

## AKHA DEATH RITUALS

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1979

These translations of Akha rituals are very preliminary. They contain the first two sections of the death rituals, and I will gradually type them all out and distribute them. I have ca 1400 note book pages with texts in the ritual language, 100 of them are translated here, so there is much more to come.

I will now file all these texts to be able to <sup>do</sup>a detailed grammatical and philological study, and hopefully also end <sup>up</sup>with a better translation both from an Akha and an English point of view.

I would appreciate any comment you care to give while the work is in progress.

Some notes on the translation. Dots after a line means that one or several lines are left untranslated, either because my informant, the priest, didn't understand them himself, or because I didn't. Occasionally I keep the Akha term, when I don't know the English equivalent. The word phi-ma I left untranslated in the beginning but later changed that to "priest". A phi-ma is one who has learnt to recite, which is mainly done at sickness and death rituals. Other yearly ceremonies are performed by the dzδ-ma "village leader". I often show the parallel construction of the lines in Akha with clumsy English as a result, and I also keep all the repetitions. The "I" in the texts means the priest.

These recitations are only said when a buffalo is sacrificed for the dead.

1. m̂ d̂jiq d̂jiq > thó >

The first recitation after death. It is an enumeration of the ceremonies, not complete though, to be performed for the dead.

2. oq xĥ oq dog thó >

The setting is as if there is no priest in the village where a death has occurred. A group is sent out to another village to ask their priest to come and recite. In fact only the priest goes but it is worded as if also the village leader, the blacksmith, and the war leader all go.

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3. bj̄m d̄əq j̄a d̄əq thó ə

About the whole nature preparing to conceive and the woman giving birth to a daughter

4. dj̄ó la tsh̄è thó ə

Girls and boys growing up and thinking about getting married

5. tsh̄à àŋ tsh̄à zé thó ə

A boy going to buy salt at a Shan market far away, asking his girlfriend not to marry somebody else while he is away.

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## 6. abố bố m ə thó ə

About a boy trying to make up his mind about getting married. This section is worded as the Akha boy is looking for a girl of the abố people, who are said to be a Mon-Khmer people.

## 7. ố zá thó ə

The boy finally finding a girl to marry and elopes with her. They change their minds about staying away and return home to arrange for the wedding.

## 8. zà mĩ naŋ mỳ tshé ə thó ə

A good day for the marriage is chosen and the ceremonies performed. The couple settle down and start to raise a family.

AKHA DEATH RITUALS

mS djig djig, thó a

98.9

The first recitation when death has occurred. Recited outside the house after the corpse has been shrouded.

Having died on earth being bent

the door where the sun goes up

you die, others are let to live, the door where the moon comes out

the phí-ma recites for a lifetime

the phí-ma must think long ahead, long like the river floating upstream, think clearly like the sun and the moon

must be clever like the clear water upstream, like the clear sun and moon

let old people live in the village being clever

the clear water flowing in the bending river

you are not a young one going to the dancing place

you are an adult who knows a lot, like a Chinese

you are not a small, blunt knife

but a sharp knife with a big handle

if you don't go close to the Chinese you won't have knowledge

you are close to the Chinese

if you don't go close to the phé-njō people you won't have full knowledge

you are close to them and know it all

the young ones have many words

you grown-up woman listens only to the good parts

if on your road there is a lot of dog shit and pig shit

if the dog shit is no good, cover it with your feet

if the pig shit is no good break off fern and cover it

if the chicken shit is no good cover it with ashes

when you were on earth you had a good heart and never scolded people

in spirits' land, don't be worried

on earth you were clever like clear water

in spirits' land, don't be angry

on earth your heart was good like an orchid  
 98.12 in the underworld, don't change into a dumb woman  
 woman, if the things you take along are not straight, make them straight  
 man, if the food is no good, make it good  
 the things which are not straight, make them straight  
 if the bamboo section is no good, cut it so it becomes good  
 in the middle of heaven the sun and moon shine  
 don't shine from the edge  
 the middle of heaven is good, shine in the middle  
 in the middle of earth walking with a staff  
 don't walk with a staff at the edge of the earth  
 the middle of the earth is good, walk just at the middle  
 the small tiger roams all over the country  
 don't roam at the edge of the world  
 the middle of the world is good, roam just at the middle  
 the first staff you walk with, let it be firm  
 when the sun first shines, let it be bright  
 walking with a staff, let the staff go first  
 before when you were alive I didn't call you by name  
 now when you have died I must call your name  
 while alive, your name wasn't called  
 now when you have died I must call you by name ...  
 oh, lâ-pjhá, oh bí-tjhÉ (name of the dead)  
 I the phí-ma will recite  
 the ceremonies for you are not finished yet ...  
 if a guest is not given to eat he won't go home  
 giving ten groups of guest to eat and they go home  
 first we give you the dâng-xhâ chicken  
 and then we give you the dâng-sjhó chicken

the ceremonies are not finished yet  
 then we'll kill a pig for you while cutting the coffin  
 the ceremonies won't be finished yet  
 then the shi tiq xòq will be all done

98.16

let your good luck come back  
 your good luck coming back close to your eldest son  
 coming back close to your middle son  
 dead woman, let your luck turn back towards us  
 let your good luck turn back to us  
 letting your luck befall your children ...  
 at first we are worried  
 at first we feel distressed, later let us be comfortable  
 at first we are worried  
 let our worry later disappear  
 at first we are nothing but cold  
 now we feel cold, later let us be warm  
 at first our tears are overflowing, later let us laugh a bit  
 at first our mouths are pouting, later let our laugh roar like thunder  
 in your rich house sweep the upper part but let your luck remain ...  
 let your luck turn towards us  
 let your good luck turn towards us  
 let your luck stay with your children  
 let your luck give long life to your children  
 one mother pig you take with you ...  
 the ceremonies are not finished yet  
 outside where we have made the red earth smooth  
 later I will recite there  
 by your head, scrap iron on a piece of cloth ...  
 by your feet a spindle ...



98.20 don't let the good soil burst  
 don't let the tree for the coffin come to life again ...  
 the ceremonies are not finished yet  
 the deceased phi-ma's will all be called upon  
 the ceremonies won't be finished yet  
 I'll make the lá-y for the dead  
 your lá-y hen to be given to the ancestors ...  
 the ceremonies won't be finished yet  
 then I finish the nh saq djiq  
 sugarcane is put on the tray  
 there are good and bad deaths  
 bananas are placed on the tray  
 there are good and bad deaths  
 nine sections of sugarcane  
 there are good and bad deaths  
 white cowries  
 there are good and bad deaths  
 the y<sup>h</sup>-yá leaves  
 there are good and bad deaths  
 nine shoots from the phu-xhâ tree  
 giving birth to a child, ten ceremonies are made  
 nine shoots from the mjàng-lá tree ...  
 there are good and bad deaths  
 the division between good and bad deaths is finished ...  
 the ceremonies won't be finished yet ...  
 I'll do the nh y<sup>h</sup>q tshàng with a pig  
 your eldest son, your second son, your youngest son ...  
 let your luck return here  
 let your luck go back to your children

let your luck befall on your children

I'll make the *nā jog tshāng* for you to let your luck remain with  
your children

98.24 one male pig ...

the ceremonies won't be finished yet

at the outskirts of the village

we'll cut the bamboo section to beat the rhythm with

we'll cut the bamboo section for you

if the bamboo section is not good we can't use it

I've finished cutting the bamboo section for the dead and the one  
who was in pain

I'm not cutting the bamboo section for the owner of animals but I cut  
it for you who have died

if a stone bursts in the hot season it doesn't matter

I won't let the bamboo section burst

if bamboos burst in the hot season it doesn't matter

I won't let your bamboo section burst

in the jungle the bamboo squeaks

I won't let your bamboo section squeak

in the jungle the bamboo creaks

I won't let your bamboo section creak

the ceremonies won't be finished yet

then the ceremony to show you the way into the coffin

the *phī-ma* swings one rooster for the head part of the coffin

at the foot part, let it flap its wings and crow

for the foot part one hen

let the hen flap its wings and cackle at the head part

at the head part, one cowrie

let the cowrie make the coffin clean



98.27

at the foot part a cowrie

I'll clean the head part with it

at the middle the coffin is not good, clean it with water in a bowl ...

let the upper and lower parts of the coffin fit well together

you are not the only one who goes into the coffin

you are not an alone woman who goes into the coffin

the ruler of heaven has died and will go with you into the coffin

the ruler of earth has died and will go with you into the coffin

the one who raised horses and tied them to his feet will go into the coffin

the one who rides on horses will go into the coffin

the one who eats from a silver bowl, the one who drinks from a golden bowl will go into the coffin

when going into the coffin, don't be worried

when going into the coffin don't be distressed

it is not a bad coffin but a good coffin

you won't be hungry in the coffin but will eat your fill

it is not a bad coffin, everything you need is there

it is not a cold coffin but a warm coffin

your elder brother upslope will go into the coffin

your younger brother downslope will go into the coffin

your whole family will go into the coffin

I the phi-ma will go into the coffin

you won't go into the coffin alone

you are not an alone woman who goes into the coffin

the coffin will be closed - she is lying in the coffin ...

Oh, you are the only one who went into the coffin

you are the only woman who went into the coffin

the ruler of heaven has died but he won't go into the coffin

the ruler of earth has died but won't go into the coffin

the one who raised horses and tied them to his feet, the one who rode on horses won't go into the coffin

98.33

your elder brother upslope won't go into it, your younger brother  
downslope won't go into it

your family members won't go into the coffin

I the phi-ma won't go into the coffin

the daughter who hasn't got married yet won't go into the coffin

the son who hasn't brought a daughter-in-law yet won't go into the coffin

the black crow won't go into the coffin until it has turned white

the male buffalo won't go into the coffin until it has become pregnant

the treading pole and pestle won't go into the coffin until they  
have come to life

you alone has gone into the coffin

you alone mother has gone into the coffin

the ceremonies won't be finished yet

then the ceremony to ensure that the phi-ma doesn't have to relieve  
himself while reciting

make the ceremony with one hen

to ensure that the phi-ma won't have to defecate ...

the ceremonies won't be finished yet

then the three nights of recitations

the ceremonies are not finished yet

the water, tea, and ginger is put into the bamboo section ...

upslope the dogs are barking

2. og xhê og dog thô

93.2

upslope the dogs are barking ...  
 in the middle the pigs are running  
 downslope the cows with short hair are bellowing  
 a group of people dressed in red and black coming to the village  
 where is the group going  
 a group from downstream wearing red, a group from upstream wearing black  
 dawn has not yet come  
 the Shans from upstream wearing black wait by the grass field  
 the cock has not yet crowed  
 outside the gate in the shadow below the trees  
 the Shans are not valuable, our rice is valuable  
 the á ' people are not valuable, our animals are valuable  
 it is not a group from downstream wearing red  
 it is not a group from downstream wearing black  
 with strawhats shining like stars, are they young men who have  
 come to court the girls  
 they are not young men who have come to court the girls  
 it is a group who has to ask for the village leader  
 if that is so go to wait where the leader lives  
 the leader looks as if he will come out of his door  
 at the leader's house, he is not in a hurry  
 he doesn't come out of his door  
 it is not a group who has come to ask for the village leader  
 drawing his decorated spear, three fathoms long  
 carrying his good knife, three handsbreadths long, in a rope  
 have they come to ask for the war leader  
 if that is so go to wait where the war leader lives

93.4 the war leader looks as if he will come out of his door  
at the war leader's house, he is not in a hurry to go to war  
the good war leader doesn't get out of his door  
the good war leader doesn't go beyond the village gate  
it is not a group who has come to ask the war leader to go to war  
at the corner of the house three pieces of charcoal on a tray  
lifting up a bowl with golden rice  
have they come to ask the blacksmith to forge iron  
if that is so go to wait where the blacksmith lives  
the blacksmith looks as if he will come out of his door  
at the blacksmith's place, he is not in a hurry to forge iron  
the good blacksmith doesn't go out of his door  
the good blacksmith doesn't go out beyond the village gate  
it is not a group who has come to ask the blacksmith to forge iron  
in the corner a bottle with good liquor  
in the corner a basket with dried meat  
is it a group who has come to ask the priest to spread leaves  
if that is so go to wait where the priest lives  
outside his house under the shadow of the trees  
calling on him once, he doesn't answer  
calling on him twice, he doesn't answer  
calling on him three times, the priest answers  
not calling once only, he answers  
calling on him three times, if he doesn't answer  
others think that he is not able, but the priest himself thinks  
that he is able  
others think that the priest's house is not big  
the priest himself thinks that his own house is big

the soil in dja-dg is good and abundant

others' houses are not big

93.7

the priest thinks that his own house is big

the fields parents have made are big

others' fields are not big

the priest thinks that his fields are big

it is a group who asks the priest to spread out leaves

Oh, mother of the house, they call on the priest's mother

she goes out on the porch where pigs root around below

shields her eyes with her hand for the sunshine

on the outer porch she looks between her three fingers

judging the people from downstream, judging the people from upstream

it is a group who asks the priest to spread leaves

"At night I dreamt, in daytime I didn't think about death

at night I dreamt but I didn't see death ...

at daytime feeling pity, mourning has come

going to sleep at night I look after the grandchildren

at daytime taking care of the children

at night taking care of the bedding"

it looks like dawn, but the cock hasn't crowed

it looks like mourning, but it didn't look like pain

it looks like grubs eating the roots, but the crown didn't look dead

it looks like water overflowing, but the water isn't muddy

when dawn has come the crow mother shrieks

it looks as if cases are being judged by the village leader

if the village leader has a case in his village

if it is not a case that can't be judged

the village leader will give his verdict by mouth

not mending holes in clothes  
 93.11 if mending clothes  
 mending clothes, making it look well on both sides  
 the old woman mends well with needle and thread  
 it is not a matter of judging cases in the village  
 at dawn the crow mother shrieked loudly  
 it is not that the village leader is going to judge cases  
 at midday the djà-tjhf bird called out  
 it looks as if an animal reject has been born in the village  
 if a bad animal is born in the village  
 others can eat it, the young ones lift their chopsticks  
 those who can lift their chopsticks gather around like fish  
 it is not a case of an animal reject  
 it is announced that an old woman has died  
 the young ones went hunting in the mountains  
 a bird called out, a bird reported  
 it looks as if it reports that it has seen somebody  
 it does not report that it has seen somebody  
 it tells that an old woman has died and has been in pain  
 going to our own fields carrying our shoulder bags  
 carrying a basket on a yoke to pluck our vegetables  
 the wild banana buds in the jungle are bitter  
 a tj q-l`q mother bird calls out  
 it looks as if it reports that it has seen somebody  
 it does not report that it has seen somebody  
 it tells that an old woman has died and has been in pain  
 with a hoe three handbreadths long like a toy in his hands, a  
 boy digging the field bending his back  
 while weeding his own rice  
 while holding a knife three handbreadth long



