

General Introduction: The Akha/Zaqnyiq Archaic Oerzar text on The Life-Cycle of People, Animals and Plants.

By Dr. Leo A. von Geusau, Director of the MPCD/SEAMP
Highland Research Institute, Chiang Mai, Thailand.

1. In this volume the reader will find a transcription of the orally transmitted archaic Akha/Zaqnyiq text, called *oerzar*, literally meaning “old words of wisdom”. The text deals with the life cycle of people, animals and plants and the reader will find the transcribed archaic Akha/Zaqnyiq text with translations in modern Akha on the odd pages of this book in two columns. The English translation of this text can be found opposite the Akha/Zaqnyiq texts on the even pages. This volume is the first of a series of Akha/Zaqnyiq Archaic Text Manuals which the South East Asian Mountain Peoples’ Culture and Development - Highland Research Institute (MPCD/SEAMP-HRI) intends to publish in the years to come.

2. The following transcribed archaic text with “Old words of wisdom“ directs itself first of all to those calling themselves Akha. They are a people of more than 1,000,000 souls to be found in the Southeast Asian lower Himalayan mountainous area dominated by the Mekong River. Those calling themselves Akha can be found there interspersed with other minority peoples in the mountains near contemporary national borders dividing S.W. China’s Yunnan province, E.Burma’s Shan States, N.Laos’ Namtha and Pongsaly provinces, N.Vietnam, and N.Thailand’s Chiang Rai/Chiang Mai provinces. The river valleys of the Mekong and auxiliaries nearby are dominated by one of the Thai or Dai peoples’ subgroups. Akha traditionally were called E-kaw, Kha-Kaw or Kaw by lowlanders, meaning “slave”. This and also their often isolated existence in the mountains is one of the reasons why they have kept their cultural treasures strictly for themselves and taboo for outsiders. The Akha are now called Aini or *Zaqnyiq* by the Chinese and it’s indeed *Zaqnyiq* or “our people” they still call themselves in some of their many subgroups and in the archaic texts. The Akha/*Zaqnyiq* are also classified as “Hani” in China, and they are in fact part of the same ethno-linguistic group with the Hani in a stricter sense, being a group of another 1,300,000 peoples. These are concentrated in the mountains in the South East Yunnanese Honghe - or Red River Hani/Yi Prefecture and can also be found in N. Vietnam. Hani and Akha/*Zaqnyiq* are considered to be dialects of the same Tibeto-Burmese family related language and they are indeed descending from the same apical ancestor *Sm’io* about 65 generations ago in their well-remembered common genealogical system. Ethno-linguistically they are also considered to be a Southern Yi (previously called “Lolo”) peoples, being able to trace their history as a separate people back for at least 1,500 years to a time, when they were-according to their tradition - living in what they call the *Jadeh* country, where they were located both in and near a city. According to some this was near the contemporary Kunming, as others believe that it rather would be more to the South in the Simao or Mojiang area (Geusau, 2000 a).

3. For the village-based older Akha/*Zaqnyiq* culture specialists called *Pirma* or reciter /teachers, the transcription of oral texts with their translations of the “Words of wisdom” and the forthcoming Akha/*Zaqnyiq* Archaic Text Manuals are of the greatest importance.

After having been transferred orally over many generations as faithfully memorized as possible, they can now be handed down in written form to the Akha generations to come. The *pirmas* and other Akha/*Zaqnyiq* culture specialists are getting old and the ones who traditionally would be their students or *pirzaq*, are now going to national schools in 5 different countries. There are no candidates/students left in Akha/*Zaqnyiq* villages to follow a 10-15 year training in the faithful memorization of these texts. This is why some Akha/*Zaqnyiq* culture specialists like *pirma Arso* and *pirma Argaw*, both of the *Marzeuv-Dzoeqbaw* Akha subgroup, have allowed that their texts, in spite of a severe taboo against giving them to “outsiders” in the past, to be recorded on tapes and later transcribed. Middle aged and older Akha/*Zaqnyiq* and Hani leaders and researchers from the different countries have been meeting regularly in international conferences and workshops since 1993. They also have urged the saving of what can be saved. Amongst them the fear exists that the old generation of culture specialists with their iron memories, comparable with modern computer hard disks, would take the enormous amount of Akha/*Zaqnyiq* oral literature with them into their graves, to be lost forever. These texts known by the *pirmas* are not just folktales, riddles, children’s stories and songs, but the official “fixed” texts regarding Akha/*Zaqnyiq* customary law and traditional knowledge (called *Zangr* or *Hgangr*) which have acquired the form in which we now find them over centuries. They are part of the Akha/*Zaqnyiq* educational system and their legal/moral chart, shaped in a colorfully descriptive, poetic and at the same time pragmatic matter-of-fact form. (Geusau, 1999).

