

Title: Vzólvm p̀vng yà:ngà (How they started azeulam)  
 Speaker: Vshaq Mālē Pōng (Krangku native, moved to Putao years ago)  
 Place: Myitkyina  
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 File: How they started building house.aup 8:35-16:24

Vrá nō, è, vzó l̀vm yà:ngì wē mvshól wēỳvngō  
 vrá nō è vzó l̀vm ỳvng-ì wē mvshól wē-ỳvng-ō  
 again TOP eh vzue dance TMyrs-I.PAST NOM story that-place-LOC

tiqkàní vrá sh̀onl̀vm íē.  
 tiq-kà-ní vrá sh̀on-l̀vm í-ē  
 one-word-dl again speak-PUR be-N.PAST

I will say a few words about the story of the Vzeu dance.

Wēdō ch̀òm wā d̀vng bóà dvgvp nō,  
 wē-dō ch̀òm wā d̀vng bó-à dvgvp nō  
 that-ADV house make/build finish PFV-TR.PAST time TOP

After the house was built, [high tone on wā also possible here]

vlatpè nō m̀vng̀r̀ng kài nō “Lats̀vng Pōngkwāng” ā:lòē. [8:57]  
 vlat-pè nō m̀vng̀r̀ng kà-í nō Lat-s̀vng Pōng-kwāng v̄l-ò-ē  
 first.born-MALE TOP mangrung word-INST TOP first-human Pong-kwang\* call-TNP-N.PAST  
 there was the first born son, in mangrung words called “Latsang Pongkwang”.  
 [\*Pōng and Pōngkwāng (or Kāng--Lungmi) are names for the first son in different clans.]

Wēkvt nō kà vj̀ò:ngí nō,  
 wēkvt nō kà vj̀òng-í nō  
 then TOP word plain-INST TOP

Therefore the plain language,

Dvmsà kàrì taqō nō, “T̀ongm̀vngwā Mvgām” ā:lòē. [9:08]  
 dvmsà kà-rì taq-ō nō t̀ongm̀vngwā Mvgām v̄l-ò-ē  
 shaman word-pl LOC-LOC TOP ancient Magam call-TNP-N.PAST  
 in the shaman words he was called “Tongmangwa magam”, ‘the ancient firstborn’.  
 [Mvgām possibly from the Jinghpo name for the first son, Gām.]

VPōng gó kaqs̀vng ā:lò wē íē. [9:12]  
 vPōng gó kaq-s̀vng v̄l-ò wē í-ē  
 first.born CL(human) LOC-LOC call-TNP NOM be-N.PAST  
 since then it is the case that he has been called the first born.

Wē Vpōng góí nō, wēdō chòm wá,  
 wē Vpōng gó-í nō wē-dō chòm wà  
 that first.born CL(human)-AGT TOP that-ADV house do/make  
 That first born then built a house, [wá nominal, not verb]

wēdō àngn̄m pèí chòm wā dá:ngò nò  
 wē-dō [àng-n̄m pè-í chòm wā d̀vng-ò nò  
 that-ADV 3-brother MALE-AGT house make finish-TNP PS

dvgóám nò d̀vbùlúng kv̄t] nō,  
 dvgó-ám nò d̀vbù-lúng kv̄t nō  
 prepare-DIR PS happy-DIR time TOP  
 and when he saw his younger brother finish building a house (and) all things were put in order  
 there he became very happy.

Vpōng góí yà:ngò wē nō wàngs̀vng rvgaqgaqō  
 vpōng gó-í ỳvng-ò wē nō [wàng-s̀vng rvgaq-gaq-ō  
 first.born CL(human)-AGT see-TNP NOM TOP river-bank region-REDUP-LOC  
 What the first born saw, at several places along the river bank

paqchérri shvlángshì nò l̀vm wē yà:ngòē, wāē. [9:40]  
 paqchér-rì shv-vláng-shì nò l̀vm wē] ỳvng-ò-ē wā-ē  
 butterfly-pl CAUS-fly-R/M PS dance NOM see-TNP-N.PAST say-N.PAST  
 he (could) see butterflies flying (about), dancing. [nominalized complement of ‘see’; causative  
 because they are doing it themselves]

