP
so I can tell you.

5. Lamzu

J Dvgádô kàpà shî vîlê lê?
   Vmlûm dvgá pîn nô, vîyà:ngî?
We, yàkvt èshôn bôârì, shîngbë
nîng, dvgârì kàpà vîlê?

M Wédýngtê wà vîlê wëdô
dvhàdvgp, vsbôm shvlâ dvgvp
írâ kênî nô, lâmzûrì yîlông nô,
lûmzûrì. . .

J Rvmûngrì, tvyîrì. . .

M Wêkvtnî nô lâmzûrì á:mi.
Wêkvtnî nô. . .

J Kàpà íê, lûmzû nô?

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 There is only that much in the Spring. When the third month comes the lamzu shoots would grow. Lamzu . . .

J Ramangs, tayeu (another type of bamboo) . .

M And then we eat lamzu. And then . . .

J What is lamzu?
Traditional Foods

**M** Lvmzū nō, paqká-gwin wá gō shvlāē, tēlōng dvgp nō.

**J** Lāmžunō shōngtōng ímá?


**J** Lvmzū nō ḫkv bōō dvgp kādō kādō i shvlā dvga:pmī ērōm nōng wē gō īlē?

**M** Shvlā yādýngtē īdaq dvga:pmī ērōm bōō nīnō.

**J** Yādýng wākē kādō iē.


**J** Wēdō lvmzū ē kādō āngnō lvmzū wānīnō ē.

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

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

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

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

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

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

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

**J** That lamzu, what is it?
M  Angbèng òng ìè.

J Mvnuq lòng wà èvm nòng wè íma?

M Mò-í. Yàràm ìlòng kènínò kàdvìntè gò ìm shvlàè.


J Mvsat gò wà lùnshì mà?

M Dwcho ìm gò lùnshìë. Wèdvìntè.

J I nò lvmù! Dvgá dò nò kà pà lâ:mi?

M Lvmù, rvmúng rvmúng gúlè vłë.

J Rvmúng nò kàpà ìè.

M Rvmúng nò wèdòng wèdò rvmúng ìè. Rvmúng, nò yàdò tiq mìng mìng.
Traditional Foods

J Shông tòng mà? Vwàtòng?

M Lûmžû ông nô vwà tòng ie. Rvmûng ông nô yâdé tîq gûng kênì nô mv-tê rvmûng nô.

J Wëlông nô wëlông gô kvtûd. J Is it a big tree or a type of bamboo?

M Wëlông gô vwà ie. M Lamzu is a bamboo. Ramang is not bigger than this one.

J Vwà ie?

M ø- Vwà ie. J That thing (ramang), that thing is also like that (like lamzu)

J Ini kâdô wëlông nô kâdô yôë?

M Wëlông gô kvtûd lamzû dô nî dvîc á:mô nô á:môë. Angtvûng gô çoqô nô á:môë. M That thing also is bamboo.

J Kâmô kênì?

M Yâmô kênì. J It is bamboo?

M Yes, it is bamboo.

F Vńîbë?

J Tîq mvzâ, vńî mvzâ nô yangon vsîngriî nô, mûshâtô wënô nâí nô nga sîng dêtá:nâ nônggô. J How then, how does that thing grow?

M Wëlông gô kvtûd lamzû dô nî dvîc á:mô nô á:môë. Angtvûng gô çoqô nô á:môë. M That thing is also like that of lamzu, boil and eat it. It can also be eaten like sugar cane.

J Kâmô kênì?

M From what size?

F From this size.

F Two feet.

J Tîq mvzâ, vńî mvzâ nô yangon vsîngriî nô, mûshâtô wënô nâí nô nga sîng dêtá:nâ nônggô. J One handspan, two handspans, Yangon people do not know what is a hand span even though you are showing it to me.

M Tîq mvzâ Vńî mvzâ ívm kênì nô è lûmzûriî wëdô dvchá ívm dvîc dvîc á:mô gô,wëdô ívm dvîc kârviô gô ívm dvîc. è wëdô ívm shvîâc. è ēwîng. 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 Dvîc á:môë. Dvgá kâpâ wâvmlûn shîë?

J Boil and eat it. What other ways can you cook it?
M Joʊm gə shvlæ. ʻAngzizicè
nəsə:nə nə ʻaqvtnón, ʻangwəwág
ə wədə̅ ʻmv shvlæ.  

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

J Dvtē shaq ʻmv shvlæ.  

J It tastes better when boiled.

M Vmàn nə vni mvzú răm
kənì nə wədə̅ té ʻmv hyöd té wä
shvlæ wë rvtə̅ taq nə.  

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

J Kädə, kí má? Mvst má?
Kadə i káiə?  

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

M Kiē gvəə nə mvkīlé zōəəə
zōə éo pvn Rvwang kái nə.
Wədə̅ng wədə̅ wədə̅ng pvn nə,
wədə̅ ʻmv shvlæ è.  

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

J Vmlvm pvnó cîng də
Rvwàngri ʻvlvm wədə̅ngtə̅ wä
íə:mmá?  Kəpərī ʻvlə̅ŋ?  

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

M Wē vsoqë lō! Shōn
mv-tə̅mshì.  

M Many more I can’t even tell.

Analysis

238
J Dvgáðə kāpə shī ʻvlē lé?
dvgá-də̅  kā-pə̅  shī  ʻvlē  lé
other-ADV  WH-thing  yet/else  be-NP  Q
What else (can you tell us) yet?

239
Vmlvm dvgá pvn nə, ʻvlə̅ŋtə̅?
vmlvm  dvgá  pvn  nə  ʻvl-ə̅ŋtə̅
eat-INF  other  kind  TM  exist-LOC-IP
Other kinds of food existed?

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

240  Wē, yākvīt ēshōn bōārī, shvngbē nōng,
wēyā-kvt ē-shōn bō-ārī shvngbē nōng
that this-time NF-say PF-TP-PM all COM
All the things you have told us, and

241  dvgārī kāpā vlē?
dvgā-ri kā-pā vlē
other-PM WH-thing exist-NP
what other things are there?

242  M Wēdvngtē wā vlē wēdō dvhā dvgvp,
wē-dvngtē wā vlē wē-dō dvhā dvgvp
that-much only exist-NP that-ADV spring time
There is only that much (in the) Spring time,

243  vshōm shvlā dvgvp īrā kēnī nō,
vshōm shvlā dvgvp ī-rā kēnī nō
three month time be-come from TM
when the third month comes,

244  lámnzūrī yōlōng nō, lvmzūrī.
lámnzū-ri yō-lōng nō lvmzū-ri
lamzu-PM grow-DIR PS lamzu-PM
lamzus would grow. Lamzus . . .

245  J Rvmvngri, tvyōri
rvmvng-ri, tvyō-ri
Ramang-PM tvyō-PM
Ramangs, tayos.

246  M Wēkvtnī nō lamzūrī ā:mi. Wēkvtnī nō . . .
wē-kvt-ī nō lamzū-ri ā-mā wē-kvt-ī nō
that-time-ADV TM lamzu-PM eat-1pl that-time-ADV TM
And then, we eat lamzus. And then . . .

247  J Kāpā īē, lvmzū nō
kā-pā īē lvmzū nō
WH-thing be-NP lamzu TM
What is lamzu?

248  M Lvmzū nō, paqkā-gwin wā gō shvlē, tēlōng dvgvp nō,
lvmzū nō paqkā-gwin wā gō shvlē-tē-lōng dvgvp nō
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 Lämzn̄g shōngtōng ímá?
  lāmzū-nō  shōng-tōng  í-má
  lamzu-TM  wood-plant  be-Q
  Is lamzu a tree?

250  M Vwātōng, vwātōng íē.
  vwā-tōng  vwā-tōng  í-ē
  bamboo-plant  bamboo-plant  be-NP
  It is bamboo bush, bamboo bush.

251  Wēkvtní nō è wēdō nvm-vm gō shvlē.  
    wē-kvt-ī  nō  è  wē-dō  nvm-vm  gō  shvlē-ē
    that-time-ADV  TM  eh  that-ADV  sell-DIR  also  good-NP
  And then, eh, you can also sell it.

252  Loqloq èkvtnō nīnō nvm-vm gō shvlē.  
    loqloq  è-kvt-ō  nī-nō  nvm-vm  gō  shvlē-ē
    a.lot  NF-grow-TNP  if-TM  sell-AM  also  good-NP
  If you grow a lot, you can also sell them.

253  Vm gō, shvlē.  
    vm  gō  shvlē-ē
    eat  also  good-NP
  It is also good to eat them.

254  Wēkv tēlōng nīnō pākā gwin gō wā shvlē.  
    wē-kvt  tē-lōng  nī-nō  pākā  gwin  gō  wā  shvlē-ē
    that-time  big-DIR  if-TM  tea  cup  also  do/make  good-NP
  When (it) becomes big, it can also (be used to) make tea cups.

255  Vsvng shūngbēi ē, lvmzū gwin yā-ri nō  
    vsvng  shūngbē-ī  ē  lvmzū  gwin  yā-ri  nō
    people  all-AGT  eh  lamzu  cup  this-PM  TM
  By all people (everyone), these lamzu cups,

256  gvzā vnvp-dō wā bō-ó kēnī nō shùng-ōē.  
    gvzā  vnvp-dō  wā  bō-ō  kēnī  nō  shùng-ō-ē
    very  beautiful-ADV  make  PF-TNP  from  TM  like-TNP-NP
    when they make bamboo cups out of it nicely, everyone likes them.
Traditional Foods

257 J Lvmzū nō ëkv t bóò dvgy p
lvmzū nō ë-kvt bóò dvgy p
lamzu TM NF-grow PF-TNP time
After you grow lamsu

258 kādō kādō i shvlā dvga:pmi
kā-dō kā-dō i shvlā dvgy-p-i
WH-ADV WH-ADV be month time-ADV
what time of the month

259 èrōm nōng wē gō vīē?
è-rōn nōng wē gō vī-ē
NF-cut 2pl that also exist-NP
do you cut them?

260 M Shvlā yādvŋtē ìaq dvga:pmi èrōm bóò nīnō.
shvlā yā-dvŋtē ì-daq dvgy-p-i è-rōm bóò nī-nō
moon this-much be-DIR time-ADV NF-cut PF-TNP if-TM
When it is about this month, it is time to cut.

261 J Yādvŋ wākē kādō iē.
yā-dvŋ wā-kē kā-dō iē
this-much say-time WH-ADV be-NP
When you say this much, what do you mean?

262 M Shvlā sūr gō iē yādvŋtē nō
shvlā sūr gō iē yā-dvŋtē nō
moon new also be-NP this-much TM
(We can say) new moon, when I say this much

263 vbi, yaq yaq, vshōm yaq yaq
vbi yaq yaq yaq vshōm yaq yaq
four night night three night night be
(it means) about the 3rd or the 4th day (of the new moon),

264 írākē èrōm bóò kvtkēnīnō bidvŋ gō, mà-vm.
ìrā-kē è-rōm bóò kvtk-kēnī-nō bidvŋ gō mà-vm
be-DIR-time NF-cut.down PF-TNP time-from-TM worm also NEG-eat
if you cut down the bamboo (it) would not be eaten by worms.

5 Repetition of the measure of time, such as yaq yaq (night-night), nōng nōng (year year), and shvlā lā (month month), marks an indefinite number, here 'about four nights'.
265 Shvlá bvløng shère. Wékvt níŋø wëri nø
shvlá bvløng shère wë-kvt ní-nø wë-ri nø
moon insect clean that-time if-TM that-PM TM
It is clear of insects. Then in the full moon,

266 shvlá vdøm dvgyvp ādø laqbyig ālõøó
shvlá vdøm dvgyvp ū-dø laqbyig ūl-ō-ē-ō
moon full time this-ADV full.moon(<Burmese) say-TNP-NP-EXCL
the time called laqbyig (in Burmese)

267 sỳŋ wỳngzàií, nø ó,
sỳŋ wỳngžã-ří-í nø ō
people other.kind-PM-AGT TM VOC
by others (not Rawangs, something like the word gentiles).

268 nêngmaqí nø shvlá vdøm ā:lìē.
nêng-maq-í nø shvlá-vdøm ūl-ĩ-ē
2pl-PM-AGT TM moon-full call-1pl-NP
We call that shala adecum (full moon).

269 Wëdvgyvpí kënínø bvløngí, āmò nø,
wë-dvgyvp-í këní-nø bvløng-ĩ ūm-ō nø
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 bidungí āmò nø mà-shvlá. Wëdø wëdvŋtë,
bidung-ĩ ūm-ō nø mà-shvlá wë-dø wë-dvŋtë
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 shvlá-ri lvmzû-ì-è ǒng wëkvtnínø
høq shvlá-ri lvmzû-ì-è ǒng wë-kvt-ì-nø
untill good-PM lamzu-be-NP yes that-time-ADV-TM
Useful bamboo (lamzu) and then,

272 J Wëdø lvmzû ě kādø āngnø lvmzû wānínø ě.
wë-dø lvmzû ě kā-dø āng nø lvmzû wā-nì-nø ě
that-ADV lamzu eh WH-ADV it TM lamzu say-if-TM eh
That lamzu, what is it?

273 M Angbông ǒng ī-ē.
ang-bông ǒng ī-ē
3sg-name CL be-NP
It is a name.
Traditional Foods

274 J Mnunq long wā è-vm nōng wē í-mā?
munq long wā è-vm nōng wē í-mā
shoot CL only NF-eat 2pl that be-Q
Do you only eat the shoots?

275 M Mō-ī. Yārām ī-long kēnīnō kaiyntē gō vm shvlāē.
mō-ī yā-rām ī-long kēnī nō ka-diyntē gō 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 ārām wā mē-shōnī.
ā-rām wā-kē ā-rām wā mv-ē-shōn-ī
this-high say-time this-high only NEG-NF-say-1pl
When you say this high, don’t just say this high,

277 wūrī shēdū:nō. Kūyēngō shālvm
wūr-ī ē-shvdūn-ō kū-yēng-ō shā-lvm
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 kādiyntē yēng kē tiq mvžā, yēng kē má?
kā-diynıtē yēng kē tiq mvžā yēng kē má
WH-much/many high/long time one handspan high time Q
How long? One handspan high?

279 Vnī mvžā yēng kēmā?
vnī mvžā yēng kē má
two handspan high/long time Q
Two handspans high?

280 M Dvtnē vm rāē. Dvtnē ā:mō nō,
dvtnē vm rā-ē dvtnē vm-ō nō
boil BEN must-NP boil BEN-TNP PS
(It) must be boiled, boiled for oneself,

281 dvtnē vm bōō kvtnī nō dvtnē shaq nō
dvtnē vm bōō kvtnī nō dvtnē shaq nō
boil BEN PF-TNP time-ADV TM boil already TM
after boiling, the ones that were boiled
Traditional Foods

échaq bòò kvtní nô,
è-chaq bò-ò kvt-í nô
NF-peel off PF-TNP time-ADV TM
After you peel off (the skin),

yärvgaq mvsøpcèri vsø:nò dô,
yä-rvgaq mvsøp-cè-rì vsøn-ò dô
this-place bamboo-DIM-PM divide-TNP ADV
make them into long thin pieces like they do with bamboo shoots here (Yangon),

mvsøpcëdô násø:nò nô.
mvsøp-cè-dô násøn-ò nô
bamboo-DIM-ADV divide-TNP PS
divide the shoots, and

wëdô éjò á:mô, nîgô té shvlâë wë-kvt kěnî nô.
wë-dô é-jò vm-ò ni-gô té shvlâ-ë wë-kvt kěnî nô
this-ADV NF-fry-BEN-TNP if-also big(better) good-NP that-time from TM
they also taste better if you fry them.

Angrvng gô ýmpâ nypmâ:mô nô,
àng-tväng gô ýmpâ nyp-vm-ò nô
PREF-whole also rice go.along.with-eat-TNP PS
It can also go with rice undivided (whole, without frying it),

àngtväng gô vm shvlâë. Wë ô nô . . .
àng-tväng gô vm shvlâ-ë wë ô nô
PREF-whole also eat good-NP that VOC TM
it can also (be) eaten whole. Right after that . . .

J Mvsat gô wà lúnshi mà?
mvsat gô wá lún-shì mà
sour also make can-R/M Q
Can (you) make sour (ones) too?

M Dvchô vm gô lúnshië. Wë-dvngtë.
dvchô vm gô lún-shì-ë wë-dvngtë
dry BEN also can-R/M-NP that-much
Can also dry (them). That's all.

J I nô lvmzû! Dvgá dô nô kâpâ iá:mi?
í nô lvmzû dvgá dô nô kâ-pâ í-vm-ì
be PS lamzu other ADV TM WH-thing be-DIR-IP
Yes, that's lamzu, what are others (that're) like lamzu?
Traditional Foods

291 **M Lvmzū, rvmvng rvmvng gýlè vîê.**
  lvmzū rvmvng rvmvng gýlè vîê
  lamzu ramang also exist-NP
  Lamzu, ramang, there is also ramang.

292 **J Rvmvng nô kâ-pà íê.**
  rvmvng nô kâ-pà íê
  ramang TM WH-thing be-NP
  What is ramang?

293 **M Rvmvng nô wê-tông wê-dô rvmvng íê.**
  rvmvng nô wê-tông wê-dô rvmvng íê
  ramang TM that-plant that-ADV ramang be-NP
  Ramang, ramang is a plant just like lamzu.

294 **Rvmvng, nô yâ-dô tiq mîng mîng.**
  rvmvng nô yâ-dô tiq mîng mîng⁶
  Ramang TM this-ADV one plant plant
  Ramang is a plant like this (size).

295 **J Shóngtông má? Vwâ-tông?**
  shóng-tông má vwâ-tông
  wood-plant Q bamboo-plant
  Is it a tree or bamboo?

296 **M Lvmzū ông nô vwâ-tông íê. Rvmvng ông nô**
  lvmzū ông nô vwâ-tông íê rvmvng ông nô
  lamzu CL TM bamboo-plant be-NP ramang CL TM
  Lamzu is a bamboo. Ramang is,

297 **yâ-dô tiq gumg kêni nô mv-tê rvmvng nô**
  yâ-dô tiq gumg kêni nô mv-tê rvmvng nô
  this-ADV one trunk from TM NEG-big ramang TM
  not bigger than this size (one trunk)

298 **J Wê-lông nô wê-lông gô kvt-dô.**
  wê-lông nô wê-lông gô kvt-dô
  that-CL TM that-CL also that-ADV
  That thing (ramang), that thing also like that (like lamzu).

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⁶Use of the classifier mîng, as opposed to wîng, gives the hearer and idea of the size of the plant.
The former is for smaller plants than the latter. The classifier ông can be used for shrubs and bamboo.
M Welong gø vwà íë.
wø- lòng gø vwà í-ë
that-thing also bamboo be-NP
That thing (ramang) also is bamboo (like lamzu).

J Vwà íë?
vwà í-ë
bamboo be-NP
It is bamboo?

M ø- Vwà íë.
ø vwà í-ë
Uh bamboo be-NP
Yes, it is bamboo.

J Ini kãðø welong nø kãdø yöë?
ï-nì kã-dø we-løng nø kã-dø yöë
be-if WH-ADV that-CL TM WH-ADV grow-NP
How then, how does that thing grow?

M Welong gø kvtdø lamzõ dø nì
we-løng gø kvtdø lamzõ dø nì
that-CL also that-ADV lamzu ADV just
That thing is also like that of lamzu in that (you can) just

Jvte ámò nø ámøë.
dvte ñm-ø nø ñm-ø-ë
boil BEN-TNP PS eat-TNP-NP
boil and eat it.

Anhtvng gø cøqø nø ámøë.
ång-tvng gø cøq-ø nø ñm-ø-ë
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).

J Kãmø këní.
ka-mø këní
WH-size from
From what size can we eat it?
Traditional Foods

       yā-mō kěnī
this-size from
From this size (about this tall).

308. F Vnībě.
       vnī-bē
two-feet
Two feet.

       tiq mvzā vnī mvzā nō yangon vsรงรกิจ nō
one handspan two handspan TM Yangon people-PM-AGT TM
One handspan, two handspans, Yangon people

310. mv-shāō wēnō nā̀ nō ngā svŋg dępā:nā nōnggō.
       mv-shā-ō wē-ŋō nā-í nō ngā svŋg dv-ē-vtān-à nō-ng-gō
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 mvzā Vnī mvzā īm kěnī nō.
       tiq mvzā vnī mvzā īm kěnī nō
one handspan two handspan be-DIR from TM
When they had grown to be one or two handspans,

312. ē lvmzūriō wēdō dvchā īm dvang dvtē ēmō gō.
       ē lvmzū-ri-ō wē-dō dvchā īm dvang dvtē ēmō gō
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. wēdō īm dvang kārvō gō īm dvang.
       wē-dō īm dvang kā-rvō gō īm dvang
that-ADV eat only WH-hour/time also eat only
(you can) eat it anytime.

314. ē wēdō īm shvlāē. ē wēong.
       e wē-dō īm shvlā-ē ē wē-ōng
eh that-ADV eat good-NP eh-
Eh, that thing can be eaten like that.

180
315 J Dvtē á:mōē. Dvgá kā:pā wá:v m lún shīē?
dvtē ʃm-ə-ə dvgá kā:pā wā:v m lún-shī-ə
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 Jo:v m gō shvlāē.
jo:v m gō shvlā-ə
fry-BEN also good-NP
It can also be fried.

317 Angzizicē nā:sō:nō nō ā:kvtnī:nō,
āng-zi:zi:cē nā:sōn-ō nō ā-kvtn-í-nō
PREF-small.string-small.string-DIM divide-TNP PS this-time-ADV-TM
Make (cut) it into small string pieces, and then

318 āngwāwā gō wē:dō ʃm shvlāē.
āng-wā-wā gō wē-dō ʃm shvlā-ə
PREF-only-only also that-ADV eat good-NP
eat it just like that.