4. Content: The texts on the life-cycle of people, animals and plants is an example of the “cyclical” thinking of the traditional Akha, who called themselves *Zaqnyiq* or “our people” in the past. The cycle from conception and birth to death is a process shared by all living beings. To illustrate this process, the text draws circles. Chapter 1 deals with the conception or pregnancy, starting from “outside” animals living in the forest around the village. After that it talks about the conception of the “outside peoples”, that is the surrounding ethnic groups followed by the procreation process of the “inside” domestic animals in the Akha/*Zaqnyiq* village. Finally the text centers, in chapter 2, on an Akha/*Zaqnyiq* village and a newly married woman “inside” the village becoming pregnant. She gives birth to a baby girl and a naming ceremony is performed. In the same chapter the different stages of the girl’s growing up are described according to the principles of education of the *Zaqnyiq* until her preparation for marriage. In chapters 3 and 4 a long journey by an Akha/*Zaqnyiq* male is described, involving the search for salt in a Dai market and subsequent trading to make some money. Chapters 5-9 concentrate on his search for a girlfriend and bride through the various stages of courtship followed by the marriage ceremonies and their preparation. After marriage both are described as working together in the field. Finally, coming back to the old woman, chapters 10-13 describe the end of the life cycle, the process of getting old and dying. In this the text follows the same circular approach as in the beginning starting from the “outside” forest animals, and the far away “outside” peoples and moving to those nearby. After that come the domesticated or “inside” animals. Finally the unavoidability of the death of this old Akha/*Zaqnyiq* woman in her village is discussed, but hope is given for new cycles by her children and grandchildren, as it is in the case of animals and plants.

5. Use of the *oerzar* text: The *oerzar* or “life-cycle text” is part of the large repertoire of the Akha/*Zaqnyiq pirma* or teacher/reciter, who in certain Akha/*Zaqnyiq* subgroups is also called *boermawq*. The *oerzar* text is recited by him and his helpers/students in a kind of canon type chorus at the occasion of a four to five day and night traditional funeral ceremony, as part of a much longer text. This is called *nehvqtor tor-eu* or “reciting for the invisible world”. The idea behind the very long funeral ceremonies, at the end of which one or more buffaloes are ritually killed, is to guide the soul (called the *yawsangr* or owner) of the deceased person back to the original ancestor-village (Hansson 1983 c).

For which reason Akha/*Zaqnyiq* funeral texts consist of three parts:

- (a) *Gadzangr ga-eu* or the text on “The beginnings and the road taken by the ancestors”.
- (b) *Oerzar-eu* or “The life-cycle of people, animals and plants“
- (c) *Xangq angr jov-eu* or “Leading the deceased person into the coffin” for its voyage back to the ancestors. These three major texts describe a cycle starting from the origins of Akha/*Zaqnyiq* history and leading a person back to his/her origins.

This follows the cyclical principle that a journey has to finish where it started. After death deceased persons thus have to follow the road taken by the ancestors in the past in the reverse direction back to their origins. The *pirma*/reciter is able to guide the deceased person only to an ancestor in the Akha genealogy called *Tangqpangq*, where the realm of the deceased ancestors starts. *Tangqpangq* is, besides a (female) ancestor, also a checking point where remaining debts have to be paid. After *Tangqpangq* there is a three fork type crossroad of which the middle road leads to the original ancestor village. Funeral ceremonies thus are important for Akha/*Zaqnyiq* because they want to give an overview of many aspects of Akha/*Zaqnyiq* history and customary law.