93.15 while standing up looking at his own rice stems  
 by the mā-la bamboo at the bottom of the field  
 a bulbul mother calls out  
 it looks as if it tells that a child has been born in the village  
 it does not tell about a child being born in the village  
 it tells about an old woman's death and pain  
 three persons calling on the village leader  
 three persons calling on the priest  
 you have never seen the face of our village leader  
 never heard his voice  
 you have never seen the village leader's body  
 how do you know that there is a village leader here  
 who has told you that he is here  
 it is not the case that somebody has told us that there is a  
 village leader here ...  
 we know that inside the fence he is judging cases  
 his words by mouth are as strong as the voice of the dja-lā bird  
 when the village leader says one word the crowd is silent ...  
 we didn't know about his living here  
 but we know about his judging cases  
 oh, village leader  
 you haven't seen our war leader's face  
 you haven't heard his voice  
 you haven't seen our war leader's body  
 how do you know that there is a war leader here  
 who has told you that he is here  
 nobody has told us that a war leader lives here  
 he was fighting on two sides  
 his palm was cut across, red blood flowing out  
 his fingers were cut across, dark blood burst out

the war leader fights once and the enemy gets silent ...

we didn't know about his living here

but we know about his fighting

oh, war leader

you haven't seen our blacksmith's face

you haven't heard his voice

93.19 you haven't seen our blacksmith's body

how do you know there is a blacksmith here

who has told you that he is here

nobody has told us that a blacksmith lives here

outside there is a clay pit looking like a termite hill

outside there is a smithy looking like a crow's nest

the blacksmith pounds once and the iron bends, the iron gives in

we didn't know about his living here

but we know about his forging iron

oh, blacksmith

you haven't seen our priest's face

you haven't heard his voice

you haven't seen our priest's body

~~who has told you that he is here~~

how do you know there is a priest here

who has told you that he is here

nobody has told us that a priest lives here ...

at the lower side of the house close to a dead's coffin

inbetween night and day he beats with a bamboo section for the spirit

the spirit of the dead is recited up

spirits are as many as ants

spirits disappear like flowers when the priest recites

the spirit of the dead moves, all the spirits disappear

the priest recites once and the spirits listen and flee  
 we didn't know about his living here  
 but we know about his reciting  
 oh, priest

the barking dogs with white necks  
 the red cock crows, its voice is good

93.22

the priest recites  
 wronging heaven, there is no day when we don't wrong heaven  
 no morning when we don't wrong heaven  
 wronging heaven but not being judged by heaven  
 wronging heaven many times  
 the white clouds judge us  
 not only wronging heaven but wronging earth  
 there is no day without wronging earth  
 no morning without wronging earth  
 wronging earth but not being scolded by earth ...  
 wronging earth many times  
 the lord of earth will punish us  
 not only wronging earth but wronging the country  
 wronging the country but not being judged by the country ...  
 wronging the country many times  
 the lord of the country will judge us  
 not only wronging the country but wronging the village  
 there is no day without wronging the village  
 no morning without wronging the village  
 wronging the village but not being judged by the village  
 wronging the village many times  
 the village leader will pass the judgement

not only wronging the village but wronging the clan

93.25 there is not day without wronging the clan

no morning without wronging the clan

wronging one's clan, another clan: doesn't want to judge ...

wronging one's clan many times

the head of the clan judges

not only wronging one's clan but wronging one's household

there is no day without wronging one's household

no morning without wronging one's household

wronging one's household another household won't judge ...

wronging one's household several times

the parents will judge

sun and moon don't hurry

at time of death in one's household one must hurry

heaven has no worries

at time of death in one's household there are worries

when we have mourning in our households we can't manage it ourselves

when we are in a hurry in our households we can't take care of it ourselves

when there is mourning in one's household those who know come to help

when ceremonies are to be made in one's household those who know are called upon

the bō-pjha grub with thin wings

nine pieces of cloth used at one time

the wasp with thin waist

nine portions of beeswax used at one time

where people are alive hurry on with the ceremonies

make the place wide where people live with the ceremonies

by the roots of the tree leaves have fallen in piles

downslope where leaves have fallen sweep them away with hands and feet  
 downslope let the trees grow well  
 if moving the stones away where water flows  
 pushing away the stones the water flows widely  
 I didn't see the eagle which grabbed the chicken  
 I didn't see it perching on a branch high up in a tree upstream  
 93.29 but I know that a big chicken has disappeared from below the Shan house  
 I didn't see the tiger dragging the buffalo away  
 I didn't see it roaming at the outskirts of the Shan house  
 but I know that a female buffalo with long horns has disappeared  
 from the front of the Shan house  
 I didn't see the wolf dragging the pig away  
 I didn't see it roaming beside the Shan fence  
 but I know that an old sow has disappeared from below the Shan house  
 I haven't seen the hole from where the wind comes  
 if I were to see the wind hole  
 I would cover it with big stones to stop the wind  
 but I haven't seen the wind hole  
 when a tree falls across the path  
 I can't cut off the leaves  
 can't cut off the branches  
 I didn't see the spirit coming up to the door  
 I didn't see the spirit coming upright through the door  
 if I had seen the spirit coming up  
 I would have drawn my knife and chased him cutting him  
 if I had seen the spirit walking upright through the door  
 I would have drawn my spear and chased him piercing him  
 but I didn't see him coming up to the door

a dead in the house hinders the living

I didn't see the spirit coming upright through the door

dead animals fill up between the house posts

93.32 when somebody has died you can't dry his meat on the rack over the fire

I thought that a dead person could be dried over the fire rack

but that would look as if we had no ancestors

not wanting dead animals to go rotten between the house posts

I thought that dead animals went rotting between the house posts

it looks as if a wildcat with varied coloured eyes has gone rotten between the house posts

if not for women rice wouldn't be pounded white

if not for mother rice wouldn't be steamed

if not for father food wouldn't be tasty

if not for the village leader ceremonies wouldn't be performed

if not for the priest leaves wouldn't be spread and the tray not prepared

one village leader can't perform ten ceremonies

ten village leaders together perform one ceremony

one war leader doesn't fight ten wars

ten war leaders fight ten wars

one blacksmith doesn't forge ten pieces of iron

one piece of iron by ten blacksmiths

one priest doesn't recite ten times

ten priests recite once

fathers with trousers of five breadths of cloth

wronging thirty ceremonies

fathers with shirts of ten breadths of cloth

wronging thirty spirits



nothing is faster than feet  
 when getting a thorn into your foot  
 you can't take the thorn out yourself  
 a woman with three needles stuck into her sleeve  
 93.35 she takes the thorn out of my foot  
 nothing is more clear-sighted than eyes  
 when the wind blows dirt into my eye  
 I can't take the dirt out myself  
 a woman with three pieces of thread on her jacket  
 she can take the dirt out of my eye  
 the pickled meat of the dāng-lā is not to be eaten  
 taking it but not eating it  
 beautiful clothes which the village leader should not wear  
 even though they would fit his body well he doesn't wear them  
 the village leader is at the middle of the rain  
 the priest at the middle of sunshine  
 when rain was created did its son die  
~~when sun was created did its son die~~ the son of the rain died  
 when sun was created did its son die  
 when somebody's son dies  
 are six words spoken  
 should a horse be offered, should he be wrapped in a good blanket  
 should a buffalo be offered, should he be wrapped in a rug  
 a stallion is not offered, he is not wrapped in a blanket  
 a black buffalo is not offered, he is not wrapped into a rug  
 I must weed the field and get the old growths away  
 I thought I wouldn't have to weed

I am not worried if one stalk dies

I am worried about all the planted rice

I have to take care of the animals I raise

I thought I wouldn't have to take care of them

?

93.38

if one animal dies I'm not afraid

I'm afraid that later on the other animals I've raised will die

when somebody dies we arrange it all well

I thought we didn't had to arrange it well when somebody dies

I'm not afraid when one person dies

but afraid that later somebody else will die

when clothes get torn I must mend them

I thought I wouldn't have to repair torn clothes

I'm not worried when only one piece of clothes get torn

but I'm afraid that later on more clothes will get torn

on a rabbit day the priest can't recite

but he can go to the fields

on an ant day the priest can't go beyond the village gate to recite

but he can go to the fields

the village leader will go out of his door

but he hasn't got his payment yet

what is the village leader's fee

what is his price

first he asks for lumps of gold and silver given by hand

then he asks for a horse and a buffalo

at last he asks for silver and gold

"the money you ask for should be enough for your grandparents' life

not enough to feed your father during his life

not enough for your children and your grandchildren

your grandchildren are no good, they make traps

your children are no good, they set traps and look after them

your paddy house won't be full

your children won't stay alive

your animals won't fill nine pens

there is not meat and liquor every day

when there is meat I'll give you first

93.41 when there is liquor I'll give you first

when getting hungry I'll give you to eat first

when something good comes up you get it first

when money comes up, guests coming to the big house

a rich man in the village raising children

on a level spot on the mountain let the village leader live

in a village with five houses let the rooster crow

in a village with ten houses let one pig grunt

I'll give the fee to the village leader"

the war leader will go out of his door

but he hasn't got his payment yet

what is the war leader's fee

what is his price

first he asks for lumps of silver and gold given by hand

then he asks for a horse and a buffalo

at last he asks for silver and gold

"the money you ask for should be enough for your grandparents' life

not enough to feed your father during his life

not enough for your children and grandchildren

your grandchildren are no good, they make traps

your children are no good, they set traps and look after them

93.43 your paddy house won't be full  
 your children won't stay alive  
 your animals won't fill nine pens . . .  
 first giving you liquor and tea  
 then a pig that has been killed with a slingshot screaming 8  
 at last killing a buffalo with a spear for you to eat  
 giving one hundred spears  
 one hundred long spears  
 the end of the knife's handle like a frog's jaw  
 drawing the knife, it shines like stars  
 your rice will fill nine paddy houses  
 your children will fill nine places  
 your animals will fill nine pens  
 I'll give the fee to the war leader"  
 the blacksmith will go out of his door  
 but he hasn't got his payment yet  
 what is the blacksmith's fee  
 what is his price  
 first he asks for silver and gold given by hand  
 then he asks for a horse and a buffalo  
 at last he asks for silver and gold  
 "the money you ask for should be enough for your grandparents' life  
 not enough to feed your father during his life  
 not enough for your children and grandchildren  
 your grandchildren are no good, they make traps  
 your children are no good, they set traps and look after them  
 your paddy house won't be full  
 your children won't stay alive

93.46

your animals won't fill nine pens

I'll give you a big lump of silver

tie a purse on your waist"

(Blacksmiths) "When helping the blacksmith, don't let youngsters help

when pouring up rice for the blacksmith, don't pour up husks

doing your duty work in the blacksmith's fields, if sending your youngsters to work

the children you give birth to won't thrive

pouring up rice for the blacksmith, if pouring up husks

the sticky rice which you plant won't come to ears

doing your duty work for the blacksmith, adults should work

adults work for the blacksmith

not with an old rice sebooper

but carry a big rice basket

not with a small basket

I'll mark it on your tally stick"

(visitors:) Your rice will fill nine paddy houses

your children will fill nine places

your animals will fill nine pens

I'll give the fee to the blacksmith"

the priest will go out of his door

but he hasn't got his payment yet

what is the priest's fee.

what is his price

first he asks for silver and gold given by hand

then he asks for a horse and a buffalo

at last he asks for silver and gold

"the money you ask for should be enough for your grandparents' life

not enough to feed your father during his life

not enough for your children and grandchildren

your grandchildren are no good, they make traps  
your children are no good, they set traps and look after them

93.49

your nine paddy houses won't be full

your children won't stay alive

your animals won't fill nine pens

it is not every day that ~~there is a~~ there is ~~reciting~~ <sup>with</sup> sacrificing a dog or a pig

when reciting with a dog

cutting off its head and good thigh so they hang together (for priest to eat)

when reciting with a pig

inside ceremonies, four ribs to the priest

outside ceremonies five ribs

it is not every day that there is reciting with sacrificing a buffalo or a horse

when reciting with a buffalo

not cutting of the leg, not cutting off the intestines

but cutting off the leg with intestines hanging on to it

above its knee, four fingers breadth of meat

not cutting off part of the stomach, not cutting off the breast

but cutting off part of the stomach with a piece of the breast hanging on

three heaps of tender intestines, one heap to the priest

three piles of tender intestines, one pile to the priest

meat at inside ceremonies is not plenty

meat at outside ceremonies is not abundant

the amount of meat for the priest was created by mǎ-ō and jé-shá

to pay for the priest's lack of sleep (while reciting all night)

to pay for the priest's missing work in daytime

to pay for the priest's walking (to the house of death)

to pay for the priest's lifting his legs



to pay ten days price for the priest's missing one day of work  
in his fields ...

your nine paddy houses will be full

your children will fill nine settlements

your animals will fill nine pens

93.52

the village leader goes out of his door

I don't know if he has a strawhat

the strawhat and the village leader go together

the strawhat and the village leader follow each other

wearing a strawhat he goes out

he goes out but doesn't let the spirit of the strawhat go out

goes out but let the spirit of the strawhat stay at home

let it stay below the ridge of the house

by the corner roof beam

by the damp ashes at the fireplace, by the short poles below

first, with teeth and tongue (the village leader speaks)

then, with iron and bamboo strips (houses are built) ...