319 J Dvtē shaq ʃm shvlāē.
dvtē shaq ʃm shvlā-ə
boil already eat good-NP
It is good to eat when it is boiled first.

320 M Vmā:n nō vnī mvgā rā:m kē:nī nō
vmā:n nō vnī mvgā rā:m kē:nī nō
the.truth(<Burmese>) TM two handspan about from TM
The truth is, from about two handspans

321 wē:dō té ʃm byō:ē té wā shvlāē
wē-dō té ʃm byō-ē té wā shvlā-ə
that-ADV big(more) eat good(<B.>-NP big(more) only good-NP
it is more fun (to eat), more delicious

322 wē rvtō taq nō.
wē rvtō taq nō
that hour/time LOC TM
at that time.

kā:dō kī mā mvsat mā kā:dō i kā:i-ē
WH-ADV sweet Q sour Q WH-ADV be bitter-be-NP
How is it, sweet? Sour? How does it taste, bitter?
Traditional Foods

324  **M** Kíè g vzà nô mvkîlè.
     kí-è  g vzà  nô  mv-ki-lè
     sweet-NP very TM NEG-sweet-REM
     It is very sweet, but not too sweet.

325  zàëlè  zàë  òò  pvn  Rwâng  kàí  nô.
     zà-ë-lè  zà-ë  ò-ò  pvn  rwâng  kà-í  nô
     sweet-NP-REM sweet-NP call-TNP kind Rawang language-INST TM
     It’s a kind called sweet in Rawang language.

326  Wëdîng  wëdô  wëdîng  pvn  nô,  wëdô  ûm  shvlâë  è.
     wë-ðîng  wë-dô  wë-ðîng  pvn  nô  wë-dô  ûm  shvlâë  è
     that-much that-ADV that-much kind TM that-ADV eat good-NP ch
     That much (about) kinds of food that is good to eat. You can eat it like that.

327  J  Vmlîm  pvnò  cîng  do  Rwângrî
     ûm-lîm  pvn-ò  cîng  do  rwâng-rî
     eat-INF kind-COM concern ADV Rawang-PM
     Kinds of food that concern the Rawangs,

328  ûmlîm  wëdîngtè  wâ  íá:mâ?  Kâpârì  ûlyâng?
     ûm-lîm  wë-ðîngtè  wâ  í-ûm-á  kâ-pà-rî  ûl-yâng
     eat-INF that-much only be-DIR-Q WH-thing-PM exist-TM yrs
     Is that all? What else is there?

329  Wë  vsoqë  lô!  Shôn  mv-tômshi.
     wë  vsoqë  lô  shôn  mv-tômshi
     that many-NP EXCL say NEG-speak-R/M
     Many more! I can’t even tell.

6. Gwë (Taro)

**F**  Gwë  gô  ëë.
**F**  There is also taro.

**M**  Wërì  gô  zûng  lûnshiè  ô?
**M**  Can I also record those things?

**J**  Kâðô  ìrì  gô  shôn  dûng  ëë.  Lô!
     èshû:nô.
**J**  You can say whatever you want to. So, say something.
M Ini nô, nôngmaq Rvwâng rvgaq ò nô waqpà rvmá chûchû i nô, rvmáchû bòi kvt nô wêdô svmiî, shûng lông kênî nô wârî. Svmîî wûr bòî kênî nô ô . . .

J Rvmá chûdê wá kê kàpà èwà nôngê. Chkvâa rvmá chûdê wákê kàpàrî iê chkvâa . . .

M Rvmá chûdê wá kênî mvlàng râ:mô. E Dûngdê rvgaq gô chûd shûngvûm kênî nô wârî Dêkvnî nô wûr dûng bòî kvtî nô . . .

J Kàdûng shvlâ dûngtê naqê?


J Waqpà nûngô sîng dô. Waqpà-waqpàrî sîng gô òng têrî, cûmri kàdô egô nôngê?

M Waqpàshûrî, gwètûngri, ã, ângshûcê shûm shvlâ ûlë. Waqwaqpàrî gô . . .

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, kâdýng pên dângtê vlê lé?


J Kâpâ gô vûm shvlâê nô mo-í wîngê lé.

M Kàgô gô wêdô íri nô vûm shvlâê.


M There is waqpâ 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 About how many kinds of taro are there.

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).

J Waqpə ëvəm daq dvgvp vsəŋri kəpə shənə! Haqə, wə nə shənə? Kǎdə ïrì haqə?

M Tiqqən yə nə haqə ë gwëpuq yə nə haqə.

J Haqə wə kənì kəpə svŋ shən məyə kāiə?

M Wëngə haqə wəŋə nə nəŋmaq dvgəpən kāi nə bvlə bvlə wəkə. Haqə wəθə nə bvlə wəkə.


M Paqə wə ø nə mvshaq kə nə wədə yərvəq nə kvtəŋ nəmaqì nə bvlə lə, vəm mə-shvlæe, wəpən svŋ ɨvé, haqə wəkə lę, Rvwəŋrii nə.

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”.

185
Traditional Foods

J Minkài nò pānē wā kā īē.

M Pānnē ā:lo wēdō vllvīm kū īē?

J Gvmmē inī Rvwàngrí nò inǐē! Vngvīm long sīng nò kādō ēshēn nānɡē?

M Vngvīmmē wā kēnī wēdō pādōrā mv-shō:nō, gvmmē wā dvn mvlo:mmē.

J Dvőgā kāpākārī vlē?


J Waqpā ō gwēlōqrí nō kāpā kāpā, kādō ēkōt nːv m nānɡē.


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

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

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

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

J What other words are there?

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

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

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 gō īē.
    gwē gō ī-ē
taro also be-NP
There is also taro.
331  **M Weri gə zvng lũnshiē ō.**
   wē-ri gə zvng lũnshiē ō
   that-PM also put(record) can-R/M-NP right
   Can I also record those things too?

332  **J Kādō írī gə shən dvnq iē.**
   kā-dō í-ri gə shən dvnq iē
   WH-ADV be-PM also say only be-NP
   You can say whatever you want to.

333  **Lō! ɛshə:nə.**
   Lō! ɛ-shən-ə
   Yeah NF-say-TNP
   So, say something.

334  **M Inĩnə, nũŋmaq Rvwɑŋg rvɡaq ə nə**
   i-ni-nə nũn-maq Rvwɑŋg rvɡaq ə nə
   be-if-TM 1sg-FM Rawang place LOC TM
   Well, the place where Rawangs live,

335  **waqpa rvmá chũchu¹ nə, rvmáchu¹ bóï kvtnə**
   waqpa' rvmá chũchu¹ nə rvmá chu¹ bóï kvtnə
   tao field clean-1pl PS field clean PF-IP time TM
   we clean the tao field, after cleaning the field,

336  **wēdō svmiï, shũng lũŋ kẽnī nə wã:ri.**
   wē-dō svmiï shũng lũŋ kẽnī nə wã:ri
   that-ADV fire-INST dry DIR from TM burn-1pl
   when the woods and weeds become dry, we burn them by fire.

337  **Svmiï wã:rv bóō kẽnī nə ə. . .**
   Svmiï wã:rv bóō kẽnī nə ə
   fire-INST burn PF-TNP from TM uh
   After burning by fire. . .

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7 Waqpa and gwē are the same thing; some people call it waqpa, some call it gwē.
Traditional Foods

338 J Rvmá chúöö wä kë kápà éwà nôngë.
    rvmá chú-ö-ë wä kë kápà è-wä nông-ë
field clean-TNP-NP say time WH-thing NF-do 2pl-NP
When you say cleaning the field, what do you do?

339 Chvkwä rvmá chúöö wäkë kápàri û chvkwä.
    chvkw-ä rvmá chú-ö-ë wä-kë kápàri û chvkw-ä
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 chúöö wä këñí mvíøng ró:mo.
    rvmá chú-ö-ë wä këñí mvíøng ró-m-ö
field clean-TNP-NP say from forest/jungle cut-TNP
    When (I) say clean the field, (I mean) cut the trees down.

341 E Dúngdë rygaq gö chúö shúng-vm këñí nö wä:rö
    è dúngdë rygaq gö chú-ö shúng-vm këñí nö wúr-ö
    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 Wékvtñí nö wúr dúng bòø kvtñí nö.
    wë-kvt-í nö wúr dúng bòø kvt-í nö
that-time-ADV TM burn finish PF-TNP time-ADV TM
then, after burning.

343 J Ká:dýng shvlá dúngtë nágë?
    kà:dýng shvlá dúngtë naq-ë
WH-many month much fa(apart)-NF
About how many months apart (does it take to dry)?

344 M Vnlí shvlá vní shvlá høq nö dvshúng râë.
    vní shvlá vní shvlá høq nö dv-shúng rà-ë
two months two months until TM CAUS-dry must-NP
Two months, (we) must (wait) two months for it to dry.

345 Wèdúngtë shúng-vm kvtkëñí nö wúr è wúr-ö.
    wë-dúngtë shúng-vm kvt-këñí nö wúr è wúr-ö
that-much dry-DIR time-from TM burn eh burn-TNP
After drying for that long dry, (we) burn (them).
Traditional Foods

346 Wēdō waqpārī ā kãtnò,
wē-dō waqpā-rī ā kvt-ō
that-ADV taro-PM eh grow-TNP
That way we grow taros,

347 waqpārī rā ēkvt bōō kvtní nō ā ē shōnshōn rāē.
waaq̱ārī rā ē kvt bō-ō kvtn-ī nō ā ē shōn-shōn rā-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 vnī kvt ē shōn vnī kvt ēshōn bōō kvt kēnī nō,
é shōn vnī kvt ē shōn vnī kvt ē shōn bō-ō kvt kēnī 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 shvlā dvgyvp kēnī nō
a shvt shvlā dvgyvp kēnī nō ē
ah eight month about from TM eh
Ah, when the eighth month comes,

350 tīq hvn dā-vm rā nō kvtn dō ō vm shvlāē.
tīq hvn dā-vm rā nō kvtn dō ō 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 lvōngrī rā wēyvng, kâtnī nō.
é lvōng-rī rā wē-yvng kvtn-ī nō
eh corn-PM again that-place grow-1pl PS
And again on that place (we) grow corn.

352 J Waqpā nving sīng dō. Waqpā-waq̱pārī sīng gō ēng tērī,
waqpā nving-ō sīng dō waqp̱ā-waq̱pārī sīng gō ēng tērī
keto COM-COM concern ADV taro-taro-PM LOC also CL big-PM
About taro, for different taros, also the big ones,

353 cvmri kādō ēgō nōngē?
cvm-ri kā-dō ē-gō nōng-ē
small-PM WH-ADV NF-call 2pl-NP
small ones, how do you call them?

354 M Waqpāshīrī, gweśtungri, ā, āngshīcē shōm shvlē ālē.
waqpā-shī-rī gwē tūng-rī ā āng-shī-cē shōm shvlē āl-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 waqpəɾi go. . .
wəq waqpəɾi go
taro taro-PM also
Also different taros.

356 J A, kāдыŋg ｐən dúŋtə ｖlə ｌé?
a kā-dúŋg ｐən dúŋtə ｖlə ｌé
ah WH-many kinds much exist-NP Q
Ah, about how many kinds are there?

357 M Waqpa nə waqpəyə nə, mvnûmyə go ｖlə,
wəqpa nə waqpə-yə nə mvnûmyə go ｖlə
taro TM taro-crop TM manam-crop also exist-NP
There is waqpa crop, and also manam crop,

358 ângtungtung shvləri, vră gwēpuq go ｖlə.
âng-tung-tung shvlə-ri vră gwē-puq go ｖlə
PREF-CL-CL good-PM again taro-brown also exist-NP
the long round good ones, again there is also brown taro.

359 E, Gwēshə, go ｖlə.
ə gwē-shə go ｖlə
Eh taro-red also exist-NP
Eh, there is also red taro.

360 Wēkvini nə vră おm ｗē vbı ｐən ｗā ｖlə, vbı ｐən ｖlə
wē-kvt-i nə vră おm ｗē vbı ｐən ｗā ｖlə vbı ｐən ｖlə
that-time-ADV TM again um that four kind only exist-NP four kind exist-NP
And then again there are only four kinds, there are four kinds.

361 Gwēpuq go mvnûm go, gwēshə go, nvmbvn go,
gwē-puq go mvnûm go gwē-shə go nvmbvn go
taro-brown also manam also taro-red also flower.taro also
Brown taro, also manam, also red taro, also nambong (flower taro),

362 vră ｅ ăkv̥t ăkv̥t ăkv̥t tiq-pən nə
vră ｅ ăkv̥t ăkv̥t ăkv̥t tiq-pən nə
again eh- now now now one-kind TM
again eh, now one kind (one more kind).
363 Yangôn này wāwē, gō tig̀vn vlē.
    Yangôn-này wā-wē gō tig̀vn vlē
    Yangon-taro(<B) say-NOM also one-kind exist-NP
There is also one kind called Yangon taro (in Burmese).

364 Waqpa ŭmyú dvci dvgôŋg nō pvngwâ pvn vlē.
    waqpa ŭm-yú dvci dvgôŋg nō pvngwâ pvn vlē
    taro kind-PM clan family TM five kind exist-NP
There are five kinds of family clans of taro.

365 Pvngwâ pvn vlē.
    pvngwâ pvn vlē
    five kind exist-NP
There are five kinds.

366 J Waqpà gō ăngštî lông ǐē, ō.
    waqpà gō ăng-shî lông ǐē ō
    taro also PREF-fruit CL be-NP VOC
That taro is the fruit, no?

367 Vbā dòngrûm vl lông. Anggûng lông nō wagtà tông.
    vbā dòng-rûm vl lông ăng-gûng lông nō wagtà tông
    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 ō Anggûng lông nō gwëlôq lē-
    ō ăng-gûng lông nō gwëlôq lē
    Uh PREF-stem CL TM taro-leaf REM
    Uh, the stem is taro leaf,

369 gwëlôq wā nō tō-îē.
    gwëlôq wā nō tō-îē
    gweleuq say PS call-1pl-NP
we call it “gweleuq”.

370 Wēři nō svng gō ŭm shvlāē, svng gō ŭm shvlāē.
    wē-ři nō svng gō ŭm shvlāē svng gō ŭm shvlāē
    that-PM TM people also eat good-NP people also eat good-NP
Those things are also good for people to eat, good for people to eat.

371 Waq gō ŭm shvlāē. Pàgō ŭm shvlāē.
    waq gō ŭm shvlāē pà-gō ŭm shvlāē
    pig also eat good-NP what-also eat good-NP
also good for pigs to eat. Good for whatever (man or animals) to eat.
Traditional Foods

372 J Kâpâ gō ûm shvlāē nō mō-í wỳngē lé.
kā-pâ gō ûm shvlā-ē nō mō-í wū-ngē lé
WH-thing also eat good-NP TM NEG-be say(1st-person)-1sg-NP EXCL
I say it can’t be eaten by just anything.

373 M Kâgō gō wēdō īri nō ûm shvlāē.
kā-gō gō wē-dō ī-rī nō ûm shvlā-ē
WH-CL(people) also that-ADV be-PM TM eat good-NP
Whoever (anyone) can eat those things.

374 J Vmkē kādō kādō vyaqda vûlē?
ûm-kē kā-dō ka-dō vyaqda vûl-ē
eat-time WH-ADV WH-ADV taste(n.) exist-NP
When eaten, how is the taste?

375 Uqbmā, Rvwangri nō kādō èshôn nôngē?
uqbmā Rvwang-ri-i nō kā-dō è-shôn nông-ē
for.example Rvwang-PM-AGT TM WH-ADV NF-say 2pl-NP
For example, how do the Rawang say it (call that taste)?

376 "Haqē" wā pûn-û.
haq-ē wā pûn-lê
haq-NP call kind-REM
The kind that is called “haq” (the feeling on the tongue one gets from eating raw
taro).

377 M Waqpâ èwûrâ:nô nigô shvlâē. E, wēkvtunô,
wâqpâ è-wûr-ûm-ô ni-gô shvlâ-ê è-
wē-kvt-û-nô
taro NF-bake-BEN-TNP if-also good-NP ch that-time-ADV-TM
Taro is also good if you bake it. Eh, and then

378 èwûrûm lûngô dvqvp nô gûzâ ûm byô nô,
è-wûr-ûm lûng-ô dvqvp nô gûzâ ûm byô nô
NF-bake-BEN DIR-TNP when TM very eat nice PS
when it is baked, it is very tasty, and

379 ngôrshông vngäē.
ngôr-shông vngä-ê
taro.like-smell small-NP
it smells good.
Traditional Foods

380  Wèkvtînîh dêtë:amô, nîgô ëm shvlâh ë.
    wë-kvî-1-nô  ë-dvtë-ëm-ô  nî-gô ëm shvlâh-ë  ë
that-time-ADV-TM NF-boil-BEN-TNP it-also eat good-NP eh
But then, you can also boil and eat it.

381  J  Waqpà ëv m dâq dvgvp vsângri kâ-pâ shën-ë!
    waqpà ë-v m dâq dvgvp vsângri kâ-pâ shën-ë
    taro NF-eat DIR when people-PM WH-thing say-NP
When you eat taro, what do people say!

382  "Haqë", wâ nô shënë? Kâdô írî "haqë"?
    haq-ë wâ nô shën-ë kâ-dô írî haq-ë
    haq-NP say PS say-NP WH-which be-PM haq-NP
They say "haq"? Which are "haq"?

383  M  Tiq-pîn yô nô haqë è gwaëpuq yô nô haqë.
    tiq-pîn yô nô haq-ë e gwaë-puq yô nô haq-ë
    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  Haqë wâ këni kâpâ vsâng shôn mëyô kâ-ë?
    haq-ë wâ këni kâ-pâ vsâng shôn è-mvîyô kâ-ë
    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  Wëông haqë wâông nô
    wë-ông haq-ë wâ-ông nô
    that-CL haq-NP say-CL TM
The thing we call "haq",

386  nîngmaq dvgâpîn kâi nô "bëlë bâlë" wâkâ.
    nîng-maq dvgâ-pîn kâ-ë nô bâl-ë bâl-ë wâ-kâ
    1pl-PM other-kind language-INST TM bâl-NP bâl-NP say-word
in another language, they use the word "bal" (tastes like pepper)

387  Haqë wô hô bâlë wâkâ.
    haq-ë wô hô bâl-ë wâ-kâ
    haq-NP say uh PS bâl-NP say-word
to say "haq", uh, (it is the same as) saying the word "bal".

388  J  Dvgâdô kâpâ ëlë?
    dvgâ-dô kâ-pâ ël-ë
    other-ADV WH-thing exist-NP
What other kind is there?
Traditional Foods

389  \( \text{Vs} \text{ngri} \text{i w} \text{d} \text{d} \text{o } \text{vm} \text{daqk} \text{e} \) \\
v\text{s}v\text{ng-r}i-\text{i } \text{w} \text{d} \text{d} \text{o } \text{vm} \text{-daq-k} \text{e} \\
people-PM-INSTR that-ADV eat-DIR-time \\
when people eat (taro),

390  \( \text{waq} \text{p} \text{a } \text{nv} \text{ng} \text{o } \text{s} \text{i} \text{n} \text{g } \text{d} \text{o } \text{i} \text{r} \text{i } \text{e} \text{-sh} \text{on} \text{-n} \text{o}. \) \\
waq\text{p}a\text{ }nv\text{ng}\text{-}o\text{ }s\text{i}n\text{g }d\text{o }i\text{-}r\text{i }e\text{-sh}\text{on}\text{-}o \\
taro COM-COM concern ADV be-PM NF-say-TNP \\
tell us things about taro (what it is like to eat taro).

391  \( \text{M } \text{Dvg} \text{a } \text{pv} \text{n } \text{n} \text{o } \text{p} \text{a} \text{g} \text{o } \text{mv} \text{-sh} \text{on} \text{-n} \text{o}. \) \\
dvg\text{a }pv\text{n }n\text{o }p\text{a-g}o\text{ }mv\text{-sh}\text{on}\text{-}o \\
other kind TM thing-also NEG-say-TNP \\
Can't tell of any other kind.

392  \( \text{G} \text{v} \text{mm} \text{e } \text{w} \text{a } \text{dv} \text{b} \text{u } \text{n} \text{o } \text{u} \text{m} \text{-n} \text{t} \text{e}. \) \\
gvm\text{e }w\text{a }dv\text{b}u\text{ }n\text{o }vm\text{-o}\text{-e} \\
tasty-NP say gladly PS eat-TNP-NP \\
They eat gladly and say that it tastes good.