6. Looking at the *oerzar* text from the point of view of educative role concerning many of the rules of customary law and traditional knowledge we do find many rules for personal and communal behavior, fieldwork and trade. It also includes the rubrics or rules for the name-giving and marriage-ceremonies, as well as rules regarding education and marriage, description boys and girls dressing up for each other, and division of labor in the fields. It can be seen that in several cases the *pimar*/reciter wants to speak with the strong authority of the ancestors remembering the Tora and similar customary law systems, by finishing a sentence with *jer*, “It is said (by the ancestors)”. Part of the beauty of the text is that continuous parallels are drawn by people’s actions and those of the animal and plant world reflecting a great knowledge of the Akha/*Zaqnyiq* of the local flora and fauna. (Geusau 2000 c). Only the *oerzar* text alone mentions more than 220 names of animals, plants and trees. It also contains the names and characteristics of more than ten surrounding ethnic groups. (Geusau 2000 d). The Akha thus consider this text as one of their very important sources of knowledge and the means of transfer of *zangr* or *hgangr*, which can be translated as “customary law and traditional knowledge”. Noteworthy here is the tendency of self-depreciation in comparison to others which is a significant rule of behavior, called *shavqdawr*, in the traditional Akha minority situation.

Another interesting aspect of the life-cycle text is its use of oppositions, akin to the old Taoist texts which, by the way, are said to have originated in what is now the Yunnan province, when it was still mainly dominated by the Yi and other “Barbarians”. Oppositions are those of affirmation and negation, of high and low, of

poor and rich, of heath and water and so on, with often a dialectical middle way as a conclusion. (Geusau 1983 a).

This locates the Akha/*Zaqnyiq* archaic texts in the same category as other old texts of wisdom written down after having been transferred orally over many generations, such as the Vedas and other similar texts.

All this will certainly also arouse the interest of ethno botanists, anthropologists and historians of the Mekong River's Quadrangle area and in general of those interested in ancient words of wisdom.

7. Location and age of the texts:

It is difficult to determine the age of the "life-cycle" and related texts. It seems however that the places described in the texts and the surrounding ethnic groups strongly point in the direction of Southwestern Yunnan near the contemporary Burmese/Lao border. This is also an area where the Akha/*Zaqnyiq* have been living for over 1,300 years, a fact which is confirmed by local Chinese records.

The presence of Chinese traders and Dai (probably Dai Lue) lowlanders near rivers indicates that several parts of this text date from later than 1250 AD. As in the case of several other old texts which have been transmitted orally over several centuries before being written down, the Archaic Akha/*Zaqnyiq* text as we see it here might be composed of parts different dates of composition. This seems to be confirmed by the fact that some parts of the "life-cycle" texts can still be found in Akha/*Zaqnyiq* - and Hani groups which for centuries had no contact with each other. The similarity of the *pirma* texts in different subgroups of the *Mazew* super-family and related Akha subgroups can be ascribed to the quite rigid mode of oral transfer and memorization. A *pirma*/reciter-student has to participate in ceremonies and memorization sessions for 10-15 years or more before being officially accepted as master *pirma*. The story also goes that, if the *pirma* makes a serious mistake in his recitation, cosmic disturbance might well follow. In order to avoid this he invokes, at the beginning of his recitations, the help of some 50 or more generations of *pirma*/teachers-ancestors until the original mythical first "great reciter", *Aqbawr Torma*.

Practical hints and clarifications for the use of this book:

- According to the Akha, their language writing system was lost in the past when, ousted from the lowlands, they were forced into their current situation of highland marginalization. Thus most older Akha/*Zaqnyiq* older culture specialists cannot read and write. Recently several scripts have been introduced. Those wanting to understand the script of this book should know that it is an adaptation of the script, which the Chinese have introduced for their minorities. As Akha is a tonal language with syllables generally ending in vowels, as with the Latin languages, the consonants in general don't have to be pronounced, except the m (As in the German "Umlaut") and Ang (as in the French "Nancy"). Certain final consonants, like r, q, and v indicate tones; The "r" stands for high tone; the "q" for low tone; the "v" for glottal stop. For the middle tone there is no added consonant. Other final consonants such as the "aw" (as in English "law"), "eh" (as in "air") are not pronounced. See an overview in appendix IV.
- A list of more than 230 names of plants, animals and peoples can be found in the Appendices I, II, III. As for Akha names in general and those of plants, animals and peoples in the English text of which

translators and editors were not able to identify with certainty: They are printed in Italics.