the good luck of father and mother

enough rice in the paddy house for twelve to eat

the steam-cooker

the youngsters breaking firewood, the youngsters fetching water

rain mixes with water, coming back climbing the stairs

the whole household join hands helping each other

below the house grown horses

in the pen sheep with hanging ears

letting the spirit of food bowls and chopsticks stay behind

a good tea kettle

the spirit of what he doesn't have can't be let behind

the spirit of what he has is let behind ...

he lets the daughter and mother remain at home

93.55

lets the mother and son remain worrying by the doorway ...

the village leader goes out but leaves the spirit of his strawhat behind

the war leader goes out carrying a spear, not yet letting its spirit remain

the war leader goes out of his door

if he doesn't carry a long spear going out we won't know (that he is going to war)

the long spear and the war leader go together

the decorated spear and the war leader follow each other

the long spear gets out

he goes out but the spirit of the spear is not let out

goes out but lets the spirit of the spear stay behind

covered by the roof

by the corner roof beam

by the fireplace

with teeth and tongue

with iron and bamboo strips ...

when it rains it doesn't rain a little bit only

when the sun shines it is not a little bit only

weeding well, rice will grow well

the good luck of father and mother

enough rice in the paddy house for twelve to eat

the steam cooker

the youngsters breaking firewood, the youngsters fetching water

the whole household join hands helping each other

below the house grown horses

in the pen sheep with hanging ears

letting the spirit of food bowls and chopsticks stay behind

a beautiful tea kettle

the spirit of what he doesn't have can't be left behind

the spirit of what he has is left behind

93.58 the daughter and mother remain at home

the mother and the son are left behind

by the door they will keep watch

the priest goes out of his door

if he doesn't carry his knife in his shoulder bag we wouldn't know  
that he is going to recite

the knife and the priest's recitations go together

the knife and the priest's recitations follow each other

the priest goes out with his knife

he goes out but the spirit of his knife is not let out

going out he lets the spirit of the knife stay behind

covered by the roof

by the corner roof beam

by the fireplace

leaving behind the spirit of his teeth and tongue

iron and bamboo strips

when it rains it doesn't rain a little bit only

when the sun shines it is not a little bit only

weeding well, rice will come up well

the good luck of father and mother

enough rice in the paddy house for twelve to eat

the steam cooker

the youngsters breaking firewood, the youngsters fetching water

rain mixes with the well water, coming back climbing the stairs

the whole household join hands helping each other

below the house grown horses

in the pen sheep with hanging ears

letting the spirit of food bowls and chopsticks stay behind  
a beautiful tea kettle

the spirit of what he doesn't have can't be left behind

the spirit of what he has is left behind

93.61

the daughter and mother remain at home

the mother and son are left behind

by the door they will keep watch

the village leader goes out leaving the spirit of his strawhat behind

the priest goes out leaving the spirit of his knife behind

(village leader:)"I will go out of my door"

the village leader and the priest go out together through the village gate

the village leader goes out of his door

he won't pick up leaves which have fallen on the road

the priest goes out of the village gate

he doesn't listen to his wife's words (trying to stop him from going)

while the hawk with yellow feet is flying above

dove with short feet, don't grab the chicken

while the dog still barks on the porch

civet cat in the jungle, don't call at the outskirts of the village

while the lãng-gã bird with yellow feet still is by the lower side  
of the Shan field

earthworm in the irrigation ditch, don't show yourself

while the lãng-gã bird with many-coloured feet is at the edge of the field  
snail, don't chew the rice plants

while the Shan cow with short hairs bellows

tiger and leopard at the outskirts of the village, don't roar

while the male buffalo is lying in its water hole ~~butterfly~~

butterfly, don't come to drink water there

the village leader goes out of his door  
 93.64 the village leader goes to another village  
 while he has not yet finished judging cases  
 while he has not yet returned home  
 his purse should remain empty (don't look for money while father is away)  
 don't ask the guests who come for money (don't sell anything)  
 keep the things in the basket

the war leader goes to another village  
 while he has not yet finished the war  
 while he has not yet returned home  
 the mother lets her loom remain empty  
 cloth is not woven  
 keep it in the basket

the blacksmith goes to another village  
 while he has not yet finished forging  
 while he has not yet returned home  
 wife, don't comb your dishevelled hair in the evening

the priest goes to another village to recite  
 while he has not yet finished reciting to the spirits  
 while he has not yet returned home  
 wife, don't comb your dishevelled hair in daytime  
 don't climb the stairs to the houses of your elder relatives upslope  
 don't climb the stairs to the houses of your younger relatives downslope  
 when Shan guests or Abö guests come, let the dog be fierce

oh, mother of the house

boiling tea, don't give guests to drink

boiling vegetables, don't give guests to eat

the mother stays at home watching

93.67

the mother guards the eggs in the roosting basket

the village leader goes out of his door ...

in daytime the priest goes out but there are no chicken bones yet (for divination)

are there no good chicken bones, even like a bamboo section?

aren't there three pairs of chicken bones?

there are chicken bones

what kind of chicken bones are there?

there are bones from a white chicken

a white chicken can be eaten only

a black chicken is used for the *lǚ lǚ tǐhǎ* ceremony

a yellow chicken for the *gá lǚ tǐhǎ* ceremony

a fuzzy chicken for the *dǐqǐ bǐm pǒq* ceremony

the bones asked about going were three times not good ...

if going to the mountains we would get sambar deer

if going to the high mountains we would get barking deer (the bones said)

but for going to recite at death and pain the bones are not good

where can I ask for another chicken bone?

asking for bones, being alert ?

for chicken bones, thinking well being purified ?

(priest:) "If I am not alert and think well I can't recite

if I am clever, alert, well-thinking, I can recite for ten spirits ...

with my two legs I climb to one thousand places

in daytime I think clearly like the sun shining



I, the priest, go out of my door

93.70

I go out wearing a strawhat

wearing a clean strawhat

going out wearing a strawhat

a clean strawhat, ~~where~~ there are ten dirty strawhats

not wearing ten dirty strawhats but my father's clean one

going wearing the strawhat to kill with my hands, (the sacrificial animals) dies

coming back having killed with my hands I am covered by the strawhat (against sunshine and rain)

it is not the edge of the hat that covers

but the middle part that covers me

with a spear from the ancestors I set out

ten dirty spears

not carrying ten dirty spears but my father's clean one

going carrying the spear to kill with my hands, all the meat will be eaten up

coming back having killed with my hands I am covered by the spear

it is not the edge of the spear that covers

but the middle part that covers me

the blacksmith goes out of his door with his ritual iron rod

ten dirty rods

not using ten dirty rods but his father's clean one

going carrying the rod to kill with his hands, all the meat will be eaten up

coming back having killed with his hands he is covered by the iron rod

it is not the edge of the rod that covers

but the middle part covers him

the priest goes out of his door with his clean knife in his shoulder bag

there are ten dirty knives

he doesn't carry ten dirty knives but his father's clean one

going carrying his knife to kill with his hands ...

93.73

coming back having killed with his hands he is covered by his knife

it is not the edge of the knife that covers

but the middle part that covers him

(priest:)"I go out of my door

when I go out I look like a crane (wearing good clothes)

when I go out I change into a spirit

when going, looking like a tiger and a leopard

if the tiger and the leopard don't reach their prey, they won't roam at the edge of the world

if the tiger and the leopard don't reach their prey, they roam close to the village

the rich man's buffalo is not kept in the pen

the rich man's buffalo is downlope at an even spot

if the tiger doesn't reach it it won't drag it away

when it reaches it, the fat buffalo mother is not eaten at an uneven place

but on the even grassland it is eaten

I look like an eagle

if the eagle can't reach its prey it won't zoom over the abyss

if the eagle can't reach its prey it it zooms over the village deep down

if the rich man's chicken cage is not covered

while the rich man's chickens stay on the ground looking for husks

if the eagle can't reach it, it won't be grasped

reaching it, a big hen

it doesn't eat it at an uneven spot between the trees

but eats it on an even branch of a big tree

I'll go to another village wearing beautiful clothes  
 not dressing up for people on earth  
 but dressing up for the spirits in the underworld  
 eating three meals, eating fast (between ceremonies)

93.76

not eating fast with people on earth  
 but eating fast with spirits in the underworld

the priest stays for three nights but doesn't carry a blanket

"I will sit on a piece of silk"

going for three days but not carrying rice to eat

"I'm going to sit where rice is as plenty as grubs"

I'll go out of my door

when I go out of my door

I'll give meat to my mother (when coming back)

I'll give father liquor to drink

my Shan friends on the lowland, I'll call on them for a meal

the Shg-16 people on the lowland, I'll give them meat to make friends  
 with them so that they won't change their hearts

a basket with rice to be used in my paddy house for food

a chicken in a basket to be raised to become big below my house, a mother  
 of a herd

pleasing my wife with meat

when going I am quick like a swallow

coming back just like a crossbow arrow

"Don't go", his mother says, "don't go

she holds on to his sleeve, to the edge of his jacket

"don't go"

three hands-breadths of his jacket is torn

"on the road I take a needle and mend it"

"don't go", his father says, "don't go"

he holds on to his trousers' legs, to the edge of his trousers

"don't go"

three hands-breadths of his trousers' legs are torn

"on the road I bring a needle along and mend it"

walking on a road like silk and gold thread

93.79 going without company, like spinning thread (following the road)

going on my own road like spinning my own thread

coming back on the same road

going out opening my door

going, opening my door, not asking somebody else to open it

I open the door myself

coming back I'll close it myself

I go out upslope

twelve valleys

the priest look back at his village once

when the village leader is gone there is no hurry with verdicts

in the priest's house nobody will get sick

when the youngsters break firewood their souls won't go wandering  
in the jungle

when the youngsters go to fetch water in the morning their souls won't  
go wandering in the jungle

the youngsters going to the dancing place at night won't sprain their legs

I go out downslope

twelve valleys

a valley with sag-bamboo ...

I put a flower into my hair ...

93.81

can't fathom the base of the tree  
 can't cut through its roots ...

the village leader with his strawhat

the war leader with his spear

the blacksmith with his iron rod

the priest with his knife

walking upright on the road, resting on logs ...

climbing nine high mountains

there are footprints of tigers

climbing nine mountains

reaching where there are footprints of bears

filthy water, don't flow on our road

tree, don't fall over the road

above the path, cut and pluck the weeds

but not so that they make a hinder on the road

below the path, cutting leaves

don't let them fall on the path

rats in the jungle

crows in the jungle jumping

the village leader reaches the place of judgement

the priest reaches the place with spirits

(priest:) "in former times when ancestors died, the priest came to their houses

today I have come to your house, dead woman"

we must look for a house for the village leader to stay, a bed for the priest

a place for the village leader to judge

a place for the war leader to keep his sword

93.84 a bed for the priest of zāo-nag bamboo

we have a house for the village leader, a bed for the priest  
food for the village leader and the priest in daytime is here  
rice for the village leader and the priest is here  
there are no clothes for them to wear

"Oh, mother tjhī-tjhā, who is fast  
don't you have a piece of cloth big like a palm of hand  
are there no cotton seeds planted"

(mother:) "Yes, seeds have been planted"  
father has goneto cut stems for the loom  
he cuts the crossbeam for the loom  
the slē plant for the frame  
the thread for the heddle shafts  
in the shadow below the trees by the upslope edge of the house  
the two heddle shafts with open mouths  
mother pulls the batten

the clothes made by mother are thick and coarse  
look like the shoulder bag made by the abō where I keep my knife  
each one wears his own clothes  
each one warms his own body  
the cloth is good, looks like silk  
good black cloth, black like a crow ...

the woman eats clay (to get pregnant)  
eating clay, a statue of a child (in her stomach)  
the man eats sour mountains fruits, they will change into a child  
eating sour fruits, conceiving  
the edge of heaven is conceiving

3. bjh djo jh djo thó

93.87

the leopard and the tiger at the edge of earth are ready to conceive  
 the black crow mother at the edge of the fence is ready to conceive  
 the eagle in the old tree at the edge of the jungle  
 on the branches of the tēg tree the red-faced monkeys  
 on the lianas the tjhá-gò ants are ready to conceive  
 on the top of the big tree the green imperial pigeon  
 at the big stone fence by the hot spring  
 a sambar deer with slender horns is ready to conceive  
 where reeds are coming up in plenty, the young boar mother is conceiving  
 where there is plenty of grass, the barking deer is conceiving  
 on the cliff the young wild goat mother  
 at the marsh the wild boar with white tusks is ready to conceive  
 at the old hill field covered with grass, the thrush  
 in the cluster of zāq-bò bamboo, the big gopher with white head  
 on the zāq bamboo field, the gopher with yellow teeth  
 among the weeds, the young jungle rat mother in the deep soil  
 on two roads among the stones, the dāng-lā  
 among the withered trees in the old hill field, the nuthatch  
 on the edge of the sjhī-nāng branches hanging down low, the blue-throated  
 barbet and the hawk  
 on the sjhī-bí branches hanging down low, many eyes are shining  
 below the path the nā-tsā and khý-sjhý birds with straight legs  
 above the path the shrike with straight legs  
 where there are sweet fruits, the rodent with curved tail  
 at a fork in the path the wildcat is seen in the morning  
 at a fork in the river in a deep spot, the otter beautiful like a mynah

93.91

on a slippery stone in the middle of the river, the blue whistling thrush with its feet covered by feathers

at the bottom of the water hole the ngâ-bo fishes are shining

upstream the ngâ-da fishes are ready to conceive

the grubs are conceiving in the jungle

the snakes by the m'g plant

the creator of earth is conceiving on a steep place on earth

the creator of heaven is conceiving in the middle of heaven

the dja-dg Chinese are conceiving on earth

our village conceives upslope on a rabbit day

below the four house posts of a big house

an empty roosting basket is tied

the hen lays ten eggs, it is ready to conceive

inside the main house

the woman in the house is ready to conceive

making a small sleeping house

below, a biforked stick from the sjhi-sjhó tree

covered by three rows of thatch made by father

three roof beams are fastened

on a strawmat woven by father

below a blanket sewn by mother from three pieces of cloth

the woman spreads out her body, the water from the man

the man's buttocks on top of the woman

one, two, three times, and she gets pregnant

one, two, three days, and she gets pregnant

one, two, three months, at night spirits look at her and don't know (that she is pregnant)