Wēkv̄t nō muqlàng rā:mō gō, tv̄mòrì  
 wē-kv̄t nō [muqlàng rām-ō gō tv̄mò-rì  
 that-time TOP sky above-LOC also eagle-pl

pònī pònī lvm nò tiqshì wē yà:ngòē, wāē. [9:54.5]  
 pò-nī pò-nī lvm nò tiq-shì wē] ỳng-ò-ē wā-ē  
 all-day all-day dance PS wander-R/M NOM see-TNP-N.PAST say-N.PAST

Then in the sky above he saw eagles dancing, circling about all day.

C̀mrérì gō v́á sómp̄ng rvgaq̄  
 [c̀mré-rì-í gō v́á sómp̄ng rvgaq̄-ō  
 child-pl-AGT also barn under region-LOC

døtnaq̀rì ta:pmò nò, døtnaq̀rì dù:ngò wē sha:tnò nò  
 døt-naq-rì tvp-ò nò døt-naq-rì dùng-ò wē shvt-ò nò  
 rat-black-pl catch-TNP PS rat-black-pl tie.up-TNP NOM kill-TNP PS

shvĺmshì wē c̀mrérì gō yà:ngòē wāē.  
 shv-ĺm-shì wē c̀mré-rì] gō ỳng-ò-ē wā-ē  
 CAUS-dance-R/M NOM child-pl also see-TNP-N.PAST say-N.PAST

He also saw the children who danced under the barn dance after catching the black rats, tying them up, and killing them. [caus-V-r/m here as with butterflies flying above]

Wērvt nò, “O, wēdō d̀vbú rà dá:rì, ĺm rà dá:rì,” wā nò,  
 wē-rvt nò ō wē-dō d̀vbù rà d̀vr-ì lvm rà d̀vr-ì wā nò  
 that-for PS o that-ADV rejoice must TMhrs-1pl dance must TMhrs-1pl say PS

Therefore he thought, “We should express our gratitude the same way (as children jump, eagles and butterflies fly), we should dance”.

[high tone on d̀vbù and lvm before rà; dá:rì for ‘should, supposed to’!]

Tòngm̄ngwā Mvgà:mí d̀vd̄m lú:ngà kvt nō,  
 Tòngm̄ngwā Mvgàm-í d̀vd̄m lōng-à kvt nō  
 Tongmangwa Magam-AGT think DIR-TR.PAST time TOP

Tongmangwa Magam came to think (about this),

“Chòm gō lún bóshà.  
 chòm gō lún bó-shà  
 house also receive PFV-1plpast

“We’ve got a house.



dvgùng zìò nò lùm jà:ngì. [11:16]  
 dvgùng zì-ò nò lùm j̀̀ng-ì  
 honour/praise give-TNP PS dance TMyrs-I.PAST  
 It's more likely that they gave glory to God the Creator and danced.

Vzólùm p̀̀ng yà:ngà wē nō  
 vzó-lùm p̀̀ng ỳ̀ng-à wē nō  
 azeu-dance begin TMyrs-TR.PAST NOM TOP  
 The person who began the azeu-dance

Tòngm̀̀ngwā Mvgà:mí p̀̀ng yà:ngà wāē. [11:23]  
 tòngm̀̀ngwā Mvgàm-í p̀̀ng ỳ̀ng-à wā-ē  
 tongmangwa magam begin TMyrs-TR.PAST say-N.PAST  
 Tongmangwa Magam began it.