- In the text numbers are often used, such as nine, 12, 13,30,100,10 times 100,000 and so on. Nine and 12 are important as they relate to each other as “lower” and “higher”, just as the Akha/*Zaqnyiq* minority relates to Thai and Chinese majorities; woman to man etc. Besides that 9 seems also to fit banana fields and 30 the bamboo groves. 30 seems to say: “quite some”; 100 means “many” and 10 times 100,000 “an endless amount”.
- Kinship terms are generally used by speaker (your brother) towards others (brother-in-law; sister; uncles/aunts, etc.), even if no close

family relationship exists. In the translation it is adapted into I, Me or “This Man” (for speaker) and “you” (for sister, brother, etc.)

MPCD/SEAMP-Highland Research Institute’s editorial team, presenting you this highly interesting life-cycle texts wants to thank and honor the real authors, *Pirma Arso* and *Pirma Argaw Mazeuv/Dzoeqbaw* and the many generations of their teachers/ancestors. Unfortunately some of the highly poetic qualities of the archaic Akha text have been lost in the translation. Nevertheless, our MPCD/SEAMP-HRI translation and editorial team, composed of eight persons of whom six are Akha and two Westerners specializing on Akha-studies, has worked for many years to bring the reader the best rendering they are capable of, one which comes as close as possible to the original meaning of the old text. Besides this, the archaic text was also checked with several other *pirma* / reciters in Northern Thailand.

We are of course very much aware of the short-comings in our translation and all the things that could have been added to explain the text more, but we have decided to leave that for the future and stop now for this edition. We want the text to be published and used by the Akha as soon as possible and also hope that it will be of interest to a larger audience.

Chiang Mai 25 March 2002/2545, the Year of the Horse.

Introduction to the Language of the Akha Ritual text, *Oerzar*

Inga-Lill Hansson, Senior Lecturer, Department of East Asian Languages, University of Lund, Sweden

In between the old written traditions of the majority cultures of Mainland East - and Southeast Asia, as e.g. the Chinese - with their own writing system in earlier times also used by the Vietnamese - and the Tibetan, Burmese, Thai, Cambodian and Laotian written traditions based on Indic systems of writing, there are many minority peoples with rich bodies of orally transmitted texts, that have begun to be written down only in recent times. The text presented in this book is a transcription from tape recordings of such recitations. In the mouth of the Akha reciter or *pirma*, his words are not his own, but "words of old, words of the ancestors". They have been orally transmitted for generations with a technique called in Akha: *nehvq keuq keuq eu*. In the evening the *pirma* gathers his *pirzaq* "apprentices" and other men (the *pirma* is always a man) who want to take part, in his house, and they settle down formally around a table set with some liquor and small things to eat, special leaves stuck behind their ears, and the *pirma* starts to recite in a special teaching rhythm. The apprentices follow suit a few syllables behind. The session may continue for hours, sometimes the whole night, and for many nights during the year. The ones who seriously want to become *pirma* continue for years, and also take up formal apprenticeship and assist at rituals, taking part in reciting. *Pirma Aqbawr Gaw* was in his forties before he could manage a complete death ritual by himself. It is a feat of memorization, and it is said by the *pirma* that one has to have a heart for it, to be clear-thinking, and able to concentrate. It is important that the words are correct. In these times of rapid change in the lives of the Akhas, with many Akhas leading a new life neglecting or even rejecting their rituals, the remaining *pirmas* are afraid of forgetting their texts, not having occasion to recite as often as before. I have seen *Awbaw Gaw* many evenings lying by himself in his house reciting, just to maintain his memory of the texts. In the myths of the Akhas, it is said that they once had a script, written on buffalo skin, but during a fight they got hungry and ate it, so now they remember everything in their hearts while others have to rely on writing. From their texts it can be seen that they have had contacts, presumably over a long period, with peoples who had writing systems.

The Akhas have not, until very recent times, had any writing system. A transcription system was made in Burma in the 60s by missionaries, the New Testament was translated into Akha and printed in Rangoon in 1968, and the Old Testament following in 2001.