393  \( \text{J } \text{Paq} \text{e } \text{w} \text{a } \text{l} \text{o} \text{ng } \text{n} \text{o } \text{p} \text{a-s} \text{v} \text{n } \text{sh} \text{on} \text{-n} \text{o}. \) \\
Paq\text{e }w\text{a }l\text{o}ng \text{n}\text{o }p\text{a-s}v\text{n }s\text{h}\text{on}\text{-o-e}\text{ }Paq\text{e }w\text{a }l\text{o}ng \\
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  \( \text{M } \text{Paq} \text{e } \text{w} \text{a } \text{o } \text{n} \text{o } \text{mvshaq } \text{k} \text{e } \text{n} \text{o } \text{w} \text{e} \text{d} \text{d} \text{o } \text{y} \text{a-r} \text{v} \text{g} \text{a} \text{q } \text{n} \text{o}. \) \\
Paq\text{e }w\text{a }o \text{n} \text{o }mv\text{shaq }k\text{e }n\text{o }w\text{e-d}d\text{o }y\text{a-rvgaq n}\text{o} \\
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  \( \text{kvt} \text{d} \text{h } \text{n} \text{a} \text{ma} \text{q} \text{i } \text{n} \text{o } \text{b} \text{v} \text{j} \text{l} \text{e }, \text{v} \text{m } \text{m} \text{a} \text{-sh} \text{vl} \text{a-e }, \text{w} \text{a-p} \text{v} \text{n } \text{s} \text{v} \text{n} \text{g } \text{i} \text{w} \text{e}. \) \\
kvt-dh \text{n} \text{a-maq} \text{-i } \text{n} \text{o } \text{bvl} \text{-e} \text{-l} \text{e } \text{vm } \text{m} \text{a} \text{-shvl} \text{a-e } \text{w} \text{a-pvn svng i} \text{-w} \text{e} \\
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  \( \text{haq} \text{e } \text{w} \text{a} \text{k} \text{a } \text{i} \text{-} \text{e}, \text{Rv} \text{w} \text{a} \text{n} \text{gri} \text{i } \text{n} \text{o}. \) \\
haq\text{e }w\text{a-k}a\text{ }i\text{-e Rvwang-ri-i }n\text{o} \\
haq-NP say-word be-NP Rawang-PM-AGT TM \\
Rawangs say "haq".
Traditional Foods

397  J  Minkáí n̄g pān̄g wā kā ỉe.
      Mín-kā-ỉ  n̄g  pān̄-g  wā  kā ỉ-ē
    Burmese-language-INST  TM  pan-NP  say  word  be-NP
    In Burmese, the word is “pan”.

398  M  Pānn̄e  aː̀l̄o  wēd̄o  vǐl̄īm  kū ỉ-ē?
      pān̄-g  vǐ-l̄o  wē-d̄o  vǐ-l̄īm  kū ỉ-ē
    pan-NP  say-TNP  that-ADV  call-INF  ADV  be-NP
    It should be called “pan” like that.

399  J  Gvm̄m̄e  in̄ī Rvwān̄grīī n̄g  in̄īe!
      gvm̄-g  in̄ī  Rvwān̄grī-ỉ  n̄g  in̄ī-ē
    tasty-NP  then  Rawang-PM-AGT  TM  be-if-EXCL
    Maybe the Rawangs say “gam”!

400  Vmḡvm̄  lóng  sīṅg  n̄g  kād̄o  ēsh̄ōn  n̄nḡē?
      ēm-gvm̄  lóng  sīṅg  n̄g  kā-d̄o  ē-sh̄ōn  n̄nḡ-ē
    eat-tasty  CL  LOC  TM  WH-ADV  NF-say  2pl-NP
    How do you call things that are tasty?

401  M  Vmḡvm̄m̄e  wā  kẽn̄i  wēd̄o  pād̄r̄a  mv-shō:mn̄o,
      ēm-gvm̄-g  wā  kẽn̄i  wē-d̄o  pā-d̄-r̄a  mv-shōn-ò
    eat-tasty-NP  say  from  that-ADV  thing-ADV-GRP  NEG-say-TNP
    There is no other word for “delicious”,

402  gvm̄m̄e  wā  dvn̄g  mvl̄m̄e.
      gvm̄-g  wā  dvn̄g  mvl̄m̄-g
    tasty-NP  say  only  tasty-NP
    we just say “gam” for tasty, or “maleum”.

403  J  Dvḡa  kāp̄k̄ā:rī  vǐ:?
      dvḡa  kā-p̄k̄ā-ỉ  vǐ-ē
    other  WH-thing-word-PM  exist-NP
    What other words are there?

404  M  Mvl̄m̄m̄e,  gvm̄m̄e  wēd̄vnḡt̄e  wā  ỉ:.
      Mvl̄m̄m̄e,  gvm̄m̄e.
    mvl̄m̄-g  wē-d̄vnḡt̄e  wā  ỉ-ē  mvl̄m̄-g  gvm̄-g
    tasty-NP  tasty-NP  that-much  only  be-NP  tasty-NP  tasty-NP
    Only “myleum” and “gam”, that’s all.
Traditional Foods

J Waqpà ø gwêlôqri nò kâpà kâpà
waqpà ø gwê-lôq-rì nò kâ-pà kâ-pà
taro uh taro-stem-PM TM WH-thing WH-thing
The taro and taro stems, what else,

kâ-dô ê-kôt nôm nêngê.
kâ-dô ê-kôt-vm nõng-ê
WH-ADV NF-cook-BEN 2pl-NP
how do you cook them?

M Gwêlôqri nò wêdô mvsôp dvchô ô gô,
gwê-lôq-rì nò wê-dô mvsôp dvchô ô gô
taro-stem-PM TM that-ADV bamboo.shoot dry COM also

mvsôp mvsatnô gô kôtnîm shvlâê.
mvsôp mvsat-ô gô kôt-vm shvlâ-ê
bamboo.shoot sour-COM also cook-BEN good-NP
We cook taro stems together with dried and sour bamboo shoots.

E wêkvtnînô ângwâwaw dôcê shvlâq ô
ê wê-kvt-î-nô âng-wâ-wâ dô-cê shvlâq ô
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

mzxâng ô gô bông-vm shvlâê.
mzxâng ô gô bông-vm shvlâ-ê
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).

Angkêcê gô têwâ gvmdaqê. Wedô mvlêmê.
ângkê-cê gô té-wâ gvm-daq-ê wê-dô mvlêm-ê
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.

Akvt nô vrvmê ô! Wedîngtê muq muq,
ã-kvt nô vrvmê ô wê-dîngtê muq muq
this-time TM enough right that-much rough rough
Now, it is enough, roughly that much

shî shînî shôn bô:ngâ. Oqà íê.
shî shînî shôn bô-ng-â oqâ íê
yet yet say PF-1sg-TP thank.you be-NP
I say that much yet. Thank you.
7. Markú

M Now I’m going talk about rice.

J Talk about something else other than taro. Tell us something about marku. What is marku like?

M In our region, there are so many kinds of things good to eat. Marku is one of them.

J Tell us what is marku.

M Marku is also said to be medicine for curing stomachache caused by air.

J What is it? The plant?

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 How do you call the smell of it?

M The smell of it, marku kind of smell, smell the smell of marku, uh...
Analysis

414 M  Akvt nā vbō lòng shōn lvm iē.
   ā-kvt nō vbō lòng shōn lvm i-ē
this-time TM rice CL say INF be-NP
Now, (I'm) going to talk (about) rice.

415 J  Waq̪à mō-î dā dgvá-dā tiq-pvn-pvn ēshōn daq-ō.
   waq̪à mv-î dō dgvá-dō tiq-pvn-pvn ē-shōn daq-ō
   taro NEG-be ADV other-ADV one-kind-kind NF-say DIR-TNP
   Say something else other than taro.

416 Markūri gō ēshōnāō nā! Markūri gō kā-dō iē?
   markū-ri gō ē-shōn-a-ō nā markū-ri gō kā-dō i-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  Nōngmaq mōng rvqaq ē nō
   nōng-maq mōng rvqaq ē nō
1pl-PM country region eh TM
   Our region, eh,

417 ēm shvlā pvn nō gvzā vcoqē,
   ēm shvlā pvn nō gvzā vcoqē
eat good kind TM plenty bountiful(plenty)
   (there are) so many kinds (of things) (that are) good to eat,

418 markūri gō vīlē.
   markū-ri gō vīl-ē
   marku-PM also exist-NP
   there is also marku.

419 J  Markū nō kāpā īe nāi ēshō:nōri?
   markū nō kā-pā ī-ē nā-i ē-shōn-ō-ri
   marku TM WH-thing be-NP 2sg-AGT NF-say-TNP-PM
   (Can) you tell us what marku is?

420 M  Markū wā nī nō nvmbhōng cī gō iē.
   markū wā ni nō nvmbhōng cī gō i-ē
   marku say then TM air medicine also be-NF
   Marku is also said to be medicine for curing stomachache caused by air.
Traditional Foods

421 J Kàpà ìë? Angtòng?
    kà-pà     í-ë     âng-tòng
    WH-thing  be-NF  PREF-CL(plant)
    What is it? The plant?

422 M Shóngmìng ìwè wèdò,
    shóng-mìng  í-wè  wè-dò
    tree-trunk  be-NOM  that-ADV
    (It) is a trunk tree,

423 markú-cvp-cè laqlaq dvhà dvga:pmí.
    markú-cvp-cè  laq-laq  dvhà  dvgp-i
    marku-leave-sprout  so.much/many  summer  time-ADV
    during summer, marku leaves sprout so much.

424 Pvngwà shvlá dvgp kéní nò rvmôm lú:ngò nò,
    pvngwà  shvlá  dvgp  kéní  nò  rvmôm  lóng-ò nò
    five  month  when  from  TM  germinate  DIR-TNP  PS
    From the time of the fifth month, (the marku plant) starts to sprout, and

425 svang shúngbèí shù:ngò nò vnámò nò wè markú ìë.
    svang  shúngbè-i  shùng-ò  nò  vnám-ò  nò  wè  markú  í-ë
    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 Nvm'bàngcì íë wā nò, gvzá â- bvl nò wèdò
    nvm'bàng-cì  í-ë  wā  nò  gvzá  â  bvl  nò  wè-dò
    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 gvzá shvlá:dò ø í wè, gvm wè shóng vngàè
    gvzá  shvlá-dò  ø  í-wè  gvm  wè  shóng  vngà-è
    much  good-ADV  uh  be-NOM  tasty  NOM  smell(n.)  smell(v.)-NP
    it has a kind of good and tasty smell,

428 wè:ng gvlè wèdò í-rì.
    wè-öng  gvlè  wè-dò  í-rì
    that-CL  also  that-ADV  be-PM
    that also things like that.
8. Rice

M We kvtní nō wēdō vbōri nō pvngwā shvlá kēnī ka:nī nō pvngwā shvlá kēnī kvtní bōi kvtní nō shvt shvlá, dvgō shvlá dvgvp nō ṣ.

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 What do you do?

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 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 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 Pàtaq èdòr nòngë?

M Shvpìng taqò dòriè wù:ri dìngwìi. . .

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 Shvpìng kàpàì èdòr nòngë?


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 Wëdø èdòr nòng dvgvp kà këdø èshòn nòngë? È, wëlönì nò è vbø iwe mò:ì. Vbø yìng këni tiq dtìng, këdø èwà nòngë?

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,
Traditional Foods

J Kāpārī vē we yōngō? Kāpārī ēshōn nōngē?


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 kvtni nō wēdō vbōri nō
    wē-kvt-i nō wē-dō that-time-ADV TM that-ADV
    vbō-ri nō rice-PM TM

And then, the rice

433 pvngwā shvlā kēnī kvtni nō
    pvngwā shvlā kēnī kv-t-i
five month from plant-1pl PS
we plant rice from the fifth month.
pyngwà shvlá kënî kví bòì kvtní nø
five month from plant PF-1pl time-ADV TM
After we planted (rice) from the fifth month,

shvt shvlá, dvgø shvlá dvgvp nø ø . .
eight month three month time TM uh
about the eighth and the ninth months, uh...

J Kapà èwà nøngë?
kà-pà ë-wà nøng-ë
WH-thing NF-do 2pl-NP
What do you do?

M Zu bòì nø, zu bòì kvtní nø zu bòì,
zù bò-ì nø zu bò-ì kví-ì nø zu bò-ì
plant(v.) PF-1pl TM plant PF-1pl time-ADV TM plant PF-1pl
We plant, and then we plant, we plant

pyngwà shvláí zu bòì kvtní nø
five month-ADV plant PF-1pl time-ADV TM
after we have planted in the fifth month,

è shvt shvlá dvgvp kënî nø
eh eight month when from TM
eh . . from about the eighth month,

lvgōngrì taq rá dỳngwài- dỳngwài gōngrā,
lvgōng-rì taq rá dỳngwài-ri dỳngwài gōng-rā
corn-PM LOC again cucumber-PM cucumber-PM ripe-DIR
(work) on the corns (cucumber crop), again cucumbers ripen,

vkōm-rì gōngrā dvgvpì nø vm mv-dỳngṣì.

pumpkin-PM ripe-DIR time-ADV TM eat NEG-finish R/M
pumpkins ripe, we can’t finish eating (them).
Traditional Foods

J E- Rvmá èwà nòng dvga:pmí
è rvmá è-wà nòng dvgap-í
eh field NF-do 2pl when-ADV
Eh... when you work in the field,

èzù bònìngë. Dvgá kàpà wá rà è?
è-zù bò-nìng-ë dvgá kà-pà wá rà è
NF-plant PF-2pl-NP other WH-thing do must NP
you plant the crops. What else do you do?

Zúdá:ngí wëdø shrvtným ìvm nò
zú-dvng-í wë-dõ shrvrt-vm ìvm nò
plant-after-ADV that-ADV harvest-BEN INF TM
After planting, (you’re) going to harvest,

mv-bòn mò-í zúdá:ngí, kàpàshí wàràè?
mv-bòn mò-í zú-dvng-í kà-pà-shí wà-rà-è
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?

M Zúbòì kvtńí nò vrá pvngwà shvláí
zú-bò-ì kvt-í nò vrá pvngwà shvlá-í
plant-PF-IP time-ADV TM again five month-ADV
After planting, then again in the fifth month,

zuβοι kvtńí nò,
zú-bò-ì kvt-í nò
plant-PF-IP time-ADV TM
after planting,

chuq shvlá shvt shvlá rà:mí nò shònshò:nì.
chuq shvlá shvt shvlá rám-ì nò shòn-shò:n-ì
six month eight month about-ADV TM weed(n.)-weed(v.)-1pl
about the sixth or eighth month, we weed the weeds.

Shònshò:n bòì kènì nò lvginrì gòngrà, wè kvt nò,
shòn-shò:n bò-ì kènì nò lvgin-ri gòng-rà wè kvt nò
weed(n.)-weed(v.) PF-IP from TM corn-PM ripe-DIR that time TM
After weeding, corns will ripen, and then
dvgø shvlá tiqcé rám dvgvp kéní nō
nine month ten about when from TM
then (it is) about the ninth or tenth month,

dvngwārì, vkōmri göngrā nō wēdō dvkōmmá:mi.
cucumber-PM pumpkin-PM ripe-DIR PS that-ADV CAUS-gather-BEN-1pl
cucumbers, pumkins ripen, (and we) gather them.

Tiqcé shvlá dvgvp kéní nō vböri yō:mì,
ten month when from TM rice-PM put.away-1pl
Then about the tenth month, (we) put the rice away

vböri dvkōmì vzā:ri sūng wēdō yā:nì,
we gather the rice and take them into the barn,

Rí:vm bōi kéní nō
we carry them for ourselves.

Wē rvgaq kéní lū:mi nvmtaqö lá:mi,
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,

wēdō dö:ri wū:ri.
that ADV pound-1pl hand-INST
then) we pound them by hand.

Akv tō wā:mi nō nōngmaq nō.
this-time ADV work-BEN-1pl PS 1p-PM TM
Now we do the work for ourselves.
Traditional Foods

458 J Pataq êdor nêngê?
pâ-taq è-dôr nêng-ê
(which)thing-LOC NF-pound 2pl-NP
In which thing do you pound it?

459 M Shypvng taqô dôriê wû:ri dûngwî.
shypvng taq-ô dôr-î-ê wûr-î dûngwî
mortal 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 Shypvng kâpâî êdor nêngê?
shypvng kâ-pâ-î è-dôr nêng-ê
mortal WH-thing-INST NF-pound 2pl-NP
What do you use to pound it in the mortar?

461 M Dûngwîî dô:rî nô shông dûngwîrî dô:rî nô,
dûngwî-î dôr-î nô shông dûngwîrî-î dôr-î nô
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 wâ-vm jìng shâ.
wâ-vm jìng-shâ
work BEN TMysr-1plpast
worked for ourselves.

463 J Wêdô êdor nêng dvâvp kâ kâdô êshôn nêngê?
wê-dô è-dôr nêng dvâvp kâ kâ-dô ê-shôn nêng-ê
that-ADV NF-pound 2pl when WH WH-ADV NF-say 2pl-NP
After you have pounded, what do you call it?

464 E, wêlông nô è vbô íwê mô-í
è wê-lông nô è vbô í-wê mô-í
eh that-CL TM eh rice be-NOM NEG-be
Eh, that thing (when) isn’t that rice?

465 Vbô yûng kênî tiq dvîng, kâdô èwá nêngê?
vbô yûng kênî tiq dvîng kâ-dô è-wá nêng-ê
rice LOC from one step WH-ADV NF-do 2pl-NP
From rice what else do you do to get to the next step?
M Dör höi këní nô râ rap’mì,
dör bô-ì këní nô râ rap-ì
pound PF-past from TM again winnow-1pl
After pounding, then we separate the grains from the husk

rap höi këní nô
rap bô-ì këní nô
winnow PF-past from TM
after separating the grains from the husk,
yálá:mi wëdô yvîlûm dvîng höi këní nô.
yvîlûm-ì wë-dô yvîlûm dvîng bô-ì këní nô
round⁸-BEN-1pl that-ADV round-INF finish PF-IP from TM
after we have rounded it, rounded it for ourselves,

J Kàpàri vlë wë yvîngë? Kàpàri èshôn nôngë?
è kâ-pà-ri vlë wë yvîngë kâ-pà-ri è-shôn nông-ê
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?

M E, kâshítrî tuâni. Kâshítrî tutdvîng höi kvî këní nô,
è kâshít-ri tut-ì kâshít-ri tut-dvîng bô-ì kvî-këní nô
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,
vbông svîng zîngâ:mi nô
vbông svîng zîng-ûm-ì nô
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)

wëyvîng këní luà:mi nô â:mîë è.
wë-yvîng këní lu-ûm-ì nô ûm-ì-ê è
that-LOC from take.out-BEN-1pl TM eat-1pl-NP EXCL
then from that place (the container), we take out (the amount we need) to eat.

J Wëdô kâshítrî ètutnông
wë-dô kâshít-ri è-tut-nông
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’.
Traditional Foods

474 wēdō ɛwà bŏnŋŋ dvvgp kā ɛ ɛchíŋ nŏngē?
wē-dō ɛ-wà bō-nŏng dvvgp kā ɛ ɛ-chíŋ nŏng-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 nō kādō ɛ kā kādō kādō ēdāi nŏngē?
wē dýng-í nō kā-dū ɛ kā kā-dū kā-dū ē-dāi nŏng-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 Kāpā ɛzːm nŏngē wē rvqaq? Tiqbōng ɛwā nŏng má?
kā-pā ɛ-zːm nŏng-ē wē rvqaq tiq-bōng ɛ-wā nŏng má
WH-thing NF-use 2pl-NP that place/area one-bōng NF-say 2pl Q
In that area what do you use? Do you say one “bōng”?

477 Kādō ɛshːn nŏngē? Bōng wānī kāpā ɪɛ?
kā-dū ɛ-shːn nŏng-ē bōng wā-ni kā-pā ɪ-ɛ
WH-ADV NF-say pl-NP bōng say-if WH-thing be-NP
How do you say it? Just what is a “bōng”?

478 M Bōng wānī gō mv-lying yā:ngi
bōng wā-ni gō mv-lying yēng-ỉ
bong say-if also NEG-use TMhrs-IP
We didn’t just use the “bōng”

479 rvqaq cūnshí yēngshà wēi:nō
rvqaq cūn-shí yēng-shà wē-ǐ-nō
place live-R/M TMhrs-1plpast NOM-be-PS
in the place where we lived,

480 wēdō dōrvm boi kēnī nō
wē-dō dōr-vm bo-i kēnī nō
that-ADV pound-BEN PF-IP from TM
after pounding like that,

481 risāngri taqō péri taq gvl:mi nō
risāng-ri taq-ð pé-ri taq gvl-ţi mì nō
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. žʊŋ∅á.mi yʊŋ kənɨ wəwə lʊʃm yʊŋʃə.
    žʊŋ-vm-ɨ yʊŋ kənɨ wə-wə lʊ-vm yʊŋ-shə
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. Dvʃə dvrẹ rvɡaq-ɛ svrʊŋ yʊŋʃə.
    dvʃə-dvrẹ rvɡaq-ɛ svrʊŋ yʊŋ-shə
ADV-poor place-NP get.old TMyrs(1st-person)-1plpast
We grew old in a place like that where life was hard.
ON WEAVING

J = Dvkôm Yosep (Joseph Dakhum)
M = Mvná Niní (Joseph’s Mother)

M Rwângriŋ nô nỳmlat nô zi kà:tnî nô, wèkvtnî gôngrâ kënî nô, è kàngshâí nô, kâng dỳngbôí kvtnî nô yî nô, yî dỳngbôí kvtnî nô ti taq dvtêí nô, wèkvvt vèrèçè wàñyí bôí kvtnî vraw dêpmi nô, dêp dỳngbôí kvtnî nô, râñi nô, svrî dỳngkâí zàñgi nô, wèdô àngdûng, vshòmpug raqbôí kvt kënî nô, pàí nô, àngdûng wàñyí nô wèdô cùnshî jëngshà.


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 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.
Weaving

M Dvslən iə. Wədəngə kəm nə wə səvrəq shvləe. M That is “dasa”. Only when all those things are complete are we ready to weave.

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

M Wədə yəngəngən rən bəi kvtəni nə raqə wədə i nə wədə raqəśi raqə nə wə. . . Vl yəngəshə. M We set up the long thread to weave, only then we start weaving. That was the way we used to live.