93.94 in daytime people look at her but don't know  
the old women look at her but can't see  
the old men look at her but don't know  
three months pass, four, five months she is pregnant  
at night spirits look at her and understand  
in daytime people look at her and know  
the old women look at her and understand  
the old men look at her and know  
she covers her stomach with her jacket  
she is pregnant for fully five months, six, seven, eight months  
she doesn't climb the hills and the high mountains  
doesn't climb the high mountains and the hills  
going downhill her tendons feel good  
going uphill her legs are aching  
after nine months she is prepared to give birth  
after ten months her big stomach burst like a nest  
giving birth crouching down  
standing up, lifting her child  
she looks as if she has been bitten by a leech ...  
she has not been bitten by a leech  
but has given birth to a good child and is happy  
on the Shan lowland fields there are dikes to hold the water  
she gives birth at the lower side of the house  
the father lifts up the child on the upper side  
(father:) "does the child look as good as a Shan child?"  
"Yes, the child looks as good as an áró child"  
if it is not a girl, it is a boy  
if it is not a boy, it is a girl

if it is not Shan irrigation ditches, is it lowland fields?

it is not Shan fields, it is irrigation ditches

having lifted the child up (and found it to be good), liquor is lifted up

93.97

lifting up the liquor and killing a chicken

killing the chicken, the child has to be named

giving the child a name after a sister's child downslope

her name is not accepted (by the new-born daughter)

a name from the maternal brother's side upslope

but the name is not accepted

giving her a name after you, dead woman

named by her father with a good name

called by her father with a right name

if her face is not beautiful the creator is blamed

if her name is not good her parents are blamed

after three mornings the child is taken out to be warmed in the sun

pure rice, a boiled egg (a ceremony is made)

when a child has been born the parents talk happily together

one day, five days, ten days have passed

one month, five months, ten months have passed

when one year has passed

94.1

after one year she will get teeth

when she has got teeth she colours them red

her mouth looks like the ho-tjàq-bà rat at the edge of the field

one year, two years, three years pass

she impresses her elbow into the dust at the fireplace to make a pestle

makes bowls of mud where rain flows down the slope

she doesn't know whether the bowls are good or not

five years, six years, seven years pass

94.3

she can start to learn to break firewood  
upside and downside the village she gathers small branches  
whether it is good or not she doesn't know  
when seven, eight years have passed  
she can start to learn to fetch water  
three bamboo sections with water  
the girl draws water, the path is even  
whether it is good or not she doesn't know  
eight years, nine years, ten years pass by  
if she is born dumb and deaf, her parents can't manage her  
if she is more clever than others, her parents can't handle her  
ten years, eleven years pass by  
she herds a rich man's horses

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4. djɔ la tshɛ thó ə

eleven, twelve years have passed

she makes a playhouse of leaves in the jungle, looking like a fieldhut

the boy and the girl stay together like a pair of leaves, growing

two persons growing big together

being friends staying happily together

94.5 they stay happily together, drinking each other's water

the tree drinks water

if the tree doesn't drink water

on top of the high tree new shoots won't appear

if the two don't drink the water of happiness

acne and boils won't form on their foreheads (they won't grow up)

I don't say that the acne on your forehead are ugly

I say that the acne on your forehead are beautiful

twelve years, thirteen years have passed

at thirteen the time has come for her to marry

passing fifteen living by yourself, you won't be happy

when she has turned thirteen

her mother calls on her in the morning to get up, but she hasn't slept  
enough

at fifteen years of age, let's make love

at thirteen I'll take a wife

if not making love yet at fifteen years of age

the one who has married won't be ashamed towards others

but ashamed about not having children (if marrying too late children won't  
easily be born)

if not taking a wife at thirteen

the time for marrying won't be passed yet

but the time for getting children will have passed

Oh you girl of the same age as me  
 you have married boys of your age ten times  
 I haven't married any girl of ten different age groups  
 I am a boy who has passed ten years of age  
 94.8 and will marry a girl five years younger than me  
 I thought I wouldn't marry a girl five years younger than me  
 but a girl born the same year as I  
 there is no girl being in her mother's womb at the same time as I was  
 an old bachelor who has never married  
 I wan't to marry a girl five years younger than me  
 although I thought I wouldn't marry a girl that young  
 unused fields from the same year aren't overgrown in the same way  
 oh, you girl of my age  
 the girls of my age group have all married ten times  
 but I haven't married a single girl from ten age groups  
 the bamboo shoots come up at the same time  
 some bamboo shoots grow red and tall  
 the peels at the base on some of them never open up  
 oh, you boys of my age  
 your red bamboo shoot has grown tall and big  
 my spear hasn't been opened yet  
 growing up we wan't to talk about love  
 while the dog is fast we go hunting with it  
 if we don't talk about love while growing up  
 I don't have to worry about my own life but about children and  
 grandchildren  
 if not hunting with the dog while it is fast  
 it won't reach the game when it has got old

?

94.11

the jungle fowls flap their wings flying around to get strong  
 when the male buffaloe's horns have grown a bit he learns to butt  
 while young we learn love songs  
 if not learning love songs while young  
 having grown up, though wanting to learn, we won't be good at it  
 learning to write while young  
 I thought I wouldn't learn to write while young  
 having grown up, though wanting to learn, I won't be good at it  
 everything has to be written many times to be learnt  
 while young we learn to walk  
 if not learning to walk while young  
 having grown up we won't be able to walk even on an <sup>level</sup>~~even~~ road  
 going to the mountain where chestnut trees grow  
 on the mountain with chestnuts the barred button quail calls  
 the man wants to clear a good piece of land  
 the man wants to have a good wife  
 when the man has cleared a good field  
 thinking about making love, he doesn't get a good wife (being too slow about it)  
 it is not that I have a long knife but still don't want to clear the field  
 I don't even have a long knife  
 not having a knife I can't clear the field  
 going to a mountain with good fields  
 it is not that I have a mattock but don't want to dig the field  
 I don't have a mattock  
 not having a mattock I can't dig the field  
 it is not that I don't want to go to her brothers' good house at the edge  
 of the village

94.14

while going to her brothers' good house

it is not that I have money but don't want to give it for that valuable girl

I don't have any money

not having money I can't pay the price for that girl

the sjhɔ-lɔ tree planted by the Shan field, growing in pairs

we are together like the sjhɔ-lɔ tree

the kha-rɔ tree by the Shan field

we are together like the kha-rɔ tree

I'll take the bee hive on the branch while it is big

if not taking the behive on the branch while it is big

taking it in the wrong way, the bees will sting our legs and arms

while the Caladium is big we cut off the non-edible parts

I thought I wouldn't cut it while big

but when eating it teeth and tongue will itch

when the banana grows big at the edge of the jungle I'll take its fluff

I thought I wouldn't take the fluff while it is big

but then the grubs will have taken it away

I am a poor man

I am poor but it is not that I don't want to raise a sow with a tail

being poor, when raising a sow with a tail

it won't give birth three times in one year

from that one sow with a tail I won't get rich

I am a hungry man

being hungry, it is not that I don't want to clear the field with lɔ-thɔ trees

being hungry, when clearing one field with lɔ-thɔ trees

the rice can't be harvested three times in one year

it can only be harvested once a year

from that one field I won't be able to eat my fill

the pigs go to the jungle to look for food

if they didn't go the jungle to look for food

nobody else would give them food by the door (I don't have a wife who could feed them)

94.18

in the others' fields the rice is ripening

the rice and barley that is planted is ripening

I'll dig up Caladium from others' fields and steal it

the owner scolds me but it doesn't matter

others talk badly about me but I don't get angry

upstream one poor bee flies around

the poor beesflies around upstream

if the poor bees didn't fly around upstream

nobody could have taken their hive

on the high mountain an old chestnut tree blossoms

the bees make a hive there carrying(what they need)in their mouths

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5. tshà àŋ tshà zé thó ə

94.19

the good hot season has come, on heaven a comfortable sunshine  
 the Chinese walk in endless rows on the roads  
 the phé-njǒ Chinese are coming, the mountains are never empty  
 they have so much silver and gold that their houses fall over  
 I am poor, others won't give me money  
 I am poor, I will go and look for money myself  
 the woman having passed forty-five years of age  
 will stay at home at the women's side  
 the man having passed fifty, life goes on  
 I will start to trade in the neighbourhood  
 a basket woven by father from bamboo strips  
 a yoke made from the red z̄y tree  
 head strip woven from the xhê-tjig and d̄m-h̄m trees  
 in the bottom of the basket I place three packages of tobacco  
 three dried chillies from the fire-rack (to sell)  
 I will quickly go to buy salt  
 oh, you my girlfriend, whom I made love with first ...  
 while I go to look for a new girlfriend  
 you old girlfriend is no good, don't get angry ?  
 if the old girlfriend is no good and gets angry  
 it is hard to look for a new girlfriend  
 making love with the old girlfriend, takes one night only  
 there are new roads and old roads  
 while I make a new road  
 if the old road is no good don't let weeds cover it  
 if the old road is no good and weeds cover it  
 it is hard to make a new road  
 remaking an old road takes one morning only

94.23 oh you who were my girlfriends when you were young  
 when you grow up don't make love with somebody else  
 if you make love with somebody else when you have grown up  
 being taken by somebody else I can't take you back by force  
 the good tree which I took care of when it was young later to use it  
 for roof beams  
 when it grows up it shouldn't be cut by others  
 if the good tree is cut by others when it has grown up  
 when others have cut it I can't take it back by force  
 I cover the small green cucumber seeds with leaves  
 when they have sprouted, if they are picked by others  
 when others have picked them I can't take them back by force  
 the good hot season, on heaven a comfortable sunshine  
 if your legs aren't long, you can't walk to other countries  
 if your arms aren't long, you can't lift the bowl with liquor  
 I have long legs and I'll walk to other countries  
 I have long arms, the time has come to lift the liquor bowl  
 a small bamboo section I tie at my waist  
 a bag made from wild vine I'll carry  
 you girls, wait for me here picking vegetables  
 I am not telling you to wait for me for nine years  
 I am not telling you to remain spinsters for nine or ten years  
 wait for me until I come back on the same road as I went trading  
 wait for me until I come back on the same road ...  
 when three months have passed and you haven't seen my face  
 look at the beautiful bō-lò flowers while waiting for me  
 the petals of the bō-lò flowers in the field are of varied length  
 the face of the one who loves you is as beautiful as the flower, wait for me

if you haven't heard my voice for three nights, wait for me

listen to the voice of the barbet at the edge of the field while waiting  
for me

the voice of the barbet at the edge of the field is tiny

your lover's voice is big, wait for me

94.27

when men come from the villages downslope, don't make love with them,  
wait for me

when men come from the villages upslope, don't marry them, wait for  
me

if you haven't made love for a long time

in our village there is a widower with dishevelled hair making love  
at night, wait for me (it doesn't matter if you make love with him ?)

the sun goes down upslope

girl, don't marry over there where the sun goes down

if you have got married over there

I can't even reach to edge of your skirt

the yellow sun goes down beyond the nine mountains

girl, don't get married beyond the nine mountains

if you get married beyond the nine mountains

I can't catch the waist of your skirt

when the birds fly over the nine mountains

four crossbow arrows can't shoot them down

I am not leaving the Shans downslope . . .

but leaving the first girl I've loved

she is beautiful like the spotted neck dove

I am not leaving the áró people upslope

but leaving the last girl I've loved, soft like a cikada

~~after three months when I come back we will laugh happily~~

94.30

this morning we separated for three months, tears flowing  
when I come back after three months we will laugh happily  
we are separating from each other, we who love each other  
I'll leave our country and reach another country  
I can't hear you, I've passed on to the side yonder  
even though I blow my long buffalo horn you won't hear it  
I've passed on to a place where I can't see you  
walking in a deep ravine I stand on my toes but can't see you  
I've left our country and reached another country  
passed our river and come to a foreign country ...  
coming to a place where other girls live  
coming to the edge of the Shan country  
to the shé-ló people  
I come close between the ló-bí and the shé-ló  
the ló-bí wear long trousers  
it is not that they don't have anything else to wear  
the shé-ló wear beautiful trousers  
it is not that they don't have anything else to wear  
the ló-bí have their own traditions  
the sjhé-ló have their own habits  
girls are staying there  
when I arrive to another village  
I can't get to see the girls' faces  
do beautiful girls and boys live at the same place? ...  
I have split a stick for a switch  
on the nine mountains I don't switch  
but I switch where the girls are  
switch to make them rise in the morning

where the girls live I switch them to make them valuable  
 coming to the grassfield where the deers are  
 the deers sleep and don't want to stand up  
 the good deer and the good dog are friends together  
 the good game and the good dog hunt at the same place  
 on the mountain where the deers are I beat on a bamboo section  
 beat on a bamboo section to wake the deers up from sleeping  
 94.34 on the mountain where deers are I beat to make them valuable  
 I sing where there are no beautiful girls  
 shoot with good crossbow arrows where there are no good rodents  
 a path where many people walk  
 when others walk they don't laugh  
 when I walk alone I laugh  
 if I didn't laugh while walking alone  
 I wouldn't walk fast on the even road among the fields  
 others are driving ten horses on the road  
 while driving ten horses they don't let them have bells on  
 when I drive one horse only I let it have a bell on  
 reaching a big resting stone I take a pause  
 I won't rest for long but only for a while  
 won't rest for a long while  
 the big river flows in whirls  
 in the seventh month the river rises, logs roll around  
 the boy thinks about going back  
 ponders about returning home  
 when the village leader hasn't finished judging the case (=boy buying salt)  
 thinking about returning home on the same road  
 I am not shy toward those who walk with me  
 but afraid for the lives of my grandchildren (if I don't finish my work they  
 will later on suffer)  
 I'll talk with the tiger about building a bridge across the deep river  
 talk with the eagle about getting across two clouds