Other Christian literature and some Akha songs and proverbs, have been published in this system. A writing system based on Thai letters was made by Catholics in Thailand, also in the 60s. So far only a few Akhas can use these systems. In China, a transcription system based on the Chinese *pinyin* was made for the Hani in 1957, with the Lüchun dialect chosen as standard, and is used in a few schools in China. Some very interesting literature is now being published by the Hani in China in the Hani script, usually with Chinese translation. Only a few thousand Hani are reported to be literate in their own language. I think it can safely be said, that writing has not so far played a part in the transmission of Akha literature, but will probably do so in the future, especially in China (for Hani) and Thailand. In China, the Hani themselves have started to write their texts down, and the same is happening in Thailand among the Akha, of which this publication is an example.

The literature thus to be transmitted among the Akha is huge. The text presented here is just a small part and a beginning of it.

In broad outline, there are the following types of texts among the Akha:

1. Ritual texts recited by the *pirma* "reciter" in connection with personal and some communal rituals related to death, sickness, and the securing of good physical and psychological health.
2. Ritual texts recited by the *nyirpaq* "shaman" in connection with personal rituals related to sickness or psychological problems.
3. Ritual texts recited by the *dzoeqma* "village leader" in connection with yearly rituals concerning the village.
4. Ritual songs, sung by everybody, on specific occasions, as e.g. mourning songs at death, wedding songs, songs at the swinging festival, thematic songs describing seasonal activities, and songs at planting. Each kind of song has its own rhythm or melody.
5. Songs sung by everybody all year round, e.g. at the dancing place in the evening, going to the fields, while working, love songs, and nursery songs.
6. Stories, myths, and riddles, told by everybody.

The greatest body of texts belongs to the office of *pirma*, transmitted through lines of individual *pirmas*, the names of whom are part of the texts. The longest single text is the one recited on the occasion of the death of an elder. Does the *pirma* then recite the same text each time? I have checked *Awbaw Gaw* several times, by e.g. giving him some lines from my transcribed text and asking him to continue, and he gives the same text. Sometimes there have been years between the first time we worked on a text and my questioning him again. The lines may end in a row of final particles, the number of which depends on the speed of recitation, and they may vary, but the bulk of the lines are always the same. Apprentices are known for having some initial words of hesitation, and reciting slowly, while they desperately try to remember the next line! I have also checked passages with another *pirma* from the same line of teachers. The two have never met each other, but they come up with the same lines. The text may vary in length, and I don't know if there is a longest possible version. The length depends on the *pirma's* skill, his willingness to recite that day and his health and mental energy at the moment, but there is a shortest possible version to ensure that the ritual is fulfilled. According to the *pirma*, there is a road he must take, but he can decide himself how many side roads he wants to go into, always coming back to the main road though. I have participated in a *nehvq keuq keuq eu*, where *pirmas* from different villages took turns in reciting, easily taking over from each other.

For many decades there has been a debate about the creation and transmission of oral literature, whether still only in oral form or written down recently or a long time ago. The debate continues and the last word has certainly not been said. The literature in this field is huge, a lot of it reacting to the thesis put forward by Parry and Lord based on Homeric studies (mainly by Parry) and on their common research on Yugoslavian oral literature (Lord 1960). See e.g. the summary of the theories and criticism of them, including further studies, by Finnegan (1977, 1988), and Foley (1981, 1988), where there also are ample bibliographies.

The debate deals with many issues, the main ones being the question of the possibility of verbatim oral transmission over long periods of time through memorization,

contrasted to theories of transmission through the use of stock phrases or formulas, i.e. each performance then being partly a creation anew but of course based on remembered poetry or narratives. Also debated is whether the use of repetition, contrasting lines, stock phrases etc. is a sign of an oral origin and transmission in contrast to a written composition, or whether such features are a stylistic choice possible in both oral and written literature. It is also for obvious reasons extremely difficult to judge the age of an unwritten text, as also, of course, that of a written text prior to its having been written down, not forgetting the problems in deciding for many early written texts exactly when they were written down for the first time and in which shape. It can't be known for sure if the version you have in your hands is one unchanged for generations or one elaborated upon constantly. Is the recited text then "words of old", faithfully transmitted? The names in the genealogies show that the office of *pirma* is probably very old, but we of course don't know what they recited. The language of the present texts is not easy to understand for anybody else but the *pirma* and trained laymen. Young Akhas, literate in Thai, still fluent in Akha and able to sing the common Akha songs, can't understand the archaic language. In reading and understanding these archaic texts then, the problems can be summarized as stemming from:

1. Some differences in grammar, especially in the occasional absence of noun and verb particles;
2. Many disyllabic nouns in the vernacular language, that have a monosyllabic form in the ritual language;
3. The use of many obsolete words;
4. The fact that an increasing number of young Akhas do not participate in the traditional ritual life, and do not know the rules of Akha customary law anymore, which makes it difficult for them to understand the contents of the texts; and
5. That some passages aren't understood by the *pirma* himself any longer, and some are only half understood, so that in places he can't tell the meaning word by word.

These features certainly point to a certain age, but it is not easy to judge how ancient they are. I have made a linguistic study of the text, trying to find the pattern of the lines to see whether the language has had to be changed to fit into such a pattern (for a more technical description, see Hansson 1991). Briefly it can be said that each line is built upon what I call a rhythmic pair, i.e. two syllables with the second one more stressed. Each line contains a row of such pairs and in slow recitation one last syllable is added. There are restrictions as to which words can be in which position within the pair, e.g. the negation can only be in the first position, noun and verb particles only in the second, etc. The language solves this problem through the use, for example, of prefixes, suffixes and filler syllables when needed to ensure the right placement of the words. The grammar of the ritual language is basically the same as that of the modern, vernacular language, but this means that the language has to a certain extent been manipulated or stretched in its possibilities to make it fit into the requirements of the metric pattern. Is this then a sure sign of age or of a traditional skill handled by *pirmas* for generations, adding to the text as time goes by? The pattern is not difficult to reproduce - I have had success in producing lines in this fashion accepted by the *pirma* with his laughing comment that I'd get it right.

XVIII

But it is also clear to me that he himself doesn't try deliberately to include new material. He sees himself as a faithful transmitter of memorized texts, not as a composer.

Phonetically the ritual language is pronounced in the same way as the modern language. The mergers taking place between certain initials are also heard in recitations (Hansson 1982, 1991), so it is not a kind of frozen language. Are the texts then in a form that is an aid to memorization?

There certainly are many parallel passages, repetitions, refrains, reoccurring structures and stock phrases, but not to such an extent that the text gives the impression of constant repetition. We have worked on these texts for many years, first learning modern Akha and then writing down phonetically the ritual texts. Each line and each syllable has been discussed with several *pirmas* over many years, and then translated into English and into modern Akha. We have tried to keep the rhythm of the ritual language and hope that the beauty, in spite of translation problems, has come through. We have added introductions and some footnotes to ease the understanding of the text. There are several passages, which are not clear either to us or to the *pirma*, but we have decided to publish now and continue our work with more texts, hoping that by comparisons with texts from other Akha areas, we may be able to solve these outstanding problems.

Dawq hgaq lawq-eu.

Pardmq heu dmq-eu lavqxoer pirma neh tiqmawr tor-euq Oerzar dawqkawq bovq taq-euq ma, garhu aqnyoq cer mawr uqdu mangq yaq-awr uirlangq gar-euq ngar-a, xoer nar-aq ngaq mawr yaq-awr mangq bivq ngeh keuv ni uirlangq gar-euq meh jer. Teu ngeh zir keuv ni-aq xangq dzoeq aqda xangq sangr mr, lawqdzoeq aqda lawq myaq ya ngeh, dehyar cer lawq cehqma tiq kangr, cer pu aqzawr tiq hgaq dzoeq-ehr jawr ngeh, zarma dar xangr lavqzaq sawv-euq lovq-ehr aqdui Zaqnyiqzaq xar jawr keuv gar dzoeqdzag tiq gar di-euq meh. Nyoqnav yaq soeqnav tawv-eu zangr dov lar ngeh, xangq jehv-aq xangq-euq aqda (jawrbavr)-angr sha-awr, guirtivq shaq mawq-eu zangr dov lar ngeh jawr-aq xangq jeq, ngaq gav-angr ngaq chehr, cer gav-angr cer chehr sha-euq meh.