J Tiəpə iə kədə ə shədən yəngəshə? Ininə nəmaq kəpə bəlaq ininə kədəngə iə, kədə shədən nəngə.
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 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 Wədə ininə, wəkət wədə bəlaq raqəshidaq dvqə pmə i bəlaqi səng nə kədə əshən nəngə. Wərləp kəq nə kədə əshən nəngə. Wədə iə bəngə ələ nə? 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! vlo, wür dúng bèlaq rì nò, wür yìnggìng i kém nò wür dúng iè wànhô tô yìngshà. wür ciq yìng hóq i kém nò ângdông bèlaq iè, wür dúng bèlaq wà nò tô jìngshà. E, wèdingtè shìnì laqvrôm.

M: Mvŋngûngkà nò svría ràngâ nò, vjôngshông lîng kvt mv-jô rã wëng.


J: Svng gvbà íni dôngri wèdô gwâshî yàngi.

M: ð Wêlè wèdô wà tiqmaq i nò gwâa yàngà.

J: Vnèi nò dvqà pà wà èshàdô?

M: Dvqà nò ngài nò svngpôn raq, sività raq wàwâ shàngôe.

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 Rwvangriš nō nvmlat nō zī kə:tni nō,
    Rwvang-ri-í nō nvmlat nō zī kvit-ı nō
    Rawang-PM-AGT TM first TM hemp grow-1pl PS
    First, the Rawangs grow hemp,

2  wēkvnī gōngrā kənī nō,
    wē-kvit-ı gōng-rā kənī nō
    that-time-ADV ripe-DIR from TM
    then, when (the hemp plants) ripen,

3  ɨ kəngshāi nō kāng dũngbōi kvtnī nō,
    ɨ kəng-shā-ı nō kāng1 dũng-bō-ı kvit-ı nō
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  yïl nō, yî dũngbōi kvtnī nō,
    yï-kvî nō yî dũng-bō-ı kvit-ı nō
    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  tî taq dvtêi nō.
    tî taq dvtê-ı nō
    water LOC boil-1pl PS
    we boil (the thread) in water,

6  wēkvt vērcē wāshi bōi kvtnī
    wē-kvt vērcē wā-shī bō-ı kvit-ı
    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  vrā ḏot:pmi nō,
    vrā ḏōp-ı nō
    again shape.into.ball-1pl PS
    then, again, we shape (the clean thread) into balls,

1In this line kāng ‘pull out (from the ground)’ appears twice, once in the level tone, because of the reflexive/middle marker, and once in the high falling tone, because of the completive and perfective markers.
8  *dĕp dĕngbĕi kvtní nŏ, rănĭ nŏ,*
    dĕp     dĕng-bĕ́-i   kvtn-ĭ   nŏ   răn-ĭ   nŏ
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  *svrî dĕngkâĭ zángĭ nŏ,*
    svrî  dĕngkâ-ǐ   záng-ĭ   nŏ
thread  shuttle(of.loom)-INST  shuttle(v.)-1pl  PS
we shuttle the thread (through the loom) using the shuttle,

10 *wĕdĭ àngdŭng,*
    wĕ-dĭ       àng-dŭng
that-ADV  PREF-CL(big.piece.of.cloth/blanket)
in that way (make) one big piece,

11 *vshĕmpuq raqbĕi kvt kĕnĭ nŏ,*
    vshĕmpuq   raq-bĕ́-i   kvt  kĕnĭ  nŏ
three-CL  weave-PF-1pl  time  from  TM
when we have wooven three pieces,

12  *păĭ nŏ, àngdŭng wă shăi nŏ.*
    pă-ĭ    nŏ   àng-dŭng   wă-shă-ĭ    nŏ
sew-1pl  PS  PREF-CL  make-R/M-1pl  PS
we sew (them together) and we make one piece.

13  *Wĕdĭ cŭnshĭ jvngshă.*
    wĕ-dĭ   cŭn-shĕ   jvng-shă
that-ADV  live-R/M  TMMyrs(1st.person)-1pl  past
That was how we lived in the past.

14  *Wĕkvtní nŏ wĕdĭ păshi bĕi kvtní nŏ.*...
    wĕ-kvtn-ĭ  nŏ   wĕ-dĭ   pă-shĭ  bĕ-ĭ   kvtn-ĭ   nŏ
that-time-ADV  TM  that-ADV  sew-R/M  PF-1pl  time-ADV  TM
And then, when we sew (them together) like that...

15  *Āng nŏ bŏtn̂m nĭ nŏ vzĭ-yĭ  ŏng nŏ,*
    āng    nŏ   bŏt-vm  nĭ  nŏ  vzĭ-yĭ  ŏng  nŏ
3sg  TM  old-DIR  then  TM  hemp-thread  CL  TM
When it (the cloth) became old, that piece of hemp cloth

16  *nvmbŏng yĭmsĭ nĭgŏ,*
    nvmbŏng   yĭmsĭ  nĭ-gŏ
air  pat-R/M  if-also
(is) also used to pat on a painful spot in the body caused by a chill,
ezome, ebane, waa no.
e-zoom-e  e-ban-e  waa  no
NF-heal(vi.)-NP  NF-heal(vi.)-NP  say  PS

(it is) said that you can be cured.

zi go i-e waa no.
zii  go  i-e  waa  no
medicine  also  be-NP  say  PS
It is also said to be medicine.

Wedo lving jvngsha we i-e.
wedo  lving  jvng-sha  we  i-e
that-ADV  use  TMys(1st.person)-1plpast  NOM  be-NP
That was how we use (it) in the past.

Akvt no yadynget keni yuong e,
a-kvt  no  yaa-dynget  keni  yaa-yung  e
this-time  TM  this-much  from  this-CL  eh
Now, enough about this thing (weaving).

svriraq we tvrari no e langoe.
svri-raq  we  tvrari  no  e  lang-o-e
thread-weave  NOM  way-PM  TM  eh  drop.out/stop/leave-TNP-NP
(I'll) stop (talking) about weaving.

Vrmami.
vrvm-am-i
enough-DIR-IP
(It's) enough.

J Nai ezo:more esho:no.
nai-i  e-zoom-ori  e-sho-nd
2sg-AGT  NF-use-TNP-PM  NF-say-TNP
Tell us about (the things) you use (in weaving).

M Werri akvt shen daqng noenge.
weri  i-kvt  shen  daq-ng-no  ni-ng-e
that-PM  this-time  say  DIR-1sg-TNP  will-1sg-EXCL
I'm going to talk about those (things) now.
Weaving

25 Wëcông tê shôn bô:ngâ kvt këni,
we-ðung tê shôn bô-ngâ kvt kënî
that-much say PF-1sg-TP time from
When I say that much,

26 tiq-ciq mà-nârshi vrâ mà-shvlâ rvt,
tiq-ciq mv-nâr-shî vrâ mv-shvlâ rvt
one-joint NEG-stop/test-R/M again NEG-good because
it is not nice (to talk a long time and) not stop at a certain point, therefore,

27 wëdô nârvtnâ kâ íë.
wë-dô nâr-vt-â kâ í-ë
that-ADV stop-DIR(1st.person)-TP NOM be-NP
I'm going to stop.

28 J Dvrê èzë:mrîô,
dvrê e-zêm-ô-ri-ô
thing NF-use-TNP-PM-VOC
Things you use (in weaving),

29 ëkvt ngâô kâtvng këshî dô shôn dîng íë.
ä-kvt ngâ-ô kâ-tvng kë-shî dô shôn dîng í-ë
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, shôn dakngô nîng má?
ë shôn dak-ng-ô nî-ng má
eh say DIR(1sg)-1sg-TNP will-1sg Q
Well, shall I go on talking?

31 J Dvrê èzë:mrîô,
dvrê è-zêm-ô-ri-ô
thing NF-use-TNP-PM-VOC
Things that you use (in weaving),

32 ëkvt ngâô kâtvng këshî dô ídîng wâë.
ä-kvt ngâ-ô kâ-tvng2 kë-shî dô í-dîng wâ-ë
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).

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2The expression kâtvng means ‘to talk back and forth’.
Weaving

33 Náí èzə:mò dvrèrì,
nà-í è-zəm-ò dvrè-rì
2sg-AGT NF-use-TNP thing-PM
Things you use,

34 svří éraq daqò dvga:pmì zò:mò dvrèrì èshò:nò.
svří è-raq daq-ò dvvgp-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 svříraq daqò dvvgp nò è,
   ā-kvt nò svří-raq daq-ò dvvgp nò è
this-time TM cloth-weave DIR-TNP when TM eh
Now, when (we) weave cloth,

36 dvrèl tiqòng raè. E wěkvtní nò, dvsā gō raè.
dvrèl tiq-òng ra-è è wě-kvt-í nò dvsā gō ra-è
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, wěkvtní nò è sāngtěrì, āŋpɛ̀nŋɛ̀n mvmē raè.
   è wě-kvt nò è sāngtĕ-ri āŋ-pɛ̀n-pɛ̀n mvmē ra-è
eh that-time TM eh sangté-PM PREF-kind-kind several need-NP
Eh. . . and then . . . eh. . . (we also need) “sangtes”, (we) need several kinds.

38 Cipmà gō raè.
cipmà gō ra-è
thread.packing.board also need-NP
(We) also need a “cipma” (packing board).

39 Wèdṳngtē kóm nò wāwā raq shvlāè.
wě-dṳngtē kóm nò wā-wā raq shvlā-è
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 Āŋpɛ̀nŋɛ̀n wā dvga:pmì kāpàrì íè?
   āŋ-pɛ̀n-pɛ̀n wā dvvgp-í kā-pà-rì í-è
PREF-kind-kind say when-ADV WH-thing-PM be-NP
When you say various kinds, what are they?

41 Akvt vbi, pvngwà pvn dṳngtē èshòn bàà, wē mò-í?
a-kvt vbi pvngwà pvn d缗tē è-shòn bà-à wē mò-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 bôngri chvkwa vǐ mā?
   è bông-rì chvkwa vǐ má
   eh name-PM exact/specific have Q
Are there specific names?

43. **M Vló**
   vǐ-ó
   have-EXCL
   Yes, there are.

44. **J Wēri èsbǒ:nò.**
   wē-ri è-shǒn-ò
   that-PM NP-say-TNP
   Tell us those (names).

45. **M Dvrółri iē, vǐ bō:ngà, cipmà iē, vǐ bō:ngà,**
   dvröl-ri i-ē vǐ bō-ng-à cipmà i-ē vǐ bō-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 iē, ēng bō:ngà, sangtèrì iē, ēng bō:ngà,
   dvsā ē-ē ēng ēng bō-ng-à sangtè-rì ē-ē ēng bō-ng-à
   dasa be-NP call PF-1sg-TP sangtè-PM be-NP call PF-1sg-TP
   I have mentioned “dasa”, I have mentioned “sangtes”,

47. wēkvt ninō dvpǒmrì, ēng bō:ngà.
   wē-kvt nǐ-nǒ dvpǒm-rì ēng bō-ng-à
   that-time if-TM dapeum-PM call PF-1sg-TP
   and then I mentioned “dapeums”...

48. **J Yāṅng.**
   yā-ỳng
   this-LOC
   Here, this.

49. **M Dvsāōng iē. Wēdvngtè kôm nō wā svrīraq shvlā-ē.**
   dvsā-ong i-ē wē-dvngtè kôm nō wā svrī-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.

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Weaving

50  *J* Wëdö ninõ welõng svří ěraq 
    wë-dõ ni-nõ welõng svří ě-raq 
    that-ADV if-TM that-CL thread NF-weave

51  èwà nõngë wã tvràřiô, shvlâwâ tiqhvncè rá. 
    è-wà nõng-ě wã tvrà-ři-ô shvlâ-wâ 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  Kâdô bvnli èwà nõngë wã tvràři ëshõnô. 
    kâ-dõ bvnli è-wà nõng-ě wã tvrà-ři ë-shõn-ô 
    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* Wëdö yvnggûng rän bôì kvtnì nõ 
    wë-dõ yvnggûng rän bô-ì kvtn-ì nõ 
    that-ADV long set.up PF-1pl time-ADV TM 
    When we have set up the loom with long thread,

54  râqi wëdõ í nõ wã, wëdõ raqshî raqi nõ wã . . 
    râq-ì wë-dõ í nõ wã wë-dõ raq-shî raq-ì nõ wã 
    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  *Vl* yvngshâ. 
    vî yvng-shâ 
    exist TMyrs(1st.person)-1plpast 
    (That was the way) we lived in the past.

56  *J* Tiqrô ië, kâdô è shêdûn yvngshâ? 
    tiq-ro i-ë kâ-dõ è ë-shêdûn (nãlõt) yvng-shâ 
    one-thing be-NP WH-ADV eh NF-measure (measure) TMyrs-2plpast 
    There is one thing, how did you measure?

57  *Ininõ* ñamaq kâpà bèlaq ininõ 
    í-nì-nõ ñà-maq kâpà bèlaq í-nì-nõ 
    be-if-TM 2sg-PM WH-thing upper.garment be-if-TM 
    Then, if it is some sort of upper garment,

58  kâdîngtë ië? Kâdô shêdûn nõngë? 
    kâ-dîngtë i-ë kâ-dõ è-shêdûn nõng-ë 
    WH-much be-NP WH-ADV NF-measure 2pl-NP 
    how many (handspans) are there? How did you measure?
Weaving

59 ME! Vzī bvlaq į kēnī nō
ē vzī-bvlaq į kēnī nō
eh hemp-upper-garment be from TM
Well, if it is "azi belag" (a type of short sleeve upper garment made of hemp)

60 vshōm mvzā·tagô rān jīngshā.
vshōm mvzā taq-ô rān jīng-shā
three handspan LOC-LOC set.up TMyrs(1st.person)-1pplast
we set it up (to weave) with (a bamboo stick measuring) three handspans

61 Dvzāng į kēnī nō ē wēdō nōngārē dvzāng, ...
dvzāng į kēnī nō ē wē-dō nōngārē dvzāng
dazaag 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 Svmārē dvzāng į kēnī nō,
svmārē dvzāng į kēnī nō
woman-GRP dazang be if TM
If it is a "dazang" for women,

63 ē shvīt mvzā·tagô rān jīngshā.
ē shvīt mvzā taq-ô rān jīng-shā
eh eight handspan LOC-LOC set.up TMyrs-1pplast
well, we set it up (to weave) with (bamboo stick measuring) eight handspans.

64 Angmvzārī iē.
àng-mvzā-rī iē
PREF-handspan/measurement-PM be-NP
It's (by) handspans.

65 Wēlōng ē kvt dýngtē taq ē-rā:mō nō wā
wē-lōng ē kvt dýngtē taq ē-rān-ô nō 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 shvīlē wēng nō.
raq shvīlē wēng nō
weave good-NP say(1sg)-1sg PS
is it good (for) me to weave.
Weaving

67 J Weðø īninð, wē-dō ī-ni-nō that-ADV be-if-TM
If it is like that,

68 wēkvt wēdō bèlaq raqshidaq dvga:pmī, wē-kvt wē-dō bèlaq raq-shī-daq dvgvp-ī that-time that-ADV upper.garment weave-R/M-DIR when-ADV
when you weave that type of upper garment,

69 è bèlaq-rī svng nō, è bèlaq-rī svng nō eh upper.garment-PM LOC TM
eh, ... the upper garments

70 kādō èshōn nēngē? kā-dō è-shōn nōng-ē WH-ADV NF-say 2pl-NP
how do you call them?

71 Wūrlap kaq nō kādō èshōn nēngē? wūr-lap kaq nō kā-dō è-shōn nōng-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 īnī bèng gō vī-ē má? wē-dō ī-nī bèng gō vī-ē má that-ADV be-if name also exist-NP Q
Then, is there also name for that?

73 M E! vīō, wūr[dūng]bēlaq:rī nō, è vī-ō wūr-[dūng]-bēlaq-rī nō eh exist-EXCL hand-[long]-upper.garment-PM TM
Oh, yes, there is, (it's called) "wurdungbelaq".

74 wūryvŋgung ī kēnī nō, wūr-yvŋgung ī kēnī nō hand-long be from TM
if the sleeves are long,

75 wūrdung īē wānō tō yvŋgshā. wūr-dung ī-ē wā-nō tō yvŋg-shā hand-long be-NP say-PS call/name TMyrs(1st.person)-1plpast
we called it a "wurdung".
Würüciq yng-hog i kéni nô âng-dông bèlaq iê,  
würüciq yng-hog i kéni nô âng-dông bèlaq iê  
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,  

würdông bèlaq wâ nô tô jiëngshâ.  
wür-dông bèlaq wâ nô tô yng-shà  
hand-short shirt say PS call TMyrs(1st.person)-1plpast  
we called it a “wurdong belaq.”  

E, wëdïngtë shïni laqvrâm.  
ë wë-dïngtë shïni laq-vrâm  
eh that-much yet INDTV-enough  
Well, that much, so far, let that be enough.  

Mëngrûngkà nô sërông râ-ngâ nô,  
Mëngrûng-kà nô sërông râ-ngâ nô  
Maangrûng-word TM old DIR-1sg-TP PS  
I’m getting old, Mvngurung words,  

vjëngshâng lông kvt mv-jô râ wëng.  
vjëng-shi-ng long kvt mv-jô râ wë-ng  
mumble-R/M-1sg DIR time NEG-right DIR say(1st.person)-1sg  
when I say (them), I might say (them) wrong.  

J Mv-râlë, wëdô ëri i wë shën daq-ô dwgvp-i,  
mv-râlë wë-dô ëri i wë shën daq-ô dwgvp-i  
NEG-need-REM that-ADV be-PM be NOM say DIR-TNP when-ADV  
Don’t worry, when you say those (things),  

tôpni tôprâng râ-ri shënông nàï shën râ kâ iê.  
tôpni tôprâng râ-ri shënông nàï shën râ kâ iê  
detail complete need-PM all 2sg-AGT say must word be-NP  
you need to say everything in detail.  

Kâdô wà-dë, kâdô raqôë,  
kâ-dô wà-dë kâ-dô raqôë  
WH-ADV make-TNP-NP WH-ADV weave-TNP-NP  
How you make them, how you weave them,
Weaving

84  wēdvga:puní wēdō bōngrī kū kēnī kutwā shōn rāē.
wē-dvgvp-í wē-dō bōng-rī kū kēnī kutwā shōn rā-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 là vsvng gvba įnī nō,
č là vsvng gvba į-nī nō
eh maybe person big be-if TM
Well, for example, if the person is big,

86  kādvngtē mvza wārāē, sṅtērī nō,
kā-dvngtē mvza wā-rā-ē sṅng-tē-rī nō
WH-much/many handspans make-must-NP person-big-PM TM
how many handspans are needed (for) a big man,

87  kādō īrī wēdō īriō . . .
kā-dō ī-rī wē-dō ī-rī-ō
WH-ADV be-PM that-ADV be-PM-VOC
how are those kinds of things.

88  M Rvwāng kū kēnī nō, sṅng gvba mā-gvba wēdō gwaq nē,
Rvwāng kū kēnī nō sṅng gvba mv-gvba wē-dō gwaq nō
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  raqō kēnī nō, yā:ngō gō té gō mv-tē,
raq-ō kēnī nō yāng-ō gō té gō 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 wā yā:ngā wē,
wē-mō wā yāng-ā wē
that-size make TM yrs-TP NOM
(only) one size is made.

91  Akvt wēdō yvnggūng raqiē,
ā-kvt wē-dō yvnggūng raq-ī-ē
this-time that-ADV long weave-1pl-NP
Now we weave long ones,
Weaving

92 vyà ākvt twî a:tnâ rvt íë.
vyà ā-kvt twî at-à rvt í-ë
say this-time invent DIR-TP because be-NP
because they have invented long ones now.

93 J Svng gvbà í-ni döngrî wēdō gwāshì yâ:ngì.
svng gvbà í-ni döng-rî wē-dō gwā-shì yâng-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 ò Wēlè wēdō wâ tiqmaq í nō gwāā yâ:ngâ.
ò wē-lè wē-dō wâ tiq-maq í nō gwā-ā yâng-à
oh that-REM that-ADV ADV oae-PM be TM wear-BEN TMyrs-TP
Oh, of course, some wore it like that.

95 J Vmèî nō dvgā pâ wâ èshâ:òë?
vmè-î nō dvgā pâ wâ è-shâ-ò-ë
Mother-AGT TM other thing do NF-know-TNP-NP
What else does Mother know how to do (other than weaving)?

96 M Dvgā nō ngâí nō svngpōn raq.
dvgā nō ngâ-í nō svngpōn raq
other TM 1sg-AGT TM sangpōn weave
Others, I weave sangpōn (blanket).

97 svrî raq wāwā shâ:ngòë.
svrî raq wâ-wâ shā-ng-ò-ë
thread weave only-only know-1sg-TNP-NP
I only know how to weave.
HOW TO MAKE THE RAWANG CROSSBOW

J = Dvkôm Yosep (Joseph Dakhum)
F = Dvkôm Pi (Dakhum Pi, Joseph’s Father)

J Tvilì tvilì nviŋó cîŋg wê tvar kâdô èwá yâ:ngâ?

F Rvwàng tvilì nviŋó cîŋg wê

tvar nô, ngâi nô tvilì wâlûm nô,

dsângmè gvbâ sâtông sâtông

râ:minô wêyïng kênì vtunî nô,

sâtông sâtông râ:minî nô, sâtông

kênì vtunî nô, wêyïng gai nô,

gâ dângí râ shâ:mi sângî nô,

shâ:mi sâng dângí chômkaq rî

nô, chômkaq rî dângí nô, kôtî

kôt dângí wêlông ngêqi.

J Concerning the crossbow, how did you make them?

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 Kâdô èköt nôngë wêlông?

F Tïtaqô kôt dângí nô.

J Eköt nông dva:pmî nô kápà

èshûn nôngë? Taq nô wêdô

ângkwêng ëwéi?

F Taq taq gwâng taq vdông

yêng zângi nô âdô ngêqi.

Ngêqi dângí kûdâng yàdâng nô vî

a:mî cà:mi nô ngêqi ngêqi

dângí ngôq dângí. . .