Wēdō í rvtnò vzólùm daq ní Dvmò toqshì nò  
 wē-dō í-rvt-nò vzó-lùm daq ní-í Dvmò toq-shì nò  
 that-ADV be-for-PS azeu-dance DIR day-ADV Dameu speak-R/M PS  
 Therefore the day that they were azeu-dancing, in terms of talking to Dameu, [daq for when, while, in process of action]

Mvd̄y toqshì wē taq̄, wē g̀̀nwāng wē g̀̀nwāng  
 Mvd̄y toq-shì wē taq̄-ō wē g̀̀nwāng wē g̀̀nwāng  
 Maday speak-R/M NOM LOC-LOC that district that district  
 in talking to Maday, in each district,

wē rvgaq wē rvgaq laqyàrì mà-bóng. [11:43]  
 wē rvgaq wē rvgaq laqyà-rì mv-vbóng  
 that region that region custom-pl NEG-alike  
 in each region, the traditions are not the same (basically the same but the words they use are a little different).

Wērvt nò vzólùm wē tvrà mà-bóng wài ká nō  
 wē-rvt nò vzó-lùm wē tvrà mv-vbóng wà-ì ká nō  
 that-for PS azeu-dance NOM about NEG-alike say-1pl NOM TOP  
 The reason we say azeu-dance is not the same

yādō      íē. [11:51]  
yā-dō      í-ē  
this-ADV    be-N.PAST

is like this. [use of proximate for cataphoric discourse deixis]

Rvmèti    la:pmí    nō      “Dvmò”    wāē.  
Rvmèti    lap-í      nō      Dvmò      wā-ē  
Rameti    side-ADV TOP    Dameu    say-N.PAST  
In Rameti region they say “Dameu”.

Dvmàng    lap      nō      “Mvdv̄y”    wāē. [12:00]  
Dvmàng    lap      nō      Mvdv̄y      wā-ē  
Damang    side      TOP    Maday      say-N.PAST

In the Krangku (Damang) region (west of Rvmèti) they say “Maday” (instead of “Dameu”).

Inìgō            Dvmò s̀ng toqshìdaq            dvgvp nō  
í-nìgō            Dvmò s̀ng toq-shì-daq            dvgvp nō  
be-although    Dameu LOC    speak-R/M-DIR    time      TOP  
But when they speak to Dameu,

Dvmàng    lap    nō    yādō      wà    yà:ngì, [12:11]  
Dvmàng    lap    nō    yā-dō      wà    ỳng-ì  
Damang    side TOP    this-ADV    say    TMyrs-I.PAST  
the Damang region people used to say like this,

“M̀vpè      M̀Nāngá      vmólàé,      P̀vpè      M̀Nāngá      vràé”  
m̀vn-pè      M̀-Ńāng-á      **vmólà-é**      P̀vn-pè      M̀-Ńāng-á      vrà-é  
create-MALE    Meu-Nang-NVOC (let.it.be)-EXCL    create-MALE    Meu-Nang-NVOC    agree-EXCL

wā      nò    toqshìē. [12:26]  
wā      nò    toq-shì-ē  
say      PS    speak-R/M-N.PAST

they said “Creator Ameu-Nang, Let it be (Amen). Creator Ameu-Nang, let it be (Amen)”.  
[M̀vngr̀ng words, ‘agree to’ toqshìē/teps̀hìē only used for talking to high level people or God.]

Wērvt nò, “Rv̄mzòy nò shìū ìngò niqmō gō  
wē-rvt nò Rv̄mzòy nò shì-ū ìng-ò niq-mō gō  
that-for PS Ramzoy TOP die-plague pass.by-TNP day-LOC also  
Therefore “Ramzoy when the deadly plague comes [check 12:27-13:03]

‘Tvnècè gō laqēó’ ìwài.  
tvnècè gō laq-ē-ó ì-wà-ì  
human also INDTV-exist-EMPH N.1-say-1pl  
we say ‘Let human beings exist (not be wiped out).’ [ì- here is the same as è- in Mvtwang; -ì here is the same as yàng or jàng in Mvtwang? Or is it Dvmø said this, and who or what is Rvmzoy? niqmø = ínìgō?]