Xoer na-aq sangqpaq xangq-angr maq dzangr, nangrma tiq siq aq ov Zaqnyiq tangr sawr yar pu shaq lar-awr, bala mqcar mqtav maq cehq levq ngeh, bala tiq siq aq ov mqtav aqguir tangr pyehv aq zaq shaq ngeh, dzoeq pawr ma lehr pawr, xav pawr ma lehr pawr ngeh, dzoeq pyawq har neh shar mawr paq nga, dzoeq pyawq jir neh shar mawr le ngeh, jir dov jir maq maq dov nang lehr maq baw, jir dov lar ngeh armar kangq ja bi ngovq nyar. Xav ter har neh shar gaq paq nga, xav ter guir neh shar gaq le-eu ma, tiq nagq guir maq maq dov nang lehr maq baw, guir dov lar ngeh guir huq bi shehr nyar. Lavqchivq “kovkov” tehv, maqchivq “kovkov” tehv, mawq pir “byawbyaw” tor maqpir “byawbyaw” tor lehr pyeuvq lar-awr, chivq pawr pir pawr pawr-euq ngar-a. Pawr dzeur nar-aq chivq pyawq har neh shar mawr, pir ter har neh shar gaq paq nga? Chivq pyawq har neh shar mawr lar-euq maq ngeur, aqchawq cer chivq tehv-awr tiq shmr maq ner, cer pir tor-awr tiq nar maq lawq levq-eu nga, tiq nang cehqma mimaq maq xoev lar nang maq baw, cehq xoev law-awr cehq na bi chavq, mi xoev lar-awr mima aq chir jangq pehq bi chavq nyar, chivq hgaq cehv ngeh zaq nmr maq cehv, chivq hgaq cehv ngeh hgaq xav shivq cer ler yo shivq hgaq bi cehv-eu ma, chivq chehr tavq ngeh chehr xawvq maq tavq, chehrpehq maq ngeur-eu gawma bi sheu-eu ma. Tiq nang pir tor piq maq maq tor nang lehr maq baw, nyoq tor ler ngeh nyoq shaq uimyoov kawqlangr, tiq tor xoertav lavqzaq nawq-angr bivq nyar, zavq tor ler ngeh xoer sha oeq nmr aq kangq, nyir shaq ngaq nmr aq pavq nawq-angr bivq nyar, huiqshaq nga lehr maq yoe, nyirsha nga lehr maq langq ma, mawq oer caq dzaq yehrshar caq siv le lehr, irpuq nyehvq zar langr nyaw baw, tawvma nyehvq zar lavqzuiq baw ni, zangr pyaq lavq-angr tuv, zangr bawr lavq-angr nyehvq-awr, aqyawvq jeq yawvq yawduq yawchir baw ni zmq ka levq-eu meh.

Siq-eu jir, tav-eu dmq lar-awr neh, cer mawr yaq, ngaq mawr yaq-eu dawq kawq byov lar-awr, aqnymr-euq sar kaq-aq smq mawr xoertav yaqmangq bivq luvq nga siq, smq mawr tor-eu dawq kawq jir ni dzaw cavq-eu pirzaq lehr maq jawr-eu mir neh, tiq mawr yaqchoeq-eu dawq kawq hgeh byov lar ngar-a lehr, par dmq heu dmq bovq dov taq-eu ma. Zaqnyiqzaq-eu zangr dawq xovq dawq siq nya mawvq nar-aq, pardmq heu dmq-euq lavqxoer-angr neh dzaw geuvq-awr zmq cavq-awq. Pirma nyoq cer tor-awr dawq-i maq lovq, dzoeqma har cer sangr-awr har-i maq lovq meh. Tiq hgaq siq-eu tehvq-ehr maq jir, tiq kangr tav-eu tehvq-ehr maq lovq-a, siq-eu nya-eu aqyuiqv aqcu mehq langq ka nehq lavq-awq de-eq.

Aqbawr Bawqsoev Dzoqbaw. Sehr jeuvrleur kaq pu oer, Taiq meuq.
 Burdov Lawqgawq Mangqpov. Lolor kaq pushuivq, Taiq meuq.
 Aqnyir Ngaqshaq bana Nyehrbangr aqga, Mirxangq zaquq.