J Kâdô èngôq nôngë?

J How do you boil that thing?

F Boil them in water.

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

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, . . .

J How do you bend them?
F Yādō wā rvwē yýng nō
shōng ādō vhng dō gà:lī nō, i,
ādō ngeq dángí nō tìglvbán
dýngí râkënì nō ādō sângí
vrâdō shut dángí. Akvt nō ībhîō
wā dángí nō i, mvsuri gō shvlâ
dýngwâ wâdângí nō ō,
ângzûnglûm tvlī zvnglûm i we
pûn zvnglûm ângtông nō bâi ā:lī
wēlī, wēpûn taq taq râ sângi nō,
wēpûn shvlâ dýngwâ yêbôî tû
dángí wêlong taq zâ:nglê.
Wekvnî ādô chô dángî nô chô
bôî mëpûngô nô chô dángî nô
tvlî yērî tvlî yēr wā tvlî. . .

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 Kâpâ èzôm nêngê wêlong yêr
wâlîm?

F Tvîlî yêr wâlvûi nô yî tînvîn
shën bêa. Yî yî wêlong taq yî
wêlongî yôq yôq i nô dvzâ:nì.

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 Kâpârî èzôm nêngnô êyôq
nêngê.

F Yôq nô. . .

J Akvt nô kâdô èwâ nêngê?
Yî lîn bêa?

F Yî lîn bêa?

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?
Making the Crossbow


J Kàdò kàdò dèzvìn nòngè?


J Kàdò èwà nòngè wèdò?


J Kàpà ètò nòngè-- wèdò ìrì--

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 scroll. After that. . .

J What do you call those kinds of things?
Making the Crossbow

F We lòng taq nō taq rá
shvgvpwā rá shvgvp wā, tvli kōkēmlē, we lòng dāngī nō we lòng
taq scrullī vāng taq scrullī
we lòng pvtīm long lē we lòng wā
dāngī. Tvlī pvtīm we lòng wā
dāngī nō tvli kōshūng tvli kōshūng
roi. Roq dāngī gāi pyauk bāi ő
wā dvgapmī nō ādō tōdō lēo nōi
dō nō yānngō. Tvmārāa we lòng
kōshūng taq tvmārā wād nō tvmā
krkv ibōiō wā kē.

J Tvmā zvīnglvīn shvrā. . .

F Tvmā zvīnglvīm kōshūng tvli
kōshūngi we lòng wā dāngī tvmā
lōng krkv ibōiō wā kēnī nō
kōshūng lōng kaq vrawē. Vra
dāngī nō ākvt nō i bōi. Wākvtńi
wvp vrawelē i. Mvnggăi, bīnggă
taq vrawē nō wvp dvāmōē.
We lòng wvp dāngī wā ākvt nō
ibōi wā lōng kēnī nō zōmwāng
kaq lānngō wē tvmā nvg tvrē
nvng. . .

J Tvmā nō kāpā yīng kēnī ēwā
nōngē?

F Tvmā nō vwa vwa yīng kēnī
yādō shutunō wē shutunō nō
we lòng wē mvduŋgōē. Angčēr
chēroē. Wēlōng čēr dāngī
za:pmdōē. Wēkvtńi we lòngi
shvlā bōi ő, wā dvgyv. . .

J Kāyvng ēzap nōngē?

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
straihtened. 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?
Making the Crossbow

F Tvmá mvú yúng āngchēr āngchēr mvďım dāng kaq zapmî. Wēlông wá dā:ngí nō ìbhōi wā kēnî vrá dā:ngí nō shā wvpłvım ī.

J Kādō shvrá nōngē?

F Mnggá taq shvrāiê. Mnggá taq. . .

J Mō-ì lē, tvmá lông kādvngte shēvng nōngē?

F Tvmá lông nō kādvngte vrá má? Wēyvng tvlī kōshūng vlyvng kēnî vnīhim vnīhim wā nōngē.

J Tvmá lông shutsut dā:ngí chēr wā dā:ngí, wēdō wvp dvng má?

F Mō-ì tutsnēe tut vrādō tut mvĎıngdōē. Tōngwā svtáq svtáq ādō svtī tō wā nōng nōm mvĎıngdōē.

J Svtáq shēwār nōngē?


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  Tvlî tvlî n'ngó cîng wê tvrà
   tvlî tvlî n'ng-ô cîng wê tvrà
crossbow  COM-COM concern NOM way
Concerning the crossbow,

2  kâdô èwà yâ:ngà?
   kâ-dô è-wà yâng-à
   WH-ADV NF-make TMys-TP
how did you make (them)?

3  F  Rvwâng tvlî n'ngó cîng wê tvrà nô,
   Rvwâng tvlî n'ng-ô cîng wê tvrà nô
   Rawang crossbow  COM-COM concern NOM way TM
Concerning the Rawang crossbow,

4  ngâ'-î nô tvlî wâ-lvûm nô, s'hôngmè gvbà sâ-tôngí
   ngâ'-î nô tvlî wâ-lvûm nô s'hôngmè gvbà sâ-tông-í
   lsg-AGT TM crossbow make-INF TM tree-big huge sa-tree-INST
to make the crossbow, I (took) the big sateung tree

5  sâ-tông rô:mî nô wé:yvng kênî vtutî nô,
   sâ-tông rô:mî nô wé:yvng kênî vtutî nô
   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  sâ-tông sâ-tông rô:mî nô, sâ-tông kênî vtutî nô,
   sâ-tông sâ-tông rô:mî nô sâ-tông kênî vtutî nô
   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  wé:yvng gâ'i nô, gà dâ:ngî râ shâmî sângî nô,
   wé:yvng gâ'i nô gà dvng-î râ shêmî svng-î nô
   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  shâmî svng dâ:ngî chômkaq rî î nô,
   shêmî svng dvng-î chôm-kaq rî î nô
   knife-INST carve finish-ADV house-DIR carry-1pl PS
after scraping the side with knife, we carry them home,
Making the Crossbow

9  chènkaq ri dà:ngí nò, kôtni, kôt dà:ngí
chèm-kaq ri dvng-í nò kô-tí kôt dvng-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  wêlông ngêqi.
wê-lông ngêq-i
that-CL bend-1pl
we bend them.

11  J  Kâdô êkôt nêngê wêlông?
kâ-dô ê-kôt nêngê wê-lông
WH-ADV NF-boil 2pl-NP that-CL
How do you boil that thing?

12  F  Titaqô kôt dà:ngí nò.
ti-taqô kôt dvng-í nò
water-LOC-LOC boil finish-ADV TM
Boil them in water.

13  J  Êkôt nêng dvgap:pê mi nò kâ-pâ êshôn nêngê?
ê-kôt nêng dvgap-i nò kâ-pâ ê-shôn nêngê
NF-boil 2pl when-ADV TM WH-thing NF-say 2pl-NP
When you boil it, what do you call it?

14  Taq nò wêdô ângkwêng i-wê-i?
taq nò wê-dô âng-kwêng i-wê-i
pot TM that-ADV PREF-round be-like-ADV
Is that pot round?

15  F  Taq taq gwâng taq vdông yîng zâ:ngi nò âdô ngêqi.
taq taq gwâng taq vdông yîng zvng-i nò â-dô ngêq-i
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  Ngêqi dâ:ngi kûdâng yâ-dâng nò
ngêq-i dvng-i kû-dâng yâ-dâng nò
bend-1pl finish-ADV that-way this-way TM
After we bend them this and that way,

17  vlâ:ní cá:ní nò
vlvnm-i cvn-i nò
bamboo.strip-INST fasten-1pl PS
with a bamboo strip (we) fasten,
18 ngaŋ gi ngaŋ gi dá:ngí ngaŋ dá:ngí.
   ngaŋ-i ngaŋ-i dá:ng-i ngaŋ
dýng-i
bend-1pl bend-1pl finish-ADV bend/press.to.bend finish-ADV
(we) bend it, after bending, after bending.

19 J Káŋi ñjong ngé?
   ká-dó é-ngóq nong-é
WH-ADV NF-bend 2pl-NP
How do you bend (them)?

20 F Yaŋ wá rv’wé yíng nó
   yá-dó wá rv’wé yíng nó
this-ADV do middle LOC TM
Like this, in the middle

21 shóng ádó vháng dó gá:lí nó,
   shóng á-dó vháng dó gá:lí nó
wood this-ADV high ADV place(v.)-1pl PS
we place (a piece of) wood high up like this,

22 ši, ádó ngaŋ dá:ngí nó
   ši á-dó ngaŋ dýng-i nó
right this-ADV bend finish-ADV TM
right, after bending like this,

23 øq-lvbán dýng írákéní nó
   øq-lvbán dýng í-rá-kéní nó
one-week about be-DIR-from TM
after about one week,

24 ñdó sá:ngi vrádó shut dá:ngí.
   ñdó sá:ng-i vrá-dó shut dýng-i
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 nó ʃbó:ó wá dá:ngí nó í
   akvt nó í-bó-i-ó wá dýng-i nó 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 mvsuri gō shvla dīngwā wā dāngi nō ń̕ ō
mvsu-rī gō shvlā dīngwā wā dīng-ī nō ń̕ ō
end-point-PM also good/nice just.like do/make finish-ADV TM right
after finishing the ends nicely.

27 āngzīnglṿm tlvī zīnglīm ī wē pīn zīnglīm
āng-zīng-lvvm tlvī zīng-lvvm ī wē pīn zīng-lvvm
PREF-put.in-INF crossbow put.in-INF be NOM kind put.in-INF
to insert it, insert it through the crossbow,

28 āngtōng nō bai ā:li wē, āngtōng nō bai vl-ī wē-ī
PREF-CL TM bai call-1pl that-be
the tree is what we called “bai”,

29 wēpīn tāq tāq rā sāngi nō,
wē-pīn tāq tāq rā sīng-ī nō
NOM-kind LOC LOC again carve/scrape-1pl PS
that kind (of tree) we shape,

30 wēpīn shvlā dīngwā yēbōi tū dāngi
wē-pīn shvlā-dīngwā yēbō-ī tū dīng-ī
that-kind good/nice-ADV plane-INST smooth finish-ADV
that kind, after we make it smooth and nice with a plane,

31 wēlōng tāq zāngiē.
wē-lōng tāq zīng-ī-ē
that-CL LOC put-in-1pl-NP
we insert it into the other piece.

32 Wēkvtnō ādō chō dāngi nō
wē-kvtnō ā-dō chō dīng-ī nō
that-time-TM this-ADV make.hole finish-ADV TM
Then after making a hole like this,

33 chō bōo mēpīngō nō chō dāngi nō
chō bō-ō mēpīng-ō nō chō dīng-ī nō
make.hole PF-TNP after-LOC TM make.hole finish-ADV TM
after making a hole, when the a hole is done,

34 tlvī yērī tlvī yēr wā tlvī... tlvī yēr-i tlvī yēr wā tlvī
crossbow string-INST crossbow string make crossbow
with crossbow string make the crossbow string...
35  J  Kāpā ëzɔm nɔŋɛ wèlɔŋg yɛr wàlvm?
    kà-pà  ê-zɔm  nɔŋ-ɛ  wè-lɔŋg  yɛr  wà-lvɔm
    WH-thing  NF-use  2pl-NP  that-CL  string  make-INF
What do you use to make that string?

36  F  TvlI yɛr wàlvɔm nɔ yì tɔnvɔm ʃɔn bɔả.
    tvlI  yɛr  wà-lvɔm  nɔ  yì  tɔnvɔm  ʃɔn  bɔả-
    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 wèlɔŋg taq yì
    yì  yì  wè-lɔŋg  taq  yì
    hemp  hemp  that-CL  LOC  hemp
(We use) hemp on that thing, hemp,

38  wèlɔŋgí yɔq yɔq  i  nɔ  dvzǎ:nì.
    wè-lɔŋg-í  yɔq  yɔq  i  nɔ  dv-zvɔn-í
    that-CL-INST  twist  twist  be  PS  CAUS-stretch-1pl
we twist the hemp string to make it stretch.

39  J  Kāpɔrì ëzɔm nɔŋɡɔ  ëyɔq  nɔŋɛ.
    kà-pà-rì  ê-zɔm  nɔŋ  nɔ  ê-yɔq  nɔŋ-ɛ
    WH-thing-PM  NF-use  2pl  PS  NF-twist  2pl-NP
What you use to twist it?

40  F  Yɔq nɔ.
    yɔq  nɔ  ...
    twist  TM...
Twist...

41  J  Akvt nɔ kà-dò ëwà nɔŋɛ? Yì lvn bɔả?
    ã-kvt  nɔ  kà-dò  ë-wà  nɔŋ-ɛ  yì  lvn  bɔả-
    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 bɔả?
    yì  lvn  bɔả-
    hemp  call  PF-Q
Is it called hemp?
43 J Yi lũn bô-à nĩ-nô wê-lông sîng kã-dô ë-wà nông-ë.
yi lũn bô-à nĩ-nô wê-lông sîng kã-dô ë-wà nông-ë
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 Wê-lông sîng nô kîlî-lê,
wê-lông sîng nô kîlî-lê
that-CL DIR TM make many tiny strings 1pl-EXCL
That thing, we make many tiny strings,

45 vlôt-i pvn gwâ baq nvn-gô
vlôt-i pvn gwâ baq nvn-gô
measure-1pl five times COM-LOC
we measure five times, and

46 ãdô tiq wur kaq tiqtut
ã-dô tiq wur kaq tiqtut
this-ADV one hand LOC one-section
we hold one half in one hand like this,

kûl bô kê wê-lông yôq-i.
kûl bô kê wê-lông yôq-i
make many tiny strings PF time this-CL twist-1pl
then this thing we twist.

47 Yôq dângi nô í
yôq dângi nô í
twist finish-ADV TM right
After twisting, right,

48 dvzâ:ni dângi nô tôdô tvlî kaqvrá:i.
dvzâ:ni dângi nô tôdô tvlî kaqvrá:i
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 Kã-dô kã-dô dêzvîn nông-ë?
kã-dô kã-dô dv-ë-zvîn nông-ë
WH-ADV WH-ADV CAUS-NF-stretch 1pl-NP
How (do you make it) stretch?
50 F Vshèbè shèng tiq-lông taq dvzá:ni nò
vshèbè shèng tiq-lông taq dv-zvni-ì nò
(??)1 wood one-CL LOC CAUS-stretch-1pl PS
we stretch (the string) on a piece of wood

51 gyzà ngỳng dò wàì nò kêt-niê.
gyzà ngỳng dò wàì-i nò kêt-ì-ê
very strong ADV do-1pl PS cook-1pl-NP
(we) make (it) very strong, (then) cook (it).

52 Kôt dá:ngí nò lâmì nò lùm dá:ngí nò.
kôt dỳng-ì nò lùm-ì nò lùm dỳng-ì nò
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 shù bôì wà kèrá wëdò gùngùnnì nò, í!
shù bôì-i wà kè-rá wë-dò gùngùmn-ì nò 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 lông taq tôdò àng-kwång wàì.
tvli lông taq tô-dò àng-kwång wà-i
crossbow CL LOC while.ag-ADV PREF-circle make-1pl
on the crossbow just like before (we) make circles.

55 Dvcaq-ùm èm, wë-pvn wà wàì nò wë-kvt dá:ngí.
dvcaq-ùm èm wë-pvn wà wà-i nò wë-kvt dỳng-ì
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 Kà:ò èwà nêngë wëdò?
kà-dò è-wà nêng-è wë-dò
WH-ADV NF-make 2pl-NP that-ADV
How do you make it like that?

57 F Kà:lò dá:ngí ádò.
kvl-ò dỳng-ì á-dò
hold-TNP finish-ADV this-ADV
After holding (it) like this,

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

Rvwângkâí nô mvsâ:ngôô kâ-pà.
rvwâng-kâ-í nô mv-sâ-ngôô kâ-pà
rawang-language-INST TM NEG-know-1sg-TNP-VOC WH-thing
In the Rawang language I don’t know what (it is called).

Angkwâng méî ãdô mvûú lòng taq
âng-kwâng mé-î ã-dô mvûú lòng taq
PREF-circle CL-INST this-ADV end CL LOC
The circle, (we put through) the end (of the crossbow) like this,

wêlôngí âng ângyêr wâ-î.
wê-lông-î âng âng-yêr wâ-î
that-CL-INST 3sg PREF-string do/make-1pl
with that make the string (of the crossbow).

Angyêr wá dángí nô
âng-yêr wá dvûng-î nô
PREF-string make finish-ADV TM
After making the string,

tvîlî lòng taq yângô ô, yâdvûngê wá vûûê wâ nô
tvîlî lòng taq yângô ô yâ-dvûngê wá vûûê wâ nô
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,

yâdô tvîlî lòng taq à wá dángí
yâ-dô tvîlî lòng taq à wá dvûng-î
this-ADV crossbow CL LOC ah do/make finish-ADV
after making like this on the crossbow,

wêlông taq taq rá shvgvpwâ.
wê-lông taq taq rá shvgvp-wâ
that-CL LOC LOC again mark-do/make
on that again make a mark.

Shvdûn dángí ângkêm taqô
shvdûn dvûng-î âng-kêm taqô
measure finish-ADV PREF-flat LOC-LOC
After measuring on that flat piece,

tvîlî wêlông wá dángí tá shvgvpwâ-î.
tvîlî wê-lông wá dvûng-î tá shvgvp-wâ-î
crossbow that-CL make finish-ADV up mark-do/make-1pl
after making crossbow we (make) a mark (up there).
we- long  wë-mé  dyng-í  nô  wë-yng  poq-ô:ë
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 y'ng scrúllí wëlông wålým poqô.
shvgvp  y'ng  scrúll-í  wëlông  wålým  poqô
mark  LOC  scrull-INST  that-CL  do-INF  make.hole-TNP
On the mark, make a hole with a scroll.

69 Wëmé dá:ngi. . .
wë-mé  dyng-í
that-CL  finish-ADV
After that . . .

70 J Kâpâ è́tô nôngë-- wëdô fri--?
kâ-pâ  è-tô  nông-ë  wë-dô  í-ri
WH-thing  NF-call  2pl-NP  that-ADV  be-PM
What do you call those kinds of things?

71 F Wëlông taq nô taq rá shvgvpwâ rá shvgvp wâ,
we- long  taq  nô  taq  rá  shvgvp  wô  rá  shvgvp  wâ
that-CL  LOC  TM  LOC  again  mark  make  again  mark  make
We make a mark on that thing again,

72 tvlíkókóm lë wëlông dá:ngí nô
tví-kókóm  lë  we- long  dyng-í  nô
crossbow-string-holder  REM  that-CL  finish-ADV  TM
after making the string holder, you know, after that,

73 wëlông taq scrúllí vdlg taq scrúllí
we- long  taq  scrull-í  vdlg  taq  scrull-í
that-CL  LOC  scrull-INST  inside  LOC  scrull-INST
in that one with a scroll inside, with a scroll

74 wëlông pvtlým loŋg lë wëlông wâ dá:ngi.
wë-long  pvtlým  loŋg  lë  wël-long  wâ  dyng-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.
Making the Crossbow

75  Tvli pytlvu wêlông wà dá:ngí nô
tvli  pyt-lym wê-lông wà dêng-í nô
crossbow release-INF that-CL do/make finish-ADV TM
Crossbow release, after finishing making that one,

76  tvlıkôshûng tvlükôshûng roq़.
tvlıkôshûng  tvlıkôshûng  roq़
crossbow-arrow.holder  crossbow-arrow.holder  make-1pl
we make the arrow holder.

77  Roq dá:ngí gâi pyauk bôì ò wà dvgap:pmí nô
roq  dêng-í  gâi  pyauk  bôì-ô  wà  dvgap-í  nô
make finish-ADV very straight PF-IP-VOC say when-ADV TM
After making, when it is very straight,

78  âdô tódô leô nôî leô nô yâ:ngôë.
âdô  tô-ô  le-ô  nôî  le-ô  nô  yêng-ô-ê
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  Tvmârá wêlông kôshûng taq tvmârá wàô nô
tvmâ  rá  wê-lông kôshûng taq  tvmâ  rá  wà-ô  nô
arrow again that-CL arrow.holder LOC arrow again make-TNP PS
Then the arrow is placed on the holder

80  tvmâ krvk íbôìô wá kê.
tvmâ  krvk  í-bôì-ô  wá  kê
arrow perfect be-PF-IP-VOC say time
when it is perfect.

81  J  Tvmâ zênglvîn shvâra. . .
tvmâ  zêng-lvîn  shvâra
arrow put-INF place
The place to put the arrow. . .

82  F  Tvmâ zênglvîm kôshûng tvlî kôshûngí
tvmâ  zêng  lvm  kôshûng  tvlî  kôshûng-í
arrow put INF arrow.holder crossbow arrow.holder-INST
The arrow is put on the arrow holder,

83  wêlông wà dá:ngí
wê-lông wà dêng-í
that-CL make finish-ADV
after we have done that,
84 tvmá lóng krvk íbôíó wá kění nô
tvmá lóng krvk í-bô-í-ô wá kění nô
arrow CL perfect be-PF-IP-VOC say from TM
when the arrow is perfect,

85 kôshûng lóng kaq vrâđê.
kôshûng lóng kaq vrâ-ô-ê
arrow holder CL LOC straighten-TNP-NP
make the arrow holder straight (smooth).

86 Vrá dá:ngí nô âkvt nô í bôî.
vrá dîng-í nô â-kvt nô í bô-î
smooth finish-ADV TM this-time TM be PF-IP
Finished smoothening, now it is perfect.