94.37

I'll talk with a common man  
 talk about cutting a boat, a raft  
 I'll talk with the priest  
 talk about letting somebody watch the boat, guard the raft  
 oh, you group of people accompanying me, many like fishes in  
 expanding water  
 oh, you group many like red minnows at the bottom of a water hole  
 let's climb the ladder up to the boat  
 let's hold on to the edge of the boat, whether it is thick or thin  
 oh, you ábõ people who can paddle a boat  
 paddling the boat you look like bowing your heads  
 once bowing downstream  
 once bowing upstream  
 once bowing toward the middle when paddling  
 coming to the bank of the river where many tadpoles swim around  
 coming to the edge of the Shan fields where snails look like sun-drying  
 rice  
 before getting into the water I was afraid of it  
 getting into it, not even my ankles and toenails are covered by the water  
 before crossing the river the water's strength looked hard  
 but when I crossed the water didn't reach above my knees  
 tying our boat by an ý-nm tree  
 letting the boat anchor by a big, good stone  
 leaving the boat upside of a big, good stone  
 if rain comes, don't let the boat get soaked  
 if rain comes, cut banana leaves and cover it  
 if the sun shines, don't let the boat dry out  
 if the sun shines, cover it with three rows of thatch  
 crossing I won't give silver and gold as fee for the boat  
 later on going back I'll give you salt  
 it won't be bad salt  
 but good salt like the coming moon

two big rivers that don't meet each other (but run parallel)

in the tenth month when the water expands, digging its way,  
climbing upwards step by step, they still won't meet

94.41

the fishes come down with the river but won't meet fishes (from other  
streams)

this morning I'm going trading and meet you, river

blue water, two sweet water streams

it is sweet but I don't want to drink the water

before, the village leader and priest came here but didn't drink

now this morning I won't drink either (fearing that the water might not  
be good after all)

a beautiful girl stays (by the river)

she is beautiful but I won't court her

before, the village leader and the priest came here but didn't court

not this morning I won't court her either

I don't make a bridge of silver and gold to cross the abyss

but make a bridge of my two toes

I can't connect the big world with silver and gold

but tie it together with my voice

coming to the resting place on the high road

reaching a high tree that gives shadows for the sun shine

on a high mountain

I look all over the world

there is nothing in the big beautiful world that I don't see

looking, my hair doesn't cover my face

I'll have to walk for many days

it is a resting place for the village leader, for the priest

I didn't know that it is a resting place for the priest

but on the path spit flows in bubbles like sweet water, and so I know  
(from the priest's drinking licuor)

when bad persons come they rest here  
 when bad animals come they leave footprints  
 above the path a b<sup>h</sup>o-b<sup>q</sup> tree with yellow flowers  
 when I came last year the flowers were all in buds  
 coming this year the flowers are all blossoming  
 94.45 above the path a ph<sup>i</sup>-p<sup>aq</sup> tree where I pick its leaves (to blow with)  
 three stems of the z<sup>aq</sup>-m<sup>ja</sup> bamboo  
 I beat once on the stem upslope  
 to let my parents hear me at home  
 downslope coming to a water hole with sweet water  
 before, the village leader and the priest drank when coming here  
 now this morning I'll also drink  
 I am thirsty and will drink  
 feeling hot I'll wash myself in the water  
 coming to where the man lam-sh<sup>e</sup>-ha<sup>-</sup>th<sup>aq</sup> and the woman m<sup>e</sup>-dja-<sup>a</sup>-<sup>e</sup>  
 live  
 walk up to the big house, the bamboo flooring sounding "dj<sup>e</sup>q",  
 climbing up on the veranda, just outside the door  
 my hands are hurting, my lymphs are painful  
 going to the Shans, my feet are hurting, they look like a place where  
 yams have been dug out (being that full with sores)  
 my hands are aching, I'll like to stay over for three days  
 my feet are aching, I'll like to stay over for three nights  
 I'm hungry and ask for food, if I get enough to eat I'll never forget it  
 when feeling cold getting a silk blanket to cover me  
 when feeling warm, I'll never forget it  
 high up on the path I made a shelter of banana leaves  
 before three mornings had passed it rained  
 when a youngster has smoked tobacco without permission



94.48

before three days have passed his parents will scold him  
 coming to the even fields, to the grass land  
 on the level road I meet my old girl friend  
 it didn't look as if I should meet my old girl friend on the level road  
 when we separated three months ago our tears were overflowing  
 now after three months we are laughing  
 meeting her I don't have yellow and black thread to wind around  
 her hand  
 meeting her I don't have a packet with tobacco  
 in the morning meeting my old war comrades, they are many and strong  
 I though I wouldn't meet my old war comrades, many and strong, in  
 the morning  
 meeting them I don't have a decorated sword to draw, three fathoms  
 long  
 don't have a good knife to carry, three hands-breadths' long  
 coming out to the even fields, to the grass land  
 I'm going to the market, bright like nine stars  
 to the market where horses are  
 looking at the upper part of the market  
 walking to the lower part of the market  
 searching once at the upper part (for salt)  
 on the upper side white horses, lower side people like fog  
 looking once at the edge of the market  
 they are killing a pig with a good knife  
 many horns from buffaloes being killed  
 there is nothing that is not on the market  
 no things that are not there  
 all kinds of good things, my eyes covet them  
 a lot of pickled fruits but not much salt  
 I'll go to the next market upslope ...  
 I, the priest, the reciter

walking on the level upper part of the market

walking to the level lower part searching ...

I'm going to buy salt

the boy buying salt walks around looking

I'll go and talk with the girl selling salt

94.52 the boy buying a chicken walks around looking

the girl who sells chickens is happy

the boy buying rice walks around looking

the girl selling rice scoops up the rice, like white stones

the price for the salt is five coins

I'll buy for fifteen

placing it at the bottom of the basket

packing salt, good salt

at the middle of the basket

he places the things he has bought

buttons for the woman

at the top of the basket

things to eat, a hand of bananas

things to drink, a brittle sugar cane

oh you group going with me, many like fishes in a hole overflowing  
with water

oh you group many as minnows at the bottom of a water hole

our bodies are at the market

let us not leave our eyes behind on the market

lifting our feet going to the market

we won't leave our footprints behind

our eyes looking around, let's go back on the same road as we came

let's go back to the first market, bright like nine stars

go back to the market where horses are

on the even fields, the grass land

on the even path where I met my old girlfriend  
 going back to where lâ-m-sjhé-há-thán lives  
 the high mountain  
 reaching the river full of stones, water swirling  
 going to the edge of the ló-bi village, to the edge of the shé-ló village  
 we have passed three countries, coming out to our own land  
 passing three rivers, coming to our own land  
 I'll put the basket by the door  
 leaving the good salt inside the door  
 oh mother waiting at home  
 choose between the good salt and the bad salt  
 keep the good salt on the rack over the fire  
 the bad salt I'll sell at the market  
 scoop up from the bottom of the basket  
 there is good salt  
 scoop up from the middle of the basket  
 women's things, buttons  
 men's things, a bit of money  
 scoop up from the top of the basket  
 things to eat, a hand of bananas  
 things to drink, a brittle sugar cane  
 keep the good salt on the rack over the fire  
 if the salt is no good, I'll sell it at the market  
 I thought I wouldn't sell it on the market, if the salt was no good (but I will)  
 if I didn't make up my mind to go trading  
 I wouldn't get good money into my purse  
 if I don't make up my mind about to go courting  
 I won't get a good wife  
 I don't want to go trading anymore, I <sup>want</sup>~~want~~ to get a good wife

6. abõ bö ð m ə thó ə

94. 57

If I don't make up my mind about marrying

I won't find a good wife to make love with

where the abõ people live with a lot of rice, close to the girls I'll go courting

I will have my morning meal

the morning meal, not ready until midday

the midday meal, not ready until evening

if the abõ just knew how to eat properly

the girl doesn't know about looking at the food (judging how much each can eat)

if she just knew about how to talk

she doesn't know about listening to others

if she just knew about walking

she doesn't know how to get off the path (she keeps bumping into people)

the abõ girl uses her finger nails as a knife

she doesn't work like we do

she uses her toe nails as a mattock

she doesn't lift her feet walking like we do

she won't marry if killing a pig five fists big only (for the feast)

she is a girl who invites for a marriage with a buffalo ten fists big (i. e. a rope around the buff ten fists long, double length)

she won't marry with five containers of fermented rice liquor

she is a girl who invites for marriage with ten containers of fermented liquor

she doesn't want to have clothes with Akha pattern

but decorated clothes from the Shans

she is an abõ girl who wears a long skirt of thin cloth

does she wear a bodice

her bodice is full of holes, her round breasts can be seen  
does the abõ girl wear a turban

94.61

her turban is full of holes, her black hair can be seen

I want to marry a beautiful girl ...

the horse I rid on is not bored through its nose

you can't ride on the beautiful deer in the jungle ... ..

on the other side of nine wood piles

she talks lovely like a bulbul ... ..

she is a girl who want to get married where she can eat without working

a girl who wants to get married where she can live comfortably

a girl who wants to get married with a Shan downslope

you will get carried away by the river (and get drowned if you marry a S)

you will be eaten by a tiger like the aró people upslope

a girl who wants to marry a Shan downslope

ten persons are not carried away by the river in one day

in ten days one person is carried away

the aró people gets eaten by tigers

ten persons are not eaten in one day

in ten days one person is eaten (so better marry me, an Akha) ...

I'll go and look for the sjhî-nàñ fruits on the branches hanging down low

if I don't go to look where the sjhî-nàñ fruits are on the branches hanging down low

I won't get to know where the black drongo birds are (they will be where the fruits are)

if I don't go to the shî-phõ fruit tree downslope

I won't get to know where the monkeys are

if I know where the monkeys live

I will lead ten dogs with my right hand (to hunt the monkeys)

in my left hand I'll carry ten crossbows

the boy going hunting sets out before the others (if he knows where the game is)

if not looking for yellow flowers

I won't know where the red flowers grow

if not looking for yellow thread on the market

I won't know where the red thread is

94.67

if not looking for silk

I won't get to know where the beautiful girls are living

if not making love with three girls

I won't be able to judge between good and bad girls

a boy who hasn't plucked flowers three times

I'll go and look for rats under the bark that has fallen off the tshè-gàŋ tree

if I don't look below the bark from the tshè-gàŋ tree

I won't get to know where the tjhĩ-né rats live

if I know where the tjhĩ-né rats live

I would make three traps

and set out to hunt before the others

I'll go and look below the xhè-gỳ bush

if not looking below the xhè-gỳ bush

I won't know where the young pheasant and the grown pheasant are

if I knew where the pheasants are

I would make three spring-pole snares

and go hunting before the others

I'll go and look where the branches are hanging down low full with sjhĩ-nàŋ fruits

if I didn't go to see where the sjhĩ-nàŋ fruits are

I wouldn't know where the barbet and the dzé-hú birds live

if I knew where the barbet and the dzé-hú birds live  
I would make three spring-pole snares  
and set out hunting before the others

94.70

upslope a widow wears a white skirt (to get married)  
downslope a widower looks at her with happy eyes  
upstream a gopher tends to its young  
upslope a cat jumps fast (to catch the baby gopher)  
the newly born rats  
above a white eagle comes flying (to catch them)  
I a boy living upslope  
I'll take a stroll downslope (to find the girls)

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7. ǒ zǎ thó ə

94.71

A boy living upslope

I'll take a stroll downslope a few times

a boy living upslope

I'm not yet going to where the girls are

I thought I would go to where the girls are

but mother hasn't steamed the rice(for the evening meal) yet

the mother steams the rice

if it were not for mother rice wouldn't be steamed

scooping up the rice from the middle of the steamer

there is not enough nicely warm rice in the middle, I eat the  
rice from the middle

?

if not for father food wouldn't be made early

picking up the meat from the middle

there is not enough nicely warm meat from the middle, I eat the  
meat from the middle

eating the bones ten times

if not for the women water wouldn't be fetched early

I'll wash my mouth with water to get the smell away

my sister-in-law has twelve beautiful sets of clothes

I won't wear a piece of clothes that is not good-looking

I'll wear a nice piece from the middle

not dressing up for somebody else's girlfriend

but dress up for my own girlfriend

the rich man has twelve different dishes of food to eat

I won't eat what is not delicious

a rich man fries eggs with fat

eating them he doesn't get wet between his teeth and tongue (not having  
to add water to make it last for more persons)



when eating eggs my stomach feels satisfied  
 a poor man eats vegetables  
 eating he gets wet between his teeth and tongue  
 when eating vegetables my stomach doesn't feel full  
 having eaten I feel empty below my heart  
 girls talk like many coloured vine leaves  
 like the vine leaves, no truth in what they say  
 like the vine leaves, their words are empty  
 I'll pick three bjà-shàŋ flowers to let the girl smell their fragrance  
 I won't let an ugly girl smell them  
 but a girl who is not so ugly (a medium beautiful girl)  
 three bunches of red bð-lò flowers for the girl of my choice  
 I won't choose a girl who is not beautiful  
 but choose one who is a bit beautiful  
 I won't hug the honey bee with golden feet  
 I'm going to hug the girl I love  
 I won't go before the others to chase the sjhàŋ-djĩ bird  
 but will set out to get that girl before the others  
 a boy living upslope  
 strolls around downslope  
 I stay in the middle of the village  
 living in this village not having a wife  
 I'll go to stay among the girls at the dancing place  
 for three years I haven't gone courting  
 for three years I haven't gone visiting, now I'll go  
 not having gone courting for three years, as if I didn't think about  
 going courting  
 it looks as if my household has been busy with sickness  
 tonight I'll go to the dancing place  
 many people go to the dancing ground, as many as going to the  
 fields in the morning