MòNāngé gōmgōyí shìū vzingò niqmō gō,  
MòNāng-é gōmgoy-í shìū vzing-ò niq-mō gō  
MeuNang-EXCL guemgoi-AGT die-plague multiply-TNP day-LOC also  
O, God (Dameu) when the day the deadly diseases (maybe it was the flood) came

‘Sv̄ngzàcè nò laqēó’ ìwài, MòNāngé, vmólàé”  
sv̄ngzà-cè nò laq-ē-ó ì-wà-ì MòNāng-é vmólà-é  
human-DIM TOP INDTV-live-EMPH N.1-say-TMyrs MeuNang-EXCL (let it be)-EXCL  
(laqē = laq̄v) You said ‘Let human beings exist’,”

wā nò wēdō Dvmø toqshì yà:ngì. [13:03]  
wā nò wē-dō Dvmø toq-shì yv̄ng-ì  
say PS that-ADV Dameu speak-R/M TMyrs-I.PAST  
they said like that to Dameu.

Dvmø toqshì wē mvsól taqō  
Dvmø toq-shì wē mvsól taq-ō  
Dameu speak-R/M NOM story LOC-LOC  
In the story of speaking to Dameu,

ngàí tá:ngò sá:ngò d’vngtē,  
ngà-í tá-ng-ò sá-ng-ò d’vngtē  
1sg-AGT hear-1sg-TNP know-1sg-TNP much  
as much as I have heard about and know,

Dvmò toqshì wē tvrà sòn dakngònōng. [13:14]  
 Dvmò toq-shì wē tvrà shòn daq-ò-nī-ng  
 Dameu speak-R/M NOM about speak DIR-TNP-then-1sg  
 I will tell you about how people spoke to Dameu.

Rvmèti rvgaqō Tònkàng Sàngdúngrì, Yōntvng-rì nō  
 Rvmèti rvgaq-ō Tònkàng Sàngdúng-rì Yōntvng-rì nō  
 Rameti region-LOC Tuenkang Sangdong-pl Yuetang-pl TOP  
 In the Rameti region, Tuenkang, Sangdung, and Yuetang families

kādō toqshì wē gō shīnī mv-tá:ngò.  
 kā-dō toq-shì wē gō shīnī mv-tá-ng-ò  
 WH-ADV speak-R/M NOM also yet NEG-hear-1sg-TNP  
 I have not heard yet how they spoke to Dameu.

Nvnghörì Dvmò toqshì daq nìnō,  
 Nvnghör-rì Dvmò toq-shì daq nìnō  
 Nangheu-pl Dameu speak-R/M DIR when  
 When Nangheu family were speaking/praying/making sacrifice to Dameu,

“Goqdòng nō Luqmòmèé” wā nò toqshì yà:ngì [13:37]  
 goq-dòng nō luq-mò-mè-é wā nò toq-shì yvng-ì  
 head-CL(large.items) TOP much-Dameu-mother-EXCL say PS speak-R/M TMyrs-I.PAST  
 They said “Godueng neu lumeumee” (Big-headed person Luqmeu) [luq ‘prosper’ mother of  
 prosperity (mvngrung lg), one who can know everything]

wā nò, shaqrérí shòn yà:ngò wē táng yvngà.  
 wā nò shaqré-rì-í shòn yvng-ò wē tá-ng yvng-à  
 say PS old.person-pl-AGT say TMyrs-TNP NOM hear-1sg TMyrs-TR.PAST  
 this is what I heard from the old people.

Wērvt nò vPuqrì nō nōngmaq Krvngkú móng kèní  
 wē-rvt nò vPuq-rì nō [nōngmaq Krvngkú móng kèní]  
 that-for PS Jinghpaw-pl TOP 1pl Krangku region from



shvngønt yà:ngà nò, [13:52]  
shvngønt yvng-à nò  
teach TMyrs-TR.PAST PS

We Krangku region people taught (the Jinghpo) the azeu dance.