87 Wëkvtní wvp vrâôëlë í.
wë-kvtn-í wvp vrâ-ô-ë-lë í
that-time-ADV shoot straighten-TNP-NP-REM right
When (the arrow holder is perfect) shoot (to see if it is) right

88 Mûnggâ, bënggâ taq vrâô nô wvp dvdä:moë.
mûnggâ bënggâ taq vrâ-ô nô wvp dvdäm-ô-ê
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 Wëlông wvp dá:ngí wä âkvt nô íbôî
wë-lông wvp dîng-í wä â-kvt nô í-bô-î
that-CL shoot finish-ADV only this-time TM be-PF-IP
Only after shooting that it is alright now,

90 wä lóng kění nô zömwaŋ kaq lá:ngô wë
wä lóng kění nô zömwaŋ kaq lîng-ô wë
say DiR from TM woods/forest LOC take-TNP NOM
then it is taken to the woods,

91 tvmá nîng tvrë nîng. ..
tvmá nîng tvrë nîng
arrow COM bamboo container COM
the arrow and (its) bamboo container.
Making the Crossbow

92 J Tvmá nò kā-pà yúng kènì è-wà nèng-è?
tvmá nò kā-pà yúng kènì è-wà nèng-è
arrow TM WH-thing LOC from NF-make 2pl-NP
The arrow, from what do you make it?

93 F Tvmá nò vvà yúng kènì yā-dō shutnò wè
tvmá nò vvà yúng kènì yā-dō shut-ò wè
arrow TM bamboo bamboo LOC-from his-ADV smooth-TNP NOM
The arrow, it's made out of bamboos that are smoothened like this,

94 shutshutnò nò wélóng wè mvďung-òe.
shut-shut-ò nò wélóng wè mvďung-ò-è
smooth-smooth-TNP PS that-CL NOM adjust-TNP-NP
bamboos that are smoothened and straighthened.

95 Angcher chèròe. Welông chèr dângí zapmòe.
àng-chèr chèr-ò-è wélông chèr dýng-í zap-ò-è
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 Welkñval wélôngí shvlá bòi ó, wä dvqvp . .
wè-kvñt-í wélóng-í shvlá bòi-ò wä dvqvp
that-time-ADV that-CL-INST good PF-IP-VOC say when
and then that is good enough.

97 J Kayúng èzap nèngè?
kā-yúng è-zap nèng-è
WH-LOC NF-stick 2pl-NP
Where do you stick it?

98 F Tvmá mvú yúng āngcher āngcher mvďvm dâng kaq zapmì.
tvmá mvú yúng āngcher āngcher mvďvm dâng 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 Welông wà dângí nò ître wà kènì
wè-lóng wà dýng-í nò ître wà-kènì
that-CL do finish-ADV TM be-PF-IP say-from
After we have done that, then

100 vrà dângí nò shà wvpłvm í
vrà dýng-í nò shà wvp-łvm í
straighten finish-ADV TM meat(animal) shoot-INF right
after we have straightened it, (it is ready) to shoot animals.
101 J Kādō shvrā nōngē?
kā-dō shv-vrā nōng-ē
WH-ADV CAUS-straighten 2pl-NP:Q
How do you smoothen/straighten it out?

102 F Mvṅggā taq shvrāiē. Mvṅggā taq...
mvṅggā taq shv-vrā-iē mvṅggā taq
target LOC CAUS-straighten-1pl-NP target LOC
We straighten it out by the target. On the target...

103 J Mō-īlē, tvmālōng kādvṅgtē shēvng nōngē?
mō-īlē tvmā-lōng kā-dvṅgtē shv-ē-vng nōng-ē
NEG-be-REM arrow-CL WH-much CAUS-NF-aim 2pl-NP
No, how much do you true the arrow?

104 F Tvmālōng nō kādvṅgtē vrā mā?
tvmā-lōng nō kā-dvṅgtē vrā mā
arrow-CL TM WH-much straighten Q
How straight is the arrow?

105 Wēyṅg tvlī kōshūng vlyṅg kēnī
wē-yṅg tvlī-kōshūng vľ-yṅg kēnī
that-LOC crossbow-arrow.holder be-LOC from
From the crossbow holder,

106 vnīhim vnīhim wā nōngē.
vnī-him vnī-him wā nōng-ē
two-finger two-finger make 2pl-NP
we make (the arrow) two fingers long.

107 J Tvmālōng shutshut dāːŋi chēr wā dāːŋi,
tvmā-lōng shut-shut dvṅg-ī chēr wā dvṅg-ī
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 dvṅg mā?
wē-dō wvp dvṅg mā
that-ADV shoot only Q
did you shoot just like that?
109  **F** Mø-i tutmø tut vrädø tut mvdú:ngøé.
     mø-í tut-ø-ë tut vrá-dø tut mvdóng-ø-ë
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  Tôngwá svmîtaq svmîtaq ádø
tông-wà svmî-taq svmî-taq ã-dø
hard-do/make fire-LOC fire-LOC this-ADV
(To) make (it) stronger on the fire like this

111  svmî tô wà nêng nê mvdú:ngøé.
svmî tô wà nêng nê mvdóng-ø-ë
fire while.ago say 2pl PS straight-TNP-NP
what I said a while ago, (and make it) straight.

112  **J** Svmîtaq shèwâr nêngë?
svmî-taq shv-è-wâr nêng-ë
fire-LOC CAUS-NF-warm(bake.in.fire.place) 2pl-NP
You put it on the fire to bake it?

113  **F** Svvâr râ dvângrà wê dâ:ngí wâ
sv-wâr râ dv-gâng râ wê dvng-í wâ
CAUS-warm must CAUS-warm must NOM finish-ADV only
It must be baked. Only after it gets hot

114  shvlâ dvngwâ mvdóng bô kvtwâ.
shvlâ dvngwâ mvdóng bô kvtwâ
good just.like straight PF only
can it be straightened well.

115  Cà wvplvûm nê dî râ wê wêkvt wê-yîng dî nê.
cà wvp-lvûm nê dî râ wê wê-kvt wê-yîng dî nê
bird shoot-INF TM go must NOM that-time that-LOC go PS
Only then can we go shoot birds.

116  Zômwâng tuqbi kënø dvdá:mì nê
zômwâng tuq-bõ-î kë nê dvdâm-î nê
woods arrive-PF-1pl time TM think-1pl PS
When we have arrived in the woods, we (must) think about

117  ádø taqrâm kaq ânggø rûng nînô
á-dø taqrâm kaq âng-gô rûng nî-nô
this-ADV above LOC PREF-body sit if-TM
if up above a bird is sitting

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118  adong svng vdong svng kot èngò:mò ninò
   ò-dông svng vdông svng kot è-ngòm-ò nò-nò
   this-inside LOC inside LOC ADV NF-bend-TNP if-TM
   bend (your body) and put (your head) down

119  ayng tegteg wā rā kēò.
   ò-yèng tegteg wā rā kē-ò
   this place (the sound of getting shot) say come AVS-TNP
   this place "tek-tek", they get it.

120  Wedò wèpùn wā wa:pìni wè mvdùm tagò...
   wè-dò wè-pùn wā wèpì wè mvdùm tag-ò
   that-ADV that-kind only shoot-1pl that above/more.than LOC-LOC
   Moreover, like that we shot that kind...
ON HUNTING

J = Dvkom Yosep (Joseph Dakhum)
F = Dvkom Pi (Dakhum Pi, Joseph’s Father)

J Kāpārì èwvp yà:n gà nài?
F Wëkt nò ngàì nò. . .

J Ninà, käpīṇ kādōirì èwvp yà:n gà?

J Pvlā kāpā yvng kēnī èwà nõngè?
F Pvlā nò Vnōng rvmè kēnī nûmrã, ângsõnsõn wē móng tûngtû:ngò nò.

J Weîng kāpā lông lè?
F Pvlā rippô mvrâ. ângsøt kû tá shígûng.

J Shóng í má?
F Mô-í lè. Shóng ângtông rûng wēi shígûng kēnī rì râè. ângsøt âdò ângsøt vîl wēpîn í wē dûrdûr.

J What did you shoot?
F At that time I . . .

J What kind of animals did you shoot?
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 Where did you get the poison?
F The poison, namra, is from the Anong River. They cut that pile into small pieces.

J What is that thing?
F The strong poison, we bring down short pieces from the mountain.

J Is it a tree?
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.
Tree, eh, from under the ground?

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.

How do you make that?

That poison, we put it like that on the arrows.

It’s brought down from the mountain, isn’t it? When it’s brought down, you don’t just stick it to the arrow.

No, we pound it, here on the arrow put about this much.

You just use it right after pounding?

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  Nài ēwvp yàngà ri nö kāpārī īē?


J  Anggōcərī?

F  Anggōcərī nō gəi loqē.

J  Kādə īrī īē cərī kāpəcərī īē.

F  Cərī nō vəgəm, wēyūng kēnī səngngə wəwē, wēyūng kēnī pəŋtərəŋ wəwē, cəsən wəwē.

J  Kāgə!


J  Yərī nō kāpə īē? Anggō yəngŋung nīgūng?

F  Nīgūng ᵁ pətvŋərī, pətvŋ, sverrī, wēyūng kēnī, kūpən pə v̊l bəə mə məv-shəŋg bə:nəgə ē.

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 “pongtrəŋ”, 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 Viăng pìn gô vîlê mà?


J Rwâng bêngri.

F Rwâng bêngri mà-vîl. Wêdîngtê wà iê sângô wê nô.

J Wêdô é wêdô i wê tvîî êwâ êwâmô nô, êwâ:pmô nô pvlâri ëzôm yâ:ngâ?

F Zôm yâ:ngâ pvlâ.

J Pvlâtôngri nô vl mà? Kâdô?

F Pvlâtôngri nô vrâ yädîngtê shîgûng rvqaq vîlê. Yädîng dvîngtê îêê.

J Kâdô ʒôngnô vîlê?

F ʒâm nô pvlâtông wâwâ. Pvlânaq, pvlâmûng, wêyvng kênî pvlâmvsîhî i vsômpûn vîlê vsômpûn.

J Kâdô iê. Wêdô vsômpûn êshôn nôngê. Kâdô i rvt nô?

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?
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.

How about the white and the red poisons?

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.

What were the animals that you shot by guns?

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.

The gaurs...

I had mentioned gaurs earlier.

Gaur.
“Poqlvm” (gaur), the Rawangs just call it “poqlvm”. In the Rawang language it is called “azuq”, we only say “azuq”.

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

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.

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

There is this crossbow that the Rawangs used.

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

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

What do you call that?

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.

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

“Bandan”, “bandan”.

What do you call that stone?
F Lóng lông nở lòng i dưng wãh
búngvó nó lòng. . .
F That stone, we just say "bandan" and stone. . .

Analysis

1 J Kápàri èwvp yà:ngà nàí?
kā-pà-rī è-wvp yàng-ā nà-ī
WH-thing-PM NF-shoot TMyrs-TP you-AGT
What did you shoot?

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

3 J Ninà, kāpvn kādō írì èwvp yà:ngà?
ninà kā-pvn kā-dō í-rī è-wvp yàng-ā
animal WH-kind WH-like be-PM NF-shoot TMyrs-TP
Animal(s), what kind did you shoot?

4 F Ngàí nõ shvtmvng kàpàí
ngà-ī nō shvtmvng kā-pā-ī
1sg-AGT TM kill WH-thing-be
I kill whatever is (that called) what (that) is (called)

5 pà shõ:nò ló é vgõmrì lè,
pà shõ:n-ò ló é vgõm-rì lè
what say-TNP yea eh pigeon-PM REM
what (is that) call, eh, pigeons of course,

6 vgõm-rì, vcãrì wvpmbè.
vgõm-rì vcãrì wvp-ò-è
pigeon-PM bird-PM shoot-TNP-NP
(I) shoot pigeons and birds,

7 Vgõmrì wēyvng kènì waqshvng wá
vgõm-rì wē-yvng kènì waqshvng wá
pigeon-PM that-LOC from boar call
pigeons and after that wild boars.

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8 Waqshỳng wvpływ, shỳwì wvpływ nò pvlà l:tndë
waqshỳng wvp-lym shỳwì wvp-lym nò pvlà lvt-ò-ë
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 Pvlà kàpà yùng këñì èwà nòngë?
pvlà kà-pà yùng këñì è-wà nòng-ë
poison WH-thing LOC from NF-do/make 2pl-NP
Where did you get the poison?

10 F Pvlà nò Vnòng rvmè këñì nûmrà,
pvlà nò vnòng rvmè këñì nûmrà
poison TM Anong river from namra(the.name.of.the.poison)
The poison, namra, is from the Anong River,

11 ângsònsòn wëmòng tûngtû:ngò nò.
âng-sònsòn wë-mòng tûng-tûng-ò nò
PREF-portion that-pile cut.into.small.pieces-TNP PS
They cut that pile into small pieces.

12 J Wëlòng kàpà lòng ëë?
wë-lòng kà-pà lòng ëë
that-CL WH-thing CL be-NP
What is that thing?

13 F Pvlà rippò mvrà. Ângsòt kù tå shigùng.
pvlà rippò mv-rà âng-sòt kù tå shigùng
poison strong.poison NEG-need PREF-short that way mountain
The strong poison, we bring down a short piece (from) mountain.

14 J Shòng í mà?
shòng í mà
tree be Q
Is it a tree?

15 F Mò-í lë.
mò-í lë
NEG-be REM No.
16 Shōng āng-tōng ròng wēi shigūng kēnī rí rā-ē.
shōng āng-tōng ròng wē-i shigūng kēnī 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 Āngsōt ā-dō āngsōt vlē wē-pvūn ī wē dōr-dōr
āng-sōt ā-dō āng-sōt vlē wē-pvūn ī wē dōr-dōr
PREF-short this-ADV PREF-short exist-NP that-kind be NOM pound-pound
That kind is short (then they) pound (it).

18 J Shōng ē vbā̀dōng rūm kēnī?
shōng ē vbā̀dōng rūm kēnī
tree eh- ground inside from
Tree, eh, from under the ground.

19 F Vbā̀dōng rūm kēnī āngrōmé āngchòng vlē.
vbā̀dōng rūm kēnī āng-rōmé āng-chòng vlē
ground inside from PREF-big.vine PREF-round/bulb exist-NP
From under the ground, it has big vines and round bulbs.

20 Wē-pvūn všit wē-pvūn wē-pvūn dōr-dōr ī nō
wē-pvūn všit wē-pvūn wē-pvūn dōr-dōr ī nō
that-kind genuine that-kind that-kind pound-pound-1pl PS
We pound that kind, the real kind, and

21 wē-pvūn-ī shvlā wē-ī nō tīq mvnītī shī-ē.
wē-pvūn-ī shvlā wē-ī nō tīq mvnītī shī-ē
that-kind-INST good NOM-be TM one minute-ADV die-NP
with the good kind, (animals) die in one minute.

22 J Kā-dō ē-wā nōng-ē lé wē-lōng?
kā-dō ē-wā nōng-ē lé wē-lōng
WH-ADV NF-make 2pl-NP Q that-CL
How do you make that?

23 F Wē-lōng pvłā-mé nō tvmā taq wē-dō wā-ī-ē
wē-lōng pvłā-mé nō tvmā taq wē-dō wā-ī-ē
that-CL poison-CL TM arrow LOC that-ADV make-1pl-NP
That poison, we put it like that on arrows.
24 J Shigung yín kěnǐ lù ráo wē mō-i?
shigung yín kěnǐ lù rá-ò wē mō-i
mountain LOC from bring DIR-TNP NOM NEG-be
It's brought down from the mountain, isn't it?

25 Lù ráo dvqvp wēdō dvcaq dýng nō mō-i wē nō
lù rá-ò dvqvp wē-dō dvcaq dýng nō mō-i wē nō
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 Mō-i, dōr-dōr-i nō
mō-i dōr-dōr-i nō
NEG-be pound-pound-1pl PS
No, we pound it,

27 āýng tvmá ādvngtē dýng sən.
ā-ýng tvmá ā-dvntē dýng sən
this-place arrow this-much only about
here (on) the arrow (put) about this much.

28 J Dōr dýng wēdvnng lūng dýng má?
dōr dýng wē-dvng-í lūng dýng má
pound only that-finish-ADV use only Q
You just use it right after pounding?

29 F Mō-iē, tvmá taq nō yādō rvdū:li pvlā ī bōi.
mō-iē tvmá taq nō yā-dō rvdūl-í pvlā ī bō-i
NEG-be-NP arrow LOCTM this-ADV wrap-1pl poison be PF-IP
No, on the arrow, we wrap the poison like this.

30 Wēlōng nī ī wē nō.
wē-lōng nī ī wē nō
that-CL just be NOM TM
It is just that one.

31 Wēlōng nī ī wē tvmá kaq rvdū:loē.
wē-lōng nī ī wē tvmá kaq rvdūl-ō-ē
that-CL just be NOM arrow LOC wrap-TNP-NP
It is just that one, they wrap the arrow.
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32  Tvmá kaq rvdū:li nô wë-lông rvdūl dâ:ngí nô
   tvmá kaq rvdūl-ô nô wê-lông rvdūl dûng-î nô
   arrow LOC wrap-TNP PS that-CL wrap finish-ADV TM
After wrapping it on the arrow,

33  wëdô rlì taq í,
   wë-do rlì-ê tvrë
   that-like carry-1p1-NP tare(bamboo container) LOC right
we carry it (the arrow) in a bamboo container,

34  vshú mv-rà bô-i wë-më wëdô rvdū:li nô,
   vshú mv-rà bô-î wë-më wë-dô rvdûl-î nô
   mix NEG-need PF-IP that-CL that-ADV wrap-1pl PS
no need to mix, we wrap it like that,

35  rlì nô kû-yëng nô,
   rlì nô kû-yëng nô
   carry-1pl PS that-LOC TM
carry it there,

36  wëdô tvmá taq rvdul bô-à lûng-î nô.
   wë-dô tvmá taq rvdul bô-â lûng-î nô
   that-ADV arrow LOC wrap PF-TP CL-INSTR TM
wrap it like that on the arrow,

37  waqshîng vl dâ:ni waqshîng wvplûm,
   waqshîng vl dâ:ni waqshîng wvplûm
   boar exist if boar shoot-INF
if there is boar, then shoot,

38  waqshîng go wë lâ:ngí wvp bôrô këni nô
   waqshîng go wë lûng-î wvp bô-ô këni nô
   boar also that very.hour/time-ADV shoot PF-TNP from TM
from the time that the boar was shot,

39  pvngwâ minitî shîwë ûle.
   pvngwâ minit-î shî wë vl-ê
   five minute-ADV die NOM exist-NP
it takes five minutes to die.
40 Tiqni dø nø shiwë vle.
tiq-ni dø nø shi-wë vI-e
one-day dark PS die-NOM exist-NP
(Sometimes) it takes one day to die.

41 Weyvng këni rvsharí nø
wey-vng këni rvsharí nø
that-place from monkey-PM TM
Monkeys from that place,

42 ãyng ëwpmø nø,
ãy-ng ë-wpmø nø
this-LOC NF-shoot-TNP PS
(if) you shoot this place,

43 ādvvgvng kaq dîvm wëo châmg vjæë.
ādvng kvng kaq dî-vm wë-ö châmg vjæ-ë
this-branch LOC go-DIR just-VOC at.once fall-NP
(they) fall at once (when they) jump onto the next branch.

44 Wëdø íwë vle.
wë-dø í-wë vI-e
that-ADV be-NOM exist-NP
It is like that.

45 J Nāí ëwvp yângà rì nø kâpârì ië?
nâ-í ë-wvp yâng-à rì nø kâ-pâ-rì i-e
2sg-AGT NF-shoot TMyrs-TP PM TM WH-thing-PM be-NP
The (animals) that you shot at, what are they?

46 F Ngâí wvp yângà wë kâgèrì,
ngâ-í wvp yâng-à wë kâgè-rì
I-AGT shoot TMyrs(1stperson)-TP NOM gibbon-PM
I shot gibbons,

47 rvsharí weyvng këni waqshvng waqshvng,
rvsharí wey-vng këni waqshvng waqshvng
monkey-PM that-LOC from boar boar
monkeys, and also boars,
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vzuq vzuq nö kädø ä:loé?
vzuq-vzuq nö kä-dø vl-d-z
TM WH-ADV call-TNP-NP
goats, how do you call (that)?

Wɛyvŋ kɛnɪ waqshỳng, vzuq, svrɪ,
wɛ-ylvania kɛnɪ waqshỳng vzuq svrɪ
that-LOC from boar goat deer
And then boar, goat, deer,

wɛyvŋ kɛnɪ wɛ-dỳngtɛ wā í-z.
wɛ-ylvania kɛnɪ wɛ-dỳngtɛ wā í-z
that-LOC from that-much only be-NP
and then that’s all.

Cỳmrɪ wɛ-dỳngtɛ wā cỳmrɪ wā,
cỳmrɪ wɛ-dỳngtɛ wā cỳmrɪ wā
small-PM that-much only small-PM only
Only small (animals),

tɛ-rɪ nö shvna:tnɪ wvp yà:ngà.
tɛ-rɪ nö shvna:tnɪ wvp yà:ngà
large-PM TM gun-INST shoot TMyrs-TP
the big ones were shot by gun.

Wɛdỳngtɛ wā í-z rvshà, waqshỳng,
wɛ-dỳngtɛ wā í-z rvshà waqshỳng
that-much only be-NP monkey boar
That’s all, monkey, boar,

shvwi gø wvp yùngà tiq-gò.
shvwi gø wvp yùngà tiq-gò
bear also shoot TMyrs-TP one-CL
also (I had) shot a bear.

Shvwi shvwi wɛyvŋ kɛnɪ nö dvgà pvn nö mà-bá
shvwi shvwi wɛ-ylvania kɛnɪ nö dvgà pvn nö mv-vbá
bear bear that-LOC from TM other kind TM NEG-include
Bears, and then other kinds not included,
56. *dvga pyn nō rvshā, waqshvŋg wēdō.
dvga pyn nō rvshā waqshvŋg wē-dō
other kind TM monkey boar that-ADV
other kinds are monkey and boar.