94.78

tonight I'll go to the dancing place calling out djú-lù three times  
 calling out djú-lù three times going to the dancing place in the evening  
 the young widower who hasn't been happy for three years  
 not having had a girlfriend for three years, he is happy  
 in daytime when there is hunting upstream in the jungle  
 hunting everywhere, hunting for ten kinds of game  
 hunting in the jungle, blowing the horn three times  
 there is no hunting dog that isn't happy  
 a dog many years old that doesn't want to bark any more get's  
 happy (in his heart hearing the sound of hunting)  
 a hunting dog many years old whose barking has shrunk to a  
 whisper feels happy  
 at night I'll go to the dancing place  
 many people going to the dancing place, like going to the field huts  
 in the evening the dancing place is full of women and men  
 in the evening the fence is full of perching crows  
 are there any girls with sorrowful hearts, like being shot by an arrow  
 do I look like a crow whose black meat can't be eaten?  
 do I look like the head of an eagle that can't be eaten?  
 do I look like a bitter vegetable that can't be eaten?  
 in the evening the dancing place if full of women and men  
 are there any girl who is not happy about making love?  
 the dancing place won't be even if it isn't plowed  
 the boys and the girls make the dancing place level  
 if the village is not level there won't be any offerings ?  
 plain rice and sticky rice is offered  
 in the evening the dancing place is full of women and men  
 levelled grass at the dancing place, where the women go for fun  
 in daytime the elders compete in singing good words  
 in the evening the girls and the boys compete in singing at length

on the grass at the dancing place there is an unmarried girl,  
 who hasn't gone there for a long time  
 the grass grows up in three various heights  
 carrying a knife but not able to clear it  
 we'll clear it with our mouths and noses (by singing)  
 not yet having married we'll talk  
 not yet having married, nothing bad will happen while talking only  
 the boys are beautiful like termite hills  
 the boy hasn't gone to the dancing place for a long time ...  
 carrying a mattock but not able to clear it  
 we two clear it with out mouths and noses  
 where the girls go dancing, the level grass on the dancing place  
 on the dancing place, the girls dance making lines (in the high grass)  
 please dance! , the edge of your skirts make lines  
 I pull up the edge of my trousers on the dancing place  
 I'll play (the jews'-harp)and move (my body in rhythm)  
 in the evening I'll go to the dancing place  
 in the evening there is dancing  
 on the dancing place heaven looks like a straw-hat (covering us)  
 I'm not the one who started to go to the dancing place  
 shàn-dy-dy-sjhý created going to the dancing place ...  
 we two are not the last ones to come to the dancing place  
 people like a pile of buffalo shit on the dancing place (staying all close to  
 going to the dancing place with people gather like buffalo shit  
 I'm not the one who started singing at the dancing place  
 xhε-ne of the daŋ-tshé clan created the boys' lò-lò singing  
 I'm not the one who started the dó-do singing  
 xhε-ne of the saq-dè clan created the boys' dó-do singing  
 singing the lò-lo, giving one measure and a half of cotton in exchange  
 (as fee for learning this kind of singing)  
 singing the dó-do, giving a shin of a samber deer as exchange

94.85

you who can't sing the lò-lò, I'll lead you outside (won't let you stay here)  
you who can't sing the dó-do, I'll beat you with a stick of firewood so  
that your backs swell up looking as if you are carrying a child  
in the evening the dancing place is full of boys and girls  
those who have discarded their wives, don't select between those who  
are good or bad  
don't choose the poor boys to make love with  
when choosing me who is a poor boy  
I am the son of a mother who hasn't born many children  
choose between those boys who come to the dancing place  
if you don't make love with those who come to the dancing place  
if you don't make love your cheek bones will protrude (getting old fast)  
when going where mother has planted vegetables  
picking the poisonous sjèq-ni plant which can't be eaten  
picking the new vegetable leaves  
if you don't pick the new leaves  
the vegetables that mother has planted won't come up in plenty  
the vegetables planted by mother all come out with seeds  
while going to the hunting place in the jungle  
a green deer with a single horn like a horse stunted in its growth,  
don't carry it, it can't be eaten  
a civet cat with a pattern on its head on the high mountain, don't be  
choosy (carry it home)  
when it is boiled in the pot your parents will choose (if they want to eat it or  
we who don't look the same, let's be friends  
we make love even though we aren't equally tall  
let's get married  
I'll clear trees which don't look the same  
clear fields which don't look the same

in daytime clearing the fields with an axe (the trees all fall)  
a mother with daughters and sons, a mother with three children  
the first born doesn't come (to the dancing place by himself), he is  
led by hand

the last born doesn't come by himself but is carried in a piece of  
cloth on his mother's back

coming to the dancing place, being taught to come

coming to get a friend, being taught to make love

94.89 I won't make love with you

I'll make friends with ten other girls

oh wildcat mother, who has given birth three times a year

she can quickly catch a rat

as fast as shooting with a crossbow

having been taught to (catch rats) like shooting

I won't shoot you

another day I'll chase ten rats

when going to the dancing place in the evening

we girls and boys gather at the same place

girls and boys fill it all up

we girls and boys have all dressed up

the girls who wear the headdress have three rows of seeds

their lower legs are big and beautiful

the leggings are patterned like a dog's paws

blue cloth three fingers wide on the upper edge of the leggings

the girl's buttocks big like a fork in the teq tree

her skirt is not made of five breadths of cloth only

ten pieces of cloth, her skirt black like the mynah's wings

her waist is slender

she dressed up with a belt wound around her waist like a black snake  
dresses up in a bodice with cockroach pattern  
with rows of beads from shoulder to waist, like wandering ants  
red cloth on the base of her neck  
ornaments on her ears, which look like bowls of lard  
94.92 her head like the sjhfn-xhó Caladium  
the beautiful zâq-kha bamboo in the jungle for the white scaffolding of  
her headdress  
her forehead like the bottom of a metal bowl  
her hair divided in the middle on her forehead  
dressed up in red on the middle of her headdress (chicken feathers dyed re  
looking at her dressed up with a headdress in many colours  
with monkey fur and chicken feathers fastened on  
the girls dress up for the boys  
the boys dress up for the girls  
the boy's footprints only two fingers wide  
his red shoes are beautiful  
three breadths of cloth for each trouser leg, the seams sewn double by  
mother  
the trousers, the seams, three breadths of cloth for the crouch (which hangs  
down low)  
his waist is slender  
wears a red belt closely fitting his waist  
his body beautiful like a green grub  
his jacket black like the crow's wings  
the edge of his jacket like the edge of the crow's wings  
between two layers of black jackets  
a white jacket, all three like glued together with beeswax  
the lower edge of his jacket fits his waist like being glued to it

he adorns his beautiful neck with a good silver necklace  
three rows of silver chains thrown back over his shoulder  
silver buttons in rows on his back like stars  
looking like a male pheasant grazing in the jungle  
the tails of his turban like the palm swift's wings  
94.95 the rings of his turban beautiful like our homeland  
the girls dress up in clothes only  
the boys dress up with silver and gold  
the boys and girls dress up for each other ...  
after one girl a hundred boys are chasing  
I thought I would never follow a hundred boys chasing one girl  
my good sould long for a girl  
the good girls don't long for me, a good boy  
I walk around the girl  
but the good girl doesn't long for me  
I carry one hundred good spears chasing one deer  
I thought I wouldn't carry one hundred good spears  
deers don't die close to the village  
deers die on the other side of the stream  
it is better if it dies close to the village  
I want to hung up its lower jaw on the roof beam  
want to hung up its shoulder blade in the ceremonial leader's house  
you good girl, do you want to marry a boy with silver  
when he goes trading in the morning not getting anything  
when he goes trading in the morning getting something  
when the trading is no good he won't blame the trading  
he will blame you for eating too much (so don't marry a rich boy but marry )

94.98 knowing where the big tree is  
do you look for the tree where the bees are  
the bees have moved into a small hole  
the bees won't stay but will move to another place  
it is not good that the bees move but the bees aren't blamed  
the girl is blamed for eating honey like a bear  
the lhm-pjhá tree with the big beautiful leaves in the jungle  
95.2 the planted thó-bùq lianas, fragrant like the thó-bùq vegetables (in fact smell  
but delicious)  
the footprints of the valuable field buffalo  
the footprints of all buffaloes are not valuable  
far away there is a valuable field buffalo with golden horns  
there is a male buffalo with beautiful horns that is valuable  
the fragrant smell of a valuable girl (which lingers on when she is gone)  
not all girls who smell well are valuable  
there is a rich girl with beautiful mouth and nose  
on the high mountain the ló-mò tree with fragrant flowers  
a fragrant mountain  
its fragrance can be smelled from a long distance  
the valuable boy and girl, let's live together  
a girl wearing a cap is valuable (not old enough to wear a headdress)  
a boy is valuable when he has just grown up  
if the girl doesn't still wear a cap she is not valuable  
let's pluck the flowers in the jungle while they are at their best (still on the tree)  
if the flowers in the jungle are not plucked while they are at their best  
they will look ants' nests, being eaten by forrest ants (when they have fallen)  
if not thinking about hugging the girl when she is at her peak  
the young girl will be buried in the soil (never getting married)  
the girl not yet wearing a cap makes love with a boy once (and then she will grow up)  
the boy grows up having made love with a girl



95.5

the girl is at her peak wearing a cap  
when she has passed wearing a cap she is not valuable anymore  
the boy is at his peak just grown up  
if not just only grown up he is not valuable  
having a friend he doesn't go to visit the Shans downslope  
doesn't go to visit the ásjháj people upslope  
the valuable boy and girl, we won't run after them ?  
the valuable young hunting dog  
if it is not a young dog  
it won't be valuable  
the sound of its barking doesn't reach the Shans downslope  
doesn't reach the ásjháj people upslope  
we won't chase after that valuable dog  
the rooster is at its peak when its tail feathers are still curled  
if its tail feathers are not curled the rooster is not at its peak  
its tail big like a thumb  
when the rooster's tail feathers and short feathers grow out well it is not  
valuable  
when its head is big like a thumb, the nine peaks of its red combs grow out  
it is not valuable  
the sound of its crowing doesn't reach the Shans downslope  
doesn't reach the ásjháj people upslope  
we won't chase after that valuable rooster  
the pig is at its peak when its feet can be hold in a fist  
when its legs can't be hold in one fist it is not at its peak anymore  
when fat bulges on the sides of its stomach it is not at its peak  
when its two cheeks protrude it is not valuable  
when its foreleg where it is tied is thin like its neck it is of no value  
its grunts don't reach the Shans downslope

don't reach the ásjháj people upslope  
we won't chase after that valuable pig  
the male goat is at its peak when it can turn its neck around  
when it can't turn its neck the male goat is no longer at its peak  
when the male goat's twisted horns point towards the sky it is not  
valuable

95.9

when the top of its horns funkles like fireflied it is not valuable  
when the long front hairs on its thighs grow out it is not valuable  
when the male goat's thigh hairs reach the ground it is not valuable  
it doesn't go for a walk to the Shans downslope  
doesn't go for a visit to the ásjháj people upslope  
We won't chase after that valuable male goat

the male buffalo is at its peak when its horns and ears are of equal  
length

when its horns and ears are not of equal length anymore, the male  
buffalo is not valuable

when the back of one's hand can be pushed into the male buffaloe's  
nostrils it is not at its peak

when its nose is bored through with iron and we hold it with our hands  
it is not at its peak

when the male buffaloe's horns look like the crescent of the moon it is  
not at its peak

the tip of its horns funkling like fireflies, it is not valuable

it doesn't go for a walk to the Shans downslope

it doesn't go for a visit to the ásjháj people upslope

we won't chase after that valuable buffalo

the stallion is valuable, it runs fast

when it can't run fast it is not at its peak

when the stallion can carry ten loads on its back it is not at its peak

when the stallion can take one small load on top of ten loads it is  
not valuable

when the stallion has a rope through a bamboo section below its tail  
it is not at its peak (to stabilize the load)

when the stallion has an iron bit in its mouth it is not at its peak  
it doesn't go for a walk to the Shans downslope

95.12

it doesn't go for a visit to the ásjháŋ people upslope

the boy and girl at their peak, we have to separate for the night

I can't stay on, midnight has come

I can't stand on my feet anymore, midnight has come

I'm not like a fly that has no home to return to

let's go home

let's go back home

it is not that I can't support myself on my spear

I'll go home the same road as I came supporting myself on my spear

let's go back to the paddy house (and sleep there over the night)

let's go home, sounding "koq koq"

let's go home, the bamboo section sounding "koq koq" (the spindle makes  
a noise in the bamboo container which the girl has at her waist)

let's go home, sounding "zaq zaq"

let's go home, the cord with cowries sounding "zaq zaq" (the girl has  
a cord with cowries from her shoulder to waist)

let's go home, sounding "de de"

let's go home, the edge of her skirt sounding "de de" (touching the high g

let's sit on the porch of the paddy house

the girl born by one mother, many boys make love with her

flowers planted by one girl, many boys pluck it

tobacco planted by one girl, many want to fill their pipes with it

95.15

I ask the girl for clay to eat  
ask her for bitter tobacco leaves to smoke  
a silver pipe pounded by the Shans downslope  
a silver box engraved by the áyś people upslope  
I'll go and ask for tobacco where the girls live  
other boys ask her, I also ask her  
she doesn't want to give tobacco to other boys  
when I ask her for tobacco she gives it to me  
I'll make a perching pin for the wagtails in the field  
other boys make one and I make one  
the birds don't perch on the pin which others have made  
they come to perch on the pin I have made  
knowing where the rodents are I set a trap  
they aren't caught in the traps set by others  
they get caught in the trap I have set  
I'll go to visit a widow downslope  
we good ones go to her house  
many people gather at her house  
there is nobody who doesn't stay there  
there isn't a single one who isn't there  
but there are many who aren't there  
there is one who isn't there  
in the village three girls with yellowed clothes (the black has faded)  
they don't gather there for no other reason than  
they want to make love in the evening with their lovers  
when making love in the evening with her friend  
she doesn't want ten others to drag her away from her lover  
the two of them want to get married

95.18

the two want to get married, don't want to marry somebody else  
even though he has a turban beautiful like the bở-xhà-bở-tơq insect,  
I don't want that other boy

even though he has a turban with a tail at its back I don't want him  
ten boys wanting to make love with me, I don't want them  
those two want each other