[kèní used in place of AGT? yes]

shvngønt yà:ngàpè bòng lánghò wē vzólvm wē íwē.  
shvngønt yvng-à-pè bòng lá-ng-ò wē vzólvm wē í-wē  
teach TMyrs-TR.PAST-MALE name find-1sg-TNP NOM azeu-dance-PUR NOM be-NOM

I have been trying to find the name of the person who taught them to dance, **though**

[high tone on lvm before nominalizer]

Mèn móng shvnglot lún bóshà wē àngnóng  
Mèn móng shvnglot lún bó-shà wē àng-nóng  
Burma country independence receive PFV-1plpast NOM NFP-year  
the year we got independence,

tiqíng dvgòyá vbìcé vshvt nóng taqō,  
tiq-kíng dvgò-yá vbì-cé vshvt nóng taq-ō  
one-thousand nine-hundred four-ten eight year LOC-LOC  
1948,

shvnglot Mvnàu nàiē wā yíng kèní  
shvnglot Mvnàu nài-ì-ē wā yíng kèní  
independence manau(<Jp) dance-I.PAST-N.PAST say place from  
From the time (the Jinghpaws) danced the independence manau (= mvnò vzólvm)

Rvwāng Gām bòng nō petnò nò  
Rvwāng Gām bòng nō pet(<B)-ò nò  
Rawang Gam name TOP erase-TNP PS  
the name Rawang Gam (what the Jinghpo called the person who started the dance) was erased (forgotten),

Dōngyòy màng yíng kèní Mvdvy baqnōyshì nò  
Dōngyòy màng yíng kèní Mvdvy baqnōy-shì nò  
Duengyoy child(<Jp) place from Maday connect-R/M PS  
(and) they connected with Maday. (They leave out Rvwang Gam's name and connect the dance with Maday instead.) mvdvy = toqshì

vPuqrì nō wēdō vkvt tétewā lingshì bōi. [11:35]  
vPuq-rì nō wē-dō vkvt té-té-wā līng-shì bō-ì  
Jinghpaw-pl TOP that-ADV now more-REDUP-ADV change-R/M PFV-I.PAST  
The Jinghpaw have in that way changed (the story) even more now.

Wēdō íwē tvrà nō mēp̄vng nō  
wē-dō í-wē tvrà nō mēp̄vng nō  
that-ADV be-NOM about TOP after/later TOP  
Things like this later (after many generations)

kūdō nō kūdō vmàn-l̄vm wā ínāíē, wài nò  
kū-dō nō kū-dō vmàn-l̄vm wā í-nā-í-ē wà-ì nò  
that-ADV TOP that-ADV be.lost-PUR only be-may-be-N.PAST do-1pl PS

dvd̄vmāiē, vPuqrì dāng gō. [11:50]  
dvd̄vm-ā-ì-ē vPuq-rì dāng gō  
think-DIR-I.PAST-1pl-N.PAST Jinghpaw about also  
we think they may lose (the truth) about the story, (that's what we think) about the Jinghpaw.

Íwē vzól̄vm wē tvrà nō vkvt nō sh̄vngbēbēí  
í-wē vzól̄vm wē tvrà nō vkvt nō sh̄vngbē-bē-í  
be-NOM azeu-dance NOM about TOP now TOP all-REDUP-AGT  
[no high tone before wē]

mv-l̄vng bōà. [14:58]  
mv-l̄vng bō-à  
NEG-use PFV-TR.PAST

But the tradition of azeu dance now all (of us) do not practice it anymore (we don't do the vzeulam like before, we just dance--we don't do the ceremonies). (... wē tvrà = ... dāng!)

Noqshì bóshà nī kèní yākaq s̄vng nō  
noq-shì bó-shà nī kèní yā-kaq s̄vng nō  
worship-R/M PFV-1plpast day from this-side LOC TOP  
Since the day we became Christians

Gvrày mòngkà taq̄ ãld̄ wā cà:nì ýng kèní  
 Gvrày mòngkà taq̄-̄ ãl-d̄ wā c̀n-ì ýng kèní  
 God word LOC-LOC exist-ADV only follow-1pl place from  
 we follow what is in the word of God

Gvrày mòngkà taq̄ ãld̄ wā c̀n mvyôì ýng kèní, [15:13]  
 Gvrày mòngkà taq̄-̄ ãl-d̄ wā c̀n mvyô-ì ýng kèní  
 God word LOC-LOC exist-ADV only follow want-1pl place from  
 we only want to follow what is in the word of God, [c̀n before mvyô and other  
 aux/complement-taking verbs: c̀nd̀ng ‘only follow’, c̀n dvzaqshàè ‘trying to follow’!]