57. **J** Anggočèrī?
àng-go-cè-rī
PREF-CL-DIM-PM
The small ones?

58. **F** Anggočèrī nō gāi loqē.
àng-go-cè-rī nō gāi loq-ē
PREF-CL-DIM-PM TM very many-NP
There are many small ones.

59. **J** Kādō īri īē cārī kāpācèrī īē.
kā-dō ī-rī ī-ē cā-rī kā-pā-cè-rī ī-ē
WH-ADV be-PM be-NP bird-PM WH-thing-DIM-PM be-NP
What are those things? Those little birds?

60. **F** Cārī nō vgōm, wēyōng kēnī syvänggu wāwē ī,
cā-rī nō vgōm wē-yōng kēnī syvänggu wā-wē ī
bird-PM PM pigeon that-LOC from syvänggu call-NOM be
The birds were pigeon, then one called “syvänggu” (a kind of bird that
makes the sound syvänggu),

61. wēyōng kēnī pōngtvrōng wāwē, cāsōn wāwē.
wē-yōng kēnī pōngtvrōng wā-wē cāsōn wā-wē
that-LOC from pongtarong call-NOM small/tiny bird call-NOM
then one called “pongtarong”, one called “caseun”.

62. **J** Kāgō!
kāgō
gibbon
(And then) gibbon!

63. **F** kāgō nō rōng bō:ngā.
kāgō nō rōng bō-ng-ā
gibbon TM number PF-1sg-TP
I have mentioned gibbon.
64 Kägô nò rvshà, kägô ìe rvshà.
kägô nò rvshà kägô í-ë rvshà
gibbon TM monkey gibbon be-NP monkey
Gibbon is (a kind) of monkey.

65 J Yã-ri nò kã-pà í-ë Anggô yëng-gâng nîgëng?
yã-ri nò kã-pà í-ë ìang-gô yëng-gâng nîgëng
this-PM TM WH-what be-NP PREF-CL long tail
What are these? Do they have long tail?

66 F Nîgëngô pvțní, pvțng, svrëìì, wëyng kënì,
nîgëng-ô pvțní-ri pvțng svrë-ri wë-yng kënì
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 kû-pvîn pà vl bô-à mà mv-shàng bô-ngà è.
kû-pvîn pà vl bô-à mà mv-shàng bô-ngà 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 Vlângpvîn gô vl-ë mà?
vlâng-pvîn gô vl-ë mà
flying-kind also exist-NP Q
Are there also the ones that fly?

69 F Vlângpvîn mà-vl. Vlângpvîn nò tvmôìi lëô.
vlâng-pvîn mà-vl vlâng-pvîn nò tvmô-ri lë-ô
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 Tvmôìi tvmôìi, wëyng kënì kû kã-pà í bô-i.
tvmô-ri tvmô-ri wë-yng kënì kû kã-pà í bô-ì
eagle-PM eagle-PM that-LOC from that WH-thing be PF-1pl
The eagles, the eagles, and then that what is it?

71 Liqyûng wâ-pvîn è kã-dô í bô-ì Wë pvîn lë-ì.
liqyûng wâ-pvîn è kã-dô í bô-ì wë pvîn lë-ì
eagle all-kind e WH-ADV be PF-1pl that kind REM-right
It is called liqyung. What is it! That kind,
72 wépñ nö ngaí gö mv-sáng bó:ngà.
wé-pñ nö ngaí-í gö mv-sá-ng bó/ng-à
that-kind TM 1sg-AGT also NEG-know-1sg PF-1sg-TP
that kind I don’t know.

73 J Rvwàng bengri.
rvwàng bïng-rë
Rawang name-PM
(How about) Rawang names?

74 F Rvwàng bengri mà-ñl.
rvwàng bïng-rë mà-ñl
Rawang name-PM NEG-exist
There are no names in Rawang.

75 Wëdïngtë wë ië sâ:ngò wë nö.
wë-dïngtë wë íë svng-ò wë nö
that-much only be-NP know-TNP NOM TM
I only know that much.

76 J Wëdë ë wëdë í wë tvlë ëwë ëwào nö,
wë-dë ë wë-dë í wë tvlë ë-wë ë-wà-ò nö
that-ADV eh that-ADV be NOM crossbow NF-make NF-make-TNP PS
You made crossbow,

77 ëwà:pmò nö pvläri ëzèm yâ:ngà?
ë-wvp-ò nö pvlä-rë ë-zèm yâng-à
NF-shoot-TNP PS poison-PM NF-use TMyrs-TP
use the poison and shot?

78 F Zèm yâ:ngà pvlä.
zèm yâng-à pvlä
use TMyrs-TP poison
(Yes, I) used poison.

79 J Pvlä:ngri nö ñl mà? Kâdë?
pvlä-tïng-rë nö ñl mà kâ-dë
poison-bush-PM TM exist Q WH-ADV
Are there poison plants? How are they?
Hunting

80  
F  Pvlátng rí nõ vrá yádvntë shìgùng rvqaq vlé.  
pvlá-tøng-rí nõ vrá yá-dvntë shìgùng rvqaq v-lë  
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  
Yádvng dvntë tê ê.  
yá-dvng dvntë tê ê  
this-only much big NP  
It’s this big.

82  
J  Kàdò zòngnõ vlé?  
kà-dò zòng nõ vl-ê  
WH-ADV name TM exist-NP  
Is there a name (for that)?

83  
F  Zòng nõ pvlá-tøng wåwå. Pvlá-naq, pvlámùng,  
zòng nõ pvlá tøng wå-wå pvlá-naq pvlá-mùng  
name TM poison bush only-only poison-black poison-white  
It’s only called poison plant.

84  
wéyng këni pvlá-mvshéi vsømpvùn vlé vsømpvùn.  
wé-yng këni pvlá-mvsheí í vsøm-pvùn vlé vsøm-pvùn  
that-LOC from poison-red be three-kinds exist three-kind  
There are three kinds, black, white and then red poisons.

85  
J  Kàdò íë. Wëdò vsømpvùn èshõn nõngë. Kàdò í rvt nõ  
kà-dò í-ë wë-dò vsøm pvùn è-shõn nõng-ëkà-dò í rvt nõ  
WH-ADV be-NP that-ADV three kind NF-talk 2pl-NP that-ADV be because TM  
How are they? Why do you consider them three kinds?

86  
F  Nàqpùn nõ té kvngë té mvdaqë,  
naq pvùn nõ té kvng-ë té mvdaq-ë  
black kind TM more strong-NP more strong-NP  
The black one is stronger.

87  
Adò waq dò í-rì shvt  
à-dò waq dò í-rì shvt  
this-ADV pig ADV be-PM kill  
like this, the kind that is like pig,
Hunting

88 kū zōmwàng yǐngòi té mvdaq mvdaqri shvtlým n̄ô
kū zōmwàng yǐng-ō-í té mvdaq mvdaq-rì shvt-lým n̄ô
that woods LOC-LOC-ADV more strong strong-PM kill-INF TM
to kill stronger ones (animals) in the woods,

89 tē-ri n̄ô pv̄lā gvbà ˈḭə̄.
tē-ri n̄ô pv̄lā gvbà ˈḭə̄
big-PM TM poison big be-NP
(for) the big ones it is big poison.

90 Wē vnió, vpyû n̄ô cvm-ri̲ wvp-lým ˈḭə̄.
wē vnió vpyû n̄ô cvm-ri̲ wvp-lým ˈḭə̄
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 pv̄lāmùng?
mùng wē-ó mvshè wē-ó pv̄lā-mùng
white that-COM red that-COM poison-white
How about the white and the red poisons?

92 F Mùng-ri̲ n̄ṅḡó pv̄lā mùngó, pv̄lāmvshèó rì n̄ô
mùng-ri̲ n̄ṅḡó pv̄lā mùngó pv̄lā-mvshèó rì n̄ô
white-PM COM-COM poison white-PM COM poison-red-PM PM TM
The white and the red poisons are

93 rv̄l̄à dō ī-ri̲ wvp-lým wē-kvt wē-kvt wē ti̲q mv̄nit gō
rv̄l̄à dō ī-ri̲ wvp-lým wē-kvt wē-kvt wē ti̲q mv̄nit 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 mō-ì dv̄ gv̄p r̄á ākvt ēwa:pmò wēó chāngshī-ë
mō-ì dv̄ gv̄p r̄á ā-kvt ē-wvp-ō wē-ō chāng-shī-ë
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 Wēp̄v̄n n̄ô lv̄v̄n rv̄tn̄o lv̄v̄n rv̄t n̄ô
wē-p̄v̄n n̄ô lv̄v̄n rv̄t n̄ô lv̄v̄n rv̄t n̄ô
that-kind TM fast because PS fast(<Jingphaw) because PS
That kind works fast, that’s why
Hunting

96 mvshè wē mùng wē tōōē.
mvshè wē mùng wē tōōē
red NOM white NOM call-TNP-NP
they are called red and white.

97 Yā vnīpvn nō gaī lvwūnnē.
yā vnī-pvn nō gaī lvwūnnē
two-kind TM very fast-NP
These two kinds (work) very fast.

98 Pvlānaq nō tiq-hūn yvngwē ī
pvlā-naq nō tiq-hūn yvngwē ī
poison-black TM one-bit long-NOM be
The black poison takes a little bit long,

99 gōnshaq rvt mvdaq rvt nō pvlānaq tōōē.
gōnshaq rvt mvdaq rvt nō pvlā naq tōōē
life cut strong because PS poison black call-TNP-NP
because it can kill (we) call it the black poison.

100 Yā vsōmpvn īlē
yā vsōm-pvn īlē
three-kind exist-NP
These are the three kinds.

101 J Inī nāi shvna:tnī ēwvp ēwngā wē nīnāri nō
inī nā-ī cshvnt-ī ēwvp ēwng-ā wē nīnā-ri nō
be-if 2sg-AGT gun-INSTR NF-shoot TMyrs-TP NOM animal-PM PM

102 kā-dō īrī īlē?
kā-dō ī-rī īlē
WH-ADV be-PM exist-NP
What were the animals that you shot with guns?

103 F Ngāi shvna:tnī wvp yvngā nīnā nō byōng īē
ngā-ī shvnt-ī wvp yvng-ā nīnā nō byōng īē
1sg-AGT gun-INSTR shoot TMyrs-TP animal TM gaur REM
I shot with a gun animals like gaur,

104 Rwáng nīnā nō nūm ngāpuq,
rwáng nīnā nō nūm ngāpuq
Rawang animal TM forest(<Jingphaw) Rawang.cow
Rawang animals, the wild Rawang cow.
Hunting

105 ɔm, wëyŋg këni nvm ngynsò, ngynsò.

umb that-LOC from forest cow cow

Uhm, and then wild cows,

106 wëyŋg këni shvtngá, wālông nō

wē-yŋg këni shvtngā wā-lông nō

then deer,

107 Rawâng kái kādō ūlvm įwē mā-shā shvtngā į dāngwā.

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 Poqlýmrî nō

poqlýmr-ri nō
gaur-PM TM

The gaur... 

109 F Poqlýmrî nō tōnvm shēnbō:ngā.

poqlýmr-ri nō tōnvm shēn-bō-ng-à
gaur-PM TM while.ago say-PF-1sg-TP

I had mentioned gaur earlier.

110 J Poqlým.

poqlým

gaur

Gaur.

111 F Poqlým wānī nō,

poqlým wā-nī nō
gaur say-if TM

“Poqlam” (gaur),

112 ŏ Rawângriĩ nō poqlým īdāngwā wēō.

ô Rawâng-riĩ nō poqlým ī dāng wā wē-ō

oh Rawang-PM-AGT TM gaur be also say NOM-VOC

oh, the Rawangs just call it “poqlam”.

265
113  *Rvwàng kà nô vzuq wá dỳng wâlô,*
     rvwàng kà nô vzuq wá dỳng wâ-lô
Rawang language TM wild.goat say also/only call-EXCL
In the Rawang language it is called “azuq”.

114  *vzuq wá dỳng wâ-ê.*
     vzuq wá dỳng wâ-ê
wild.goat say also/only call-NP
(we) only say “azuq”.

115  *J*  Poqlvín wâ-ni nô vzuq sỳng wâ má?
     poqlvín wâ-ní nô vzuq sỳng wâ má
gaur call-if TM wild.goat LOC say Q
Do (we) call it “poqlam” and also “azuq”?

116  *F*  Vzuq sỳng vní-pín vî-ê.
     vzuq sỳng vní-pín vî-ê
wild.goat LOC two-kind exist-NP
There are two kinds of “azuq” (wild goat),

117  *daông sîek wâmé gô dỳngchê iê,*
     daông sîek wâ-mé gô dỳngchê iê-
wild.goat(Burmese) call-CL also goat be-NP
the animal called “daong sick” is also a goat,

118  *nỳm dỳngchê zâmwâng dỳngchê.*
     nỳm dỳngchê zâmwâng dỳngchê
forest goat forest goat
a forest goat, a forest goat.

119  *Wedỳnté wâ wwp yângâé, dvgá nô mv-wvpmô.*
     wê-dỳnté wâ wwp yâng-â-ê dvgá nô mv-wvpm-ô
that-much only shoot TMyrs-TP-EXCL other TM NEG-shoot-TNP
I only shot this many, I did not shoot others.

120  *J*  Lô! Tvlî nỳngô cîng dô dvgá dô kâ-ri vî-ê?
     lô tvlî nỳng-ô cîng dô dvgá dô kâ-ri vî-ê
yeah crossbow COM-COM concern ADV other ADV WH-PM exist-NP
Concerning crossbows, what others are there?
The ones the Rawang people used.

There is this crossbow that the Rawangs used.

What thing did they use (tell us) those things...

There was this crossbow that the Rawangs used.

kind of like small slingshots.

What do you call that?

Was it called bangdaq? What was it called?

In Rawang language they say like this shoot by the stone,
lóngí wə:pəpn wəpən zəmē.
lóng-i wəp-ə-pən wə-pən zəm-ē
stone-INST shoot-TNP-kind that-kind use or hold-NP
shoot by the stone (they) use that kind.

J E, kədō tō bōa wəlōng ē
ē kā-dō tō bō-ā wē-lōng ē
eh WH-ADV call PF-TP that-CL eh
What do you call, that, eh

yādō lóngí wə:pən pən.
yā-dō lóng-i wəp-ə pən
this-ADV stone-INST shoot-TNP kind
the kind that shoot with stone.

F Bvndvn, bvndvn
bvndvn bvndvn
bandan(bow) bandan(bow)
Bandan (another kind of bow)

J Lóng lōng nō kədō ē-tō nəngē?
lóng lōng nō kā-dō ē-tō nəng-ē
stone CL TM WH-ADV NF-call 2pl-NP
What do you call that stone?

F Lóng lōng nō lóng i dŸng wā bvndvn-o lóng.
long long nō lóng i dŸng wā bvndvn-o lóng
stone CL TM stone be just say crossbow-COM stone
That stone, we just say "bandan" and stone.
HOW TO MAKE TRAPS

J = Dvkôm Yosep (Joseph Dakhum)
F = Dvkôm Pi (Dakhum Pi, Joseph’s Father)

J Dvgá kâpà vlē?

J What else is there?

F Wêyúng kênî kûpvîn gô là vlô. Yâdô tvî gô mî-iô kâpâ wà bôa má?

F Then, there is also another kind. It’s not like a crossbow, what do they call that?

J Mûngkûng.

J Trap

F Mûngkûng, ô... 

F Trap, uh...

J Mûngkûng èlè nôngkà?

J You do the setting of the trap?

F Mûngkûng lë i.

F We set the trap.

J Lô! èlè nông wë tvrâ kâdô shînî èshôn dagô.

J Now tell us how you set the traps.

F Mûngkûng lëi tvrâ nô yâdô yênggûng wâî nô shông chô yâdô wâ wâd nô i, âyîng kênî lëdë, yêyêng kênî kâpâ svkô wâmâ? Tiqmë vlê. Yâmë kûkâq dûng yêng tîphông wâwâ nô, yâhông èbô kênî nô ő. Amë vpvî nô shishîlvîn dvpvî wèpûn dît svlvûm dvpvî, wâ yàngâ wë mûngkûng.

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 Wêdô i nô kâdô èshôn nôngê. Wêdô irî lëdë.

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

F Lëdë wàdvîng mûngkûng lëdë.

F Trap setting, we just say “mangkung”.

269
Traps

J Welong vja ni no kado esten nonge?

F Vja nin bpvtne bpvtne.

J Dvgadó kapvn vle?

F Mvntvng vle ló! Mnvtvng.

J Kapvn ie mntvng wá ni?

F Mnvtvng wáni yado... shvmócèri yado lévmin wáo nó yado wáo nó rá cá rúngrá ninó bpvt bpvt nó mnvtvng wáé wélóng mnvtvng... .

J Dvgá no kápá vle?


J Kádó... kádó lédè?

F Cáccèrí vdong yngó vrúm yng yado léo nó, í a dàng kéní cáccè di bá kéní, ãdò bpvt nó gwálvmin pvn bpvt nó gwá gwá nó, cáccèri gwá wènó vgúr íè. Wépvn íè.

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

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

J Are there other kinds like this?

F There is another kind called “mantang”.

J What kind of trap is mantang?

F Mantang is like this, using small flies like this, we make a trap to catch birds. When the bird comes near it, it releases, it’s called a mantang trap, that’s a mantang trap.

J What else is there?

F No more, that’s all. Oh, there is one kind called “agur”. The one called “agur”, we make a small circle, right! Agur is a kind of trap that set using meat.

J How does it trap the prey?

F It is set near where the small birds are, the bird walks in from this side, it releases like this, it releases to catch the bird, and the bird is trapped. The one that traps small birds, that kind is “agur”.

270
Analysis

1 J Dvgá kāpā vlē?
dvgá kā-pā vlē
other WH-thing exist-NP
What else there is?

2 F Wēyŋg kēnī kū-pən gə lā vlō.
wē-ŋg kēnī kū-pən gə lā vlō
that-LOC from that-kind also INDTV exist-VOC
Then, there is also another kind.

3 Yadō tvlī gə mō-īō kāpə wā bō-ā má?
yā-dō tvlī gə mō-īō kā-pə wā bō-ā 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 Mvŋkūng.
mvŋkūng
trap
Trap

5 F Mvŋkūng, ō . . .
mvŋkūng ō
trap uh
Trap, uh . . .

6 J Mvŋkūng ēlē nōŋkā?
mvŋkūng ē-lē nōŋ-kā
trap NF-set(trap) 2pl-VOC
You do the setting of the trap?

7 F Mvŋkūng lēl.
mvŋkūng lēl
trap set(trap)-1pl
We set the trap.

8 J Lō! ēlē nōŋ wē tvrā kādō shīnī ēshōn daqō.
lō ē-lē nōŋ wē tvrā kā-dō shīnī ēshōn daqō
now NF-set(trap) 2pl NOM way WH-ADV yet NF-say DIR-TNP
Now tell us how you set the traps.
Traps

9  F. Mìngkìng léi tvrà nò yādō yìnggúng wàì nò
    mìngkìng lé-i tvrà nò yā-dō yìnggúng wà-i nò
    trap set(trap)-1pl way TM this-ADV long make-1pl PS
    About making a trap, (first) we make (find) long like this

10  shèng chò yādō wā wàò nò í,
    shèng chò yā-dō wā wà-ò nò í
    wood make-hole this-ADV only make-TNP PS right
    trunk of wood, then make hole like this,

11  ā-yìng kèní lè-è,
    ā-yìng kèní lè-ò-è
    this-LOC from set(trap)-TNP-NP
    then we set it,

12  yā-yìng kèní kà-pà svkò wàmà? Tiqmé vë-è.
    yā-yìng kèní kà-pà svkò wā mà tiq-mé vī-è
    this-LOC from WH-thing red.ant call Q one-CL exist-NP
    then, what do you call that? There is one.

13  Yāmè kùkaq dìng yìng tiq-hòng wàwā nò,
    yā-mè kù-kaq dìng yìng tiq-hòng wā-wā nò
    this-CL that-LOC hole LOC one-string do-REDUP PS
    This one string must trap at (the end of) the other hole,

14  yāhòng í-bò kèní nò ó.
    yā-hòng í-bò kèní nò ó
    this-string be-PF from TM EXCL
    after setting this string,

15  Amè vpt nò shìshìlvìm dvpt
    â-mè vpt nò shì-shì-lvìm dvpt
    this-CL release PS die-RM-INF for
    this one releases, and (the animal) is to die,

16  wēpvn dòt svt-lvìm dvpt, wà yàngā wē mìngkìng.
    wē-pvn dòt svt-lvìm dvpt wā yàng-à wē mìngkìng
    that-kind mice kill-INF for make TMyrs-TM NOM trap
    that kind of trap is one made to kill mice.
17  J  Wëdø í nò kädø èshøn nòngè.
    wë-dø í nò kã-dø è-shøn nòng-è
    that-like be TM WH-ADV NF-say 2pl-NP
That kind what do you call

18  Wëdø írì lëdè.
    wë-dø í-rì lë-ò-ë
    that-like be-PM set(trap)-TNP-NP
those kinds of trap setting.

19  F  Lëdè wàdvëng mëngküng lëdè.
    lë-ò-ë wà-dvëng mëngküng lë-ò-ë
    set(trap)-TNP-NP say-only trap set(trap)-TNP-NP
Trap setting we just say “mangkung”.

20  J  Wëlong vjä nì nò kädø èshøn nòngè?
    wë-long vjä nì nò kã-dø è-shøn nòng-è
    that-CL drop if TM WH-ADV NF-say 2pl-NP
When it falls down, what do you call that?