I want to lie down on coarse paddy husks  
with dew and frost as a blanket

ten boys dragging me away from my lover but I won't leave him  
the house where everybody gather

when ten persons gather the floor doesn't crack  
don't let it crack when only one is there

if it cracks when only one is there

that one is no good, blamed for being no good

the thirty persons that were gathered will separate

I'll go to where there are edible fruits upslope

to where the njở-khố tree is

there is no place where there are not many rats (if there are fruits)

each and every rat is there

when thousands and hundreds of rats are there

there is one single rat which isn't there

in the rich man's house a mouse without tail

it doesn't gather by the fruit tree for no other reason than

at night it wants to jump around comfortably (searching for food in the ho

it thinks about the grubs in the rice which mother has pounded white and  
carried (into the house)

it thinks about the pickled meat in the bamboo section in the corner

thousands and hundreds of rats have gathered

the green monkeys who eat the khạq fruits

the ho-djaq rats without tails gather all upstream  
above the path where the wildcats defecate  
there are no butterflies that don't gather  
not a single butterfly isn't there  
the wings of the butterflies like being joined together  
they gather there for no other reason than  
after one butterfly ten others follow ...  
they whirl up not only to the white clouds but also to the black clouds  
upslope where the njǎ-khó tree with edible fruits is  
I always walk around the big tree to shoot the birds with my crossbow  
when circulating around the big tree  
I can't aim at the birds, the big trunk is between me and the birds  
can't aim with my crossbow, the branches hanging down low are  
between  
I can't stay but will go to sleep, it's midnight  
I thought I would stay but I have no girl to stay with  
I thought I would go to sleep but I have no one to sleep with  
only the yellow houseflies keep my company  
but I can't talk with a yellow housefly  
I thought I would go to sleep but I have nobody to sleep with  
only a rolled up sour blanket as company  
but I can't entwine my fingers with a sour blanket  
I carry my big banjo being happy  
when twelve other girls come filling up I don't stay  
I'll stay where my own girlfriend is  
blowing on a flute with three holes  
I won't go to the other thirty houses  
but I'll go to my own girlfriend's house  
the jew's-harp doesn't sound, its tongue is bad

95.25

the flute doesn't sound, its tongue is no good  
a boy who can't blow on a flute with three holes  
don't try on a gourd pipe with thousands and hundreds of holes  
the jew's-harp is the bachelor's plaything (not having a girlfriend)  
the flute is the widower's toy  
a man who always plays his jew's-harp gets pain in the corners of  
his mouth  
a man who always plays the flute gets pain at the middle of his lips  
I am circulating around the walls of the house where my girlfriend lives  
while walking around the house of my girlfriend  
I can't catch sight of her, the walls are between us  
I can't see my girlfriend, the walls are between us  
staying below the house, dog flees bite me  
staying by the upslope corner mosquitoes bite me  
staying inside the house there is smoke (my eyes are smarting)  
girl, don't sit on a chair inside  
come out and sit close to me  
don't keep on sitting on a low chair  
come and keep on being close to to me  
hold the white cotton ball on your right side  
come out with a gourd water dipper in your left hand  
come out with a rolled up blanket under your right arm  
you don't have to come out for a long time, just a little while  
come out to an even place, come out to the even porch  
coming out on the even porch  
but in the evening it is not our place for making love  
it is the place for the old men to make bamboo strips

95.29

the girl's feet on the step of the stairs  
the boy holds on to the corner roof beams (going to find a better place)  
come just outside the house  
coming just outside the house  
it is not a place for us to make love in the evening  
it is the place where the old women weave cloth  
let's go below the house to the mortar  
where the pestle goes up and down  
it is not a place for us to make love in the evening  
it is the place where the women pound the rice  
let's go down the even road where the dogs walk  
let's go on the even path where the pigs go  
going to the dancing place many times until midnight  
starting to go courting until midnight  
I often go to the dancing place until midnight  
not waking up the elders in the village from their sleep  
I'll wake up my own girlfriend  
at midnight we start to go courting  
we go away from the elders  
it is midnight, I can't stay on, I'm sleepy  
I can't stay on my feet any longer, it is midnight  
let's go, sounding "koq koq" i her bamboo container  
let's go to a small sleeping house (not used by somebody else)  
where there is a sleeping house  
let's sleep together stealthily where our parents don't see us  
while sleeping together, not abandoning each other  
sleeping together agreeing with each other



95.32

talking while our parents don't see us  
having talked stealthily together, let us not abandon our agreement  
when we two have talked for ourselves we agree  
seeing each other's bodies but not each other's hearts  
seeing the lianas but not knowing what is at its roots  
seeing the white clouds above but not knowing heaven  
we two who will get married, let's exchange gifts so we won't  
change our hearts  
the girl's golden bracelet (to the boy)  
the boy keeps it firm in his hand  
the boy's bracelet weighing five gaq  
the girl keeps it firmly below the ends of her belt, three hands long  
if the girl changes her mind, the boy keeps her bracelet  
if the boy changes his mind, the girl keeps his bracelet ...  
the two's words like a thread (binding them together)  
words agreed upon in the evening, not to be broken in the morning  
if broken in the evening, joined together again in the morning  
like borrowing a horse's rope from the Shans (made of iron)  
the two's words like the mouth of a gourd  
lifting it up in the evening it won't be broken in the morning  
if it is broken in the evening, repair it in the morning  
let the words last like a brass bottle from the Shans  
the two's words like notches cut in wood  
won't let bugs eat the wood with notches cut on it  
if grubs come to eat the counting stick with notches  
don't let them fly away to a tree  
but call on the woodpecker far away (to come and eat the grubs)

78

the two's words firm like a stone fence  
 we won't let pigs root around the stone fence  
 if the pigs come to root by the stone fence  
 when the pigs come running, we won't let them look for food where  
 the husks are  
 calling on the big old wolf that eats pigs  
 our words are like the mouth of the gourd (easily breakable)  
 pour water into it in the evening, in the mourning it shouldn't be broken  
 if it does break in the evening, repair it in the morning  
 let it be strong like the bottles of the Shan  
 if the girl changes her mind before going on the death road to  
 thàn-phàn (a place on the road back to the ancestors after death)  
 before she dies she shouldn't change her mind  
 if she changes her mind before death  
 the girl's head will be covered with earth by the boy ?  
 if the boy changes his mind, he should first think of the sjèq-ju  
 liana (if you pass below this liana you will die)  
 before he dies he shouldn't change his mind  
 if the boy changes his mind before death  
 the girl will stab him with a spear (look for another man, spear=penis  
 seeing each others' bodies, we now fully see each others' hearts  
 seeing the lianas, knowing fully what is at its root  
 seeing the white clouds above, knowing heaven  
 the dzá-tjhí bird in the field doesn't entwine its feet (with its mate)  
 let us two entwine our long legs  
 one person's legs only can't be entwined  
 entwining our legs, keeping our legs close together  
 the dzá-tjhí bird in the field doesn't use its wings as a pillow

we two hold our long arms around each other  
stretching out one arm only, it won't reach all around  
two arms stretched out reach around  
even though we entwine our legs, they won't get sprained  
holding our arms around each other, they won't get stiff  
we drink each other's saliva  
we lick each other's tongues  
the two of us on one bed  
looking like a banana leaf spread out by the edge of the field  
the boy urges the girl to sweep the porch  
the girl sweeps the porch  
the boy urges the girl to sleep  
the girl arranges the sleeping place well  
the boy clears the road with his sharp knife  
the girl makes the road wide with her mattock (they prepare to run away  
the boy clears the road as if thirteen boys were working  
the girl stiffens up the edges well  
her parents advise her not to get married (she is too young)  
I won't listen to the warning words of my parents  
but listen only the loving words between us two in nighttime  
her elder brother and sister-in-law say the same  
I won't listen to my elder brother and sister-in-law  
but listen only to the loving words between us two at night  
the parents advise their daughter not to get married  
they don't advise that she shouldn't eat three meals in one day  
let's run away for three months  
let's go away together for three months  
when the girl and the boy run away together for three months

her parents don't watch for the day of eloping ?

if they had guarded her against eloping

they would have abandoned her parents anyway

the two don't watch out for the yellow rooster below the house

when the two think about eloping to get married

95.42 they call on the hawk above to grab it (so it won't crow and wake up her parents)

we won't bring rice along when running away for three months

I'll let the girl's breasts make up for food

her breasts white like the rice pounded white by mother

we won't carry meat along when running away for three months

we let the small crabs in the river make up for meat

let it go for the red meat of the buffalo killed by father

we won't carry a knife when running away for three months

let's use a sharp piece of the zàq-kha bamboo from the steep valley as a knife

let it go for good iron from the Shans

we won't bring a blanket when running away for three months

we'll use a banana leaf at the edge of the field as a blanket

let it do for the first blanket sewn by mother of three pieces of cloth

we won't bring salt along when running away for three months

we'll use the white stones in the river as salt

let it go for the good salt carried to the Shan market

let's run away, let's be together for three months

the girl is eloping, "we don't have enough to eat while on the run"

the boy is running away, "we are poor and it doesn't get better" (so let's go home again)

he can't cut through the xhè-gỳ bamboo with its long sections (it is hard to keep on walking)

81

in the village we hadn't made up our minds about marrying ?  
our parents warned us

don't go, daughter, her parents advised  
don't eat three meals a day, that they didn't advise

95.45

if her parents don't advise her, the daughter is not valuable  
if her elder brother and sister-in-law don't admonish her  
her fields won't get big (won't get good luck, won't get children)

our parents didn't watch out for our day of eloping  
when we elope to get married

we still think that we can't abandon our parents (so let's go home again)

our parents are the givers of great luck

the only golden rooster below the house

when we elope to get married

we won't call on the hawk above to grab it

the only golden rooster below the house

when the fog lies low rain comes

a girl with many happy brothers

if the fog doesn't lie low, rain won't come

if her brothers aren't happy, the girl is not valuable

a withered tree, good and valuable, in the grass field by the edge of  
the forest

the brothers and the valuable girl

the valuable withered tree in the grass field by the edge of the forest

ten good axes not enough for the base of that one tree

thinking about taking one thousand or one hundred good axes

while keeping on thinking about taking one thousand or one hundred  
good axes for the base of that one tree

the withered tree in the grass field has become no good, termites  
have come to eat it

the withered tree in the grass field has fallen over

we don't carry axes but push it away with our hands (of no value anymore)

if we had carried axes, we would have been better off than others  
 the brothers with the valuable sister  
 not enough with ten boys hugging that one girl  
 one thousand or one hundred boys hugging one girl  
 while thinking about one thousand or one hundred boys hugging that  
 one girl  
 the rich girl can't live by herself  
 the girl's waist increases with a child out of wedlock  
 if I don't hug her leading her by hand  
 if I hug her I'll be better off than the others  
 don't you want to get married, you look as if you are going to stay  
 in your brothers' house  
 will you stay for ever in your good brothers' house  
 will you stay in your brothers' house looking like the head of game  
 hung up at the wall  
 when keeping on staying in your brothers' house  
 you are not like ginger and leeks planted by your brothers (you don't  
 belong to them for ever)  
 staying on in your brothers' house for ever  
 you are not like the jaw of a deer hung up at the wall in your brothers'  
 house (which is done after hunting)  
 the good girl must marry somebody  
 when the girl has grown up ~~she roams around~~ doesn't she roam around  
 the village  
 when the girl has grown up and roams around in the village  
 she doesn't roam around in other villages  
 but roams around in her brothers' village  
 when the girl roams around in the village, she doesn't lose her face  
 walking around in the village she is highly respected

if the village is scattered some day, she will be poor (if she doesn't marry)

when the chicken grows big, it sleeps in the chicken cage

sleeping in the cage, its body gets fat

the girl staying in the cage (her brother's home) is not poor

if one day there is no cage, she will get poor

95.52

the girl is valuable, she is beating on a gong

beating on a gong every day at the doorway of her brothers' house

she wants to beat at somebody else's doorway

the beautiful girl like a gourd handle

she will marry a boy who is not beautiful, hairy looking like the bō-sōq tree

the beautiful girl has small eyes

she marries a boy who is not beautiful with staring eyes

the girl is delicious like the shī-mâq fruits

?

staying in her brothers' house she is happy

the girl is happy like the good, sour fruits above (word play on "happy" and "sour")

she wants to be happy in her parents-in-law's house

where there are holes in the good soil, Caladium is planted

the girl's house, the house of her parents-in-law

if she doesn't go to her parents-in-law, she won't be healthy

a branch of a big tree is the perching place for the ŋa-njǒ bird

if there is not a branch of a big tree

the ŋa-njǒ bird can't fly to perch

the boar has a big hump on its back like a rice stack

the boar with a hump is kept in the pen

many other villages hear about the one raising that pig

not only many villages close by hear about it

the Chinese villages upslope, where they wear green shirts, hear about it

the Chinese ásjhán downslope set out to get that pig

the Chinese upslope with big bowls (full of money) set out to buy that pig

they don't give enough money for that valuable pig

95.55

he doesn't want to discuss the price, doesn't want to sell

the beautiful girl must marry somebody

if the beautiful ~~doesn't marry~~ girl doesn't get married

inside her brothers' house there won't be comfort (they will have to fear all the time that the girl will get pregnant before marriage)

a fat pig must be sold to others

thinking about not selling that fat pig to others ...?

one daughter, many brothers

many brothers, a daughter staying at home

boys in many villages nearby hear about her

it is not only boys in villages close by that hear about her

it is heard that a beautiful girls sits outside her house

words about ten other girls staying (in the same village) have not come c

only words about that one girl staying there

haven't heard about where ten deers are staying

only heard about that one deer staying there

ten other girls are staying there but not a single boy court them

to that one girl ten boys come courting

where ten deers are, not a single hunter

to that one deer ten hunters come

do you think about marrying that other boy?

do you think about hunting another deer?



95.58

while that girl thinks about marrying another boy (waiting for a better boy to turn up)

he will turn out to be an epileptic (so don't wait, marry me) . . . .

bees, don't think about ten roads in the forest (looking for flowers)

girl, don't think about ten roads to marriage

water, don't flow into ten different streams

the boy takes a stroll a few times up and down the village

walking two or three times, "what's up" (others ask him, do you prepare to get married?)

it doesn't mean anything to walk a few times (not wanting to say that he prepares to get married)

let's soak sticky rice (for the wedding meal)

why do you soak rice

it doesn't mean anything to soak sticky rice

I'll go to ask the village leader's daughter (to marry me)

I'll go to ask where the rich girl lives

in the evening the marriage helper goes to make an agreement, but they haven't made up their minds yet

next morning two persons go and they have made up their minds

in the evening coming with a single bottle of liquor they haven't made up their minds

next morning coming with two bottles of liquor they have made up their minds

carrying two loads of water from the even river

calling on the marriage helper next door

I'll go and ask the rich girl

there are both young and grown-up girls in that rich house

if you won't let the eldest marry, will you let the youngest marry our son?