mv-noqshì dvgvp wà yà:ngà wē  
 mv-noq-shì dvgvp wà ỳng-à wē  
 NEG-worship-R/M time do TMyrs-TR.PAST NOM  
 and the days we practice the time we worship the nats

vjàng laqyàrì vtóngrì n̄ mvlúnglap n̄  
 vjàng/nature laqyà-rì vtóng-rì n̄ mvlúng-lap n̄  
 character custom-pl tradition-pl TOP more-side(portion) TOP  
 the majority of the traditions

gw̄r bóshà wē ín̄ vmàná:mì. [15:27]  
 gw̄r/gūr bó-shà wē í-n̄ vmàn-vm-ì  
 throw PFV-1plpast NOM be-PS be.lost-DIR-I.PAST  
 we threw them away so they were lost. [**vmànē** or vmānē low tone correct]

Vmàn nìḡ, cáng zí vtóng taq̄  
 vmàn nìḡ [cáng zí vtóng] taq̄-̄  
 be.lost though spirit give/worship tradition LOC-LOC

ĺng yà:ngà wē írvt n̄, vmàn nìḡ mv-rà wā n̄  
 ĺng ỳng-à wē í-rvt n̄ vmàn nìḡ mv-rà wā n̄  
 use TMyrs-TR.PAST NOM be-for PS vanish although NEG-need say PS  
 Even though we lost them, because those were the things we practiced when we worshiped  
 nats (spirits), although they are lost we don’t need them,

dvdā:mì wē íē. [15:39.5]  
 dvdvm-ì wē í-ē  
 think-1pl NOM be-N.PAST  
 (this) is what we think.

Inìgō mvshól-rì tōnī kādō kādō lǐng yà:ngà,  
 í-nìgō mvshól-rì tō-nī kā-dō kā-dō lǐng yǐng-à  
 be-although story-pl old-day WH-ADV WH-ADV use TMyrs-TR.PAST  
 But in the old days what we used to practice,

tōnī kādō kādō cǐn jà:ngà wārì  
 tō-nī kā-dō kā-dō cǐn jǐng-à wā-rì  
 old-day WH-ADV WH-ADV follow TMyrs-TR.PAST do-pl  
 what we use to follow,

shá rà wē v̄l rvt nò, yādō gō shòn vdū wē íē.  
 shá rà wē v̄l rvt nò yā-dō gō [shòn vdū wē] í-ē  
 know need NOM be for PS this-ADV also speak suitable NOM be-N.PAST  
 because we need to know about them, it is appropriate for us to talk about these things. [high  
 tone on shòn inf. comp!]

Wērvt nò vkvt nòngmaq Rvwàng dvcì dvgòngrì taq kèní  
 wervt nò vkvt [nòngmaq Rvwàng dvcì dvgòng]-rì taq kèní  
 that-for PS now 1pl Rawang clan/tribe clan-pl LOC from  
 Therefore among our Rawangs clans [taq and kèní used together]

Rvwàng dvcì dvgòngrí lǐng yà:ngà vtóng laqyàrì nō  
 [Rvwàng dvcì dvgòng-rì-í lǐng yǐng-à vtóng laqyà]-rì nō  
 Rawang clan clan-pl-AGT use TMyrs-TR.PAST tradition tradition-pl TOP  
 the old traditions we used to practice

vkvt gō shòn m̄vnlím íē.  
 vkvt gō shòn m̄vnlím í-ē  
 now also speak continue-PUR be-N.PAST  
 I will continue to talk about. [high tone on shòn before m̄vndē ‘continue’; also lím íē!]

Vzólvm    tvrà    nō    wēdýngtē    taq̄ō    nā:ròē.    [16:22]  
 vzó-lvm    tvrà    nō    wē-dýngtē    taq-ō    nār-ò-ē  
 azeu-dance about    TOP    that-much    LOC-LOC    rest(stop)-TNP-N.PAST  
 About azeu-dance I will stop here at this much.