21  F  Vjä nìnò vpvtënë vpvtënë.
    vjä nì-nò vpvt-ë vpvt-ë
    drop if-TM release-NP release-NP
If it falls down, (it’s because the other end of the string is) released.

22  J  Dvgádø këpën vëlé?
    dvgá-dø kã-pën vël-ë
    other-ADV this-kind exist-NP
Is there another kind like this?

23  F  Mëntvëng vël lë! Mëntvëng.
    mëntvëng vël-ë lë mëntvëng
    trap exist-NP EXCL trap
There is “mantang”! Mantang.

24  J  Këpën ìë mëntvëng wä ni?
    kã-pën í-ë mëntvëng wä-në
    WH-kind be-NP mantang/trap say-if
What kind (of trap) is mantang?
Traps

25 F Mvntvng wānī yādō . . . shvmōcērī yādō
  mvu̞tvng wā-nī yā-dō shvmō-cē-rī yā-dō
  trap say-if this-ADV fly-DIM-PM this-ADV
  Mantang is like this, small flies like this,

26 lēlv māo nō yādō māo nō
  lē-lv māo nō yā-dō māo nō
  set(trap)-INF make-TNP PS this-ADV make-TNP PS
  make trap to catch, make like this,

27 rā că rūng-rā nī nō vpvt vpvt nō
  rā că rūng-rā nī nō vpvt vpvt nō
  again bird sit-DIR if TM release release PS
  when the bird comes near it, it releases,

28 mvu̞tvng wāē wēlōng mvu̞tvng . .
  mvu̞tvng wā-ē wē-lōng mvu̞tvng
  trap call-NP that-CL trap
  it’s called mantang trap, that’s mantang trap.

29 J Dvgā nō kāpā vlē?
  dvgā nō kā-pā vlē
  other TM WH-thing exist-NP
  What else is there?

30 F Dvgā nō mā-vl, wēdvngtē wā īē.
  dvgā nō mā-vl wē-dvngtē wā īē
  other TM NEG-be that-many only be-NP
  No more, that’s all.

31 O vgūr wāwē tiqpv̞n vlē.
  ó vgūr wā wē tiq pvn vlē
  oh agur call NOM one kind exist-NP
  Oh, there is one kind called “agur”.

32 Vgūr vgūr vgūr wā lōng nō ādō āngkw̞ngcē māo nō ī!
  vgūr vgūr vgūr wā lōng nō ā-dō āng-kw̞ng-cē māo nō ī
  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 vshāi lēḏ p̱vn vgūr ʷəḻ p̱vn tiq-p̱vn v̱ḻe.*

taq-kaq vshā-i lē-o p̱vn vgūr ʷəḻi p̱vn tiq-p̱vn v̱ḻe
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 *Kādō... kādō lēde?*

kā-dō kā-dō lē-o-e
WH-ADV WH-ADV set(trap)-TNP-NP
How... how is it set?

35 F *Cācèrī vdōng y̱ng̱o vrûm y̱ng̱ y̱ḏō lēḏ ṉo i*

cā-cè-rī vdōng y̱ng̱-o vrûm y̱ng̱ y̱ḏō lē-o ṉo i
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 kēnī cācè dī bō kēnī,

ā-dāng kēnī cā-cè dī bō kēnī
this-side from bird-DIM walk PF from
after the bird walks in from this side,

37 ādō v̱p̱vt ṉo gwâlîm p̱vn v̱p̱vt ṉo gwâ gwâ ṉo,

ā-dō v̱p̱vt ṉo gwâ-lîm p̱vn v̱p̱vt ṉo gwâ gwâ ṉo
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 cācèrī gwâ w̱e ṉo vgūr īẽ. *Wēvp̱vn īẽ.*

cā-cè-rī gwâ w̱e ṉo vgūr īẽ w̱e-p̱vn īẽ
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 = Dykôm Yosep (Joseph Dakhum)
F = Dykôm Pi (Dakhum Pi, Joseph’s Father)

J Kãdõ kãdõ chër lông kãdõ ëwæóë? Wëlõng chër wâö wë tvrâ tvmácher kãdõ ëwæóë?

F Tvmácher nô kâpûn ûlûm i ûlûm yãdô bâ wâ kûlê kûkâq kêní yãdô wâì.

J Kãdõ wëlõng ûlûm wâkê käyûng kêní êlû:nöë.

F Vwâ, vwâ yûng kêní bâbâwûcê liò nô i wêyûng kêní rû. . .

J Wëlõng vwâ kâlap kêní mvdûm yûng kêní?

F Mvdûm yûngô tïq, nî wëlõng âyûng kêní yâdêcê wâö nô âdô vnûdûng kêní wâ yãdô dvû:mo . . . chërwâò tvmácher.

J Wëdû ìri shênràê chërwâò.

F Tvmácher.

J Tvmálong ìûnû mvsûr yûng nô kûdû ëwâ nêngê?

F Mvsû yûng nô sô:roê sô:roê.

J How are the arrow feathers made? Those arrow feathers, how do you make those arrow feathers?

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

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

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

J From which part of the bamboo?

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 You must tell us how to make wings like that.

F Arrow wing.

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

F We make it pointy.
Analysis

1 J Kādō kādō chēr lōng kādō èwāòē?
kā-dō kā-dō chēr-lōng kā-dō è-wā-ò-ē
WH-ADV WH-ADV wing/feather-CL WH-ADV NF-make-TNP-NP
How is the arrow feather made?

2 Wèlōng chēr wàò wè tvrā tvmáchēr kādō èwāòē?
wè-lōng chēr wà-ò wè tvrā tvmá chēr kā-dō è-wā-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 Tvmáchēr nō kā-pvñ ūl-vm í ūl-vm yā-dō
  tvmá chēr nō kā-pvñ ūl-vm í ūl-vm yā-dō
  arrow wing TM WH-kind call-INF be call-INF this-ADV
The arrow feather, how should it be called

4 bā wà kūlē kūkαq kēnī yādō wàì.
bā wà kū-lē kū-kaq kēnī yā-dō wà-i
hold do that-LOC this-LOC from this-like make-1pl
holding like this from (the other side) like this.

5 J Kādō wèlōng ūl-vm wākē kā-yvng kēnī èlú:òčē.
kā-dō wè-lōng ūl-vm wā-kē kā-yvng kēnī 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 Vwā, vwā yvŋ kēnī
  vwā vwā yvŋ kēnī
bamboo bamboo LOC from
Bamboo, from bamboo

7 bābāwācē liō nō í wē-yvŋ kēnī rā. . .
bābā-wā-cē li-ò nō í wē-yvŋ kēnī rā
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 Wèlōng vwā kālap kēnī mvdvñm yvŋ kēnī
  wè-lōng vwā kā-lap kēnī mvdvñm yvŋ kēnī
that-CL bamboo WH-side from above LOC from
From which part of the bamboo?
9 **F** Mvdvm yvngô tiq, nî wâlôn êyvngkênî
mvdvm yvng-o tiq nî wâlôn êyvng-kênî
above LOC-LOC one two that-CL this-LOC-from
Up there one, two this from high here,

10 yâdôcè wâô nô âdô vnídâng kênî wâ
yâ-dô-cè wâ-ô â-dô vní-dâng kênî wâ
this-ADV-DIM do-TNP this-ADV two-way from only
do like this two ways,

11 yâdô dvhmô ... chêrwàô tvmâchêr.
yâ-dô dvhmômô ... chêr wâ-ô tvmà chêr
this-ADV combine-TNP wing make-TNP arrow wing
(the two ends) like this meet, and make the wing arrow wing.

12 **J** Wêdô íri shônrâë chêrwàô.
wê-dô í-ri shên-râ-ë chêr wâ-ô
that-ADV be-PM say/tell-must-NP wing make-TNP
You must tell us how to make wing like that.

13 **F** Tvmâchêr.
tvmà chêr
arrow wing
Arrow wing.

14 **J** Tvmâlôn êminô mvsôr yvng nô kâdô êwâ nôngê?
tvmâ-lôn êminô mvsôr yvng nô kâ-dô ê-wâ nông-ê
arrow-CL then pointed LOC TM WH-ADV NF-make 2pl-NF
The pointed part of the arrow, what do you do?

15 **F** Mvsû yvng nô sô:rôë sô:rôë.
Mvsû yvng nô sôr-ô-ë sôr-ô-ë
end LOC TM point/make.point-TNP-NP point/make.point-TNP-NP
We make it pointy.
MANGRUNG SONGS
(Rvwàng Mvwngrùñg)1

by Damawang Nin

1. Welcoming Song

Yes, look, it is true, the Rawang girl, the blessed American man, the
two of us, do not understand each
other, we don't understand each
other's words, there is no satisfaction
of our innermost feelings using
reason.

From the east flatlands and the
west flatlands, we have come
together, the blessed man, the exalted
man! We cannot understand each
other's words, but inside our hearts
the words go back and forth between
us!

Your coming on a full moon was
also through the grace of God, from
the blessed country America on the
full moon you visited us, a poor old
woman I will sing a song for you!

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1Rvwàng Mvwngrùñg 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 nàwàng to rhyme with Rvwàng, ishét pỳnggṳ́n to rhyme with Vmérigṳ́n 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.
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, vmolâe, vmolâ mûnnàwâng Rvwângmêcêö
è vmol-là-è, vmol-là mûnnâwâng2 Rvwâng-mè-cê-ô
Eh yes look it’s true yes silver earring Rawang-GMf-DIM-VOC
Yes, look, it is true, the Rawang girl,

2. ishôt pînggênVmêrîgîn wàpêô nilông mà-zä kéî
ishôt pînggênVmêrîgîn wà-pê-ô nî-lông mà-zä kéî 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,

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2Large (3-4" across) silver loop earrings worn by the wealthy.
3 kà-lông mà-zā kē-i
kà-lông mà-zā kē-i
t-word-CL not-understand RECIP-1pl
we don't understand each other's words,

4 vwâng-i dông-nənt mvsən nàwâng nôngshəm shəm-ləm mə-vlē.
vwâng-i dông-nənt mvsən nàwâng nôngshəm3 shəm-ləm mə-vlē
reason-INST inner-mind liver silver.earring breast satisfy-INF NEG-exist-EXCL
there is no satisfaction of our innermost feelings using reason.

5 Nəmsvr gâyâng, nəmləp gâyâng kənî
Nəmsvr gâyâng, nəmləp gâyâng kənî
east flatlands west flatlands from
From the east flatlands and the west flatlands,

6 dêdîshi râshâ wê sindvŋ vlûn gəmənŋ á
dv-ê-dî-shî râ-shâ wê sindvŋ vlûn gəmənŋ á
CAUS-NF-go-R/M DIR-1plpast NOM wealth rich/blessed man(SL) ah
we have come together, the blessed man,

7 kângma lûn gəmənŋá!
kângma lûn gəmənŋá
higher.person blessed man(SL)-NVOC
the exalted man!

8 Kâlông nə muqlâng mông sîŋ, mà-sîŋ kē-i nə
Kâ-lông nə muqlâng mông sîŋ, mà-sîŋ kē-i nə
word-CL TM sky (rhyming word) not-understand RECIP-1pl PS
We cannot understand each other's words,

9 dôngní, mvsənî kâŋngtə dông-rəm mvsənî,
dông-í mvsən-í kâ-dûngtə dông-rəm mvsən-í
inside-ADV liver(heart/mind)-INST WH-much inside-inside liver-INST
but inside our hearts

10 kâlông nə dvbt dûngtəŋ, vtvəŋ kələm!
kâ-lông nə dvbt dûngtəŋ vtvəŋ kələm
word-CL TM back.and.forth RECIP-talk RECIP-INF
the words go back and forth (between us)!

3 The second syllable of this phrase literally means “be jealous” but is used here with “breast” in order to rhyme with shəm “satisfy” (nông by itself means “breast”).
Bönggám zídā è-di daqì dăng gō, Gvrày jējū kěnī
bönggám zídā è-di daq-i dăng gō Gvrày jējū kěnī
full moon NF-came DIR-IP regarding also God grace from
Your coming on a full moon was also through the grace of God,

ishōt pńnggṵn Vmērigṵn mǒngdān kěnī nē
ishōt pńnggṵn Vmērigṵn mǒngdān kěnī nō
blessing pile American country from TM
taken from the blessed country America,

bönggám zídā ngámshī rā yaqī, dvrō bōnggwěi,
bönggám zídā ngám-shī rā yaq-ī
full moon visit-R/M DIR night-ADV
on the full moon you visited us,

dvrō bōnggwěi, tīgyṅg lńgyō ngvtnō nōngē!
dvrō bōnggwě-ītiq-yṅg lńgyō ng-vt-ō nī-ng-ē
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)!

Vmū nāwāng Rvwāngmēcēō ishōt pńnggṵn Vmērigṵnpeō,
Vmū nāwāng Rvwāng-mē-cē-ō ishōt pńnggṵn Vmērigṵn-pe-ō
God(SL) silver earring Rawang-GMf-DIM-VOC blessing pile American-GMm-VOC
The Rawang woman, the blessed American man,

kālōng mà-sīng kēi dăng gō, că lńngāyaq,
kā-lōng mà-sīng kē-i dăng gō că lńng-ā-yaq
word-CL NEG understand RECP-1pl regarding also long.ago nights(days)(SL)
we don’t understand each other’s words, long ago,

sāmē lńngāyaq, wēsvñgcē dvgōng nō nōngmoq rāłā láshī,
sāmē lńng-ā-yaq wēsvng-cē dvgōng nō nōngmoq rāłā4 lā-shī
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).

Vkāng Gvrāy yńgsńng nō shārā dvnā vnāō,
Vkāng Gvrāy yńgs-sńng nō shārā dvnā5 vnā-ō
Lord God place-LOC TM rest spot forget-TNP
We forgot (how to go to) Lord God’s place,

4 nōngmoq rālā is used here only to rhyme with lā “be proud”.
5 shārā dvnā is used here only to rhyme with vnā “forget”.

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yíng kẽnĩ řeq Gvräyĩ nõ, "mvmũ lỳngdũn dũnĩ" vyã nõ, yíng kẽnĩ řeq Gvräyí nõ mvmũ lỳngdũn dũnĩ vyã nõ 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)”,

"chvng-něn longši vrₕ-ŋdõ, mvmũ lỳngdũn dũnĩ" vyã nõ, chvng-nën long-ʃĩ vrₕ-ŋ-dõ mvmũ lỳngdũn dũnĩ vyã nõ 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,

ó nœngmoq rãlã láshi lusaha yíng kẽnĩ, ó nœngmoq rãlã lá-shi lusaha yíng kẽnĩ oh black.male cat proud-R/M DIR(begin)-IP LOC from Oh, Because of our pride (arrogance),

Vpè Gvräyĩ nõ shãrã dvna vnã daqõ pã íʃ wãnõ, Vpè Gvräyí nõ shãrã dvna vnã daq-õ pã í-ʃwã-nõ Father God-AGT TM rest spot forget DIR-? thing be-NP say-PS I guess Father God forgot,

Rvwàngmècẽ nõ Rvwàng kₕ₁long laq-šuŋ yàng-õ, Rvwàng-mècɛ-í nõ Rvwàng kₕ₁-long laq-šuŋ yàng-õ Rawang-GMF-DIM-AGT TM Rawang word-CL INDTV-use TMyrs-TNP this led to the Rawang woman using Rawang words,

Yòvẽmeĩ nõ Yòvẽ bvnũyũ laqyõõ, wã, Yòvẽ-meĩ nõ Yòvẽ bvnũyũ laq-yõ-õ wã Lisu(Yoyin)-GMF-AGT TM Yoyin (bamboo song) INDTV-sing-TNP say the Lisu woman singing the Lisu bamboo song,

wã jãngã, ishoot pûnggũn Vmɐ́rɨgũnpeĩ nõ wã jãng-a7 ishoot pûnggũn Vmɐ́rɨgũn-pẽ-í nõ make TMyrs-TP blessing pile American-GMF-AGT TM the American

6The structure where a clause is nominalized by pà “thing” and then followed by íɛ “be” is used to express the sense of “I guess . . .” or “Maybe . . .”.
7The form jãngã is an alternate form of yângã, the past tense marker for distant past events (more than one year).
26  *Vmérígyn kà laqlángò, wänë, mën yângà.*

American word(s) INDTV-use-TNP say-PS created TMyrs-TP to using the American words.

27  *Wêsângcêrë nô ngmoq rälâ dvgùng láshi yôngkëñì,*

that-human-son-PM TM black.male cat glory proud-R/M LOC-from Because we humans were proud of our glory,

28  *wêsângcêrë nô mv_sprites yônggé vlé yông-shà.*

that-human-son-AGT TM long.to pass commit.wrong TMyrs(1st.person)-1plpast we humans committed a sin.

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8 The expression *mën yângà* here refers to “the situation that ... was created”.

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

O yàiê gänlat dvjà Rûmdûngó, mvzèlat dvjà Nûngkoqó, ishôt pvûnggûn Vmërigûn móngdàn kënî shîlông shëngguòng Yàngguòng laq yûngmô, dokdî svûnggû êngûshì ráshà rvtnê, shizùn vmoq vmôé, wàiê. E, nûmbëng svûngyô tvarâ, nûmbënglí tvarâ hôq êlôvmshì nigô, dôrdvng dvûnggû leq lûtumvmshì. Nvûnîng shvgôp jëri sòngrâ këgô dokdî svûnggû leqngûshì ráshî, yâdô laq vhëmmî.

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 yàiê gänlat dvjà Rûmdûngó, ó yà-i-ê gän-lat dvjà Rûmdûngô
   oh yes-IP-EXCL man-older friend 1st.born.son-VOC
   Oh yes, the old (male) friend, first born son,

2 mvzèlat dvjà Nûngkoqó,
   mvzè-lat dvjà Nûngkoqó10-ó
   woman-older friend 1st.born.daughter-VOC
   the old (female) friend, the first born daughter,

3 ishôt pvûnggûn Vmërigûn móngdàn kënî
   ishôt pvûnggûn Vmërigûn móngdàn kënî
   blessing pile American country from
   from the American country

10 As we (Randy LaPolla and Dory Poa) are the first born daughter and son of our families respectively, Damawang Nin uses terms for us that evoke the Rawang names Zänlat dvjà Pông “Elderly Pong who had seen the sun first” and Mvzèlat dvjà Nûngkoq “Elderly Nang who had seen things first”.
4 shilóng shènqgù Yanggùn lè q yúngnu, shilóng shèn-gùn Yanggùn lè yúng-nù big tree CL Yangon where LOC-TM
in big Yangon (Rangoon),

5 dokdī svngngù éngūshì ráshà rvtnù, dokdī svngngù²² é-ngū-shì rá-shà rv-t-nù (sound of bird) sangngu bird NF-visit¹³ R/M DIR-2plp past because PS
because you came to visit,

6 shızùn vmoq vmoè, wà-iè. shızùn vmoq¹⁴ vmo-é wà-i-è hump of ox hat yes EXCL say 1pl NP
yes we say.

7 E, n¢mbéng svngyō tvrā, n¢mbénglií tvrā hóq èló-vmshì nì-gō, E n¢mbéng svngyō tvrā n¢mbénglií¹⁵ tvrā hóq è-lō-vm-shì nì-gō 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 dördvng d¢nggu lèq lutvnmshì. dördvng d¢nggú lèq è-lut-vm-shì (rhyming word) rooster INDTV NF-go through DIR-DL
you will go through this.

9 Nvpnìng shvgœp jèrì sòngrā kēgō Nvp-nìng shvgœp jèrì sòng-rā kē-gō 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 Yanggùn.
¹²This expression is used here only to rhyme with ngū “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 vmo “yes”.
¹⁵The word for airplane is made up of Rawang n¢mbéng “wind” and Jinhpo lì “boat”.

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dokdi sỳngngù leqngúshi ráshi, yádö laq vhēmì.
dokdi sỳngngù leq-ngú-shì rá-shì yā-dō laq- vhōm-i
(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


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 nö "taqsvng güngrè rëngāvmlé", wá dári. ò é v-pè-í nö tawq sng gùngrèrè-ng-ë-vm-lè wá 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. Mà-ngóé. Vmèí nö "jërùng jëtvng këní
   mà-ngó-ë v-mè-í nö jë-rùng-jë-tvng këní
   NEG-cry-EXHORT 1-mother AGT TM outskirts.of.the.fields from
   Do not cry! Mother said, "From the fields,

3. dënggwà mvgocè rëngāngvtnélè!", wá dári.
   dënggwà mvgocè rì-ng-ä-ng-vt-ë-lè wá dári
   cucumber crooked-DIM carry-1sg-BEN-1sg-DIR-NP-EXCL say TM24hrs
   I will bring a small crooked cucumber for you!

4. Mà-ngóé, yøzèrîmcèò,
   mà-ngó, yø-zì-rûm-cè-ò16
   NEG-cry seed-small-added.to-DIM-VOC
   Don't cry, (my) little seed,

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

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ő é, nvmèí nāò mìbāng waqcè nō tiqtī niqshōq
ő é nv-mè-ī nā-ō mìbāng waq-cè nō tiq-nī niq-shōq
Oh, eh, the piglet your mother raises, one day the excrement (must be) cleaned,

dvkà gō mv-lvnvmōē,
dvkà gō mv-lvn-vm-ō-ē
offence even NEG-considered-DIR-TNP-EXCL
this offence is not considered,

Nvmèí gwèō mvdo dōngrōnyīng nī wāngēlē.
nv-mè-ī gwé-ō mvdo dōngrōn²⁷-yīng nī wā-ngē-lē
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.

¹⁷mvdo dōngrōn are the beads word by the Rawang women; dōngrōn specifically is the large long bead in the middle of the necklace.
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