(girl's parents:) now you are thinking about taking the young one  
the young girl is not fully able to work yet  
the young one now will later grow (we don't want her to marry yet)  
in the corner of the girl's house there are three kinds of fermented  
liquor, new and old (for the wedding ceremony)

(boy's parents:) if you don't give the old liquor, will you give the new?

(girl's parents:) thinking about giving the new liquor

95.62

then something bad will happen to our family, giving the new liquor  
to suck

it is new now, later on it will get old (and better)

below the house there are pigs of three sizes, big and small

if not killing the big one, do you want to kill a small one?

if now killing the small one

the girl's brother killing it with a pointed knife, something bad will  
befall us

the now small one will later grow big

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8. zà mǐ nān mǐ tshé ə thó ə

95.63

(boy's parents.) when does the girl have a good day (for marriage)?  
her good day is a tiger day  
is the tiger day a good day for her to leave her parents' house?  
is the girl of a tiger day  
thinking that the girl will marry on a tiger day  
the tiger jumps three times at the doorway for fun  
the tiger is fast, three times jumping like lightning  
a girl of a tiger day can't get married (she will run away like the tiger)  
when does the girl have a good day?  
the girl's good day is a mule day  
can she marry on a mule day  
thinking about her marrying on a mule day  
when the Chinese in the third month come carrying salt (on horseback)  
she forgets (preparing for her wedding)  
a girl of a mule day can't get married  
when does the girl have a good day?  
her good day is a rabbit day  
thinking about her marrying on a rabbit day  
in the hot season she will forget to pour water into the pot  
(word play on 'làn' meaning both 'rabbit' and 'pot')  
a girl of a rabbit day can't get married  
when does the girl have a good day?  
her good day is an ant day  
thinking about her marrying on an ant day  
she will forget (about her wedding) watching termites walking in  
rows with earth in their mouths  
a girl of an ant day can't get married  
when does the girl have a good day?

95.66

her good day is a horse day

thinking about her marrying on a horse day

she will forget while watching the Chinese carry cotton (on horseback)

a girl of a horse day can't get married

when does the girl have a good day?

her good day is a goat day

thinking about her marrying on a goat day

in the hot season watching the bad luck of a goat giving birth to  
three kids (she will forget about her wedding)

a girl of a goat day can't get married

when does the girl have a good day?

her good day is a monkey day

can she marry on a monkey day

thinking about her marrying on a monkey day

while watching an old monkey mother upstream breaking leaves for  
a nest, she will forget

a girl of a monkey day can't get married

when does the girl have a good day?

her good day is a chicken day

thinking about her marrying on a chicken day

she forgets while watching a hen spreading out her wings (to protect  
her chickens)

a girl of chicken day can't get married

when does the girl have a good day?

her good day is a dog day

thinking about her marrying on a dog day

she will forget while watching the dog bark at the doorway

when does the girl have a good day?

her good day is a pig day

thinking about her marrying on a pig day

she will forget while watching the pigs root around for food outside  
the house

when does the girl have a good day?

her good day is a rodent day

thinking about a girl marrying on a rodent day

upslope she is amused by the rodents' breaking leaves for a warm nest

a girl of a rodent day can't get married

when does the girl have a good day?

her good day is a buffalo day

a girl of a buffalo day gets married

a girl of a buffalo day wades across the river (not being afraid)

the girl carrying her bridal should bag set out from her parents' house wearing her bridal hat she crosses a river

while going to marry, carrying her bridal shoulder bag

when the girl has taken three steps, don't look back(at your parents' hou

your parents calling on you three times, don't answer them back

if looking back having taken three steps

(girl's mother:) what are you looking for, daughter

daughter, you have a mother

don't you want to separate from your mother

my heart feels good (when I see that you think of me), I'll give you a skin

if you don't make clothes for the two of you, you won't have enough to wear during your lifetime (better start weaving fast)

if you make your clothes, you will have enough to wear during your lifetime

while alive, one's body is dressed well

when dead, one's body is given all that is needed

(girl's father:) daughter, you have a father

your father's heart feels good

I'll kill a pig for you and give you a basket

if you don't hunt (before the meat I give you is eaten up), you won't have enough to eat for a lifetime

if the two of you (i.e. your husband) go hunting you will have enough to eat for a lifetime

you are a girl with brothers, your brothers are good

I'll give you a pair of ear rings weighing ten gaq (1/10 of a viss)

if you don't look for money you won't have enough to use for a lifetime

if you look for money you will have enough to use for a lifetime

you are a girl with a clan

your clan is good, we give you a knife to cut with

if you don't look for iron, you won't have knives enough for a lifetime

if you look for iron you will have enough knives for a lifetime

we'll give you a small piece of land

a place for planting ginger, not a piece of land supported with logs (against erosion, just a small piece of land)

won't give you land between two logs for planting leeks

if we were to give you a piece of land supported by logs for planting ginger

we wouldn't give you a big cutting a ginger (to plant)

from one piece of ginger a little bit picked off is enough

when giving a piece of land between two logs to plant leeks

won't give you a big stalk of leeks

from one stalk pick off a little bit is enough

I'll give you a package from the middle of the field with a bit of leeks, ginger, and rice seeds

give you rice in a package

as for giving you a part of the field

won't give you the middle part where the ceremonial stake is (for offering to the spirit owner of the field)

three rice balls from the middle of the field (balls of boiled rice from rice grows in the middle of the field)

three balls of rice I'll give you (and not a part of the field)

as for sharing my house with you

I won't give you the corner roof beam where the edge of the thatch  
has been cut off

won't give you the ancestor bamboo section which is kept inside  
the house

sharing my house with my daughter, I'll give one good egg

with the balls of sticky rice make ceremonies (in your husband's house)

95.75

with the egg make ceremonies

for the girl a leaf (plucked outside the village gate the first time a mother  
carries her daughter to the fields)

for the boy a shoot

the leaf for the girl can be plucked anywhere

the shoot for the boy can't be obtained everywhere (shoots are not as  
easy available as leaves, boys are more valuable)

the fruit for the girl

the stalk of the fruit for the boy

the fruit for the girl can be plucked anywhere

the stalk for the boy can't be twisted off easily

giving you rice cakes, not giving you the whole batch

giving you rice cakes, giving you half of the batch

won't give you the whole banana leaf

I'll give you a torn off piece from the edge of the leaf

she passes out through the inner doorway, hands clutching

passes the outer doorway, soles of her feet are treading

when she has passed the doorway she has become another person

passing the outer doorway she has changed to somebody else

upslope the buffalo shit, like a smooth bamboo section

she gets out to the middle of the village, where the dust is blown  
around by the wind

she reaches the opening (in the fence) of the rich man's house  
(the house of her husband)

at the opening of the fence around the rich man's house, a  
buffalowith hostile eyes

when other guests come, it is hostile

when you come as a guest it won't be hostile (said to the bride by her m

if it looks as hostile to you as it does to other guests

entice it with nine lumps of salt (which buffaloes love to eat)

the girl has a good heart, during her whole life the buffalo won't  
attack her

at the opening of the fence around the rich man's house, a barking  
male dog

when other guests come, it barks

when you come as a guest it won't bark

if it barks at you as it does to others

entice it with nine rice balls

the girl has a good heart, the dog won't bark at her during her whole  
lifetime

below the rich man's house the sow is grunting

when other guests come it grunts

it won't grunt when you come as a guest

if it grunts at you as it does to other guests

entice it with nine dippers of pig's food

the girl has a good heart, she wins the pig for a lifetime

the hen under the rich man's house raises its feathers

when other guests come it raises its feathers

it won't raise its feathers when you come as a guest

if it raises its feathers at you as it does to other guests

entice it with nine grains of rice

the girl has a good heart, she will be friendly with the hen for a  
lifetime



in the rich man's house there is a pair of scissors

the girl cuts off a piece of her hair

keeps it in the lapel of her skirt

shaking the seeds and flowers of weeds at the middle of the field

(when the bride is chased up the stairs of her new home she lets her hair fall down on the porch to ensure that there won't be a lot of weeds in her fields)

95.80

under the rich man's house there is a switch to chase chickens away  
(while pounding rice)

not switching the bat flying above

but switching the bride (chasing her up the stairs)

the stairs of the rich man's house are well made and easy to climb

not stairs made of iron

not stairs made of silver and gold

the girl climbs up one step

sprinkling with nine burning sticks

the girl climbs up two steps

sprinkling with a water dipper (all this is in fact done inside the h

the girl climbs up three steps

she is led by her mother-in-law's hands

the inner door is not high

she sees her father-in-law with high bones over his eyebrows

the outer door is not high

she sees her father-in-law with high cheek bones

the girl's place is close to the big pole by the dividing wall

(the wall between male and female side of the house)

the girl's place is at three pieces of split bamboo

she sits with her legs folded up, arms around her knees

if the egg is not boiled, don't pass the egg between your hands

(the groom and the bride have to pass an egg between their hands)

when passing an egg that is not boiled  
it will fall down between the two's arms and legs  
95.82 they eat a small chicken together, eat one small egg  
when the two of you eat together, don't have filthy habits  
when the two of you eat together, let the food remain in your  
stomachs (don't make each other vomit)  
eating a delicious egg, it should remain in the stomach  
~~where shall the bride sit in relation to the dividing wall?~~  
who sits close to the fireplace? (what kind of bride or groom sits there)  
close to the fireplace the widow sits (a widow who remarries)  
who sits close to the wall?  
close to the wall the widower sits  
the widow is by the butchering place  
but she can't butcher an animal (a woman is not allowed to butcher)  
bones are broken with hands  
red meat is taken out with hands  
the young widower sits close to the winnowing place  
but the young widower can't winnow rice (that is woman's work)  
he blows the husks away (as he can't winnow them away)  
he licks the husks with his tongue (he gets husks all over him)  
what kind of money is kept downside? (where the woman is)  
downside there is silver  
what is kept upside? (where the man is)  
upside gold is kept  
in the middle is the young girl's place (the girl who married for the  
first time)  
the road the bride walks on with her shoulderbag  
don't let that road be hindered by lianas, where rats walk, or by  
leaves (so that she can't arrive to the groom's house)

on the road where the rice is carried home nothing else  
should be left behind (to hinder those who carry the rice)  
in the evening (of their wedding day) they eat the intestines of  
the slaughtered pig  
the next morning she has changed from being a guest to a member  
of the family  
when she hears to cock's crowing in the morning  
it is not the crowing of the cock that has been raised by her brothers  
but she hears the crowing of the cock that the two of them will raise  
the girl get up just at the break of dawn (being a diligent new wife)  
when dawn has come she has already pounded the rice  
a broom made from the long hairs of a stallion's tail (in her parents' hou:  
brushing the five rooms of her parents' house  
the poor man's brush made from the ágàn plant, the soft parts plucked  
off by hand  
brushing a poor house with two rooms only (her new home)  
three iron tripods  
in her rich parents' house she was used to steam the rice in  
big steamers  
on three stones (to make do for an iron tripod in her new house)  
the poor man's pot falls over (can't stay stable on stones)  
holding a brass kettle with handle smithed by the Chinese  
in the morning she warms up a little bit of water  
to give to her father-in-law (for washing himself) to make his heart  
friendly towards her  
before her mother-in-law did everything  
now the mother's duties are all place in her daughter-in-law's hands  
three baskets  
the girl sways her body while pounding  
it is not rice pounded for her own parents to eat  
but rice pounded for her husband and herself

95.87

winnowing the rice, looking like the Shan winnowing dance  
 it is not rice winnowed for her parents to eat  
 but rice winnowed well for her husband and herself to eat  
 when she has pounded the rice she goes up into the house  
 she scoops up rice from the top of the rice steamer  
 arranging the table on the women's side, she lifts it over  
 to the men's side  
 from downside to upside of the house the baskets with steamed  
 rice, the rice white like the young bee larvae crawling around  
 it is not rice scooped up for her own parents to eat  
 but rice scooped up for her husband and herself to eat  
 in the morning her parents-in-law don't call on her to eat (she knows  
 herself when it is time)  
 in the morning her parents-in-law don't instruct her about going  
 to the field  
 (new bride:) I see my friends (going to the fields and so I go)  
 in the morning her parents-in-law don't instruct her about going  
 to the fields  
 the thin sow with pointed buttocks below the house grunts (and so  
 she knows it is time to get started)  
 in the village houses are built  
 nails don't penetrate our foot soles  
 when she walks there her footprints are firm (she won't run back home)  
 not having to bind a piece of iron onto her buttocks  
 where she sits there are clear marks  
 she lives comfortably in the big house with five rooms (with her husband)  
 in the house five fathoms long she stays firmly  
 when going to work in the big field  
 the bottom of the field doesn't slide away

95.90

pangolins don't dig in the middle of the field  
the place where the two of them go to work  
the sun goes down, its brightness fades  
the yellow sun goes down, passes over the nine mountains  
the girl ties her hip basket at the back of her waist  
let's catch crabs upstream  
to please my father-in-law  
I'll pluck flowers downslope where the great barbet sings  
to please my husband  
when the wife and husband work together  
clothes will fill the basket made from bamboo strips  
when the wife and husband gather things together  
the chickens will fill the cages  
they have one small and one big purse  
from the small purse they give money (for their own expenses) when  
there is collection  
from the big purse they give breast money to her parents (as payment  
for having brought up the wife)  
they have one small and one big paddy house  
from the small paddy house they give when others come collecting  
from the big paddy house they eat themselves  
they go home for a visit to her parents  
with a new carrying cloth, she asks for more children (asks her mother  
for good luck)  
with a new rice basket, she asks for new rice

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